Lesson outlines in the economic interpretation of history

Lida Parce

Find similar works at: https://stars.library.ucf.edu/prism
University of Central Florida Libraries http://library.ucf.edu

This Book is brought to you for free and open access by STARS. It has been accepted for inclusion in PRISM: Political & Rights Issues & Social Movements by an authorized administrator of STARS. For more information, please contact STARS@ucf.edu.

Recommended Citation
https://stars.library.ucf.edu/prism/721
Lesson Outlines in the Economic Interpretation of History

LIDA PARCE.
Lesson Outlines
IN THE
Economic Interpretation
OF
History

BY
LIDA PARCE

THE HUMANIST PUBLISHING COMPANY
GIRARD, KANSAS
PREFACE.

These lessons have been prepared for publication in pamphlet form, in response to a definite demand. That demand was stimulated to some degree by an earlier publication in different form, covering substantially the same topics. But the belief has been expressed that a simplified version, put in the form of a brief text, would meet a wider need than the earlier publication. I have been urged to make these lessons very simple, and have done so, so far as the subject and my comprehension of it would permit. The subject, however, is not absolutely simple; and there is no doubt that those who wish to enter upon the study of it are prepared to make serious effort to master its difficulties. The earliest lessons are made very brief, in view of the fact that to many the line of thought will be new and, perhaps, a bit difficult at first. As the subject grows in complexity the mind of the student will become accustomed to the ground and the work will not increase in difficulty in proportion.

The subject is divided into lessons, not as a demarkation of one stage of progress from another, but for the purpose of securing a proper grouping of the different elements and phases of development. The objection has been made
that these divisions have the effect of seeming to detach a given period from that which goes before, and that which follows, as if each were an isolated structure. And this might be true, if the student has no comprehension of the subject matter of the lessons. But in order to express the facts the language of continuity must be used throughout, showing how everything that is, at a given period, is the outgrowth of that which was, and how the things which are to be are constantly forming themselves out of the things which are.

Special attention has been given to preserving the threads of continuity throughout, and the subject has been divided into lessons, according to the appearance of definite developments in economic life. The later lessons might well be subdivided into several each. Obviously, these outlines are not presented as an exhaustive treatment of the subject; but the bibliography given in the foot notes will assist the student in extending the area of his investigations.

I wish to acknowledge the co-operation of Josephine Conger-Kaneko and May Walden in preparing the topics covering the prehistoric portion of the subject.

THE AUTHOR.
INTRODUCTION.

The principal uses of history are to train the judgment and to place the student in possession of information on which to form his judgment. Unfortunately, most histories have been written with quite another object. Heretofore the functions of the historian have been to celebrate the conspicuous characters who have figured in the world events, to sustain the governments under which they were written, and to applaud the nations about which they were written. The facts presented have customarily been such as would lend themselves to these effects and the reasoning concerning them has been theological in its methods.

Individuals, isolated events, and the supernatural have occupied the stage. The supernatural appears in the form of the guardian protector of the weak or the orthodox, who answers prayers and is expected to intervene at the proper moment in behalf of the innocent or the ingenuous against the wicked strong.

The Economic Interpretation of History has neither these methods nor purposes. Its objects have been stated above. Its method is to treat the people, not individuals, as the important factor and the processes of evolution, instead of the "will of God," as being the main-
spring of progress. It follows the course of ma-
turing experience, in the conviction that the ex-
perience of the centuries is of more importance
than events or any other thing. And above all,
it traces the way in which the races of men get
their living, believing that all other develop-
ments depend upon the development of this.
Principles are of more importance than persons
or events.

The separate facts in the history of peoples
are illustrations of the working out of social and
economic laws. And so their proper understand-
ing will train the student in the valuation of so-
cial factors and forces.

It is important to note how tribes of men
have dropped out of the line of progress at dif-
ferent points along the road. Some valuable
lessons are to be learned by the future investiga-
tor in noting when and how and why such tribes
have fallen out of the race. But it must serve
us here to note that they have fallen out, and
that there have been definite reasons why they
have. When tribes are seen to have not prog-
ressed their customs are not to be taken as illus-
trations of customs in the main line of culture.
They present evidence on the causes of failure,
but only negative evidence on the means by
which a tribe survives and thrives. Much con-
fusion has arisen among students of prehistoric
institutions by the failure to make this distinc-
tion.

One utility of the division of history into
periods is in that it shows that the main mile-
stones on the road of progress have been the same throughout the world wherever the tribes of men have lived and progressed. Important inventions or discoveries have been chosen to mark the advance from one period to another, and these come in the same succession wherever men have lived. In no case, for instance, has the smelting of iron, which introduced later barbarism, preceded the invention of pottery, which marked the lower period of barbarism. And when you say “the upper period of barbarism” it means not only the invention of the smelting of iron, but all those economic and social developments that go with it. Similarly, when you refer to the middle stage of savagery, the mind instantly pictures, not only the typical invention that has been chosen to designate it by, but the form of the family, the means of subsistence, and all the peculiar features of life that accompany that invention. The division into periods preserves a grouping of the elements of progress that is very useful in forming consistent ideas of social and economic evolution.

After the advent of civilization and slavery the question is one of the conditions under which people have worked in making the world’s living. There is a definite and significant relationship between this and all the developments in government, social relations, thought and religion.

“Now the proper and scientific attitude toward an institution . . . is investigation to ascertain what stage of its history it is in, and
whether it is in process of transformation, throwing off its outgrown elements and replacing them with elements adapted to existing conditions, and therefore useful. If it is found to be not in this dynamic state, or state of moving equilibrium, it is proper to enquire whether by any human action it can be put into this state. To this end its history and its true nature should be studied, and especially the original conditions which must have developed it and caused it to exist.”—Lester F. Ward.
LESSON I.

The progress of the human animal, in his very earliest days, depended on certain definite things. First, his upright position. No other animal could stand erect to run and look around or could use its hands to throw stones and sticks. Nor did any other animal have the organs of articulate speech.

His first home was the forest. Here he found fruits and roots and nuts for his food, and trees and caves for shelter. All people had the same needs, for food, shelter and defense.

The earth’s surface and the rocks show that glacial periods came on and changed the climate so that the food supply of the forests was destroyed. Then the folk had to migrate to places where other kinds of food could be found.

