

HOP LEE

AND

THE PELICAN



==== FIVE CENTS ====

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HOP LEE AND THE PELICAN

HOP LEE was an intelligent young Chinaman, born of poor but honest parents, upon the banks of the Yellow River. From early childhood he had been accustomed to assist in getting a living for himself and the other members of his family by fishing with the ordinary rod and line, but although this primitive method of gaining a livelihood had been followed by his forefathers for many centuries, it remained for Hop Lee so to improve upon it that he could live sumptuously without working; and this tale is to show how successfully he carried out his plan.

It was not so much through a brilliant burst of genius as by the spur of necessity that Hoppy made his great discovery. As he sat on the bank with his empty basket beside him, and fished in vain, day after day, he watched with deep chagrin a gay flock of pelicans that came down upon the waters in which he, alas, fished so fruitlessly, and filled themselves to repletion. And not only was he envious of the success of the pelicans, but he realized that their noise and splashing drove many fish away from his hook which might otherwise have been caught.

Poor Hoppy pondered long upon this distressing situation and moodily watched the pelicans as they dived to the bottom of the river, waving their web-feet in the air, and triumphantly brought up fish after fish which they stored away in



THE OLD-FASHIONED WAY.



A SUCCESSFUL RIVAL.

their pouches, to be devoured at leisure or fed to their young. Finally, however, a brilliant idea occurred to him whereby he would not only prevent the birds from driving his fish away, but would actually compel them to deliver what they caught to him and so fill up his empty basket. But how

was he to put his ingenious plan in operation? Flattery, he decided, would be the key to success.

Just how he managed it I don't pretend to know, but somehow or other he learned the pelican language, which was the first step towards his goal. Next he procured a polished ring of brass, and betaking himself bright and early one morning to his post on the river bank, he blandly addressed the pelicans as they glided by, till finally one of them stopped for a little chat. Hopsy at once seized his opportunity, and with soft, insidious words beguiled the foolish bird on to the bank, whereupon he proceeded to tell it how much its wonderful pelicanic beauty would be enhanced by a lovely necklace such as the one he held in his hand. Would the pelican not allow him the pleasure of placing the necklace around its graceful neck? The pelican, highly flattered, consented to be decorated; and you can see from the beatific expression on its face as the ring is being slipped over its head how pleased it is with the necklet.

To Hopsy, however, the ring was strictly an object of utility. As soon as it was around the pelican's neck, the unlucky bird found itself unable to swallow the fish it caught; and



SYMPATHETIC ASSISTANCE.

after almost choking to death several times, appealed, in desperation, to Hoppy to save its life. Hoppy, who was at hand upon the bank eagerly awaiting developments, was only too glad to spring to its assistance, and by removing the fish from its throat prevented its untimely demise.

The pelican's gratitude and joy were unbounded. It felt its palpitating heart sink back from its throat into its breast; but it also saw the fish pass out of its throat into Hoppy's basket. Its distressed throat, in fact, was relieved of a heart and a fish at the same time.

Hoppy then proceeded in a friendly tone to counsel the pelican. "You can easily see," he said, "that you cannot continue to wear that ornamental ring about your neck and at the same time swallow so large a fish as you used to.

Of course I know you do not wish to part with such a thing of beauty merely for the sake of having your stomach filled.

Now that you have seen how beautiful it has made you, I am sure that you will feel that there is no way of living without it. One gets used to luxuries so quickly

that they become necessities. So, in future, when you catch a fish you must always come to me to be relieved, and I will be ready and only too glad to help you. Of course, I will see that you shall be fed. I will take the fish to my chopping block, and cut off as large a piece as you can politely swallow. In this way your life will be saved, and you will be fed with morsels of food of a size suitable to your new and improved condition. At the same time I, too, will be fed by taking the fish that you are now unable to swallow, as a small return for the assistance I shall lend you."

Hop Lee had made a grand discovery—how to live without working—and at the same time had convinced the pelican that it was only through the exercise of his great brain power and generosity that it was able to escape being



"YOUR SHARE!"



HOW BEAUTIFUL IT WORKS!

choked to death when it tried to eat the fish it caught.

He, of course, waxed fat on such an arrangement. After the first pelican had shown itself, all the others were anxious to get rings about their necks to be in the fashion, and very

soon Hoppy had all the pelicans on the river busily and cheerfully engaged in catching fish for him. And so it happens that, even to this day, Hop Lee and all his descendants have a prospect of living indefinitely on the banks of the Yellow River in ease and plenty.

