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THE LADDER OF HISTORY

By Josef Washington Hall (Upton Close)

Books

Outline History of China (with Dr. H. H. Gowen)
Eminent Asians: Six Great Personalities of the New East
The Revolt of Asia: the End of the White Man's World Dominance
Challenge: Behind the Face of Japan
Behind the Face of Japan. Post Pearl Harbor edition.

Monographs

The Tanaka Memorial: Japan's Dream of World Conquest
Where the Mountains Walked. (For the *National Geographic Magazine.*)
The Influence of Pacific Asian Poetry on American Verse
Some Asian Views of Western Culture
Eye-Witness Report on the Japanese Seizure of Manchuria. (For the League of Nations' Secretariat.)

Periodical Articles and Scripts

Various studies for the Academy of Political Science and the National Geographic Society. Magazine articles in American, British, and Chinese periodicals. Radio scripts dealing with contemporary history (1936 to the present).

Many of the above works are published also in various European and Asiatic languages.

THE LADDER OF HISTORY

A World History

UPTON CLOSE
AUTHOR AND MEMBER OF THE
SOCIETY OF AMERICAN HISTORIANS

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FOREWORD

Fortunate the students who can take their first grand tour of man's world under the guidance of this book. The authors are resourceful strategists in planning the movements of their men and materials, brilliant tacticians in arranging and presenting them, good warriors in going into the heart of every conflict. They understand the mind of youth, know how to arouse its curiosity and stimulate its thinking; from beginning to end they have established and maintained a genial companionship between writer and reader, making each chapter a friendly visit instead of a scholastic task.

One who is himself laboring to forge order out of the chaos of history can appreciate the character and quality of *The Ladder of History*—the clarity and simplicity with which the complex story of man is here unfolded, the firm grasp of the planet-wide scene, the skill with which matters sometimes difficult even for mature readers are here woven into a pattern and narrative comprehensible and fascinating to the growing mind.

The authors have recognized that the dependence of almost every nation today upon the condition and policy of almost every other nation compels us to global thinking and perspective. We Americans have learned, by the hardest way, that we must understand many more peoples and cultures than our own in order to control our national fortune and destiny. In this book the authors make a wholehearted attempt not only to portray the history and institutions of Europe and America but also to enter into the life and thought of China, India, Japan, and Islam as well. These historians have seen the world, they have lived in a dozen countries, have learned foreign languages, and can see their own America in the perspective of many ages and many continents. They recognize that the present is an outgrowth of the past and know how unstable a nation's institutions can be that are not deeply rooted in that past. A nation's past is like an individual's memory; if memory goes, sanity goes with it; if traditions are too suddenly snapped, a nation becomes almost insane. The larger and richer the tradition upon which we build, the higher and finer will be the civilization that we may raise upon it.

But history is our illumination as well as our roots; it is a light into the future as well as an outgrowth of the past. Man changes so slowly in character and desire that there is hardly a situation in existence today or yesterday—including even technological unemployment—that is not paralleled in history, and cannot be studied there in its causes, course, and results. We must not experiment hastily with institutions, but we can watch life experiment with them in the spacious and leisurely laboratory of time. There, nearly everything has been tried, nearly every way of life has been lived. All the magnificent story of man's accumulating knowledge is there, all his varieties of religious devotion, all his wisdom, all his art. To take counsel from history in regard to the past performances of the race and to be guided by the testimony of the centuries is merely a nation's way of consulting experience before engaging in experiment. The answer to the question, "What does history teach?" is: "Everything, if we have the patience to learn."

History, past and current, is filled with controversial themes. In this book the authors have consistently rejected the idea that large areas of history are taboo. Fear of truth breeds noxious isms. In the story of mankind as here presented the values of democracy stand out clearly, and the youthful reader will almost certainly emerge with a realistic view of the world in which he lives and a sense of responsibility toward the world of tomorrow.

So this book is good fortune for its readers. They will learn from it that man can be bestially cruel and boundlessly noble, that life is always changing its surface and renewing its essence, that change must be gradual to be permanent, but that change must be; that life without liberty is unworthy of a man, and that liberty without order is chaos and slavery.

WILL DURANT

AUTHORS' PREFACE

Educators and—we believe—their pupils will agree with the authors that a survey of world history is one of the most important subjects in the education of modern civilized people. When well presented, the subject has always been recognized as important. But its many applications to contemporary problems have been too often obscured by emphasis upon such a number of names and dates that they are memorized only to be forgotten. At the same time, there has frequently been a failure to grasp and convey to the pupils the concepts of continuity, proportion, and true unity in the story of mankind through the ages and on all the continents.

The authors believe that two outstanding faults have marred the teaching of world history in our schools. One is the lack of an overall presentation which conveys the logic of the story of man from the days of the first wheel to that of the airplane and from the era of the early valley civilizations to the present. The other is the failure to apply the lessons learned from that story to problems about to confront the individuals who will make up tomorrow's society. In *The Ladder of History* the authors have made a sincere effort to present man's story both as a logical account of man's development from the conditions indicated at the beginning of the keeping of records and also as a forceful and critical guide in the maze of present and future problems.

This book is unique in organization. It combines the advantages of traditional history, in which the march of human events is presented directly and chronologically, with topically organized history, in which the emphasis is placed upon the development of basic themes in the political, economic, and cultural life of man.

Part One is a swift chronological survey of the story of man from the earliest records of the ancient civilizations of Asia and the Near East, through the rise and fall of Greece and Rome, through the Medieval period and the Renaissance, to the emergence of modern nations whose empire-building activities have culminated in the terrible wars of the twentieth century.

Against this background, mainly of political and military events, Part Two, which is topically organized, traces the development of religion, of government and laws, of languages and literatures, of science and invention, of arts and music, of war and of efforts to maintain peace. To most readers this topical account of man's age-old endeavor not only for survival but for security, order, freedom, and beauty in living will carry special interest. For life would be unendurable without the belief, even in a period of world cataclysm, that we are moving toward a better social order. A strictly topical survey, however, would lose much of its meaning if it were not based upon, and related to, a condensed and overall chronology summarizing man's activities in all spheres. That is supplied in Part One, reasonable mastery of which is presupposed in Part Two.

World history is the story of man. Man's habitat and sphere of action are global. This is a global history. Half of mankind, comprising the dense, underprivileged populations of the Far East, is too often forgotten in attempts to tell the story of all of mankind. That half is not forgotten in this book. Its impact upon the other half today is too vital, too disturbing, to permit forgetfulness or silence. The cultures of

China, India, and Japan are discussed not only at the points where they come into contact with Western civilization from the thirteenth century on, but the histories of these countries are also presented as specific sequences in such chapters as "The Oldest Surviving Civilization" (China), "A Passage through India," and "The Renaissance of Asia."

As American citizens, the readers of this book are naturally interested in the development of America and in American ideals and institutions. The political and cultural history of the peoples of the New World is here given consideration—first, as a part of the story of the expansion of European languages, laws, religions, and customs over the globe, and secondly with respect to America's contributions to human freedom and world culture. The Declaration of Independence is shown to have been a major factor, first in encouraging the French and later the Latin-American revolutionaries, in their struggles against autocracy. Again, the basic concepts of democracy embodied in the Constitution of the United States are found to reappear elsewhere in the world in the constitutions of later governments which had no need ot kings. And further, the survey of Latin America points to a common determination among the peoples of America not to permit alien political philosophies to submerge the democratic ideal in the Western Hemisphere.

In writing *The Ladder of History* the authors have endeavored to make the book easy of mastery as well as accurate and honest. The study helps are carefully graded and varied. Repetition as a principle of learning has been judiciously employed in the supplying of previews for units, and summaries for units and chapters. For each chapter there are prefatory questions, review questions organized around these questions, and a list of the unfamiliar words in the chapter. At the end of each unit are map exercises where called for, special projects, and a selected list of books about related subjects.

Because of the importance of visual aids in teaching, the book has been fully equipped with pictures and maps. These help the student to envisage the peoples and places of the past. Illustrated time charts placed at the ends of units in Part One enable him to grasp at a glance the important events that were taking place at the same time in different countries, and in Part Two afford a bird's-eye view of man's progress in the various areas of social endeavor.

In this book the authors have addressed the student in his own language. New terms, and there must be many such in a subject as vast as world history, are defined directly or otherwise explained in context. Parallelisms linking the present with the past are pointed out whenever pertinent; these are frequent, for nothing is more true than that history repeats itself.

The authors gratefully acknowledge the help of Dr. Thomas H. Briggs, Professor Emeritus of Education in Teachers College, Columbia, who read the book both in manuscript and in proof and made many valuable suggestions.