The earliest skeletons show that man and woman were equal in stature and strength of build and in cranial capacity.

People secured food and protection from

---

1. Charles Darwin; Descent of Man, pp. 47, 48. (Revised edition, Merrill and Baker.)
4. M. Manouvrier, of the Paris School of Anthropology, has demonstrated that the females of the stone age had cranial capacity considerably larger than modern Parisian females; while the males of the stone age had cranial capacity nearly, but not quite, as large as modern male Parisians.
animals and enemies by helping one another. By a voluntary mutual aid.  

5. Kropotkin: Mutual Aid.

The best books to read on this period are Ancient Society, which gives the structure of prehistoric society and the processes of its development. And Taylor's Primitive Culture, or Prehistoric Man, by Daniel Wilson. These books present the natural conditions in which the folk lived and the ways in which they met their needs. Both these views of primitive life are necessary to a thorough comprehension of the subject.
LESSON II.

In order to continue his progress man had to find a temperate climate where he could secure food by working for it. Extremes of climate do not make for progress. In too cold a climate the reward of effort is scant, and people do not have the surplus energy that is necessary for development. A tropical climate presents man with his food at the cost of very little effort and he does not have the education that is the reward of effort. ¹

Man migrated to the rivers and coasts where there was a supply of shell fish for food. Here he lived for a long period, and the shells of the fish he ate formed heaps covering extensive areas of ground. These are found along the rivers and coasts of every continent, and are known as the shell-heaps, or kitchenmiddens. Besides the shells and soil, they contain fragments of charred wood, and bone and stone implements. These show that fire was discovered, and used in the life of the folk; and that they began to make tools of bone and stone at

¹ We shall have occasion to revert to the effects of climates on tribes of people from time to time. In his History of Civilization, Buckle has developed the subject of the effect of climates on the destiny of civilized nations. But I have not seen the same theory applied systematically to the subject of primitive tribes, and their peculiar manifestations and ultimate fate.
this early date. This period, when stone implements were used, is called the stone age.²

2. Tylor's Anthropology.
LESSON III.

The discovery of fire and its use in preparing food is said to lift tribes into the second sub-period of savagery. This would have enabled them to smoke, dry and bake their fish and roots, and so to make their supply of food more serviceable. It would practically mean more food, and that would mean that their whole environment was enlarged, and they had a better chance to survive.¹

The folk lived in groups or hordes, formed by the natural increase, by reproduction of its members. The head of a group is its oldest woman, and her oldest daughter succeeds her. This system is called the matriarchate, and the unit thus formed is called the gens, though the period of its formation and definite appearance may not be easy to locate.²

The earliest form of the family is identical with the group or the gens. The family is the root of the gens, and develops into it. It consists of the members of a family relationship

¹ Ancient Society, Part one, Chapter two.
² This is the accepted idea about the first uses of fire, though Wilson, in Prehistoric Man, develops a different one, which is extremely interesting.
³ The majority of writers have not noted the existence of the gens among primitive tribes at all. But this is because few writers have had the intimate relations with primitive tribes that are necessary to enable them to understand the institutions of tribes. And it is only since Morgan wrote Ancient Society that the nature and functions and origin of the gens have been really understood.
living together in the marriage relation. This is called the consanguine family. It is the first form of group-marriage.3

Language must be supposed to have consisted, at first, of simple sounds to indicate objects and actions, and for the names of persons.

The group owned the food supply and such simple objects as there were in common.

3. Sir John Lubbock was among the first to detect the evidences of group-marriage. See his Origin of Civilization, p. 60.
LESSON IV.

When tribes survive to the upper status of savagery they are found to have developed hunting with the bow and arrow, which was a very great invention. This enabled the people to leave the coasts and river courses and live wherever there was game. It not only gave them greater freedom in the choice of territory, but gave them skins for clothing and shelter. The women learn to tan these skins and to weave mats and baskets with the fingers. Thus the work and training of the two sexes comes to be different. Woman's occupations are the more sedentary, her area of experience more narrow, and she becomes deteriorated as compared with man.¹

The gens develops, and becomes organized. It has its council, composed of both men and women who are elected by the votes of all the members. It becomes overgrown and divides into several gentes, having their separate councils, and all together forming the phratry. This is an organization of a religious nature and its purpose is to preserve the peculiar family rites of all the branches of the parent gens. All the gentes speaking a common dialect form the

tribe, and it, too, has its councils, composed of representatives of the different gentes. Both men and women serve in its councils and have an equal vote in choosing the counsellors.\(^2\)

The consanguine family is succeeded by another form of group family, the Punaluan. This group is composed of men and women, not brothers and sisters. One of the functions of the gens is to regulate marriage: People are compelled to marry outside the gens. This is the practice of exogamy. The family shows a tendency to break up into smaller groups, which it can safely do, as the means of subsistence is more reliable. When a man marries he goes to the home of his wife, and is received into her gens where he remains during behavior that is good enough to meet with her approval. The home and the children belong to the wife, and descent is marked through her.\(^3\)

Language becomes more complex with the increasing complexity of life, and words of several syllables make their appearance.\(^4\)

Property always enlarges as industry develops, but it is still held in common by the gens. Only the most personal possessions, such as clothing, belong to the individual; and at his death they revert to the community.

Religion takes the varied forms of nature worship, and the phratry preserves its family traditions which grow into ancestor-worship.

\(^3\) Ward: Pure Sociology, pp. 193, 200, 548. 
\(^4\) Morgan; Ancient Society, Chapter IV.
Perhaps cannibalism should have been mentioned under the head of subsistence, as it is believed by some to have been very extensively practiced to enlarge the food supply. But, at any rate, the sacrificing of captives comes to be a religious rite.
LESSON V.

