DIALOGUE

UNCLE SAM & BROTHER JONATHAN. {242}

By DANIEL DE LEON

BROTHER JONATHAN—What wonderful progress Socialism is making!

UNCLE SAM—No doubt it is.

B.J.—Did you read what Father Thomas J. Ducey, of St. Leo's Church, says?

U.S. (with indifference)—I have.

B.J.—And don't you call that a sign of great progress when even the ministers, who usually lag behind, come out as Socialists?

U.S.—If any of them does, I would say so much the better for him, and it would indeed be a sign of progress. But I know none such.

UNCLE SAM & BROTHER JONATHAN

B.J.—What! Not even Ducey?

U.S.—Not even Ducey.

B.J.—You surprise me! Why, he says—

U.S.—Well, what does he say?

B.J.—He speaks against "corrupt capitalists," against "monopolies," against "millionaires."

U.S.—Is Senator Teller or Stewart a Socialist?

B.J.—Guess not!

U.S.—You are quite sure of that?

B.J.—I am. Why, they favored the invasion of Chicago by the Federal troops to break the railway strike; they favor the shooting down of their miners; they favor the disfranchisement of the workers. These men are not Socialists.

U.S.—And have you never heard them inveigh against the "corrupt capitalists," against "monopolies," against "millionaires"?

B.J. (hesitatingly)—Yes; they have done that.

U.S.—Just as Ducey?

B.J.—Coming to think of it, yes, just as Ducey.

U.S.—A horse has legs, has he not, four of them?

B.J.—Yes.

U.S.—And a crocodile, has he any legs?

B.J.—Yes.

U.S.—How many?

B.J.—Four.

U.S.—Just as many legs as the horse?

B.J.—Just as many.

U.S.—And would you conclude that, because a horse has four legs and a crocodile has four legs, therefore a crocodile is a horse?

B.J.—Why, no!

U.S.—For two things to be equal, they must be equal in more than one particular, eh? They must be absolutely equal, eh?

B.J.—They should be.

U.S.—Now, apply this simple reasoning to your claim that Ducey is a Socialist because he inveighs against "corrupt capitalists," etc., and what do you get?

B.J.—It strikes me my reasoning was not straight.

U.S.—Guess not. The Tellers, Stewarts, etc., likewise inveigh against "corrupt capitalists," etc., and you admit they are not Socialists. It follows that Ducey's inveighing against "corrupt capitalists" is not enough to justify the belief that he is a Socialist.

B.J.—That's so. But neither Teller, nor Stewart, nor any of that ilk says he is a Socialist. Ducey does, though.

U.S.—You go ask Father Ducey whether he considers a man a Catholic if the man simply says he is one.

B.J.—I don't need to ask him that.

U.S.—He will tell you, won't he, that the name "Catholic" has an established

significance; the significance is derived from the organization that has upheld and that represents it in the world's eye, won't he?

B.J.—Of course, and that is right.

U.S.—Consequently, he and you must admit that the significance of the word "Socialist" must be taken from that international organization that by its propaganda and vote has upheld and pushed forth the word Socialism.

B.J.—I admit that.

U.S.—Consequently Ducey is a Socialist only if he accepts the fundamental principle that the great organized Socialist movement stands for.

B.J.—I'll grant that, too.

U.S.—Now, that principle is that human freedom is not possible while the system of wage slavery lasts; that the capitalist system of private ownership of the land on and the tool with which to work, is the upholder of human and industrial slavery; consequently that the capitalist system with its system of wage slavery must be abolished, and can be abolished only by the collective ownership of the land and the tool with which to work. That is Socialist principle. Have you ever heard Father Ducey say that?

B.J.—No.

U.S.—No more than Teller or Stewart.

B.J.—No; but he may mean it.

U.S.—Very well; you go and ask him to say so in public and to put it over his signature. Then come back and I'll talk further on this subject.