Now it happened that after he had acquired great wealth, Hoppy made a tour of the world and was so fortunate, while in America, as to be introduced to Mr. Pierpont Morgan. It is related on good authority that he was highly amused at the striking resemblance between that gentleman's ideas and his own, for he saw immediately that the American workingman has put a ring about his throat which forces him to give up the fish he catches to Mr. Morgan and to be satisfied himself with a tail diet. "The ring is a little less tangible, to be sure, than that about the necks of our pelicans," thought Hoppy, "but it amounts to the same thing."

It certainly does. The competitive wage-system forces the laborer to take a wage that will just give him a living. He cannot ask for more, because there are plenty of men waiting for the chance to work upon the basis of the fish-tail diet. And so long as pelicans, or workingmen, are satisfied with fish-tails there is no use giving them more. Hence the American workingman produces his \$2,400 a year and gives up all but the \$400 fish-tail to Mr. Morgan, just as the pelican catches 2,400 pounds of good fish and gets only 400 pounds of fish-tails in return; yet both get down on their knees and thank God that such men as Hop Lee and Morgan live to prevent pelicans and workingmen from starving to death.

Hoppy congratulated himself, however, on being in a much safer position than Mr. Morgan, for if his pelicans should ever get over their feeling of gratitude and pride in their rings they could not get them off their necks, even if they wished; whereas Mr. Morgan's pelican workmen always have the opportunity of removing the competitive rings from their necks. The American pelicans, in short, have merely to "wish the ring off," and off it goes.



AN ORIENTAL PHILANTHROPIST.

The way for them to express this wish is to vote for Socialism, as a great many American pelicans did at the last election. Unfortunately, however, there were still more who wished to continue wearing it, so that Mr. Morgan still gets the fish, and Uncle Sam the tail,



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WHAT SOCIALISTS STAND FOR

Socialists, like social reformers, recognize the existence of serious evils in society. While the social reformer, however, accounts for these evils by various causes and attempts to destroy them one by one, the Socialist ascribes them chiefly to one cause—the present *economic* organization of society.

This economic system puts all the principal means of production and distribution into the control of a small portion of the people—the capitalists—under conditions which virtually compel them to use their power in ways prejudicial to the interests of the rest of the people. The workers receive in wages only a portion of the value their labor creates, while the remainder goes to the capitalists as rent, interest, and profit. This keeps the workers in poverty, deprives them of true liberty, and prevents their full physical, mental, and spiritual development. Competition among capitalists and among working people and the antagonism of interests between capitalist and working classes result in economic oppression, political corruption, strife among individuals, struggles between classes, and wars between nations.

Socialists hold that to abolish these evils *society must take possession of the socially used means of production and distribution, managing them democratically for the benefit of the entire people.* They regard this as the inevitable outcome of the evolution which society is now undergoing, and they strive to hasten this evolution and guide it in peaceful channels by educational propaganda and by economic and political organization.

Since the older political parties have repeatedly ignored the interest of the workers and are openly supported by the beneficiaries of the capitalist system, Socialists hold that nothing is to be hoped from these parties, but that it is necessary to build up an independent party of the working class, with the aid of all earnest opponents of capitalism.

As means to the improvement of the conditions of labor, the strengthening of real democracy, and the ultimate inauguration of the Co-operative Commonwealth, this Socialist party works for certain immediate demands, among which are: Shortening of the workday, abolition of child labor, insurance of workers against sickness and old age, compensation for industrial accidents, and public relief for the unemployed; woman suffrage, initiative and referendum and right of recall; progressive income and inheritance tax, and collective ownership of railways, telegraphs, mines, and other great monopolies. Yet it regards these and similar reforms only as means to the end.

Socialists emphasize the *recognition of the actual facts of the class struggle*—the identity of fundamental interests among working people and the fundamental antagonism between the economic interests of the capitalist and working classes. Only through the recognition of these facts and the victory of the workers in ~~this~~ struggle can the struggle itself be ended.

With the inauguration of the Co-operative Commonwealth, however, the *causes* of social discord will disappear, mutual aid will take the place of struggle among individuals and between classes and nations, and a *spirit of brotherhood will result from the harmony of social interests*, permitting men to develop each as best he can, for his own happiness and the welfare of the whole.

WHY THE CAPITALIST OPPOSES SOCIALISM



AND WHY YOU NEED IT!