As the women did the work of domestic manufacture, it was they who made the inventions of tools and implements and processes for doing that work. Advancement, in primitive times, depends more upon the development of the food and clothing industries than upon anything else. Where tribes have ceased to advance at any stage, it must be supposed that it was largely because women were too much oppressed to be able to make improvements and inventions. The matter of climate and natural products and conditions is doubtless back of and connected with the special situations of women among different tribes and peoples. Among the aboriginal tribes of Australia who were still in the middle sub-period of savagery when discovered, the women were in the most abject state of subjection. The climate where they were found living is extremely fine and the natural food products plentiful; and many writers have expressed wonderment that a people so favorably situated should not have progressed. But when we reflect that these people were able to live in idleness, that nature supplied their wants without effort on their part, we see that they were without the educational benefits of
labor. And this is sufficient to account for their backward state. If women had been doing work without which the tribes could not live, and having the training of productive effort at the same time, they could hardly have been so enslaved at such an early stage.

The lower period of barbarism is distinguished by the invention of pottery, and of the bark canoe and dugout, the special equipments of men. Steatite cooking vessels and multitudes of polished stone and bone implements, formed with great nicety and used with much skill, were found among the American Indians living in this stage of culture.

Tribal government of the most democratic kind is in force and is conducted with ability and efficiency.

The family lived in communal houses or villages. The Seminoles had their long-houses of logs, in which a number of couples lived, with their offspring, each having a separate room. The Seneca-Iroquois had similar dwellings. The family is thus breaking up into the single pairing, or Syndiasmic family. This process must be understood to have been a very slow and probably unconscious one. The Syndiasmic family was quite distinctly developed among certain Mississippi Valley tribes, while the Pu-

1. "It is effort... in which the dynamic quality inheres."—B. Ward, Pure Sociology. p. 142.
naluan was still distinct among some of the Pacific coast Indians. 4

Language was always developing in accordance with the increasing complexity of life. 5 And records in the shape of picture writing appear. 6

The worship of the generative processes throughout nature, ancestor worship and fetichism grow apace. Custom comes to be regarded first as morality, then as religion. Articles of traditional use come to be invested with mystical qualities, in the primitive mind. A primitive priesthood, in connection with the phra-tries, works its spells.

---

5. Among the Reports of the Bureau of Anthropology are to be found extensive analyses of various Indian dialects, in their orthography, etymology and syntax.
6. Toten poles and inscriptions on rocks.
LESSON VI.

The middle period of barbarism is marked by the domestication of animals which yielded meat and milk, hides and wool, on the eastern hemisphere. And on the western, by the development of field and garden agriculture. The pastoral habit of life was thus developed on the continent of Asia, while village life was established at the same stage of culture in America. On parts of the American continent irrigation, in which a high degree of engineering skill was displayed, was employed in the cultivation of corn.

The confederation of tribes, for purposes of securing peace and mutual benefits, is developed. The Iroquois Confederation, or "Five Nations," among whom Mr. Morgan spent many years of his life, is an illustration of this development of primitive government.1

The Syndiasmian family becomes distinct and is recognized as "orthodox" by the people. It becomes the standard of morality. Polygamy, however, is "permitted." That is to say, the double standard of morals for men and women comes into being. The pairing family permits the certification of paternity. If the sex rela-

---

1. Morgan; Ancient Society.
tions of women were not restricted it would not be possible for fathers to identify their offspring. No such restriction on the part of men is necessary; hence, polygamy. The condition now is ripe for changing the line of descent from the female to the male.

Industry is enlarged in this period by the use of bronze tools, and of charcoal. Also adobe brick and stone for housebuilding, paved roads, suspension bridges and reservoirs for irrigation. The shuttle and hand loom are invented, and everywhere woven fabrics, ornamental pottery and basketry come into use. Men begin to specialize in industry; the arrow maker, pipe maker and others appear. The outdoor work shop becomes an institution.

Specialized industry led to personal property. When greater security against attack resulted from the confederation of tribes, men began to give their attention to production and less to war. The product of industry had herto-fore belonged to the gens. When men went into industry a tendency arose toward personal ownership. And the natural correlative of personal ownership was transmission to personal heirs. It was now possible for men to identify their personal heirs, and the result was that descent was changed from the female line to the male line. The matriarchate began to break up and the patriarchate to take its place.

The increase in the number of objects, and

in the organization of society would have its effects in the development of language, and records advanced from the picture writing stage to that of hieroglyphics. 3

Personal gods and goddesses, representing the elements and functions of nature, increase. Spirits of the earth and air and demons are seen everywhere, in the imagination. Rites and ceremonies gain in importance and human sacrifices are offered to propitiate the gods. The priesthood gains in power through the importance attached to religion. 4

---

3. See Grote’s Traditional Greece for an account of the way in which records advance from the picture writing stage through four successive forms, the last of which is phonetic writing.

LESSON VII.

On the eastern hemisphere two groups of tribes survived till they reached the upper period of barbarism. The Aryan, including the Hindu, Persian, Greek, Latin, Celtic, Teutonic, Slavonic and others. And the Semitic, including the Hebrew. Babylonian, Assyrian, Arabic and others. On the western hemisphere, the Aztecs and Peruvians reached this stage.

In the normal development of agriculture numerous fruits and grains and grasses were added to food and forage, and are mentioned in the songs of the early poets, which were handed down orally for centuries before writing was invented. Numerous flocks of cattle and sheep grazed on the hills and plains of the Asiatic and Mediterranean countries. And the Peruvians kept vast herds of Llamas for their wool. Work was now done by slaves, both male and female. Animals were now used to cultivate the land. Ships were built of planks and perhaps with nails.\(^1\) Wheeled vehicles were in use; the plow, the potter’s wheel, the hand mill for grinding grain had been invented. “Professional men,

---

1. Grote expresses a doubt that iron was in use among the Greek tribes at this stage, because no mention of iron is made in the Homeric poems, which are a reliable clue to the developments of the time. But Tacitus’ Germania mentions that the Germanic tribes had iron which they used in the blades of their spears at an earlier stage than this.
such as the smith, the carpenter, the leatherdresser, the leech, the prophet, the bard and the fisherman appear." And during this period the smelting of iron and its use in tools gives a great impetus to industry. Personal property and the bequeathing it to heirs gave another value to labor besides that which it had simply as a means of supplying food and clothing. The ownership of property gave a man influence, power. The product of a man's own labor was not enough to satisfy his ambition. But how could he secure more? Slavery was the answer. To capture the people of other tribes and make them work for him. Land also became valuable; because labor was most productive when applied to land, and the fruits of the soil were at the basis of all production. So the land that had been owned in common before was taken by the strongest men and the weaker tribes were captured by the stronger tribes and thus slavery, the patriarchal institution, the private ownership of land, were established. Women were excluded from representation in government and all women were reduced to slavery. The Patriarch is the lawgiver and chief of the family, which now includes the slaves and dependents.

