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EDITORIAL

CARDINAL GIBBONS' GOD.

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IN the course of one of those orations called sermons, but which are thinly disguised political speeches, Cardinal Gibbons announced on October 25, at the Corpus Christi high mass in Baltimore: "God intended inequality, we will always have it."

There is a world-encircling, tall-crested tidal wave rising, as it roars, roaring, as it rises, against Inequality.

Inequality in what? In the human size, some being tall, others short? In the color of the human eye, some being heavenly blue, others raven black, and yet others gray? Inequality in mental capabilities, some having the gift of painting, others of mathematics, others still of music, and so forth? Hardly! To suppose that Cardinal Gibbons imagines the portentous phenomenon of our generation which is causing thrones to crackle, which is revising creeds, which is shaking the very foundations of modern society to the rising storm-whistle of "Down with Inequality!" has for its aim the equalization of such matters, would be to pronounce the Cardinal a trifler. Cardinal Gibbons knows that the Inequality complained of in the program of the Social Revolution is the Inequality brought about by what Huxley called the "social corks" whereby one set is kept afloat while another set is dragged down—the man-made Inequality whereby Wealth, the fruit of Toil, is made the reward of Idleness.

The political position struck by the Cardinal's sermon throws "out of order" any discussion either as to the fact or non-fact of there being such Inequality, or as to methods. His position is not a denial of Inequality, nor does his position involve the claim that this or that method would fail to encompass Equality, or would aggravate the Inequality complained of. The Cardinal's position is that the Inequality complained of exists; and should exist. This simplifies the discussion greatly.

Cardinal Gibbons' argument why Inequality should exist is that "God intended inequality." He who fetches his deity into a political discussion may not object to having that deity placed upon the witness-stand, and made to give testimony. We shall do so with the Cardinal's deity.

In the historic Sermon on the Mount Jesus uttered the invocation to the Father who is in heaven that his "will be done on earth as it is in heaven." From this certain conclusions flow inevitably:—

1. The ideal on earth represents conditions in heaven;
2. If the deity "intended Inequality" on earth, as Cardinal Gibbons claims, then the condition in heaven must be one of wild jungle inequality;
3. If the heavenly conditions are what they are popularly supposed to be, then the wild jungle condition of Inequality on earth is the exact opposite of conditions in heaven, and to prolong these wild jungle conditions on earth is directly to fly in the face of the will of God.

There is a fourth conclusion:—

The Sinai, to which Cardinal Gibbons ascended to receive, and from which he descended to deliver, the message of his deity, is not the Sinai from which came the Ten Commandments, it is the cliff-bound Robber Burg of Capitalism. The God, whose will the Cardinal enunciated in his Corpus Christi political sermon, is the God Capital, whose symbol is the \$.

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