

**SOCIALISM MEANS
SLAVERY FOR THE
WORKING MAN**

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Socialism Means Slavery for the Working Man by P. H. Scullin

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By

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INTRODUCTION.

In presenting my views upon Socialism to all who may choose to read this pamphlet, I simply present them *as my views*. I have asked for no man's help, opinions or suggestions. That I have read Socialistic works, attended their lectures, and interviewed their lecturers and teachers goes without saying; but the more I read and the more I interviewed, the more confused I became, until at last I determined to work out the entire Socialistic puzzle for myself. In doing so I have endeavored to free my mind from every prejudice, which was easily accomplished, never having participated in politics further than the casting of my vote for the man whom I believed to be the most honest, irrespective of party.

Being myself a mechanic and ever deeply interested, as I am to-day, in the uplifting of the toiling masses, I entered upon the study of Socialism with the avowed intention of joining the movement if I found its platform, plans, and purposes to be honest, practicable, and progressive. I therefore hope that in reading this statement of my final conclusions, every Socialist will in fairness extend to me the right he claims for himself—the simple right to express my own thoughts, the right to paint the picture as I myself see it.

As I do not write at the dictation of any man or of any party, and the pamphlet itself being for free distribution, I hope for the tolerant indulgence which the uneducated man has a right to claim when honestly, if laboriously, endeavoring to express what he believes.

P. H. SCULLIN.

SAN FRANCISCO, CALIFORNIA.



SOCIALISM MEANS SLAVERY FOR THE WORKING MAN

CHAPTER I.

WHAT IS SOCIALISM?

To begin, we must define Socialism. What is it? This definition I leave to Benj. R. Tucker, of New York, a professor, writer and thinker; a gentleman who has graduated naturally, logically and easily from Socialism to Anarchy. He says that State Socialism may be described as the doctrine that all the affairs of men should be managed by the government *regardless of individual choice*. Take notice—regardless of individual choice. Ah, there is the rub! Karl Marx, and all Socialistic teachers, take this definition as the groundwork of their teaching.

Let us see what this means, and to that end we will assume that Socialism is here and that the entire Socialistic machinery of the State is in perfect working order and that it has free and unlimited control. What then? First of all the State is the law, makes the law, represents the law and administers the law. Its voice is law and the law *must* be obeyed. I wish to impress this indelibly upon the minds of all, and especially upon the advocates of this form of government. Everything must be done according to law.

We must have law. I will deal with every fact as I reach it in the order in which it presents itself and endeavor to show the utter absurdity of the entire proposition as a means of improving the conditions of labor, of administering justice, or of elevating the human family.

Furthermore, I hope to show to the entire satisfaction of every thinking man that if Socialism were established, Slavery, rank, cruel and debasing, would be inevitable; that its every step would be retrogressive, requiring but time to blot out every vestige of freedom and progressive civilization; that in this inconceivable change of government the very first thing to suffer would be justice; the first to go to the wall, the honest man; the first and only one to rise and fatten upon honest toil, the rogue, the schemer and the unscrupulous.

The next thing to be remembered and considered is that life is real and not a dream and that man is a selfish animal. We must start in our reasoning, if we desire to arrive at logical conclusions, taking things as we know them to be, not as they should be, might be or may be, but just as they are. Man in his very nature is selfish, and it was so intended in the scheme of creation, else we would not advance. It is man's selfishness that is the spur to exertion. It is this that gives him the desire to achieve, to acquire, to excel. The instinct of self, guided by wisdom, elevated by cultivation, controlled and governed by our higher attributes, is a virtue. It is an inseparable, though unseen component part of man, which if denied the exercise of its legitimate prerogative, honest individual advancement, may become not only a scourge to the possessor, but the source of a baneful influence upon all with whom he comes in contact or over whom he has authority. Let no man think I am dwelling needlessly on this phase of human nature. It is necessary to the working out of my contention, for the very essence of Socialism is self-sacrifice, the very ethics of Socialism being that man must rise superior to the injustice of the Creator in His unequal distribution of intellectual wealth, energy, enterprise and capacity for doing things. According to their theory, the man who has been endowed with a superior intellect, untiring energy and the ability to execute, must, in order to rectify this injustice of the Creator, contribute to the support of his less favored brother. This is no far-fetched reasoning. If it were not for the fact that most of the Socialists deny God, all of them would be denying His justice, as they deny His wisdom, forethought and beneficence in creating man fitted by temperament, taste, intellect and predilection to fill every position, to embrace every vocation necessary to the support, cohesion, development and advancement of the human family to that high plane, the altitude of which no human mind can even approach. This particular phase I will take up later in a chapter dealing with the Socialistic claim that *all men are born equal*. In our blind indifference to the future of our country we are content to look upon Socialism as being nothing more nor less than a new political creed; *but it is not. It is a new religion*, based on class distinction, class hatred, materialism, the complete overthrow