The office of chief, or king, becomes hereditary. The chief is not elected by the people any more, but he must receive the sanction of the gods, delivered through the priesthood. Representation in the council comes to be re-

2. Grote: Traditional Greece, Vol II.
lated to the land instead of to the people. The
gens and tribe are now active only in such mat-
ters as marriage, religious rites and social af-
fairs.  

The god myths and family traditions are
woven into epic poetry, with which every one is
familiar and which is handed down orally from
generation to generation. Public speaking be-
comes of great importance as a means of exert-
ing influence on affairs, and is a valuable means
of culture.  

In the department of religion, ceremonies,
such as those of purification, supplication and
adoption are regarded as absolutely inviolable.
Nothing is thought to prosper without the sanc-
tion of the gods, and rites are necessary in con-
nection with every affair in life. 

In the oldest Aryan traditions the earliest
of the deities are goddesses. The first god is
the son-husband of the goddess. These ideas
belong to a period when woman was the most
prominent figure in affairs, and when man de-
rived his importance from her.  

3. Grote's Traditional Greece, Vol. II.
4. Grote's Traditional Greece, Vol. II
5. Grote's Traditional Greece, Vol. II.
6. The son-husband and the brother-husband belong to the period
   of the consanguine family, when the marriage relation is coextensive
   with the group which is a natural group of blood relations. The imagi-
nation would not have produced such deities if life had not first pro-
duced such characters and relations.
LESSON VIII.

Numerous ancient races: Egypt, Babylonia, Assyria and others reached a stage closely bordering on civilization and then disappeared. Others, such as China and India, reached an early stage of civilization, and instead of advancing in culture, crystalized their early institutions to such an extent that they have remained almost stationary ever since; and these early conditions are only now beginning to break up. Greece and Rome, which advanced farther than any other early nations, became so decayed internally that they were easily conquered—Greece by Rome, and Rome by the barbarians. And the seeds of civilization left among their ancient ruins only took root and began to grow again after a number of centuries. Among all these nations that suffered extinction slavery was the system of production; and among all of them women were kept in subjection and shut off from opportunity. Slave labor was the system of production and slave motherhood the system of reproduction. From the point of their collapse human history must be traced for several centuries through a condition worse than barbarism—worse because it was tainted with the diseases that caused their decay.
In early civilization, industry being in the hands of slaves, there were practically no new inventions and no new discovery of food materials.

Industrial workers, both slave and free, and traders, gathered in the towns and commerce by caravan from the orient to the mediterranean countries, and by ships along the rivers and coasts, grew to considerable proportions.²

Nations were formed by the federation of tribes; and after the invention of writing, written law took place beside the old customary law of the people. In the industrial and commercial cities new laws to regulate the new industrial and commercial relations between people grew up.³ This is municipal law, and it begins to break down the old patriarchal law. The gens and phratry decline in authority and civil institutions take their place. After several centuries of unsuccessful effort to establish a stable form of government, a so-called republic is established, both by the Greeks and the Romans. But it is a spurious republicanism. It is based on slavery, its women are a subject and ignorant class, its citizens are soldiers or idlers, its ideal is valor and military conquest, its culture is limited to a small class. And in both Greece and Rome it leads to imperialism.

In getting civilization established, the form of the family is once more changed. Polygamy is eliminated. The children of all the female

---

1. ibid.: The Nemesis of Nations.
2. Grote's Greece.
slaves but one are made illegitimate. This one is called the wife, but she is a chattel like all the others. This is the Aryan family system. All the women of the family are kept in seclusion and ignorance. They do the manufacturing of commodities for domestic consumption. The patriarchal law dies hard, and for many centuries the patriarch has unlimited power over the family. At first the state deals with the family only, through the patriarch. But the development of individual commercial relations in the towns compels the state to recognize the individual, and so the patriarchal authority begins to crumble.

The invention of phonetic writing ushered in a new era. The epic poems, which occupied a very large place in the life of the people, were reduced to written form. The science of grammar was developed. Rhetoric, oratory, philosophy, logic, art, followed. A brilliant intellectual culture came to characterize social life. But society was wholly masculine, with the exception of a class of courtesans who, being free, acquired culture and became brilliant members of society. The number of the cultured class was small compared with the number of those excluded from its benefits. Greece was conquered by Rome, and handed on her culture to her conquerers; but the same conditions prevailed there that had wrought the fall of Greece; and in her turn she surrendered to the barbar-

rian. But this culture, brilliant though it was, was superficial, because it was not founded on knowledge of natural fact. Thought was systemized to an extraordinary degree. It was logical, but it was speculative, not scientific.

The worship of the generative processes in nature had come to be debased. The phallic worship had descended to debauchery. The sacred groves and temples of the male and female deities were schools of vice. Law was employed to enforce the religious observances. The chief concern of religion was to secure the gratification of the senses, to control the people through their fears of the unknown, and to secure revenues to the priesthood.

By the time of civilization the male gods had come to dominate Olympus just as man had come to dominate the earth. They gained the supremacy slowly, after many ages of struggle. Long after the gods of Greece had become masculinized the barbarians of Europe recognized the supremacy of their goddesses. And so long as goddesses reigned in the invisible, the wise woman or witch was revered on earth. But finally men gained the control of the tribes and then the name of witch became a reproach. The witch became an object of persecution, which never stopped, even at the halter or the stake, until the witch, the one-time wise woman, was extirpated.\(^5\)

---

LESSON IX.

Under the slave system of production war is an economic necessity—for the capture of more slaves. In Greece and Rome, war had been a necessity so long that it came to be regarded as something almost sacred. Valor came to be the ideal in the public mind. War was considered to be the only honorable occupation for a citizen. It was the only way of illustrating the ideal. Hence industry was thought to be discreditable and only the poorest class of people and slaves engaged in it. Agriculture declined until Rome had to be supported by grain drawn from conquered territories. Industry declined so that the industrial population had to be fed on this foreign grain at public expense or by private charity. Commerce declined as a result of the decline in production and the insecurity of travel.