UPTON CLOSE

MERLE BURKE

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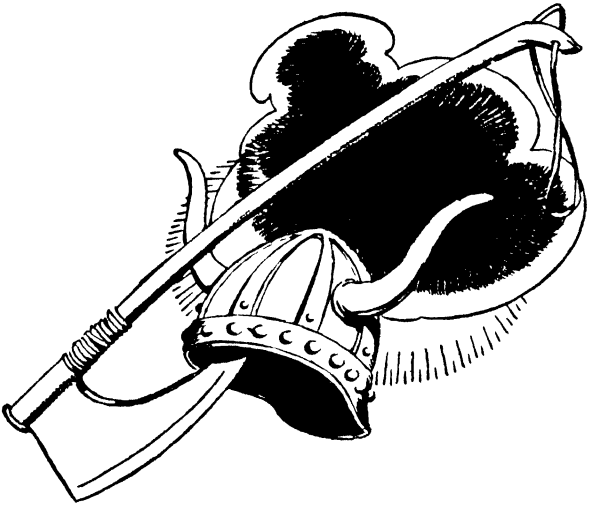
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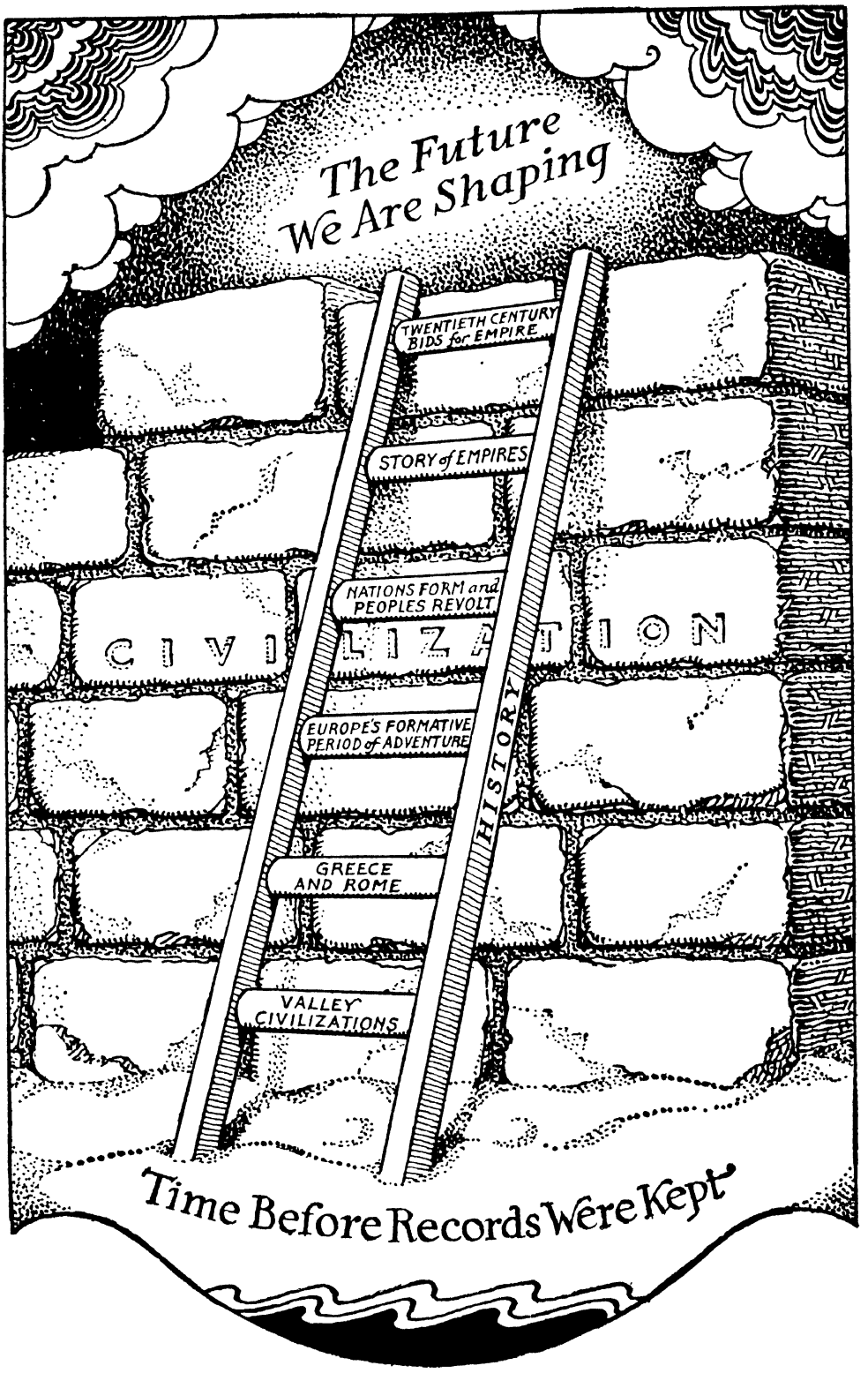
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PART ONE

Civilizations Grow and Peoples Clash




The Future We Are Shaping
TWENTIETH CENTURY BIDS for EMPIRE
STORY of EMPIRES
NATIONS FORM and PEOPLES REVOLT
CIVILIZATION
EUROPE'S FORMATIVE PERIOD of ADVENTURE
HISTORY
GREECE AND ROME
VALLEY CIVILIZATIONS
Time Before Records Were Kept



PREVIEW: THE PAST AS IT CONCERNS ME

Consider These Questions

I. What is history?

II. What is our debt to the past?

The value of the past to you and me who live today, whether it be the past of our own personal experiences or the past of all peoples who have gone before us which we call *history,* lies in two things. One is the lessons we may learn from its mistakes. The other is the encouragement we may get from its achievements. These two are of equal importance. The progress of mankind depends upon how interested we are in applying both the tragic lessons and the inspirational encouragement to the problem of our lives now.

History is just "man—his story." The word *history* is from the Greek word *historia,* which means "information," or "inquiry." *Story* is just a shortened form of the same word—although a story may also mean the opposite of something learned and true. From the mass of detail about man's

recorded past—some of it authentic, some doubtful, all of it subject to interpretation—we discover that history is the story of man's efforts in three directions. First, his efforts to satisfy his craving for order. Second, his efforts to satisfy his love of freedom. Third, his efforts to satisfy his thirst for beauty and knowledge.

The Desire for Order

The earliest records about man preserved to us show that community living, or civilization, came into existence as the result of man's desire for order. The thing that made settled communities was group planning about crops and food and shelter and security from enemies.

We find that as soon as men had set up order under a king or ruling class or even under the rules and laws largely made by themselves, man's love of freedom began to come to the top, and soon men were seeking in the name of liberty and equality to modify the existing order. If the order set up was strong and tightly organized, it soon became tyranny, and men and women under such an order were drastically prevented from acting and talking according to their natural bents and desires. Then sooner or later what is called revolution appeared. If, on the other hand, the order was weak, it soon broke up into factions which blocked one another until the factions got into war with one another—this is called civil war. Revolution or civil war led to chaos—that is, shapelessness and disorder. Sometimes a foreign conqueror would take advantage of the disorder and reduce the country to submission. Then order would be built up again.

The Desire for Liberty

In most of the civilizations which we shall study the emphasis was put upon order; and, for the sake of that order, discipline and regimentation and individual sacrifice were the rule for all save a favored few. We shall discover that in a very few civilizations the emphasis was put, on the contrary, upon freedom and the rights of individuals.

We shall see how these two desires, one for order, the other for liberty, each led men and women too far. At times the craving for order became a passion for organization which degenerated into complicated official bureaus, or one-man dictatorship, usually accompanied by much red tape.[1] On the other hand, the passion for freedom became often just irresponsible or revengeful revolt, and chaos resulted. Then came the strong man to restore order—and establish tyranny.

And so you will discover that much of history got the people who made it not much further than chasing his tail gets a dog. And when you have followed the story of man up to our present century of terrible wars and crushingly heavy taxes, you will conclude that five thousand years of history have not accomplished much for us in the art of living together. Yet this is the most important art we have to learn, and an art which has to be learned from the mistakes and the successes of the

[1] The phrase *red tape* comes from the red string once used to bind official documents, and means a formal and complicated way of doing simple things.

past. You will see how man's efforts to satisfy his craving for order and his love of freedom have worked at cross purposes and have caused his one foot to trip over the other repeatedly as he has tried to march onward.

The Desire for Beauty and Knowledge

But there is a more cheerful note in man's story. There is a third motive in history, comprising a great part of it: man's thirst for beauty and knowledge. In telling of this, the historian need not constantly apologize for the human race, but rather can take pride in it. He can record great progress in the arts, and in man's knowledge and use of his world, his own body, and his mind. He can trace development from the time when the first cave drawings were made, right up to the flowering of modern music and the marvels of electricity and chemistry. We will find it interesting, in connection with this phase of man's story, to note under what conditions and in what civilizations the search for beauty and knowledge flourished, and under what conditions it temporarily languished.

The Golden Middle Way

You will perhaps conclude that man is not altogether hopeless, as many gloomy philosophers have thought, but rather that there is a reason why so little progress has been made in the past. That reason may be that young people in the past have not been taught the vital and basic necessity of striking a balance within each mind and within each society—a balance between the craving for order and the love of freedom. If you note carefully, you will find that the trend between order and freedom is like the swing of a great pendulum back and forth. The purpose of this view of the pendulum-swings of mankind is to point out to young people the desirability of finding what the ancient Chinese philosopher, Mencius, called the "Golden Middle Way."

Boys and girls in most periods and civilizations have been taught the most exciting and thrilling of subjects, man's story, in narrow little sections, selected or twisted to fit stale interpretations, and overcrowded with dates. Some present-day historians, who do not take the broad airplane view, have taught young people to glorify the existing order of their own countries, as was done in recent times in Germany, Italy, and Japan. At certain periods people have been encouraged in the opposite extreme of glorifying revolution, as a century ago in revolutionary France.

Throughout the following pages you will live with men and women of all the different races and different colors of skins—men and women who have different customs and different historical backgrounds—but you will find that they are all basically alike. There are many factors, such as climatic and geographical conditions, which cause certain differences. But the heart of man is the same the world over, and if education can be made available to all, there is much to indicate that human beings can live together in harmony in the world. The new idea of the global family can only become a reality if the youth of today can feel

the basic equality of all men and strive for the "Golden Middle Way," or the stabilizing of the pendulum which swings from order to liberty.

The authors of this story of history offer for your thought the following simple definition of the "Golden Middle Way," hoping that you may be the ones to make it work in the future, thus allowing men to grow and progress without the terrible conflicts and the horrible wars which cause such misery and suffering. We feel that the "Golden Middle Way" is the very least amount of laws or governmental structure necessary to curb man's overindulgence in freedom; in other words, it is just enough restraint to discipline the weaknesses of human nature. On the other side, it is just the right amount of laws of the proper kind to prevent the creeping in of a tyrannical order which would kill the freedom of individual initiative and the growth and development of the human being. The earliest form of American democracy was built upon this ideal concept. We shall find evidences of it also in the records of ancient China and ancient Greece.

In our day there should be no place for the selfish, uneducated politician. The leaders of the future, in whose hands the sacred functioning of government will be placed, must have a new vision of the equality of man in order to work out a "Golden Middle Way." All communities in the new global family must have equal freedom and opportunity. Within these communities, men must avoid both the extremes of tyranny and of individual liberty.

