

parts, giving the members a share of the good and bad land. They pastured their cattle on the commons, and employed a common swine herd or shepherd for their pigs and sheep. De Gibbon says: "The manor system paved the way for feudalism, the lord of the manor taking the artisans of the village around the manor under his protection from the invasions of the Danes, so when William the Conqueror arrived he had little trouble in reorganizing the system into continental feudalism, giving the manor to the Norman lords who helped him to conquer the country."

Therefore feudalism was ushered into England. The people were neither lordless nor landless; they worked so many days on their own land and so many days on the lord's land. There were however, free men, believed to have evolved from the system of charging money rent instead of rent in kind. That is, instead of the serf paying rent by laboring on the lord's land he paid it with money. The landlord did this because he received the same amount in rent, although it was perhaps a bad harvest; therefore some serfs became free.

The introduction of money as a medium of exchange one historian has said was the first nail in the coffin of feudalism. That medium became an economic necessity when industry had developed to the extent that barter of goods became a hindrance, therefore the economic factor becomes dominant when we bring the subject down to the last analysis.

Next Lesson: A Continuation of English History
PETER T. LECKIE.

Class Antagonisms

A class antagonism within society, having its basis in the social form of wealth production and class control of the factors in the process of producing and distributing wealth: the factors, machines, material, mind and muscle.

The workers' energy of mind and muscle, the sum of all their efforts, useful and necessary, employed to produce things of need and demand.

The raw materials would continue to be raw and useless for ever and anon unless human effort was expended to bring them within the sphere and influence of wealth production.

The machines or tools are really a sum of past expended labor-power, stored up potentially, and which, released into activity, consume themselves by transforming their worth or values into the products which they assist in producing, conveying no other value than the sum of their worth spread over the total of the products produced in their lifetime.

The sum of the energy of the workers employed—"social energy"—produces values much greater than the amount consumed by the workers in the process of production: as a few shovels of coal into the firebox of an engine will release energy to pull many tons of material over a given distance; hence a surplus of values which is broken up into many allotments, confusing to the workers as they go by: the names of "legitimate profit," "reasonable rent," or "fair interest" (one might as well say a "round circle," a "dead corpse," or a "black negro"). The facts remain, they are values wrung from the bodies of the workers.

The factors, machines and material, at first, considering the process historically, are simple and more or less personal, but as society grows and the circle of economic experience widens, the inventive genius of man becomes greater, these factors then become complex and impersonal, and the process itself involved and interdependent, and as such can only be considered as a whole.

We Socialists consider the "sphere of production" abstractly, to be more or less correct, because it is social, associative, collective; it is in the plane of distribution that anarchy and chaos prevail. And it is the straightening out of this contradiction between collective or social effort in production and individualistic ownership or control of the means and the products produced, that will be our constructive policy.

Meantime the capitalist as a class own and control the factors of wealth production, by virtue of the fact that law says so and custom sanctions; since they are too in possession of the State, the judic-

iary and administrative forces which enact laws and set customs.

The legal code, its constitution laid bare, is simply a series of definitions and regulations of property rights and relations. And the machinery of the State is there to enforce and defend these definitions and regulations by the power of the sword; prison and privation; the fear of hell and the public power of coercion.

The realities are; the workers' energy of mind and muscle; the machines and materials, the process itself are parts of the complete system.

Labor energy assuaged its proper value, the proportion will be found a necessity to socially control and direct the social function of wealth production and distribution to the well-being of all. And the solution of this proposition is the task of our future Socialist legislators.

Capitalistic State control is necessarily static; on the other hand the function and nature of wealth production is dynamic and in line with scientific thought, releasing new energies, stone, bronze, iron, coal, oil and radio-activity. Capitalistic productivity is for profit for the few at the expense of the many.

"Why labor at a loss
For the profit of a boss?
Get ready to labor for your own."

Capitalistic productivity for profit, at this stage of social development, makes it a drag on further progress, if the truths of science and philosophy are to become a benefit to human society.

Monarchs and Popes may have suppressed Reason and Truth in the past; now our so-called educational systems, constitutions, culture, axioms, and maxims are hindering, if not suppressing, progress today. It is painfully evident that the present class control of wealth production and distribution withholds inventions, hinders technological advance, contradictory as it may seem.

Take, for instance, powerful group control of national governments, financial institutions, and railroad interests, preventing the use of automatic couplings in England because of the expense entailed in scrapping the out-of-date hand coupling and installing the new, automatic air appliances of today. Thereby causing tremendous loss of life and limb among railroad workers.

