

MATERIALIST CONCEPTION OF HISTORY

economic. The hatred against the financial exactions of the church was strong among the people, but the covetous eyes of the aristocracy on the church property was the real motive force.

Thomas Johnstone in his new book on the working class of Scotland tells us when King Charles I. revoked the land grants made to Scottish nobles, after the Reformation in October, 1626, the nobles began to swallow their hatred towards the Presbytery, and in 1638, in order to preserve themselves, not only joined, but actually led in the signing of the Covenant to resist Popery.

Commerce abolished 45 Saint Days because they served no useful purpose. The Clergy Act of 1598 decreed Monday as a holiday, making it unlawful to cut the Lords' corn, the reason given being because the people were turning Sunday into a hunting and pastime day.

The commercial class took the control of the burghs away from the clergy. The church was subjecting them to great taxation. In Edinburgh the master cordwinders paid 1d. a week to the Altar of St. Crispin and the apprentices paid 6s. 8d. when entering the trade.

The church controlled half of the revenue of the country and the nobles coveted this wealth, while the commercial classes wanted to free themselves from paying tribute to Rome; this is the secret of the Reformation in Scotland.

Trade had developed in Scotland to the extent of monopoly and protection. In 1686 the linen trade was granted a monopoly, and the act decreed that all Scotch corpses be buried in Scotch linen. The clergy officiating at the funeral had to see this was carried out.

This Act was rescinded in 1707, when the woollen interests convinced the legislature that it was more fitting to bury Scotch corpses in Scotch woollen garments.

People were forbidden to wear English made clothes; if found doing so they were compelled to hand them over to the hangman to be publicly burned.

Rogers says there was a regular slave market in Aberdeen from 1740 to 1746, when 600 men and women were kidnapped from rural districts and sold to slavery in the American plantations.

The Scotch miners were freed from their slavery, because they were too expensive, in 1799.

The miners thought they were freed in 1775 with The Act passed without opposition. The Preamble to the Act shows its reason to be carried unopposed by mine owners. Persons were discouraged from coal mining because they were bound. Many new coal beds were discovered and remained unwrought to the great loss of the coal-owners. The new Act dubbed the miners free as it was only the new miners that were to be free.

The bound miners under 21 years of age were to serve 7 years longer.

Between 35 and 45 years: to serve 7 years more.

Wives and children to be freed at the same time. If the miner combined to raise wages, two years were added to his service.

The miners had great demonstrations of their supposed freedom, but were disappointed to learn the above terms.

The development of the steam engine and the need for coal, with no one anxious to go to coalmining because of its degraded position, with the wages of free labor in the mines of England lower than the expense of the bonded mine slaves of Scotland, brought the liberty Act of 1799, which freed the coal miners of Scotland.

This just reminds me of a question put at our history class, thus:

"Did the emancipation of the Chattel Slave come about by the education of the slave?"

Answer: "No!"

Q:—"What is the use of educating the wage slave? don't you think it is a waste of time?"

Answer:—"No, there is no analogy; the emancipation of the chattel slave was to the economic interest of the master class because free labor was cheaper; but as free wage labor is the cheapest it is possible to get or because he costs nothing to start

with, needs no attention when there is no work, needs no medical aid when sick, the master class cannot find a cheaper system of slavery to emancipate the wage slave in his economic interest. Therefore the wage slave will have to emancipate himself."

We find that the mechanical development, with the innumerable mechanical contrivances, gave a decisive preponderance to that industrial element which has colored all development of our civilization. The leading characteristics of modern societies are, in consequence, marked out much more by the triumphs of inventive skill in the field of producing food, clothing and shelter, than by the sustained energy of moral causes.

The development of commerce, with the rise of free cities and their intercourse with other countries, has put commerce in the forefront as the great leveler to break down national boundaries, realized the brotherhood of men, and the broad mind of toleration that was absent previous to commercial development.

The discovery of America through economic needs, the invention of printing, with the first maps and sea charts which appeared in England 1489, was a dominant factor in breaking down the power of the Church. Lecky in his "History of Morals," speaking of the Reformation, says:

"The theology of Christianity paralyzed the intellect of Christian Europe until the fourteenth century. The revival which forms the starting point of our modern civilization was mainly due to the fact that two spheres of intellect still remained uncontrolled by the sceptre of Catholicism.

"The pagan literature of antiquity and the Mohamedan schools of science were the chief agencies in resuscitating the dormant energies of Christendom."

We maintain it was the need of commerce that forced the adoption of the literature and science that Lecky mentions, because of the voyages of Columbus 1492, his second voyage 1493.

Jamaica was discovered 1494.

The Cape of Good Hope and Neofundland 1497. South America 1499.