The slave owner, no longer engaged in productive enterprise, let go the slave. But the former slave owner came to be a war lord, and he needed the former slave to bear arms for him. So the one-time slave engaged to bear arms for his lord, and in return for this he acquired the privilege of building his home under the protection of the castle walls. So feudalism super-
seded civilism. Serfdom superseded slavery. The serf was free to provide his own living, and to have his own wife and home and family; but not to leave the land.¹

During these centuries of slavery the old barbarian spirit of freedom died, and when it died, the republican form of government changed to imperialism. During the life of the first emperor of Rome the organization of the Christian church sprang up. It was a pure democracy and was formed of the poorest and most unfortunate class.² A government within a government. A republic within an imperial state. The power of Rome weakened. She could no longer extend or even defend her wide frontier, and so a peaceful policy was adopted. The imperial government ceased to excite the loyalty of its princely subjects; and the poor were too wretched for patriotism. The powerful families turned to private ambitions and private wars, and there was no government strong enough to control them. So the former citizen princes became war-lords; and the men who formerly did their work as slaves now bore arms for them as serfs. The barbarian tribes became ever more aggressive and finally overran the Eternal City.

The ideal of valor had decayed. Philosophy lingered long but finally declined with the decline of culture and education. The Greek and Roman languages became corrupted by the

---

¹ Abdy; Feudalism.
² Ward; The Ancient Lowly.
mixture of barbarian dialects, until, in the dark ages, there was no longer any Greek or Latin spoken. The languages of civilization no longer existed, excepting in the forgotten works of the authors of antiquity.\(^3\) Culture and philosophy had failed to save the ancient civilization because they were limited to a few. The producers and the mothers of the race were excluded from them.

During the period of the empire the state had ceased to deal with the individual through the family but dealt with him directly. The individual was the unit of the state. The male members of the family were free from the paternal authority at a given age; though the female members remained in tutelage to the family. The married woman became practically free from her husband; and marriage became a civil contract.\(^4\)

At the same time that Christendom was growing rapidly, the pagan temples and priesthood were rapidly multiplying\(^5\)—as impostors of all kinds will arise, when remunerative employment is not to be had. The church was at first founded on teachings of charity, non-resistance, brotherhood, obedience, and the doctrine of a future life. But it underwent a change. Virginity became its ideal; its aim, temporal power. A vast development of monasticism took place; absorbing throngs of the poor and ex-slaves population, as well as many people of

---

3. Hallam: History of the Middle Ages.
wealth and power. The poor were attracted by having their economic needs supplied at the same time that their spiritual inquiries were answered. The rich or able were attracted by the opportunity for organization and administration which the monasteries offered, as well as by the opportunity to bestow charity and relieve suffering.

At first, under the impulse of the new religious thought, women were admitted to the fellowship and offices of the church on an equal footing with men. But soon the new religious impulse died out, and as the church became worldly in its ambitions, it returned to the pagan habit of ostracising women. The church erected a trinity, wholly masculine—the father, son and holy ghost—which it worshipped.
LESSON X.

In the wars between the feudal barons, the weaker were gradually eliminated by the strongest, the King came into control and held the others in increasing subjection to himself. Gunpowder was invented, against which the castle walls of the barons could not stand nor their bow-men compete. Their military independence was gone, and their importance was largely gone with it; unless they could establish it on another basis. So the struggle for constitutional government began, particularly in England. The subjected baron no longer had use for his serfs and he discharged them from his service. The evicted serf went to the town, propertyless and tradeless, to find a chance to work. But he had no tools. So he had to learn to work and he had to make a bargain with some one who owned tools to work for him and divide the profits. There were many thousands of him and all had to fight against the guilds for a chance to learn to work and compete against each other for a chance to work for the man who owned the tools. There were many employers and all were trying to get the most men to work the cheapest. The

competition of the employers tended to keep wages up, and the competition of workers tended to keep them down. But the tools were simple and easy to make, or cheap to buy; so, after a man had learned to work, it was easily possible for him to acquire his own tools and enter the class of self-employers. Then he would own all that he produced—would not have to divide with anybody. Inventions had ceased when slavery became the method of production. Now, they began again. The tool soon increased in complexity and effectiveness, when it also increased in price and was no longer so easy to possess. Meantime, manufacturing went on in the home as usual. Outside the towns, where the raw materials could be grown in the fields and made into finished commodities in the house, the family produced goods for its own consumption, and for sale.

Under the revival of commerce and industry, when the members of the family could work in the home producing goods for the market, the patriarchal basis of the family appears again distinctly as its vital principle. The husband and father owned all the product of the toil of all the family; even as in the prime of the patriarchal institution. If they worked outside the family their wages were his. His patriarchal prerogative was still so far intact that he was not accountable for maintaining any definite standard of comfort in the home, in re-

turn for the economic values that he could take out of the family by law.

Education revived again. The languages of southern Europe began to emerge from the jargon of Latin and barbarian dialects. The invention of printing placed reading and writing within reach of every one of comfortable means, and a passion for culture seized upon the people. The universities of Paris, Bologna and Oxford were founded and the youth of Europe thronged thither in thousands. The knowledge dispensed at these institutions was astonishingly meager, but this was atoned for by the enthusiasm of the students. Women were again excluded from the schools, but all men were eligible to attend them.

The church, founded on the principle of non-resistance, had become a military power. It conducted a series of crusades for the reclamation of the holy sepulchre, which, if they did not accomplish that object, did keep the oriental fanatic from overrunning Europe. It thus defended the industry and commerce of Europe from an early extinction. The Church had adopted the procedure of Roman law in the conduct of its organization and in the administration of public affairs that were long conceded to be the especial province of the church. It thus became the means through which the Roman law was engrafted upon European states while in process of formation. Being a highly organized institution at a time when European

governments were only in process of building, it became the arbiter of international relations. The economic importance of the church waned when industry became better organized outside the monasteries. And while the Roman law was adopted by most nations, through the Church, the legal authority of the Church was disputed by all who could muster strength to resist it. England was particularly energetic and successful in this.

The dogma of the virginity of the mother of God developed in the course of several centuries, and this idea of her abnormality being firmly accepted, she was placed beside the masculine trinity, in the offices of the church.

