

ricanes less disastrous, wild animals less abundant. In other aspects of nature the highest mountain is less than one-third the Himalayas. No great rivers, and the rivers so small they can be forded, so the tendency of man in India, surrounded by the obstacles of nature, inspired fear, while in Greece it gave man confidence. In India man was intimidated, in Greece man was encouraged. Nowhere is this better illustrated than in their gods. The Indians have gods of terror. The Hindu god "Siva" is represented to the Indian mind as a hideous being with snakes encircling him, three eyes, a human skull in his hand and wearing a necklace of human bones. His ferocity of temper is marked by being clothed in a tiger's skin. The wife of this god is more ghastly. Other Indian gods were more hideous, with five heads and four hands. But in Greece, even in the infancy of their religion, not the faintest trace of a hideous god, approaching to the Indian gods can be found.

The causes of fear being less we find the gods of Greece represented in forms mostly human. Even their heaven had its human courts, palaces, trades and professions, marriages, intrigues and divorces, so that the Greek god had not only human form but human pursuits and human tastes. In Asia nature was a source of awe. They never dared to assimilate their own actions with the actions of their gods. The aspects of nature in Greece tended to exalt the dignity of man, while in India everything tended to depress it. The Greeks therefore had more respect for human power; the Indians for superhuman.

Greece is described in the "History of the Universe" thus: "Greece occupies a unique position. It is nearer than the other lands of Europe to those countries where civilizations first arose. Its coasts are greatly indented, and it possesses many hospitable harbors. The Aegean Sea is like a lake. Homer says: 'The color of violets, the climate clear and beautiful.' The mountains disposed in a peculiar manner so as to enclose fertile spots, completely cut off from one another. In each of these fertile plains there grew up a community with its own traditions and customs. Commerce brought them together into a confederation. A central place was chosen for a market place, made for common protection and made the sanctuary of their God Apollo, sun god. At this place the people met for the purpose of trade and performed religious rights, held festivals which expanded into the Olympic games."

The same conditions prevailed in Mexico and Peru as in India, and this again was reflected in the architecture of their temples. Their temples were large buildings showing an evident wish to impress the mind with fear and offering a striking contrast to Greece with her smaller structures for religious purposes. Hence the tendency in Europe was to subordinate nature to man; out of Europe to subordinate man to nature. Therefore we see the great influence the natural environment has played in man's progress towards civilization.

Scotland has been a very superstitious land owing to its geographical position and the barren lands. The lowlands were the only fertile parts, but with the invasions of England, Ireland, Danes, Norwegians, etc., the inhabitants never had an opportunity to settle, to produce that surplus of wealth necessary for intellectual development. The executive government with rare exceptions was weak, and the people were never burdened with feelings of loyalty. The little respect paid to royalty is conspicuous in every page of Scotch history. The Scotch made war on most of their kings. They murdered James I. and James III., rebelled against James II. and James VIII., they placed James V. in confinement. James VI. they led a captive through the country, and they captured Charles I. and sold him to the English because, being poor, they needed the money. Mary they locked up and disposed of, yet strange to say these same people trembled before the clergy. This was the result of taking to the mountains during invasions and being devoured with wolves when the barrenness of the soil made these animals ferocious. The scenery of Scotland, with its mountains hanging with mists, with the sky darkened and the thunder rolling, its echoes from mountain to mountain, was to ignorant people a mystery. There grew up that superstition which created an ideal environment for the clergy to grow in authority.

When the country was suffering from those invasions the church controlled more than half of the wealth, and the clergy told the people their sufferings were a visitation of God because of their sins. In the middle of the 18th century the country west of Edinburgh was so unhealthy the farmers and their servants were seized every spring with fever. As long as the causes were unknown, they were attributed to the visitation of God for their sins, but after a time, when the land was drained the epidemic ceased and the inhabitants discovered the interference was not by the deity but from a natural cause.

Even today, there is more superstition, where people are in contact with phenomena that have not been explained by natural laws. For instance, sailors are more superstitious than soldiers. The winds and the storms of the sea expose them to more danger than soldiers living on the land, who have fewer inducements to appeal to supernatural interference. You will find this difference between the city dweller and the farmer. To the farmer, weather conditions, may defeat all his efforts and during dry weather he is unable to bring the rain, therefore they attend church to offer prayers for it. In this incidence they appear just as childish as our ancestors, who were afraid of a comet or eclipse. This uncertainty in procuring his living reflects a superstitious and religious tendency. The city workers and manufacturers are employed at work, the success of which is to be obtained from man's own knowledge. Whether it be fair or wet weather he pursues his employment. If it turns dark he switches on the electric light. If the machine fails to work, he searches to find what is out of gear and does not pray himself out of the difficulty. The cities therefore have been one of the main causes of the decline of ecclesiastical power, and economic causes developed the cities.