Perhaps if people, especially young people, can be brought to see that out of extremism—either overworship of order or too much individualism—come man's social disasters, a "break" will come, and the desire for co-operation will supplant war and oppression. With such a hope—and belief—we, the authors, offer this book.

Let us start our study of man's past with a simple question: "Did the two-legged creature called man always live the way *we* do?" "Of course not!" you answer. Right! You benefit by the good things that men and women who lived before you in all parts of the world gradually learned and invented. You also suffer from the wrong habits they got into, such as trying to settle community disputes by war.

Gifts from the Past

Suppose we name a few good things in your daily life that you owe to men of the past. The dwelling in which you live, for example, had its origin with earliest man. It is heated by fire which early man learned to use and control. The dishes on which your food is served are modern developments from crude pottery. The suit or dress you wear is today's style of early inventions in body covering. For instance, primitive men invented sleeves for arms. Sleeves for legs became pants. The art of weaving threads into cloth came from ancient Egypt. It is possible today for you to have a pet dog because early man tamed animals. The grains and cereals you eat date back to his taming of plants.

On your dinner table may be corn,

beans, or squash, tamed long ago by the Mayas in Middle America and by the cliff dwellers in the southwestern part of our own country. Your asparagus came from Siberia, your onions from the Near East, your tomatoes from Peru. Northern Europe contributed the cabbage, broccoli, and cauliflower, and the lettuce in your salad came originally from China. Persia gave you the muskmelon and Africa the watermelon. Spaghetti came from China by way of Italy. Would you have thought that your dinner could represent the whole world? From primitive men to the time of our fathers, those who went before us were contributing to our way of life.

Long before men kept records they insisted upon the unity of the family—and so you bear your father's name. These early men engaged in religious worship. The laws which govern you go back largely to mankind's experience in ancient times. Your democratic privilege (as soon as you are of age) of voting for government officials comes from ancient tribal elections. The things that play the most important parts in our everyday existence are modern improvements upon man's early attainments.

Glancing at the clock, you might be reminded that Egyptians invented the first sundial, the figures of which we still use for the faces of many of our clocks. Their neighbors in Mesopotamia divided the hour into sixty minutes, and the minute into sixty seconds. The arch over the door through which you walk into the school building also came to us from Mesopotamia. Whether you ride to school on a bicycle, in an automobile, or on a trolley car, you are traveling on wheels. Five thousand years after the wheel was first used in Mesopotamia, a gasoline engine invented by a German was placed in an American buggy, and the automobile was born. Possibly there are times when you do not feel so enthusiastic over printing—the invention of which makes this book possible—but you are interested to know that it was first used by the Chinese. Our alphabet comes from the Phoenicians, who three thousand years ago lived at the eastern end of the Mediterranean. The English language you speak and write began with words derived from languages spoken from hundreds to thousands of years ago—chiefly Anglo-Saxon, French, Latin, and Greek words.

Say that school is over for the day and you turn to sports. The canoe in which you may ride or the bow and arrows you may attempt to master were both invented thousands of years ago. When you sit in the stadium watching your favorite team score another touchdown, remember that people in Persia, China, and Rome played football centuries ago.

As you come down to more recent additions to living, you find that the telephone that puts you in contact with your friends, either in your own city or on the opposite side of the world, was invented in 1876, long before you were born. Your electric light followed it closely, in 1879. The fountain pen you use goes back to 1882. The moving pictures that you go to see were invented in 1893. The radio which brings you programs from all over the world grew

out of the process that perfected the vacuum tube in 1907.

So you see how closely your life is associated with the past. Today modern invention has made our world very small. London is now closer to Washington in traveling time than was New York to Washington in 1800. Great ocean liners can cover the seven seas on amazingly short schedules. Airplanes can reduce the time still more. It is possible to fly four times around the world on scheduled airlines in less time than it took Columbus to reach America. When England's George VI was crowned in Westminster Abbey in London in 1937, the words he spoke (traveling with the speed of light) were heard over the radio, by people in the United States, a split second before the sound waves reached the ears of the English people sitting within the abbey itself!

Time was when one might be born, spend his entire life, and die in one locality without knowing a great deal about the rest of the world. He might know of the exciting events and great men in the past of his own town, his own country, or even his own continent, yet know little of the past story of his *world*. Those days are gone forever. You can no longer be a citizen of just Main Street, Any Town, U.S.A. Today you are a citizen of your state and your country and also of the great, wide world beyond! You want to know how your country and town grew up in the great world of people and how that great world affects your locality and you. Let us go back and climb up the ladder of time until we find our country and ourselves on the last rung. After us, still, there will be more, and better, rungs!

Books on world history usually begin with stories of cave men, who ate herbs and the flesh of animals, and who had fire among other things to give them advantage over beasts. Scholars differ millions of years in their estimates of how long man remained in this state. Human bones, teeth, shells, stone mortars, pestles and axes, and clay pots are found in earth strata (layers). Geologists (scientists who study earth and rocks) have ways to reckon the approximate ages of the strata, and anthropologists (scientists who study the human animal) thus figure out how long ago lived the men whose relics are found. But you and I are not much concerned with the details of the cave man's life. We will find out a little more about the most primitive way of living in Part Two of this book. Let us begin our ladder of history proper with the communities that grew up in three great river valleys in Asia and Africa.

Of course you have thought about how much geography has to do with the ways peoples look, act, and think. The ancient differences in skin coloring, hair texture, bone structure, and other things—even in ways of thinking—which characterize the various races of man probably came about originally from the differences in climate, food, and activities of primitive men in various parts of the earth. Had you been born in some parts of Europe or Asia, you might have spent more time wandering from place to place as a war refugee than in going to school.

Man could do very little about making life more comfortable or secure when he was forced to move constantly from place to place in search of food. But when he tamed animals and plants and could therefore establish a permanent home, when the basic problems of life became more simple, he could turn his attention at last partly to activities usually called cultural.

Men gathered together in groups and rapidly increased in numbers where water was always available, pasturage green, and soil rich and loose. In certain river valleys which provided these conditions men learned to live together, work together, and worship together, thus creating what we call civilized communities. Our words *civilization* and *civil* come from the Latin word for citizen, meaning a resident of a city or community where people live closely together in harmony.

The earliest communities of men which kept records that have come down to us are the great river valley civilizations of Egypt, Mesopotamia (a name meaning a valley land lying "between two rivers"), China, and India. Listing them according to age, we find that Egypt and Mesopotamia came first. However, we shall begin with the Chinese valley civilization because the Chinese civilization, which has lasted five thousand years, is the only one that remained up to our time almost unchanged in character. The original Egyptian, Mesopotamian, and Indian *peoples* disappeared long ago; the Chinese people alone persist to our day. The *languages* of the early Egyptian, Mesopotamian, and Indian peoples have not been spoken or written for hundreds of years—scholars alone study these "dead" tongues. But the picture writing that the ancient Chinese invented is still used by four hundred million Chinese and by seventy million Japanese, who learned it from the Chinese. Because the Chinese civilization has lasted to our day it seems the least strange to us of the ancient valley civilizations, and the easiest to understand.

We may go today to the interior of China, where farmers leave their mud-walled villages each morning to till their fields with wooden plows and water buffaloes, and observe the ways in which civilized people lived five thousand years ago. We can measure against China's life, the lives of the many other nations that have risen, flourished, and disappeared from the time man first kept records to our time —during the periods which we shall call the ancient, the middle, and the modern ages of history.

To Know and to Pronounce

civilization	tyranny	primitive
revolution	red tape	anthropologists
chaos	Mencius	Golden Middle Way
factions	Mayas	global family

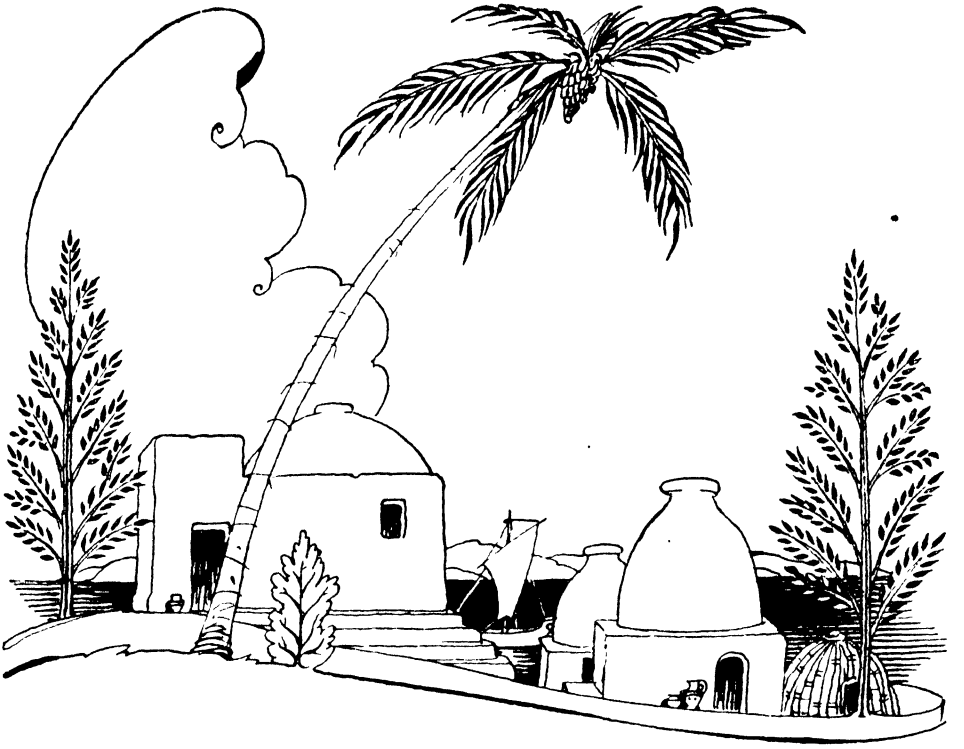
To Test Your Memory

I. What is history?

1. What does the word *history* mean?
2. In what three ways have man's efforts been directed in the making of history? Discuss.

