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EDITORIAL

MISS MOROSINI'S ECONOMICS.

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INTERROGATED by one of the papers upon her luxurious attire at the horse-show, Miss Morosini, the wealthy banker's daughter of that name, is reported to have said that her luxury was not extravagance but charity, that by ordering such costly apparel she gave work to the poor, set money in circulation, and, accordingly, was a benefactress. The economics underlying these views have a stale smell. The smell can be traced back to early feudalism.

Under feudalism the lord had power of life and death over his serf. The wanton killing of a serf was nothing uncommon. It happened occasionally that what we may call a Miss Morosini lord regretted an act of manslaughter committed in a passion, and then he, voluntarily and out of the magnanimity of his soul, PAID for it. He would bestow a little sum of money upon the relatives. The act he considered large and generous, himself a charitably disposed man, a benefactor in that he SET MONEY IN CIRCULATION.

The modern Miss Morosini and the old time Miss Morosini feudal lord proceed from identical premises, do the same acts, and bring about the same results.

The common premises of the two is to look upon themselves and the powers they have as identical. As each is born with legs and lungs, so they imagine the wealth they hold to be part and parcel of themselves. It never occurs to them that the "charity" they bestow upon others is the result of a social system not inherent in them; it never occurs to them that such "charity" has for its ground-work the deep inhumanity of a social system whereby the serf and the pauper are furnished to them; it never occurs to them that their "charity" is a paltry restitution from a gigantic plunder. Of course they "set money in circulation"; but it never occurs to them that if the little stream of "circulation" that they allow to flow fitfully from their vast reservoirs is a good thing, a steady and strong stream of circulation would

be still better; consequently, that but for their practical capture and private use of the reservoir, the “circulation” would be perpetual and ample. In short, it never occurs to them that their “charity” MUST be preceded by “Inhumanity.” Without previous Inhumanity there would be no need for such Charity. Without feudal serfdom or capitalist wage slavery, money, or be it wealth, would be in free circulation.

The Miss Morosini economics are stale, not in science only, but also in religion. They are the economics that are grounded in idolatry, and that the crudest of all idolatries—self idolatry.

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