7. "The Augustinians, . . . speak of her as under original sin. The doctrine of Peter Lombard and others is that she was cleansed from original sin from her birth, like the Baptist." (———: The Rise of Christendom, p. 415.)
LESSON XI.

The worker improved the tools till they became complex and expensive. The owner and employer assembled these complex tools in his factory, and here the workers specialized, one doing one part of the work with one tool, another a different part with another tool. And so the tools and the workers developed on specialized lines. After this it was necessary to produce these things in factories where the workers could co-operate to complete the article produced. Development went on in this way until the tool became a machine and the worker merely an operative. And with every new advance the machine became more difficult for the operative to own. It was now impossible for the worker to become a self-employer; for he could neither make nor buy the machine, nor could he complete the article made by working alone.¹

As machines became more expensive, the employers put their capital together to equip better and larger factories than they could have had acting separately. Thus the company is formed, and these employers no longer compete in the labor market for men to work for them and one condition that had a tendency to keep

¹ Karl Marx: Capital, Chapters XIII., XIV., XV.
wages up disappears. By these improvements in machinery and combinations of capital a great gain in efficiency is produced. More goods are turned out by the same number of men. But these men can not buy back the increased quantity of goods they make; because they do not get any more wages than they did before—at least not more in proportion to their increased product. And so another market must be found for the goods.

A sailing route had been discovered to India and China around the cape of Good Hope. And about the same time America was discovered. Wars and explorations in America consumed a considerable amount of goods and yielded a certain amount of gold, thus helping the market. Commerce with India and the forcible administration and control of her affairs served to drain fabulous sums of gold from her industries into the private coffers of Europe; though the amount of European goods returned to the Orient was not comparatively large. But the commercial relations of manufacturing Europe were extended and the field for a wider market began to open.

The kind of government which develops in a state depends directly upon the occupations and ideals of the people; and the ideals depend upon the occupations. In the manufacturing, trading, seafaring provinces of the Netherlands a republic was established after generations

3. Wheeler: India.
of bloody revolt against the military tyranny of Spain. While Spain herself, disdain the industry and foreswearing commerce, living by war and the gold taken in foreign conquest, descended from the strongest state in Europe at the death of Charles the V. to almost the weakest at the death of his son Philip the II. England, "the nation of traders," meantime made constant progress toward political democracy, and became so strong that she was able to whip the vaunted Armada of the warlike Philip, almost without taking her hands from behind her back. An industrial state tends to develop political democracy, because political democracy places the control of industry and commerce in the hands of the voters or those who control the voters.

The stage of domestic manufacture, with the simple tools, is favorable to the unity of the patriarchal family. The patriarch conducts the commercial relations of the family, the money return for the industry of the family is received by him and owned and controlled by him. It is his. This keeps the interests of the family united, in their dependence upon the good will and complaisance of the patriarch. But, when the family go into the factory to work, their wages come to them as individuals, in return for individual labor, not as members of a family acting through a head. To be sure, he owns their wages, legally; but is he entitled to take them? Perhaps he is. But the question will suggest

itself; and at any rate he no longer appears quite in the role of generous dispenser that he formerly did. The family is no longer dependent upon its head for a chance to work; and this fact is a great leveler of patriarchs. Under the old regime of domestic production, the planting, the growing and reaping of crops, the preparing of materials, the mutual pride in the product which was the joint reward of co-operative labor formed many intimate associations of interest which bound the family together in its feelings and habits. These ties are disrupted by the change to factory labor.

Education was still theological; teaching was still in the hands of the clergy. Thought was still speculative and learning mostly trivial. The intellectual occupations consisted mainly in unimportant but strenuous controversies over quite irrelevant matters. The Church, no longer an industrial factor or a military body, gave itself to developing its vast properties, propagating its theological doctrines, teaching the young, controlling politics and dispensing charity. The corruption of its priesthood led to a reformation in the church, not in any way related to the fundamental interests of life; but which was nevertheless marked by the inquisition, the torture chamber and the shedding of rivers of blood. The attitude of the reformed church toward the fundamental facts of life was not different from that of the true church. It controlled the civic rights.

of the colonists of America for a time. It did not admit women to any of the rights from which they were excluded in the true church. The last of the witch-burnings took place under the auspices of the reformed church, at Salem, Massachusetts, in the eighteenth century.
LESSON XII.

The application of power, other than hand power, to the machine was the culminating stage in the development of the latter. The steam engine was developed, and its power applied to manufacturing machinery in the latter part of the eighteenth century. This marked the beginning of the industrial revolution. The big corporation, able to buy better machinery with its larger funds, drove out the small producer. It could undersell him in the market. At the same time the market expanded and the corporation followed it up. Goods were so cheapened that as long as people had money to buy with, the large demand for goods kept wages up pretty well and thus increased the buying power of the workers. America was colonized. Its buying power helped the market; but soon it very perversely began to manufacture for its own needs and for export, in spite of restrictive laws. And finally, tired of foreign made laws, it threw off its allegiance to England, primarily, so that it could control its own industry and commerce. With the spreading of population in the United States, with the

1. Karl Marx: Capital, Chapter XV.
millions of people who were assimilated and their buying power increased, it took some time to satisfy the demand for commodities. But after a time the inevitable happened. Surplus goods, goods which the workers could not buy back with their wages, piled up. There was no demand for them, and so the factories closed down, and there was a "panic." Manufacturers who had borrowed money that they could not pay, failed. And the banks they had borrowed of failed. The accumulated profits of manufacture, no longer finding profitable investment, rested in the banks. There was an overproduction of goods and an oversupply of money. Men who wanted to work, to earn the money to buy the goods, were locked out of the factories. Their families starved while the money was idle, while the goods deteriorated. Production could not be resumed until commodities, bought with the savings of the more provident, were reduced to such a level that the demand exceeded the supply on hand. A war, or some great catastrophe, such as a fire, a flood or an earthquake—anything that causes an extraordinary consumption of goods will retard the approach of a "panic" or relieve one already in existence—at a cost of human life. Otherwise, the expenditure of the savings of the thrifty, while the unfortunate suffer destitution, is the only remedy. 3

3. Gunton: Principles of Social Economics, Chapter V. Professor Gunton's theory of crises is excellently put; with the exception that his idea of the reason why the workingman fails to buy back the equivalent of the goods he produces is rather curious. In conjunction with this, Chapter XXV. of Marx's Capital should be read. Under the heading, "Effect of crises on the best paid part of the Working Class," a correct idea of the causes of the workingman's failure to consume is given.
Under the domestic system of production the individual was dependent upon the family for a chance to work. Under social production he is dependent upon society for a chance to work. At present, while the machinery of social production is in the hands of the corporations, the individual is dependent on the corporation. But this is only a transition stage. If he can not find work for the corporation in the place where his family lives, he must leave the family to follow the work. There is nothing inscrutable about the reason why the family began to disintegrate at the time when the application of steam power to machines enabled the manufacturers to gather in the towns. Then many people whose families remained at home followed the factory to the town for work.

