

A PLEA FOR A MORE EQUITABLE DISTRIBUTION OF WEALTH.

CHAPTER I.

FROM FEUDALISM TO DEMOCRACY.

And man, whose heaven erected face
The smiles of love adorn,
Man's inhumanity to man
Makes countless thousands mourn.

If I'm designed yon lordling's slave
By nature's law designed,
Why was an independent wish
E'er planted in my mind?

If not, why am I subject to
His cruelty or scorn,
Or why has man the will and power
To make his fellow mourn?

—BURNS.

From the year 479 when the city of the Cæsars fell into the hands of the savage Goth, up to the present century, there appear to have been three distinct social periods. The first ending at the last of the 12th century, the second terminating with the Revolution of 1793, and the third still existing in our present day.

The rule of the monk and the priest was paramount in the first great period, beginning with the influence of Gregory the Great, in 600, reaching a high altitude in the eleventh century in the power attained by the energy and courage of Gregory Seventh, and culminating in the spiritual supremacy of the Church, when Urban the Second in 1095, at the town of Clermont, stirred his hearers to enthusiasm as he appealed for aid to rescue the Holy City from the hand of sacrilege.

"God wills it" cried his impassioned audience, and thousands rushed forward to take upon themselves the cross of the Crusade.

The second social period from 1200 to the close of the eighteenth century showed the rapid development of the feudal system, the increasing power of the noblemen, and finally in some countries the almost absolute power of the King. The fires of the Inquisition that sealed the fate of so