Powerful interests buying up patent rights and withholding them from being exploited: withholding for speculative reasons; and others, certain natural resources.

Religious interests blocking the efforts of still more from introducing modern science and logic into school curriculums. All of which could be multiplied indefinitely, because labor is cheaper and more abundant, while the initial expense in the installation of the most scientific labor-saving devices is so great; the returns in profit too far distant—indeed can not be expressed in terms of their culture at all.

Social labor-power driven by the struggle to live, in operation produces social values, but with the breaking down of the class barriers, the application of all our social knowledge would produce social values estimably greater since the object would be not the greatest good for the greatest number but the greatest good for all. But capitalism can only achieve this whenever it is profitable in terms of their economic culture, which is the greatest barrier confronting mankind.

There is nothing so deep as Ignorance, and nothing so shallow as the tricks employed to keep us in that state.

DONALD STEWART

What Socialism Means

SOCIALISM may be divided into three general classes, Christian, Utopian, and Scientific. In order to successfully understand one form of Socialism we must understand them all and their relationship to one another.

Scientific Socialism is a philosophy based upon a knowledge of economic laws operating throughout the social system. It is also a name given to express a future state of society as distinguished from the present form of capitalist society. Dealing with

Socialism in another sense, it is a movement for disseminating knowledge among the workers with a view to educating them to their class position in society so that they may act intelligently towards the abolition of private ownership of the means of production and distribution.

Socialism founded upon the teachings of Karl Marx is scientific because it conforms to the requirements of all that go to make up a science. In it, there are three fundamental laws, the materialist conception of history, the law of value, and the class struggle, which are derived from an accumulation of indisputable facts. Marxian Socialism is so-called to distinguish it from the Utopian schools and the various pseudo-Socialist movements.

The term Marxian is used in connection with Socialism because, owing to class society, Marxian Socialism is not common knowledge, but has a few adherents who call themselves Marxists, just as the thinkers who accepted the teachings of Darwin used the term "Darwinism" in connection with their theories. When Darwinism was accepted by society and became part of common knowledge, the name of the naturalist was no longer necessarily associated with the science. Marxism, because of its scientific nature and its emphasis on the existence of a class struggle, is a valuable weapon in the hands of the workers.

There are a number of people in existence who call themselves Christian Socialists and propound a doctrine derived from the teachings of Christ. They tell us that the members of humanity are the children of God and all are equal in His sight. They also assert that if the world were ruled by brotherly love, crime and misery, prevalent in human society, would be at an end, but they entirely overlook the economic factors which bring such things about. This brand of Socialism is not dangerous to a master class. In fact it is quite helpful to such a system of exploitation in so far as it confuses the minds of the workers, and leads them to look to a supreme being for relief, instead of relying upon their own strength.

During the days of the Roman empire, when the great mass of the people were reduced to the condition of slaves, there was no bright outlook as to a more equitable arrangement of society, and the future looked hopeless. The Christian religion with its bright hereafter in heaven for all sufferers on earth, therefore became the accepted faith of the slave. This religion, for a long time, was a thorn in the side of the master class, but was later won over to the State by the action of Constantine, who, in order to further his own ends, became converted.

Utopian Socialism is one of an idealistic nature which endeavors to elevate the whole of society. It is a school of thought which considers material conditions as being the fruit of the human mind, and seeks to remove social antagonisms by truth, justice and understanding. Some Utopians do not think it necessary to abolish capital or wage slavery. Others form local communistic societies in an effort to escape the ill effects of capitalism. In this class may also be listed those who have mapped out a detailed chart of the formation of a future state.

Two of the earliest writers of Utopian theories were Morely and Mably. Morely, in his book "The Code de la Nature," was the first to systematically arrange the Utopian ideas in regard to Communism, as advanced by Plato, Sir Thos. More and others. He stated that the Creator intended that man should dwell in a communistic society because it was the one social form under which the happiness of mankind was secure.

Mably in his work, "Doubts on the Natural Order of Society," says that the private ownership of land was the source of all social evils. This was quite natural at this period when agriculture was the chief means of gaining a livelihood. He advocated the abolition of this form of ownership, and of the institutions which had necessarily arisen therefrom.

The conditions prevailing in France some years prior to the revolution, and the want and misery among the masses, were the natural factors which gave rise to the Utopian doctrine. Francis Noel Babes, who was born in the department of the

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