Brazil 1500.

Balboa first saw the Pacific Ocean from the Isthmus of Panama in 1513.

Mexico was discovered 1522.

Conquest of Peru 1528.

The trade of Genoa was on the brink of destruction by the irruption of the Tartars and the Turks.

The circular visible horizon and its dip at sea gave the belief of a globular figure of the earth. Columbus tells us his attention was drawn to this subject by the writings of Averroes.

In Genoa, Columbus met with little encouragement. He was encouraged by Queen Isabella of Spain, although the irreligious tendencies if this idea were pointed out by the Spanish ecclesiastics and condemned by the Council of Salamanca. It's orthodoxy confuted by the Pentateuch, the Psalms, the Prophecies, the Gospels, the Epistles and the writings of the Fathers St. Augustine, St. Jerome, St. Gregory and others.

When men believed the Sun to be simply a lamp revolving around the earth they had no great difficulty in believing that it was one day literally arrested in its course, to illuminate an army which was engaged in slaughtering its enemies.

Lecky, in his "History of European Morals," speaking of this intellectual darkness says:

"The period of Catholic ascendancy was, on the whole, one of the most deplorable in the history of the human mind. A crowd of superstitions barred the path of knowledge. Not until the education of Europe passed from the monasteries to the universities, not until Mohamedan science and free thought and industrial independence broke the spectre of the Church did the intellectual revival of Europe begin. The inventions of the mariner's compass, of gun powder and of rag paper were all indeed of extreme importance, but no part of the credit of them belongs to the Monks."

(To be continued.)

"MORE PRODUCTION"

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long years, is in the bitter clutch of famine, with the allied nations, vulture-like, deliberately looking on, callously allowing famine to run its dread course in the hope that this menace to their sacred property may be dumbfounded and hurled down in the fierce wash of its agony and calamity. "By their fruits shall ye know them." America, first of creditors (proud symbol of slavery), is forced to the forefront of Imperialist development. But her coveted "gold"—her power of exploitation,—overshadows her with disaster. For how can she traffic in commerce? Russia is suspect, Europe a broken ruin, on the verge of an outbreak which may develop "red." Her former allies confront her on every hand with new antagonisms, and the little "yellow Britain" of the Orient, which America herself helped to arouse from barbarism, has seized and holds every point of vantage available—in the eastern Pacific—in China and its adjacent countries, in Siberia and Kamchatka. Thus society lies prostrate, while the "mandatories" carve out new "spheres" at the point of the bayonet; commercial development is crippled and overreached, and the scene and circumstance is set for another devil's game of "democracy."

Out of, and because of this situation, out of this "watchful waiting," out of this scheming and counter scheming comes our social hunger-fests and degradation, and all the untold suffering they entail. Because, forsooth, property, and not man, is the prime incentive of conduct; because wealth, and not need, is the first objective of production; because class law, and exploitation, dominate society; and social welfare, social progress, and social cohesion, are of no moment in the flinty ambitions of accumulation.

That is why, although willing to work, we cannot obtain employment. That is why statesmen are helpless—they are but the menials of the owners of industry. That is why that industry perishes "in the valley of the shadow;" why our living standards fall, and will continue to fall; why the producing class drags out its pitiful existence in penury and suffering, and why all society decays in the miasmatic swamps of idleness. Because—let us emphasize it—purchasing power has vanished; markets are gone; no new fields of exploitation sufficiently large can be found; and industry stands still—in a satanic grandeur of impotency and possession—incapable of motion and expansion, unless for a red and fiery hour—capital can find a respite in the new war hovering closely on the political horizon.

But, beyond that alternative the society of Capital is finished. It can no longer fulfil the functions for which it was organized—the preservation of society. It has served its time and purpose; drawn together and coordinated the latent forces and powers of its possible development; given them an unimagined scope to play and a new foundation of potentiality. But it can do no more. It can no longer sustain society, no longer satisfy the hungered heart and craving mind of a new age. It has become a brake on progress, wasting the forces it has brought into being, and preventing their formulation consonant with the needs and knowledge of today. Its philosophy of the ideal is a withered and discredited relic, the society it seeks to maintain has become the scorn of intelligence; the power of its influence are dark with corruption; its democracy the citadel of slavery; and its vaunted civilization a reproach to the enlightened thought of progress. Its puny institutions of yesterday, nicked with the hard eyed gods of trade, are lifeless and uninspiring. And although they still stand, proud in the blue crowned day, in the seeming of authority and permanence, and the never ending stream of life flows in and out among them, they are, nevertheless,—like the clustering piles of antiquity—like the myths of heroic ages—like the folk ways of immemorial time—the gaunt and pulseless symbols of a vanished civilization.

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