It was found that, in a political democracy, the class that are conscious of their interests, the class who have large property interests at stake, who are experienced in organization and the administration of affairs control the votes of the workers, by the methods of befogging the issues, and by corrupting both the legislative and the judiciary powers. Political democracy proves to be a system of controlling people, for the personal interests of a small class, in order that this class can make profits from the labor of the people. It is only feasible so long as the people remain ignorant of, or indifferent to, the way in which the system operates, and the results which it produces.

As human experience and observation ac-
cumulated and as the economic interests came more into the foreground, people ceased to speculate so much upon the irrelevant, and began to think more about practical facts. For centuries the recording of facts, the accumulation of data, had been going on. Now, at last, came the era of generalization. Generalization led to the discovery of natural laws and at last thinking came to be rational. Education was no more altogether theological. A revolt against dogma arose in all the modern states. Elementary education became widespread; and finally, in America, early in the nineteenth century, a working man’s party secured the adoption of a free public school system.

The Church lost greatly in power with the dawn of rational thought. Gradually it ceased to be a political power, and was obliged to control men through their consciences, if at all, by training them in religious dogma from early childhood. The Church became separated from the government in the most important and progressive states, and it continued to exist only as a religious, financial and minor educational institution, and as an organized charity. The monastic orders, greatly reduced in numbers, survived only to carry on the propaganda, education and charity with greatly reduced efficiency.

CONCLUSION.

The machine having reached a high state of development, successful competition among producers came to depend upon the control of large financial resources and upon the organization of selling facilities. Large financial institutions came to be allied with the large industrial concerns. The officials of the one often being the same persons that officered the other. And under the financial system the smaller banking institutions became simply feeders for the larger ones, so that the whole of society sent its contributions, in the form of deposits and savings, to the support of the large financial and industrial concerns.

Competitive selling proved wasteful and so the big corporations in the same lines of production combined and formed the trust. In this process of consolidation small producers are forced to sell to the combination by being subjected to a disastrous competition which proves fatal to the weaker party. The smaller units of production are then closed down at the pleasure of the trust; and those that refuse to come in are ruined and their competition eliminated. Thus a condition is created that approaches ever more nearly to monopoly. As the condition
of monopoly develops it becomes more possible to control both the selling price of the product and that of raw materials entering into it. The price of the latter is depressed until the profit in it is almost or quite abolished, and thus the producers of it are put out of business, or reduced to a low level of living. At the same time the price of the finished product is so advanced that the consumption of it is restricted. Thus, people are thrown out of employment at both ends of the series, and the consuming power of the public is reduced both by the increase in the price of the finished product, and by the loss of wages to the workers.

The improved machinery requires less strength and skill in its operation. A woman can operate it as well as a man, and she will work for lower wages than he. A child can often fill the place of either a man or woman, and will work for lower wages than either. So men are driven out by women, and women by children. Thus the unemployed problem arrives; and the child-laborer appears. And social conditions have produced the woman who works in the factory, bears children, cares for the children and the home, all at the same time. So long as their domestic relations fail to yield support to them women must seek support by work outside of domestic relations. And so long as the employer can play these women against the man laborers he will reduce the wages of the men, in view of the lower wages of the women.

These conditions arise in all the industrial
countries at the same time and they are constantly working toward an industrial crisis by reducing the purchasing power of the workers, so that the goods produced can not be bought back and consumed. Then we have "over-production." As machinery becomes more perfect, and industrial organization more efficient, the conditions which cause crises—a breaking down of the system of production—operate with more swiftness, so that one crisis succeeds another with shorter intervals between. The process of concentration would be perfect when the international trust is formed and its monopoly of the world-market becomes complete. It would then control the finances of the world, as it now dominates those of the nation; and it would be the absolute arbiter of the production of the raw materials which enter into its product. It could then withhold its money in its vaults, refuse to pay a living price for its raw materials or a living wage to its workers, thus making both production and consumption impossible. Both the monopoly and society would be brought to a standstill. This result will be accomplished in the natural sequence of events, by pursuing the course of competition, concentration and monopoly. The thing that the trust now sighs for is new markets to conquer. As long as new buyers can be found who derive their money from some source outside this series of operations, the wheels of manufacture can continue to turn. The spread of population over new areas of the United States has caused a constant
expansion of the market in this country. But the frontier has now been pushed over into the Pacific, and the unfilled areas between are comparatively unimportant. Thus the expansion of the market has almost reached its limits. The Orient is opening up a world-market, but is at the same time entering the world-competition as a producer and seller. No more new markets of ultimate importance are now to be found. The question has become one of enabling the same people who make the goods to consume the goods. This can only come about when the workers receive in wages a value equivalent to that which they produce. When this is done there will no longer be a profit to the owner of the machinery of production. He will no longer have an "incentive" to own and operate the machinery. Production will have to be conducted for the sake of consumption. And the producers and consumers will have to conduct it. Whether the course of evolution shall be permitted to work out to the end, or how far it shall be permitted to go in that direction, must depend upon the workers, and those who realize the nature of the process. If they come to an understanding of the operation of the system, and if it is their will to take over the machinery of production at an intermediate stage, they will thereby save society from the wholesale wretchedness and sacrifice of life that would be entailed in the working out of the process.