II. What is our debt to the past?

1. What articles of everyday life have we inherited from primitive men?
2. What mechanical developments of today can be traced back to early civilizations?
3. Where did our alphabet come from?
4. What modern sports had their origin in ancient times?
5. What has geography had to do with the appearance of the different peoples of the world?
6. What does the word *civilization* mean? Name the most important early civilizations.



UNIT ONE

THE STORY OF THE VALLEY CIVILIZATIONS

Six Thousand to Three Thousand Years Ago, Men Learned How to Cause Plants and Animals to Grow for Their Use, Settled in Great River Valleys, and Built the First Permanent Communities.

Looking Ahead

The first book of the Bible speaks of the Garden of Eden as the starting point of civilization. There are many diversified schools of thought on this bewildering, huge subject, the beginning of man. As you expand in your thinking and begin to read and think for yourself, you will find that the origin of man is explained in many different ways. This subject is very interesting for speculation, but too many "hows" and "whys" focused on

this earliest of chapters can be highly confusing and block the bigger airplane view. Many scholars believe that the species, man, appeared at widely separated spots on the face of the globe rather than appearing at only one particular locality. Whether from one or many localities, we do know that he did a great deal of branching out.

However, certain definite things can be proved. These have been learned from the study of unearthed utensils, skeletons of human bodies, and from the deciphering of the earliest forms of writing. The first records of community life come from the sections of the world where men could build permanent homes. These were spots where men could control nature—river valleys, with mild climates, where it was possible to irrigate crops if necessary.

In this section we shall see that early peoples settled down and developed the world's first civilizations in the valleys of the Yellow, the Ganges and Indus, the Nile, and the Tigris and Euphrates rivers. We shall begin our study of these river-valley civilizations with the settlement that grew up along the Yellow River and came to be known as China, because it is the only one of the early civilizations that has continued in unbroken history, despite changes, to the present time.

1. THE OLDEST SURVIVING CIVILIZATION

Think of These as You Read

I. What was the nature of early Chinese river civilization?

II. How did the Chinese Empire get its start?

III. What are some of the important attitudes and characteristics that have been developed in the people of China during their centuries-long history?

The Chinese first settled in communities along the upper Yellow River valley where the river makes a sharp curve, as you can see on the map on page 15. Here, soil drops out of the sky during the spring dust storms and never packs down very tightly. Your authors have seen as much as an inch of soil drop in a day. The rains wash this soil into the river, turning the water yellow, and the river carries it out into the Yellow (or China) Sea, an arm of the Pacific Ocean. There the soil drops to the bottom and builds the coast line out so fast that you can measure the growth of the land year by year. Perhaps in a few tens of thousands of years China will actually grow out and annex the rocky Japanese archipelago! Originally the Yellow River valley was covered with trees. The Chinese made the mistake of cutting down all the forests. Left without windbreaks, their beautiful land was gashed by wind and water.

In early times the valley soil of the Yellow River seems to have been so fertile that it took less effort for a man to grow a crop of his own than to go out on a foray or to kill a neighbor and seize his crop. Here is an example of how a geographical condition can cause man either to live easily or be forced to battle for his existence. This is one of the basic things for you young Americans to take into consideration when you begin to think in terms of a world family with equal rights and opportunities for all.

The result of these favorable natural elements in the first Chinese community was a steady, "easy-does-it," although hard-working, manner of life. The Chinese were closer to the soil than any of the other valley civilizations. We call all of the early valley civilizations "agricultural civilizations," meaning that their people mostly lived farm, not city, lives, and that their festivals and customs were connected with farm life. But the Chinese civilization was the most agricultural of all. Thousands of years passed before the Chinese built a single large city, even as a capital for their government. They developed more kinds of vegetables, grains, and fruits than any other people. Some people think that the potato

came from China to America in ancient times; in modern times we got millet, the peanut, and the soybean there; and we are now getting the giant persimmon, the hard pear, Chinese celery, and the golden watermelon from China. In all, about six hundred of our fruits, melons, berries, grains, and vegetables originated in China—so scientists say. The black-haired, slant-eyed, beardless farmers of North China chiefly depended for food upon wheat, millet, and beans, and still do. Those who spread southward into the warmer valley of the great Yangtze River, and other valleys still further south, made rice their staff of life.

China Is United under an Emperor

Chinese school children have to memorize the names of early "emperors." Probably these names do not stand for individual rulers but signify periods of time during which great advances were made in knowledge and living. Some of these advances were the dividing of the year into months, the development of wheat and other cereals, silkworm raising and silk making, the framing of laws about marriage and the family, and so forth. The "Black-haired People," as they called themselves, continued to multiply, to spread along their rich valleys, and to develop their easygoing way of living for a period of three thousand years (longer than our Christian era) before they produced a single top-rank warrior. On the whole, that was certainly their good luck, and yet it seems that their greatest soldier found plenty of action when he appeared, more than two hundred years before Christ.

At that time the Chinese numbered about thirty millions. They had multiplied and spread so fast that there was very little central authority in the country. Usually the patriarch (head of the family or tribe) was supreme over his clan, but in some sections forceful younger men had made themselves lords and kings. These big bosses quarreled and fought. Then from the northwestern (Gobi) desert came an ambitious young half-Chinese, half-Mongol leader of the Ch'in tribe of Mongols. The Mongols were and still are more like our American Indians than like the polished Chinese. This Ch'in warrior set out furiously with the sword and forced all the black-haired people to bow to his authority. He named himself "Number One Emperor" (in Chinese, *Shih Huang*).

He is often called simply Ch'in, from the name of his tribe, and the nation which he fashioned with the sword has ever since been known to outsiders as China, although its own people call it the "Middle Kingdom." When Europeans, very much later, got their first porcelain from Ch'in's country, they called it chinaware.

Ch'in did not want any of his Mongol kinsmen to come down from the north and conquer his new empire. He therefore put half a million men to work building the Great Wall, which stretches fifteen hundred miles from the Yellow Sea to the deserts of central Asia. Most of it is still there, and you have probably seen pictures of armies fighting their way over it in recent



The Early Valley Civilizations

years. Much of the wall is of stone or brick, about thirty feet high, wide enough on top for carts to travel on, with turrets rising every few hundred feet. Scattered along outside the wall are high signal towers from which smoke-puff signals were sent up to warn of approaching enemies. Astronomers are of the opinion that the Chinese Wall is the only man-made thing on our earth that would be visible from the moon. Ch'in got into a terrible row with the scholars and writers of China because they refused to admit anyone's right to rule by force, and he put many of them to work on his wall. The quarrel ended by his burying some of them alive in the wall and very nearly destroying all of their books. We will tell more about the effects of this quarrel in the story of books in Part Two.

Ch'in's wall in faraway China had much to do with the history of Europe. Here is the way in which the Great Wall of China affected our own European ancestors. From the time of men's earliest records up to our modern machine age, masses of hardy, crude peoples from the north have pushed down upon more civilized peoples located in the southern part of the North Temperate Zone and the tropical zone. But when the wild warriors of central Asia tried to come down into rich, cultured China, they were hindered for a thousand years by the well-garrisoned Great Wall. So they gradually made their way westward around the land end of that wall. Because of the wall their southward push was turned into a great westward thrust of barbarians. This had much to do with Europe's story. We shall see later how it drove into western Europe the peoples from whom most of its present nations, and the nations of America as well, are descended.

Not only did China thus have much to do in an indirect way with the history of Europe, but later on China became the lure that brought about the modern exploration of the world and the discovery of America by Europeans. It was in an effort to get to China by sea that Columbus crossed the Atlantic and came upon our continent instead. Also men trying to get to China first rounded Africa and reached India by sea. Furthermore, the explorer, Vilhjalmur Stefansson, whom some of you may have heard lecture, tells us that Arctic exploration began with efforts to reach China by going over the ice-capped top of the world.

The Chinese Develop a Fine Civilization

The Chinese people are a very independent lot, and no tyrant ever managed to rule them for long. The Emperor Ch'in's son was overthrown and followed by emperors of the Han dynasty. They finished the Great Wall, but they honored scholars instead of suppressing them. These emperors gave the people self-rule in their own clans and working groups, and built up a great system of selecting officials by examinations—the world's first great civil-service system. Examinations may have no pleasant meaning for you, but every ambitious Chinese boy lived in the hope of taking the literary tests, for



The greatest defense wall of all time—the Great Wall of China—was begun by Ch'in, the half-Chinese, half-Mongol invader who united China.

if he passed them he became a member of the ruling class (called "mandarins" by Europeans). The mandarins lived on the fat of the land and dressed in the beautiful embroidered robes that you have possibly seen. They were connecting links between the self-governing Chinese communities and the great emperor, who called himself the "Son of Heaven" (although he did not claim to be a god as did many kings and emperors in other countries). The mandarin system is gone now, and we wonder what effect the change will have on China. We shall speak again of the remarkable civil-service system of ancient China when we reach the story of government in Part Two of this book.

Over and over again after the reign of the Emperor Ch'in, China fell prey in part or whole to warlike nomads from the north and west. But the black-haired race absorbed the strangers who came among them, even those who came as conquerors. Some changes in the appearance of the people resulted. In north China much Mongol blood made the men taller, larger-boned, and slower-thinking. But the people of vast China, after each invasion, continued to think, act, and look like *Chinese.*

In spite of these invasions Chinese civilization grew up without the warlike spirit which most nations showed. There has been plenty of fighting in Chinese history, of course, for the Chinese are human enough, but in early days, as we have learned, the Chinese had so much rich land that they did not have to fight, and they never made a business or sport of fighting as did other peoples. Warfare was never glorified in China as elsewhere. Until a few years ago the Chinese regarded a soldier as a necessary evil rather than as a hero, and one of their favorite proverbs was, "We do not use good iron to make nails or good men to make warriors." Do you not feel it is tragic that in our day Generalissimo Chiang Kai-shek was forced to suppress this ancient proverb and to teach his people the fighting spirit in order to save his ancient nation from destruction at the hands of a more warlike people?

