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EDITORIAL

THE RUSSIAN “BOOM,” RATHER “PICKLE.”

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EUROPEAN exchanges are very full with items about a “Russian boom” in England, together with supplementary accounts of the efforts that are being made in Russia to attract British capital to the land. The reports set forth, and with no exaggeration, the inexhaustible wealth that lies latent in the Russian soil; the inexhaustible volume of labor, that, now substantially idle, if but applied to productive purposes, could turn out wealth fabulous quantity. Hence, the reports explain, the activity in certain Russian circles to invite British commissioners to visit the country and to entertain them right royally, also the stir in British financial circles to avail themselves of the opportunity.

This is called “the Russian boom”; we should call it “the Russian pickle.” It depicts the helplessness of a giant country to a fetich—*Money*. Incidentally, it reveals the treasonable nature of a Ruling Class—the High Priests who officiate at the altar of the fetich, and are its sole beneficiaries.

Where will you get the money from to run your industries? is the self-complacent question with which shallow economists imagine they dispose of the whole Socialist program. Money is not needed.

Money is the creature of individualistic production. Where production is individual, the exchange of commodities is hampered unless one commodity, combining the qualities of a maximum of value and a minimum of bulk, is fixed upon as the medium of exchange for all. Thus arises Money, metallic Money. The token system of paper money, and the like, conceals, it does not alter the fact of the commodity nature of Money. Being in its nature a commodity, a useful, a necessary commodity, the error is lightly cultivated of identifying Money absolutely with all other commodities. Shoes, locomotives, hats, field glasses, etc. are all commodities, useful, necessary commodities. These are all to be preserved under Socialism,

together with the commodity plants that produce them. Hence, it is argued by the High Priests of Money, that Money being also a commodity, it also will have to be preserved. Not at all. Money being—differently from shoes, locomotives, etc.—the special creature begotten by individualistic production, ceases to be useful or necessary, in fact becomes as useless as muffs in summer, the moment individual is supplanted by collective production. Take Russia as an illustration.

To-day, under the individual system of production, Money is a necessity in Russia. Without money, the mechanic can get no bread, the baker no flour, the miller no corn; without money, the locomotive plant could get no coal or iron, the coal or iron miner no clothing, the tailor no cloth, the weaver no cotton or wool. And so forth. To-day, without Money not a move can be made—to the great comfort of the dog-in-the-manger, the High Priests of Money. But let the Russian people organize their productive forces collectively, and forthwith Money drops off as a scab drops off the wound that has healed under it. The relative expenditure of human tissue in several occupations is the most easily ascertained quantity. Supply and Demand determines the same automatically. Vouchers for labor performed will authenticate the same. Out of the common heap of wealth, collectively heaped up by collective labor, the individual can and will receive the social share that his voucher vouches he contributed to the heap. The mechanic will have bread, the bakery flour, the mill corn, the locomotive plant coal and iron, the coal and iron miner clothing, the tailoring establishment cloth, the textile mills cotton and wool—in short, the wheels of production would whirl, and abundance flow.

Russia is not booming—she is in a pickle.

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