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EDITORIAL

## FATHER VAUGHAN, AGAIN.

By DANIEL DE LEON

**T**HE second Lenten sermon delivered in St. Patrick's Cathedral by the Jesuit Father Bernard Vaughan has not even the redeeming feature of the first sermon, commented on last week—brazenness. The feature of the second "sermon" is staleness.

Father Vaughan iterates the charges—

that the Socialist commonwealth will be deadly and monotonously dull, like life in a Reformatory;—as though a commonwealth in which he who works can live, and he, who can and won't work, must die, a commonwealth in which, differently from to-day where incentive is nipped in the bud, the fruit of incentive is needs assured to man, could be a dull and dreary prison walk;

that Socialists forget that there are no two individuals alike, and that it takes all sorts of conditions of men to make a world;—as though Socialists had not amply covered the ground; shown that only the Socialist Commonwealth can safeguard the diversity of individual bents for good; and conclusively proved that the one bent which improved environment will eradicate is the bent of "rapine," together with its harmful brood;

that Socialists have not produced even the working drawings of the State which it is their ambition to build up;—as though Columbus had produced even a faint outline of the chart of the eastern shore of the land that science taught him he, the world being round, would encounter by traveling westward;

that Socialists have failed to adduce any instance in which they have successfully tried their plans of "State and municipal ownership";—as though any social system, beginning with the political system of the Roman Catholic hierarchy, was or could be "tried" before the political revolution, to which it owes its existence, had given it birth;

that Socialists have failed to compare the relative merits of European State-ownership of railroads and the American system of ownership;—as though Socialism had not amply demonstrated that, whether owned by private capitalists, or by committees of these, the capitalist State, the railroad wage-slave class remained a wage-slave class;

that Socialists do not keep in mind “the fact that the State exists to supplement and not suppress private initiative”;—as though the American ethnologist, Lewis H. Morgan, had not demonstrated, and no ethnologist has been able to contradict the facts from which flow the conclusions, that the capitalist State is a Class State destructive of democracy, with the oppression of the ruled class as its main function.

Reasoner B may differ with reasoner A and be right, but if reasoner B is really a reasoner, and is right, the fact will appear from his first joining issue with the allegations of fact advanced by reasoner A, or from his admitting the allegations of fact to be true, and then proceeding to prove that the conclusions arrived at by reasoner A are not warranted from his premises. To fail to join issue with the allegations of reasoner A, or simply curse them, and to iterate and reiterate his conclusions of dissent, would be sufficient to entitle reasoner B to be ignored.

Father Vaughan’s methods are the methods of reasoner B. That is not reasoning; that is “chewing the rag,” or “filling the world with words.” To such “reasoning” and “reasons” the witty paraphrase that has been made of a certain popular ditty applies “like baper on de vall”:

You’ll say the same thing over,  
Over and over again;  
You’ll say the same thing over,  
Over and over again;  
When I give you a jab with my little  
steel pen,  
You’ll double and you’ll twist, and then,  
You’ll say the same thing over,  
Over and over again.

Transcribed and edited by Robert Bills for the official website of the Socialist Labor Party of America.  
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[slpns@slp.org](mailto:slpns@slp.org)