The Chinese farmer's greatest enemy was not some rival human being, but nature: wind and water. One man or family working alone could not build dikes and terraces against this enemy. Very early the Chinese farmer learned group co-operation. This trait as well as lack of enthusiasm for war shows up in China's long story, but just because the Chinese did co-operate so well in families, clans, and groups of craftsmen, they neglected co-operation on the larger, national scale until forced to do so in our day by pressure from outside.

Let us see how the forces of history molded early China according to the principles of order, freedom, beauty, and the "Golden Middle Way." Up to the time of Ch'in, living was easy, thanks to the undepleted rich soil. There was not enough basic governmental structure to guide the rapidly multiplying Chinese. With freedom running rampant, they fell easy prey to Mongol invaders, and a tyrannical order followed. However, the instincts of freedom were deeply embedded. The pendulum swung back again, and

Ch'in's successor was overthrown. Then followed an era that came very close to the "Golden Middle Way." The craving for order expressed itself only in family groups and in made-up families of workmen, merchants, or artists (called gilds)—thus providing just enough order to maintain a central control and to allow full expression to the individual. China before the time of Ch'in was, therefore, the world's earliest great democracy, and even after the firm establishment of kingly rule, the Chinese system of government continued to operate with a great deal of democracy expressed through these working groups. Probably knowledge and invention made such great progress in early China because individuals were allowed to follow their own desires and to think as they pleased. There was relatively little religious persecution or insistence upon uniformity of thought in ancient China.

The search for beauty occupied a large part of Chinese effort, and the creation and adoration of objects of art were a large part of Chinese life. This was true of Japanese life, also, in spite of the warlike tinge of Japanese civilization—in contrast to the pacifist nature of Chinese civilization. Indeed, up to recent times, it seemed to people of Europe and America that many Japanese and Chinese were more interested in beautiful objects and ceremonies than in the things we call practical, such as policing, sanitation, material comforts, and national power. Thus many of the beautiful art objects of ancient China have survived the wars and downfall of nations and are today a considerable part of mankind's most prized treasures, admired in all parts of the world.

Chinese traders and missionaries spread Chinese civilization and learning to Korea (about 2000 B.C.), to Japan (about 500 A.D.), and in lesser degree to the provinces of Manchuria and Mongolia, and to Tibet and Siam. Thus a vast area of Chinese culture reaching from Japan to India was created by a peaceful spread of ideas rather than by conquest—a contrast to what has frequently happened in our Western World of Europe and America.

The most important nation in the Chinese culture area outside of China is Japan. Japan was uncivilized until about the time that present European nations were rising. Then about 1600 A.D. Japan isolated itself from communication with all the rest of the world except China, until our modern United States forced it to have dealings with Western nations. Since that time, Japan has been going too fast and ruthlessly to suit us. Japan's story is told at greater length in the last chapter of Part One.

Until about the time that George Washington, Thomas Jefferson, and others were founding the United States, China flourished. The Chinese people either overcame—or survived—floods, drought, plagues, and two Mongol conquests; and China was during most of this time one of the most prosperous and pleasant countries in the world to live in. Chinese engineers dug great canals, built marvelous bridges, and erected many-storied towers, called pagodas. Chinese craftsmen and crafts-

women excelled in metal work, painting, sewing and embroidery, and were the first to print books. Their seamen built big boats, called junks, and sailed across the Pacific. Their merchants developed great business communities, fine shops, and strong banks.

Then—in the eighteenth century—the Chinese fell behind the Western World in manufacture and commerce. China's population grew so dense (from about thirty million to four hundred million) that great poverty and famine became usual. The Chinese had to learn to do without dairy products entirely, except for a little water buffalo's milk for sick people, because the same amount of land that will feed one buffalo will feed three human beings (in the productive way in which the Chinese farm). Infants get gruel and food prechewed by their nurses, instead of milk. The Chinese learned to make from their small, coal-black soybean a white cheese, a rich brown oil to take the place of butter, and a coal-black salty sauce to flavor nearly all their food. The Japanese had to do the same things. A few decades ago a missionary brought a few of these Chinese soybeans to the United States. Since then the soybean has become one of our big American crops. It is proving as useful for making soap, steering wheels, gadgets, and other plastic articles of modern industry as it proved in feeding the Chinese or in providing us with oils, proteins, and vitamins. It became a godsend to our farmers when they were badly in need of a money crop and is grown in ever-increasing quantities.

In our day China is going through a rebirth which promises to make it one of the great powers of the Pacific Ocean basin and the world. The area about the Pacific Ocean is becoming one of the most important in the world, and China will always be one of the most important parts of this area. The Chinese will, of course, go through a difficult time of rebuilding after the horrors of their long struggle with the invading Japanese. Nearly all their fine new universities, libraries, hospitals, and factories were destroyed, and the population was reduced by the invaders (according to estimates at this date) fifty million through killing, starvation, and opium-taking.

The things that impress us most about the Chinese throughout their long history are: the industry, thrift, good-nature, tolerance, and reasonableness of the Chinese people; their general orderliness despite a certain boisterousness; their love of learning and their adoration of art; and their great respect for learned men. For as long as four or five thousand years they seem to have lived with a grace and ease which we envy. On the other hand, if they had given more thought to defense or had generally worried more about their future, possibly outsiders would not have been so eager to exploit or attack their country during certain periods. Perhaps the ease and grace of their life as a whole, and perhaps also the fact that they go on steadily while other nations die out, is due to their way of looking at life as a matter for co-operation and for compromise, rather than as a constant struggle to dominate nature and men.

In Summary

China, whose civilization today dates back longer than that of any other country, had its beginning as an agricultural civilization along the Yellow River. It later spread to the valley of the great Yangtze Kiang (*kiang* means "river"). The principal foods of the people were millet and rice, but in later years a great increase in population forced the development of a widely used new crop—the soybean. China was first united under the rule of one man by a member of the Mongol Ch'in tribe, and the country takes its name from him. The people long have been greatly interested in taking part in their own government and have honored and revered learning, but they exhibited little interest in things military until well within the twentieth century, when, under ruthless attack by the neighboring Japanese, they proved to be one of the modern world's best fighting races. China's long history has developed in her people a willingness to co-operate and a general inclination toward hard work, thriftiness, consideration for other people and their ideas, and a high respect for mental achievement.

To Know and to Pronounce

foray	pagoda	archipelago
patriarch	Mongol	Shih Huang
Gobi	mandarin	Great Wall of China

Now See if You Can Answer These

I. What was the nature of the early Chinese river civilization?

1. Along what river system did Chinese civilization grow up?
2. Why has erosion been a big problem to the Chinese?
3. What are the chief foods of the people of the Yellow River valley? Of the Yangtze valley?
4. What are some of *our* agricultural products that have come from China?

II. How did the Chinese empire get its start?

1. Who was the man who first united China under the rule of one person?
2. In what way has his name remained famous?
3. Why was the Great Wall built?
4. How has the wall affected the history of Europe as well as Asia?
5. How was China indirectly responsible for the discovery of America?

III. What are some of the important attitudes and characteristics that have been developed in the people of China during their centuries-long history?

1. Tell something about the Chinese civil-service system.
2. Throughout most of her history what has been China's attitude toward soldiers and warfare?
3. When and under what circumstances did this attitude change?
4. What forced the Chinese people to learn group co-operation early in their history?
5. To what other parts of Asia has Chinese civilization been spread peacefully?
6. What condition changed China from a prosperous country to one of poverty and famine?
7. What all-purpose crop did the Chinese develop to meet their needs?
8. List some of the characteristics of the Chinese people that have probably had much to do with insuring the long life of Chinese history and civilization.

2. A PASSAGE THROUGH INDIA

Be Looking for Answers to These Questions

I. What was the nature of early Indian civilization?

II. Why is India at the same time a wealthy country and one that is troubled with extreme poverty?

III. In what ways has India influenced other parts of the world?

We now proceed westward, glancing over the cultures of the early valley communities that have not lasted to our day as have the Chinese, but whose great contributions did help to make us what we are. We first pass through India—the land of Sindbad the Sailor stories, great stone temples, idols, jewels, and elephants—the land of seething millions which today, in our modern times, has become a focal point of attention of the entire world. While you are studying the facts which have made India what she is today, you will have the exciting first-hand experience of observing her efforts toward independence, toward breaking the chains which she has felt have hindered the rich fulfillment of her destiny as a free and self-governing nation.

India's History Is a Study in Imperialism

India is a symbol of an imperialistic order which cannot exist in the New Era toward which we look forward—the very core of which is the equality of men and nations. This interesting and colorful country of India has been the prey of empire builders of all ages. Even in these modern times, the imperially minded nations—such as the Japanese, Italians, and Germans—have coveted this land of riches and great potentiality. But with all due respect for any good which has resulted from it, the day of empire is gone. India has the sympathy of all the world, and this attitude in itself reflects the new ideas and trends which are seeping into men's brains and hearts because of education and understanding.

The story of imperialism—in other words, the story which has repeated itself throughout the ages, of one nation conquering, subjugating, and dominating another—is a fascinating one; but remember well that, regardless of the enlightenment and progress which the empire builders often brought to the conquered, the theme of empire is outmoded. It is an insidious evil which has no place in our modern times. If the young people of today wish a better world, they must constantly be on the alert to check the growth of any tendency toward any form of empire in the future—even though it may be cloaked in the whitest robe of benevolence.

The Aryans Invade India and Set Up the Caste System

In order that you may more thoroughly understand India as a symbol of a changing order, we ask you to turn back the pages of history with us to a period several thousand years before Christ. Just as the nomad Mongols pushed southward into China—even in spite of the Great Wall—so wild tribes pushed through passes in the Himalaya range north of India, the highest mountains on the earth. They were tall, light-skinned, regular-featured people called Aryans. They are particularly interesting to us, not only because of the fact that they are of the same stock as the ancestors of most Europeans and Americans, but also because of the severe class system which they set up.

