

DIALOGUE

## UNCLE SAM AND BROTHER JONATHAN. {356–357}

By DANIEL DE LEON

**B**ROTHER JONATHAN (with a bewildered look)—I don't know which way to turn.

UNCLE SAM—What's up?

B.J.—Here I read a communication from the Republican State Superintendent of Election, John McCullagh, addressed to the Tammany Hall Chief of Police in this city, William S. Devery, in which he quite directly charges him with conniving at election frauds and quite pointedly warns him of the penitentiary.

U.S.—And right he is!

B.J.—I know.

U.S.—What, then, puzzles you?

B.J.—This puzzles me: At the same time there is a circular issued by the chief of police, William S. Devery, in which he quite pointedly charges this same McCullagh with conniving at election frauds, and also quite pointedly warns him.

U.S.—And he too is right!

B.J.—Both being right, which way are we to turn?

U.S.—Away from both the political parties whose social system rests upon election frauds. The mutual charges of these two spokesmen for the two leading capitalist parties should rather help than confuse intelligent people. These charges prove the Socialist contention that the Democracy and the Republican party are both the political expression of a brigand social system,—CAPITALISM. This system must be beaten down neatly at the polls. By wielding the Arm and Hammer ballot of the Socialist Labor Party,



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the party whose ticket is headed Malloney and Remmel for President and Vice-President, not only will the parties of the McCullaghs and Deverys be smashed, but that blow will smash all their little stool-pigeon parties, and, along with them, their joint social system of brigandage. Will you join?

B.J.—With a will!

U.S. and B.J.—Three cheers for the Socialist Labor Party! Three cheers for Malloney and Remmel!

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BROTHER JONATHAN—I thought Parkhurst was a minister.

UNCLE SAM—That’s his ostensible profession.

B.J.—But here I find Croker saying that the Trusts have fastened their clutches on Parkhurst.

U.S.—So they have.

B.J.—But you just said that he was a minister.

U.S.—I said the ministry was his ostensible profession.

B.J.—How do you mean, “ostensible”?

U.S.—Do you see that sign yonder over the stoop of that house?

B.J.—Yes, “Dr. Haricapern.”

U.S.—Is medicine that fellow’s profession?

B.J.—He dabbles in it, but I know that his real business is usury, the damned fellow bled me quite heavily the other day when I happened to be strapped and needed a little loan, and I know he does that sort of thing quite extensively; he has made his money that way.

U.S.—And not by peddling pills, eh?

B.J.—Indeed not, no man who knows him would put a cat in his hands to cure.

U.S.—There you have what I mean by “ostensible profession.” There are a lot of people who hold a store of some sort; one would think that what they sell there is their business; not at all; that store is merely a blind for their real business, the receiving of stolen goods. You know John Smith, the plumber?—

B.J.—Certainly.

U.S.—You would think plumbing is his trade.—

B.J.—Isn't it?

U.S.—Not at all! He couldn't earn his salt at that trade. His shop is merely a blind. His real trade is the procuring of straw-bail.

B.J.—You don't say!

U.S.—That furnishes his real income.

B.J.—And how is it with this Parkhurst?

U.S.—His pulpit is a blind. His real income is derived through Trust stock, with which his front pew holders stuff his pockets, so as to enable him to preach doctrines whereby the working class is kept down and fleeced. Croker is right, for once!

B.J.—But I thought Croker himself was a Trust man, Ice Trust, Automobile Trust, Sugar Trust, and I don't know what other Trust.

U.S.—So he is. When he calls Parkhurst a Trust man, it is a case of the pot calling the kettle black. Both have an ostensible occupation: with Parkhurst, the pulpit is the blind; with Croker, politics is the blind; with both labor-skinning is the real source of income.

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