The fact that Scotland had nothing worthy of being called a city until the 18th century is one of the main causes of, or circumstances which explain, the prevalence of Scotch superstition. The shock of earthquake was the sign of displeasure; the comet the sign of coming tribulation; and when an eclipse appeared, the panic was so great and universal, that the people of all ranks hastened to the church to deprecate his wrath; therefore the clergy had great power. Another reason the clergy had great power in Europe was because they doled out charity. The church owning the land and drawing tithes, rent and taxes, the greater part of which was paid in kind, corn, wine, cattle, poultry, etc., the quantity exceeded greatly what they themselves could consume, and there were neither arts nor manufacture for which to exchange this surplus wealth. The clergy could derive advantage in no other way than doling it out in charity. The charity of the clergy gave them great temporal force and increased the weight of their spiritual weapons. They procured respect from the poor, of whom many were constantly and almost all occasionally fed by them.

We have wage slaves today who hold the capitalist with the same respect because he gives them a job.

This ends the talk on natural environment, which has played a great part in man's development, but we have to recognize that the economic factor is the main factor.

Next lesson will deal with Slavery and Feudalism, leading to English history. P. T. LECKIE.

IN WHAT MANNER DOES THE, etc.

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wealth, so that he is forced to sell his labor-power, his energy, from day to day.

This is reflected in the laws freeing the serf, and in the Enclosure Acts which were put in use all over Europe on the breakdown of feudalism. These Acts took away the common lands upon which the peasant had a right to pasturage. Another great political change is the abolition of privileged "estates," and the placing of everyone on an "equality before the law." In the case of France and the U. S. the abolition of all feudal titles and privileges, in England, Germany, etc., their strong curtailment.

Commodity production brings about a struggle to get one's goods on the market quickly. It means keen competition, "beating the other fellow to it," hence all is in a condition of flux, at one time one person is affluent, a pillar of society; presently, an-

other rises to this position while the first sinks out of sight, perhaps into the ranks of the wage-workers.

No longer is social prestige judged by one's ability to trace their lineage to distinguished plunderers and freebooters of bye-gone centuries. It is sufficient today that one possesses wealth in abundance, can "swing a sharp deal, is a skillful "money-grabber." With cash as the expression of social standing, feudal privileges are not a suitable political expression of capitalism. Foreign politics also change and become an endeavor to get concessions, spheres of influence, in short, markets for commodities.

In the course of capitalism's development, competition between individual capitalists has given way to concentration and amalgamation, so that a very small group control the means of life. At the same time, production has become social; vast numbers of workers co-operate in huge plants to produce the needs of society. Again the social productive forces have come into conflict with the political relations.

Social production demands social ownership, but our political superstructure is built up for individual or class ownership; it guarantees the right of private property.

Political parties of the ruling class today are mainly concerned with methods to keep private property in existence, bona-fide workers' parties are concerned with changing it to social ownership.

W. H. C.

THE LESSON OF THE CRISIS

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\$1,000,000 by the seizure of the Ottoman railway by Turkey in 1914, at the same time asking the claims office to hand over the control of the German railway to his company, as compensation for their loss.

The geographical position of Japan with her activity in capitalist accumulation drove her into the scramble for territory. At the opportune moment she seized the Marshal Islands on the Pacific, and within a week Japanese ships were rushed, with officials on board, to investigate the trade and commerce of the islands. She also dispatched one thousand men to work the phosphate mines.

Speeches were delivered in the British House of Commons on the 20th February, 1917, in the peace by negotiation debate. Mr. Lambert, Liberal M.P., showed that Great Britain in her struggle for capitalist expansion had fastened on one-fifth of the whole surface of the earth. Russia, previous to the war, had succeeded in appropriating half of Asia and more than half of Europe. France had also acquired four and one half million square miles of territory in Asia and Africa. Italy in the feverish heat of expansion seized 591,000 square miles of new lands.

Britain has 22 per cent. of the surface of the globe and 26 per cent. population. Russia had 15 per cent. of the earth's surface, and 10 per cent. population. France has 9 per cent. surface and 5 per cent. population.

The historic struggle in the early stages of capitalist nations for colonial territory went on without much interruption, but now that the world has yielded up almost its maximum exploitation possibilities, the question arises, can the markets recently captured absorb the great mass of surplus wealth produced by the working class?

The stage of capitalism has presented the drama of industrial crises and unemployment at various intervals, the most serious being that of 1913 and 1914. During the late war the machines of production were improved, and the lives of millions of consumers were snuffed out. The outlet of Asiatic Turkey will be meagre when we consider the obstacles standing in the way of rapid development. The financial conditions of the war ridden nations have been twisted and distorted beyond repair. Now we are faced with the crisis that may perpetuate itself, drowning millions in the sea of impoverishment. The capitalist owns the machine, and can only operate and employ when the product can be sold. Warehouses are crammed, means of production rusting, elevators overflowing, and men and women starving. Socialism explains the remedy. A knowledge of the question must be acquired by the workers in order to control production and distribution.

GEO. PATON.