The great literary work which tells us about the Aryans in their home north of the Himalayas before they descended into the Ganges River region is the *Rig-Veda*. There they are represented as a hardy people most of whom lived in small towns. Cattle formed their principal wealth. An elected chief ruled each tribe and led it in war. They worshiped the gods of nature in prayers and hymns and offerings.

From their language, which was entirely different from the Chinese type, came most of the languages of Europe and India—called the "Indo-European family." The Hindus are the least mixed in blood of the living descendants of this early Aryan stock. Europeans and Americans of this main stock have become more mixed. Similar people first settled Persia, whose ancient name *Iran,* revived on our maps, is just another form of *Aryan*. That old tribal name has been greatly misused in our day by fanatics and schemers of mixed origin who claim to be superior to other human beings because of "race."

It is true that the Aryan tribes who came into ancient India were fanatically conscious of their race. When they entered India's valleys, they found a very dark-skinned people (called Dravidians). Remains of their ancient cities have recently been dug up near Karachi, near the mouth of the Indus River. The invaders took what these dark-skinned natives had in wealth and learning, enslaved some of them, and forced the others south into the Indian peninsula, where we find them today. Many crossed the Bay of Bengal, and their descendants became workers on the modern rubber plantations of Malaya. The Chinese, you have learned, were inclusive people who received other peoples readily and soon made them Chinese in looks and culture. But these Aryan invaders of India did the opposite—they were exclusive, determined to mix with no other people. They called themselves a superior class and strictly forbade marriage with what they considered the lower classes. Then new tribes of Aryans came down and conquered those who had come earlier and called themselves a still superior class.

This idea of class consciousness went to such extremes that finally every profession became a class (called *caste*) of its own. The top caste, which claimed to be especially favored by the gods, became known as Brahmins. Next came the warrior caste; third, the merchant

caste. Members of the priests, warriors, merchants, carpenters, and streetsweepers castes might not intermarry, and a man of one of these castes might not even eat with a person of another. The poor descendants of slaves and criminals (outcastes, or untouchables) were said to have no class at all. They were forbidden to worship in the temples or even to let their shadows fall on people of "class." Aggravation of social divisions became an outstanding and destructive feature of Indian life. Indian reformers, notably Mohandas Gandhi and Nehru in our time, have done their best to abolish it.

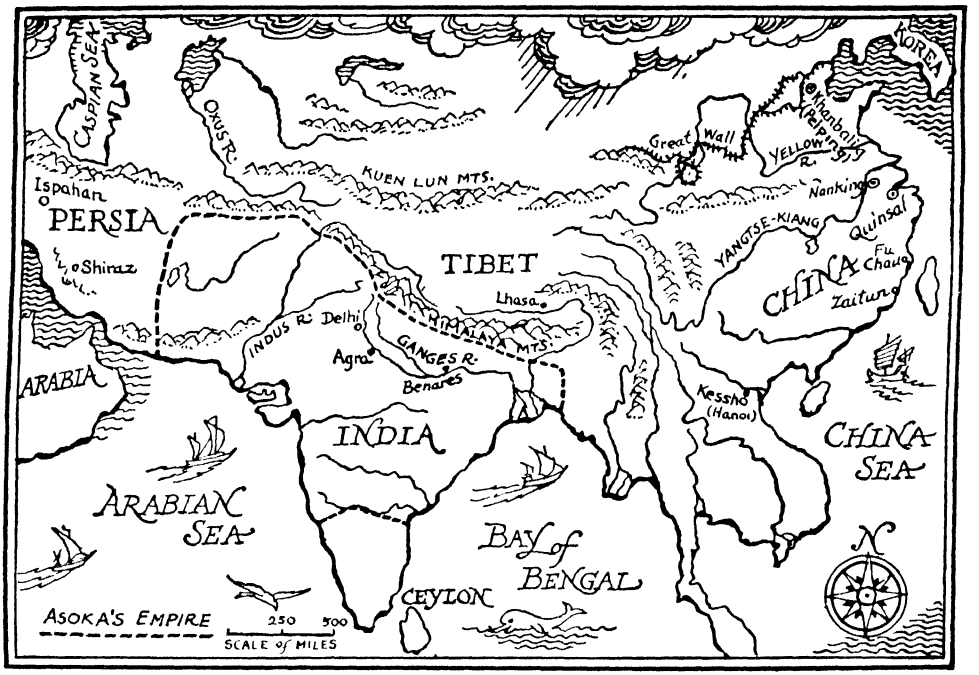
Invasions changed the Indian people much more than the Chinese people. In 331 B.C. the northwestern part of India was invaded by armies from the west commanded by a young adventurer called Alexander the Great. We shall read more about him in a later chapter on Greece. The culture of India was carried into Europe as a result of the expedition of Alexander. A great many foreigners came into India; also many foreign ideas, particularly about art, came in as well.

India Is United under One Ruler

Asoka, the grandson of one of the Indian generals who fought Alexander, united nearly all India into one great empire. This was about the same time that Ch'in was uniting China. Asoka called himself the Peacock Emperor. He was part Greek, just as Ch'in of China was part Mongol. But Asoka, in contrast with Ch'in, got along well with learned men, particularly those of a then-new religion called Buddhism (which we shall learn more about in Part Two). Asoka, who held fervently to the teaching of the Buddhists that men should not kill, early learned to rule his empire without war. His learned men helped him to unite the people and to give them good rule. The Peacock Emperor has become known as the kindliest and best-loved great emperor in history. But after several generations his empire split into many kingdoms. Almost eighteen hundred years after him (about the time our Mississippi River was discovered by white men) most of India was united again into an empire, this time by a descendant of the Mongol chiefs who had conquered China, named Baber (meaning "the tiger"). The Tiger brought the Mohammedan religion into India. The Tiger's empire, called the Mogul (another form of Mongol) Empire, was in turn overthrown by English conquerors about the same time that England lost the American colonies which became our United States.

Trade Brings More Foreigners to India

The early people of India liked their simple food of rice, barley, and fruit well spiced. Europeans learned about spices mostly from India and still procure many of them there. Much of the discovery and exploration of Asia and America by our European ancestors was the result of their search for cloves, pepper, and other spices. Before the discovery of America all "eastern" lands were thought of by Europeans as "India." That is why Marco Polo, the



first European traveler to Asia, who lived for a long time in China as an official, spoke of China and Japan as "the Indies." That is why the islands of southeast Asia are called the East Indies. When Columbus reached islands in the Caribbean Sea, he thought he had reached the Indies. He therefore called the natives of America "Indians." We still call these islands the West Indies. To this day we have failed to find a less-confusing popular name for the American "redskins" than Indians,[1] although they are a Mongol-like people who probably came from northern Asia by way of Alaska, and are not at all related to the people of India.

England slid easily into the position of conqueror of India. Portuguese, Dutch, and French empire builders had already clutched at the rich country, but the British won out, and became the last invading, conquering, ruling caste. They joined powerful native princes against the other Europeans, then in turn subsidized (granted money to, as an ally) or subjugated the native princes. Some of these princes remained wealthy beyond computation under the protection of the British. For instance, in 1940 the royal houses of Mysore and Hyderabad in south India were among the richest families in the world, perhaps ranking in wealth with our own great industrialists and the Imperial Household in Japan.

The new British ruling caste from over seas was every bit as exclusive as the early Aryan invaders. In addition, it never settled any permanent communities in India, but kept a constantly replaced community there which acted

[1] Scientists call them "Amerinds."

as a funnel to pipe the lion's share of the gold of India back to England, making Britain the world's richest nation until the dreadful world wars of our twentieth century wasted that wealth.

Exceptions to this procedure were projects embracing irrigation, railroads, and industries which by their nature had to remain in India as part of the accrued wealth of the area. Yet in the case of the railroads, for instance, arrangements so favorable to the foreign capitalists were imposed upon Indian taxpayers and users that the railroads were actually paid for many times over.

Cotton Makes India Wealthy—and Poor

Strangely enough, the most serious drain to India's wealth came through her greatest industry, which was the raising of cotton. This highly important plant was first raised as a crop by Indian peasants and has become India's largest contribution to the physical existence of the human race. The cotton plant developed into the greatest provider of clothing for the human body, and so remained down to the day of modern synthetics, such as rayon and nylon.

The story of cotton contains many lessons for us. There you will find one of the factors which brought about the revolution of the American colonists against the mother country in the latter part of the eighteenth century. There, also, is to be found a glaring example of the harm, instead of good, that can be done a people by the coming of machinery if it is not used for their benefit.

The raising of cotton spread from India into China, into the valley of the Nile, into Europe, and finally, after the time of the American Revolution, into the New World. As the Indian farmer developed the raising of cotton, a caste of Indian weavers and dyers grew up who wove it into the most attractive, most sought-for, yet lowest-priced kind of cloth known to man. The old Egyptian kings, the ancient Greeks, the people of Rome and of western Europe, and finally Americans, all bought the cotton cloth from India. For instance, our grandmothers knew one weave of this cloth as calico, named for the seaport town of Calicut, India.[1]

Great Indian merchant gilds thrived from this trade and drew into India, as pay for their cotton-stuffs, a large portion of the gold, silver, and precious stones of the civilized world. This continued until India, before the British conquest, had become the world's greatest storehouse of precious stones.

The British domination of India was begun by an association of merchants who raised armies and fought under the British flag, but who were semi-independent of the British government and king. This association was known as the British East India Company. The purpose of its directors was to monopolize trade and thus increase the wealth of the stockholders. The company made itself the sole marketing agent for Indian cloth all over the world. Then

[1] Not the modern city of Calcutta, but a little city on the opposite side of India, below Bombay, where the Portuguese explorer Vasco da Gama first set foot in India.

by various methods, including force, it lowered the prices given to the Indian weaver and farmer while it increased cloth prices to customers throughout the world. Such a monopoly and the prices thus exacted were among the factors which caused our own American Revolution. Indian farmers and weavers grew poorer than ever, while the wealth gained from their products did not remain in the hands of wealthy castes inside India itself but went to the other side of the world to make the merchant class of England the world's richest capitalists.