As the capitalist system of production works itself out, the functions of government
come to consist more and more in the regulation of industry and commerce and less in the subjection and control of persons. A political democracy tends to become an industrial democracy. Under monarchial governments women have no political importance because they can not bear arms for the king, and as their function of giving birth to soldiers is a necessary incident of getting their living and is performed involuntarily, their support of the government is a foregone conclusion. So they have no political rights whatever. Under a political democracy the conditions in regard to women are practically the same. But as capitalist production brings woman into the industrial world, her immediate industrial relations place her on the same footing as the men in society. Bearing arms has ceased to be an important function of the citizen, and woman is as important in the industrial world as man, hence her claims and her needs are the same. The working women of the world are now beginning to realize what their position and their needs are, and to demand recognition, in the government in keeping with their just claims.

The influence on the home, of the process of industrial evolution, is of the most fundamental and far-reaching character. We have seen how the ties of mutual interest and common experience are disrupted by the transferrence of industry from the home to the factory. We have seen members of the family forsake the roof-tree in pursuit of work. We have seen the wife and
child receiving their pay for work done, not through the patriarch, and in uncertain quantity, as formerly, but from the corporation, in definite, fixed wages. We now see the patriarch, no longer a "liberal provider," out of work perhaps, while his family support themselves, and even him. He is utterly bereft of every substantial possession and power upon which his state of patriarchal privilege was originally based. The attitude of the family toward him and toward each other inevitably undergoes a change. And he, necessarily, views his own position in the family in a different light from what he formerly did. To his wife the following considerations present themselves: The woman who marries may not escape the necessity of working for wages. She incurs the possibility of having a large family for whom she must care on means that are scant and uncertain at best. She may at any time have to add the labor of the wage worker to the responsibilities of motherhood, the pains of maternity and the care of the household. Is she justified, from the standpoint of her own interests or the interests of her possible children, in creating such a situation? As for the children, they are born into a world whose domestic and social arrangements are formed, very poorly, on an adult scale, to serve the special interests of a small class of adults. They are launched into a vortex of tumult and nerve strain. The atmosphere of tranquility, affording alternate exercise and repose, which is necessary for normal and
healthy development, is wholly denied to them. The home shifts from time to time. Light, food, air, space, all are inadequate or polluted. The parents are irritable from the constant friction and anxiety of the predicament in which they live. Naturally, none of them can love "the home" very deeply. The children feel little reverence for the parents whose helplessness exposes the family to such a life. There are few common activities and interests between the members of the family, hence there are few strong ties. The companions of the alleyways and streets form the social circle of the young, and the cheap theatres which offer their attractions at short intervals along the city streets fill up that vacuum in their experience which the nature of man abhors. Children living in these conditions do not have a reasonable chance to grow up with strong minds in sound bodies. Nor can this kind of youthful life develop those ideas of fair and right conduct, that honorable and dignified attitude of mind which are essential to good citizenship. Born into such a world, growing up in such an environment, why should they respect any thing or any body? They do not. And the family disintegrates as soon as the children are old enough to declare their independence. Society has deprived the family of the means of securing normal living conditions for its future citizens. It is now confronted by the immediate and urgent problem of providing those conditions outside the family.
The domestic home having been destroyed, a social one must be provided.

Such is the state of home and the family in the industrial centres. In the agricultural districts the condition is the same to a degree. There also, the productive interests have largely gone out of the home. The family is no longer united by its common experience. The city streets and cheap shows are not present to take the place of the once-crowded domestic experience. The factory and shop are not there to provide employment for all the family; so, one by one, they take the road to the city in search of work, of diversion, of experience, of life. So much the worse for them if the life they find is not a normal and wholesome one.

The education effected in the public schools, formed under the influence of theology, and at a time when political control and not industrial administration was the object sought, has proved to be inadequate to present needs. It is not related to industrial life, and industrial life is the basis of society. It seeks to train the mind to ideals that are outgrown and it does not equip the student for the business of making a living. And one must have made a living before one can live. The home is no longer a trade school, but the public school does not fill the want for industrial training. And the culture which it gives does not seem to be of a practical kind, in a world whose intellectual needs and tastes have changed with the change in its industrial processes.
Under the public school system girls and boys are admitted on an equal footing to the privileges of primary and intermediate education. But the higher institutions of learning were closed to women, until the latter half of the nineteenth century, when a few of them opened their doors to feminine applicants. Even now, some of the older universities refuse to women the opportunities that they present to men. But from an early time in the history of the public school women have been prominent as teachers. Many schools for women have latterly been opened and women now compose their teaching staffs. Even the higher co-educational institutions have admitted women to their faculties, and the theological theory that women are incapable of receiving the same mental training as men has been disproven so often that it is now practically abandoned.

The reformation in the church left that organism enfeebled for the purposes of temporal power. It lost that grip of political affairs which it had maintained through the persons of the rulers at an early date, and under monarchical forms of government. An intention and, in fact, a deliberate plan of controlling governments through the voters, in democratic states, has now manifested itself. Large numbers of the voters enter the confessional of the church and there receive instructions for the conduct of their most personal affairs and remission of their sins; the latter depending on the compliance of the supplicant in following the instructions of
the confessor. The power thus gained by the church over the conduct of its members might quite conceivably be sufficient to hold the balance of power in a government administered by political parties. There are many indications that this power is being so used at the present time.

In other matters than politics the influence of both the true church and the reformed church are waning. A theological interpretation of life is not in consonance with the thought generated by socialized industrial experience, and by the general scientific understanding which must precede and accompany this experience. A reverential spirit toward the laws and forces and operations of nature is gradually taking the place of the fear and worship of personal deities and the subjection to a priesthood which have always characterized an orthodox religion of whatever cult. This last consideration leads to the belief that the church will be unable, for any considerable length of time, to control the votes of the workers in America through the personal contact of the priesthood with them.

The foregoing considerations lead not only to the belief that the normal habit of the human race is the communal habit, but they indicate that the race is returning to its communal relations, as against personal relations. Not by any preconceived or conscious plan, but by the path
of social evolution. In the department of industry, the home, government, and education the socializing process is now so far advanced that it can be definitely understood and its direction estimated. In the department of religion no such movement can be detected. Probably the reason for this is that religion, pertaining as it does to the supernatural, is not subject to the same evolutionary process as are the natural phenomena of human society.