of our present social order and the extinction of all belief in God, Himself, and yet *we will not think*. We read, but we never analyze our intellectual food. We bolt it without mastication as we too often do our victuals. We are all in such a hurry, and as we choose our victuals, so we also choose our intellectual food to suit our palate with true American disregard for consequences. The business man will not read Socialism. Why? Because he dislikes Socialism. The working man does read Socialistic literature. He also attends the Socialistic lectures. Why? Because both promise him something for nothing, or something at present hopelessly out of his reach, without any effort on his part,—except the casting of a ballot, and nearly everybody would like that. So the working man, being the only one considered by the Socialists, is the one talked to and talked at, and it is for him the future Elysian fields are painted, his present location being described as but a desert in comparison to that so easily reached just by casting a ballot. Who then will blame the average working man for being a Socialist? He reads—but I deny that he thinks—and herein lies the danger to this country. His reading brings conviction, and I assert that the two most potent enemies with whom this country must contend in the future are the working man's faith and his utter unbelief; his implicit faith in the demagogic economic teachers of to-day, and his belief that his only hope lies in the strength of overwhelming numbers combined in opposition to the moneyed interests. And why shouldn't he believe just this, and scarcely anything else? This and this only is the kind of education he receives, and his perpetual struggle for a living keeps him continually in a receptive mood for just such education. Let us not deceive ourselves—the working man's unbelief is also a menace to the future of our country. He no longer has any faith in the humanity of his employer, nor can he bring himself to believe that the employing class have any interest in labor whatsoever, other than a commercial interest. He feels, and with altogether too much reason, that as a working man, if he stands not in unison with his fellow working men, *he stands alone*. The Church, too, has lost its softening influence, for, much as our clergy, with all good men, may deplore the fact, the working men are not represented in our churches of to-day; and while our com-

mercial men stay close to their chambers of commerce, our college professors to their colleges and our clergy to their Churches, *where the working men do not go*, the Socialists are obeying the commands of Christ, in at least one thing: They are going out into the highways and byways. They are preaching and teaching to all nations, and to all men. They are working early and late *and at all times*. They are giving from their hard-earned wages the money which goes to propagate their doctrine; defraying the expense of halls for lectures, free literature and salaried lecturers and educators. In a word *they are sincere*, however mistaken. They work. We growl and condemn, but *refuse to work or educate*.

Knowing, then, full well the rank indifference of the average citizen to every community interest in which he is not a special beneficiary, and knowing also the set beliefs of the average working man, his prejudices and desires, why do I trouble myself? I answer that any honest effort made for the public good, however weak, is never altogether lost.

CHAPTER II.

THE LAW AS APPLIED UNDER SOCIALISM, AND HOW IT WOULD AFFECT WORKING MEN.

According to the Socialists, all the affairs of men should be managed by the government regardless of individual choice. Who would make the laws is the first thing to be considered. The people, of course, say the Socialists. Well, that of itself could not improve things, for that is just what they are doing now and have been ever since the Declaration of Independence. Yes, say the Socialists, but under our system there would be no incentive to corruption. Our representatives could not sell our interests to the corporations. There would be no corporations to sell to. The people themselves would own everything, hence selling the people, or legislative corruption, would be impossible. Every incentive to corruption is eliminated because of the fact that no man can or will be allowed to accumulate. Everything is to belong to everybody. Just so, but as everything is to belong to everybody and everybody is to share equally with everybody else, it follows that there must be established an elaborate system of both produc-

tion and distribution. This system must not only be established by the government, but must at all times be under government supervision and control; and, as production comes before distribution, I will deal with production first as governed by law for the best interests of all the people. The State, being the supreme power, would also be the supreme and only judge of what was best for all the people, as it would also be the sole and only employer. Therefore as a business proposition and in justice to the State it must put its employees to work at the kind of work for which they are best adapted in order that each shall do that which is for the best interest of all. This is not alone a logical deduction, but the doctrine propounded from the Socialistic platform. Do not pass this phase of the question lightly. This is where slavery begins. The boy leaving school at a certain age specified by law, must begin to contribute his quota to the State's support and could not choose his own calling or attempt in any manner, by his own determination and effort to realize the future of his boyish dreams or youthful ambition. He is not to be the judge, neither shall his parents interfere. He and they are blotted out. Neither he nor they shall even assist in his destiny. *He belongs to the State.* Every individual human desire, however high or holy, if not considered by those in authority to be for the best interests of all, must be crushed and obliterated. The budding genius, the fore-ordained poet, painter or sculptor must go serve his time to be a bricklayer, a plumber or a horse doctor, dig in a quarry or work at any other occupation that the wise men in authority may decide he is best adapted to. I shall have something to say about these same wise men directly and how they got there.

I hope there is no difficulty about understanding that under Socialism *neither man nor boy could choose his own vocation.* They assure us that every man must work, and as the State would decide the kind and quantity of the work to be done, it would also select the employees which it considered the best adapted to perform the different kinds of work necessary for the proper support and comfort of society.

Cannot any average intelligence grasp the fact that this in itself would be slavery black and damnable? Each toiler, in whatever calling, performing an allotted task at something in which he had no choice, perhaps, against which his every