After the British East India Company was officially liquidated by the British Government, less than a century ago, the situation was somewhat eased, although British trade was still favored.

But an even worse blow befell India with the invention of machines. Spinning and weaving machines were the first machines of modern industry. They were invented and developed in England and were as much England's contribution to mankind as cotton was India's contribution. The harm never lies in the invention, but in the motive which propels the use of the invention. And so it was in this case.

The same merchants happened to control both the Indian cotton and the English machines. They determined that the way to make the largest profits and to sell to the largest market was to take Indian raw cotton direct from Indian farms to England, there to be spun and woven by machinery tended by low-paid English women, men, and children. The cotton magnates felt that they were being just to India if they paid the Indian farmer the old price for his cotton, but they then shipped it out of the country to be worked abroad. This procedure left tens of thousands of Indian hand weavers and dyers without occupation. It also left them and the shopkeepers and others who gained a livelihood by selling provisions to the weavers to starve or go back to farms which already had more mouths than they could feed. The Indian people had to send gold and other wealth out of their country to purchase cloth to make their garments—cloth woven from cotton taken from India. The fact that English workmen left the country estates of the lords to work in the new factories and live in city slums made problems and trouble in England, too, which we shall come to in our section on man's work-life in Part Two of this book. The situation of unemployment and poverty in India was aggravated by a great increase of population at this time. This increase was no doubt due to the humane side of British rule—the introduction of modern medicine and sanitation which kept down plagues, and the British policing which kept down strife between petty states, princes, and religious factions.

In our day the rich men of India began to put their money into modern industries such as cotton mills, steel mills, jute processing, and many other forms of modern manufacturing. Industrial cities grew rapidly, but wages remained pitifully low with such a large labor market to draw from—in other words, with so many people anxious to work. Indian reformers and



The first fine cotton fabrics were woven by hand in India and sold to all the civilized world. The machine changed all this—made India poor.

labor leaders struggled to compel manufacturers, both native and foreign, to pay a living wage. It was a slow process. However, only through this process could the status of the Indian people be brought up from generally prevailing poverty to prosperity. As more of the people made more money through industry, they had more money to pay to the farmer for food, and the living scale was gradually raised. You will find that this process has been repeated with the coming of the machine to every country, including our own.

The interesting and in many ways unique history of India is responsible for what seems to us the unusual program of some Indian reformers, such as the famous Mohandas Gandhi. Their dislike of the machine was caused by the fact that it had been used to impoverish and degrade their people. Gandhi advocated going back to a simple life without machines and adopted the hand spinning wheel as the symbol of the cultural and spiritual rebirth of all Asia. However, as his movement developed, it became plain even to Gandhi that only through the further development of the machine to enrich the Indian common people, and not by abolishing the machine, could the lot of the Indian people be improved. Gandhi and the new Indian manufacturing and merchant classes, which joined through their newly formed chambers of commerce, insisted alike upon an independence for India which would keep the increase of wealth in India and not allow it to be drained off for the sole benefit of outsiders.

Indians Want to Rule Themselves

While many Indian classes suffered economically from the effects of conquest and trade monopoly, the sorest grievance of Indian intellectual classes has been that the conqueror, who came from outside and never settled permanently, did not respect the culture of the people whom he controlled, but instead held it largely in contempt and disdain. A few English and other Western scholars felt very keenly about this particular manifestation of empire and became the greatest champions and interpreters of Indian culture to the outside world. Many of the ideals of Indian nationalism were fostered in India and for a long time led there by Englishmen who were opposed to the imperialistic policies of their own ruling class.[1] These ideals were freely discussed on the campuses of the English universities.

In our day the many problems of India's four hundred million people were all brought to a sharp edge when Indians were voted into war by Parliament in London in 1939, and were sharpened even more when Japan's armies fought their conquering way through Burma to the border of India proper, a little way from Calcutta, in 1941. We shall take note of these developments at the end of Part Two.

[1] The early industrialist, John Bright, the famous opposer of the Corn Laws in England, gave money to finance such efforts in India. The Indian National Congress was founded by Englishmen. Among the many Westerners who were disciples of Mohandas Gandhi, and so devoted their lives to the cause of the Indian people that they came to be regarded as saints, were C. F. Andrews and Madeleine Slade, daughter of a British admiral.

After this brief airplane survey of a vast and great country which is on the threshold of a new birth, let us try to sense the direction of that new life measured by what we have learned of its past. The pendulum of history constantly swings between chaos and tyranny. But India is living proof that no order, tyrannical or benevolent, is able to still the fundamental desire for self-rule. A nation, especially one of India's great size, has characteristics like an individual, and pride is one of the strongest of these. The disunity of India was her vulnerable point, the Achilles' heel for the conqueror. The caste system, which had existed from the coming of the Aryans, was the basic cause of this disunity. The existence of different religious sects is another.

Two great emperors out of India's long and varied past are interesting to analyze because of their opposite characteristics. Few leaders in any country have tried to rule by setting a personal example. Asoka, the Peacock Emperor, like Gandhi of today, fervently lived his religion. He disbelieved in men killing other men and early learned to avoid war during his rule and during the span of his influence. His was a near approach to the "Golden Middle Way." It is interesting to note that he encouraged the culture of the people and did not try to suppress their individual beliefs. However, in this empire of the "Golden Middle Way" people grew careless and disorderly, because the structure of government was not strong enough to prevent the misuse of freedom.

Baber, the Mongol chieftain, went to the opposite extreme and brought in a tyrannical order under the guise of religion. His hold on the people could not have taken root effectively had the people not been tired of freedom run riot into chaos. This is the first time in our study where we see religious zeal as a cloak hiding the empire builder. It will appear often in the following pages, however.

India's ways of living, eating, building, worshiping, and dividing people into castes, and Indian literature and art as well, spread gradually over Ceylon, Burma (whose people are Mongol), the thinly populated islands of Java and some surrounding islands, and Cambodia, where rich Buddhist kings built great stone temples and palaces. Indian religion and art spread over Tibet and Mongolia and even overlapped China and Japan, giving them their principal religion (Buddhism) and many temples, paintings, and sculptures.

India has deeply affected the thoughts and religions of our Western World, too, as we shall note in our story of religions. Beauty in its highest form is the striving of man to know himself. India gave great religious teachers to the world whose vision and spiritual greatness are as enduring as India's Himalayas. Today the Nationalist movement reflects this spiritual force and is uniting India. Because of the lessons of her past, punctuated with trials and tribulations, India should stand a good chance of directing the freedom which she will inevitably win into the channels of the "Golden Middle Way."

To Sum Up

Several centuries before Christ, light-skinned Aryans from Europe found their way across western Asia and into India from the north. They pushed the dark-skinned natives southward ahead of them. In order to remain racially pure, these Aryan invaders developed the caste system, which prevented real unity among the people of India down to our time. Outsiders took advantage of disunity to conquer and hold India. India produced cotton cloth in quantities, which was shipped to all parts of the known world, bringing great wealth to India in return. But, unfortunately, most of this wealth found its way into the treasuries of the native rulers, and the poor have become gradually poorer. The European desire for an all-water trade route to India put the Americas on the world map, and the belief of the early explorers that they had reached India caused the use of the names "Indian" and "Indies" in the Western Hemisphere. Today, India has a population of four hundred millions, who are rapidly increasing, and who demand both self-rule and a fair share of the better things of life.

To Know and to Pronounce

imperialism	Brahmin	tyranny
Hindu	Asoka	Mogol Empir
Aryans	Baber	subsidize
Dravidians	Gandhi	*Rig-Veda*
caste	Buddhism	monopoly

Here Are Some Questions to Answer

I. What was the nature of early Indian civilization?

1. Along what great rivers did early Indian civilization grow up?
2. Who were the early invaders who came into India from the north and conquered the dark-skinned natives?
3. Why was the caste system developed?
4. What restrictions and regulations governed the members of the castes?

II. Why is India at the same time a wealthy country and one that is troubled with extreme poverty?

1. What product of India became famous the world over and brought great wealth to India?
2. What people in India gained most of this wealth?
3. How did they gain this wealth?

III. In what ways has India influenced other parts of the world?

1. Why is Asoka a much-loved ruler in history?
2. Who was Baber?
3. What happened to the empire he established?
4. How has India affected the history of America?
5. Into what other parts of Asia did Indian culture spread?
6. Make a list of some of India's modern problems.
7. Trace the three trends of history—Freedom, Order, Beauty—and history's ideal, the "Golden Middle Way" through the pageant of Indian history.
8. What fundamental fact must be kept in mind regarding the coming of the machine to a country?
9. What is the meaning of the word *empire?*
10. How was the development of empire particularly harmful to India?

3. THE GRANDPARENT CIVILIZATIONS OF OUR WEST

Some Things to Be on the Lookout For

I. What was life like in ancient Egypt?

II. How did people live and what kingdoms did they build in early Mesopotamia?

III. What people first united all the little kingdoms of Egypt and Mesopotamia into one large empire?

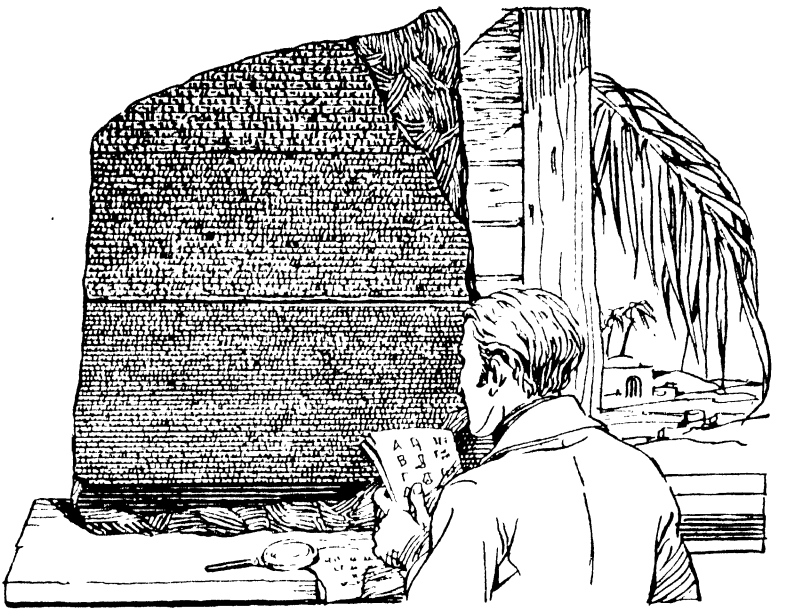
IV. What contributions to our daily life have come down to us from early Egypt and Mesopotamia?

From India we proceed further westward to the great valleys of Mesopotamia and Egypt.

Here grew the earliest of our valley civilizations, for the communities of Egypt and Mesopotamia started earlier than those in China and India. We can properly call them our "grandparent" civilizations because from them came the civilizations of Greece and Rome, which, in turn, became the parent civilizations of modern Europe and America. This relationship was for a long time forgotten—men even forgot that great civilizations had ever existed in the valleys of Mesopotamia and Egypt. In the desert sands on the edge of the Nile valley in Egypt stand enormous pyramids, a huge and mysterious man-faced cat, carved from rock, called the Sphinx, and carved colonnades of ruined temples. But for thousands of years no one knew who had built them. Since they seemed too immense for men to construct, some people thought they had been created by witchcraft.

We Get Our First Knowledge of Egyptian History

A little less than one hundred fifty years ago, the soldier Napoleon took a French army to Egypt in an attempt to build an empire in that part of the world. Napoleon's men turned up ancient stones covered with the odd Egyptian writing which looks like picture writing but really has an alphabet. A great French scholar named Champollion succeeded, after twenty years of study, in deciphering the strange writing, called "sacred-writing," or hieroglyphics. Since then, archeologists (excavators and students of relics of the past), language experts, and historians have constantly worked on the records found on old temples and tombs. One of the best Egyptian experts was a professor at the University of Chicago,



The greatest event in the study of ancient Egypt was the deciphering of the hieroglyphics on the Rosetta stone, found in the Nile delta in 1799.

Dr. James H. Breasted. Through their discoveries scholars pushed back the recorded story of man three thousand five hundred years. Compare this with the mere two thousand five hundred years of kept records known before Champollion made his translations.

Thus, although Egyptian history was unknown for thousands of years, we now have much more accurate and full accounts of it than we have of Chinese or Indian history. We have the very stones on which the ancient Egyptians recorded the life of their day, while the early Chinese wrote on slabs of bamboo which soon perished, leaving only quotations and descriptions by later writers for us. The Mesopotamians helped us almost as much as the Egyptians. They wrote in queer characters, called cuneiform (meaning "wedge-like"), usually on soft clay, which was then baked. In your local museum or library you can probably see an old Egyptian stone with its carvings of birds, men, and beetles, and some Mesopotamian mud tablets covered with writing that looks like groups of exclamation marks slanted in different directions.

For a great many years the Egyptian pyramids have been the tourist attraction of the world. The first large tourist company, Thomas Cook's of London, was started when a young Englishman had the bright idea of taking teachers, students, and others, in groups to see the pyramids. To reach them, you go by motor car, train, or boat from Alexandria, the seaport on the delta, or from Port Said, the entrance to the Suez Canal, to the large, modern capital of Egypt, Cairo. Then from Cairo you can take a streetcar, if you wish, and ride a few miles out into the desert,

where the three greatest pyramids tower majestically over your head. Not far off is the Sphinx, which has to be dug out of drifting sand every few years.

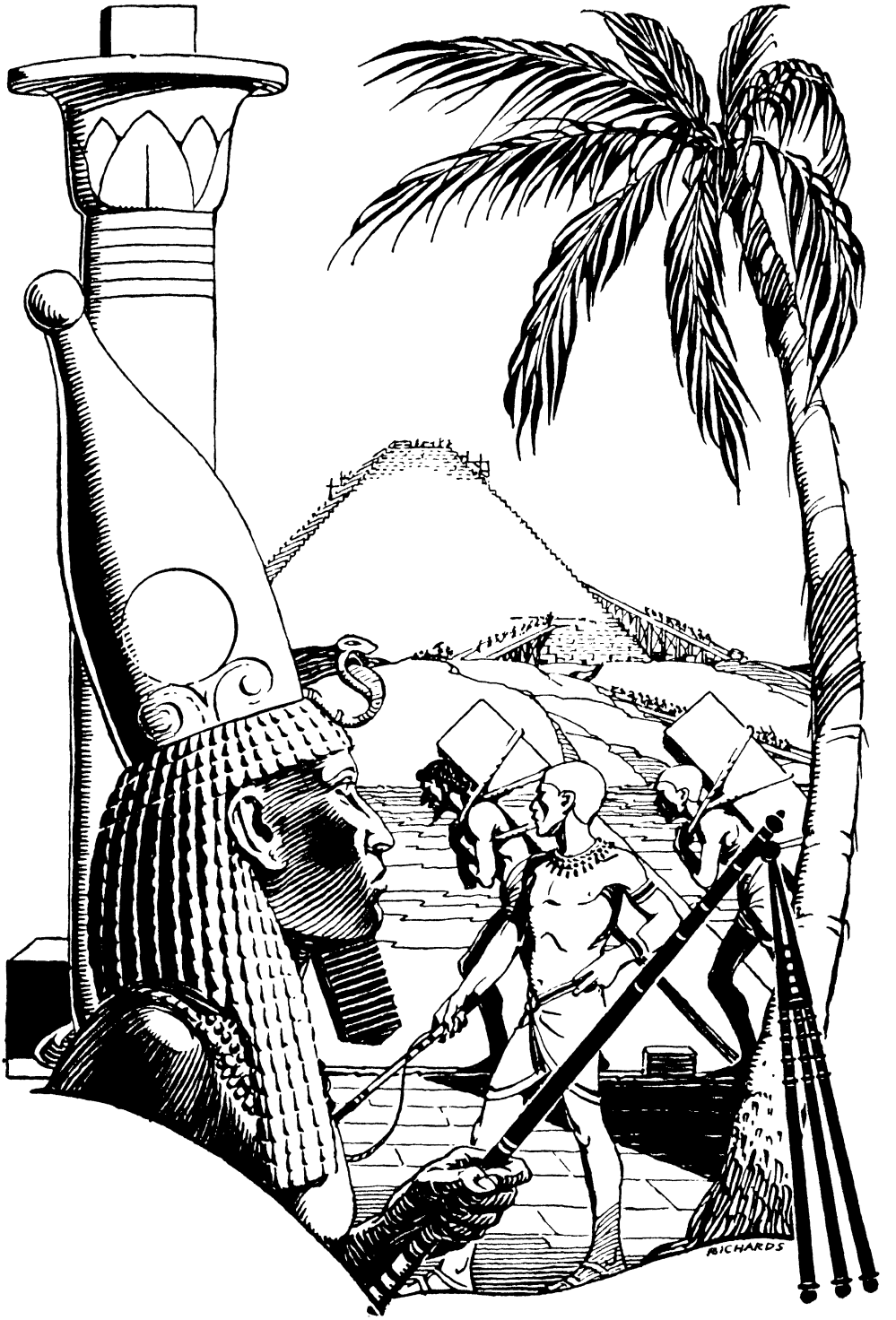
The first interest of the decipherers of Egyptian hieroglyphics was the Great Pyramid. They learned that an Egyptian king named Cheops, who lived about five thousand years ago, set out to build for himself a grave-mound that would surpass any other on earth. It has two million, three hundred thousand limestone blocks which average two and a half tons each in weight. These were quarried forty miles away on the opposite side of the Nile River, brought across the river on scows, and dragged up the steep valley side on rollers and inclined planes by thousands of slaves. This pyramid was originally four hundred eighty feet high—as high as one of our forty-story skyscrapers. It has since sunk about twenty feet. We should think it would with all that weight! All of this stone housed a tiny room for Cheops's mummy (embalmed body). The grave room is reached by an inclined passage too low to stand upright in. Cheops encased this pyramid in exquisitely fitting limestone blocks. It must have been a dazzling sight. Builders of later generations stole the casings from this and other pyramids to build houses and mosques, a fact that helps to make Cairo a white city today. Cheops's pyramid and the Chinese wall of Ch'in are the greatest structures the ancient valley civilizations have left us.

Though Cheops did not build the first pyramid, he did build the largest. Several other kings built pyramids for their mummies, but each king who succeeded Cheops built a smaller one until the pyramid-building line of kings ran out. Later, when Thebes became the capital, kings took to digging into the solid rock cliffs on the other side of the Nile to make crypts (caves) for their mummies. We shall see why they were so concerned about their mummies in the story of religion in Part Two of this book.

Egypt, the Gift of the Nile

While Egypt's kings played at building pyramids, most of their people planted crops in the rich river valley. The Nile River floods twice a year, and the climate is so warm that a crop can be raised after each flooding. Here, where nature provided a ready-made watering and fertilizing system, men first took to living by farming instead of by hunting or by grazing animals. Not until recent times was this simple system of nature improved upon. British engineers have built a huge dam, at a place called Aswan, which catches Nile flood water in an artificial lake and lets it out in ditches. Now the valley of the Nile can be irrigated at any time of the year.

Modern farmers of the Nile valley consequently raise more crops each year than did its ancient farmers, and run no such risk of completely dry years. You probably have read of the Bible hero Joseph's method of saving corn during high-water years to feed the people through years when the river failed to rise. Joseph's system was good,



Men toil and die and are forgotten all too readily, but their great works—such as the pyramids—live on to delight later generations.

but the new system of dam and ditches is better.

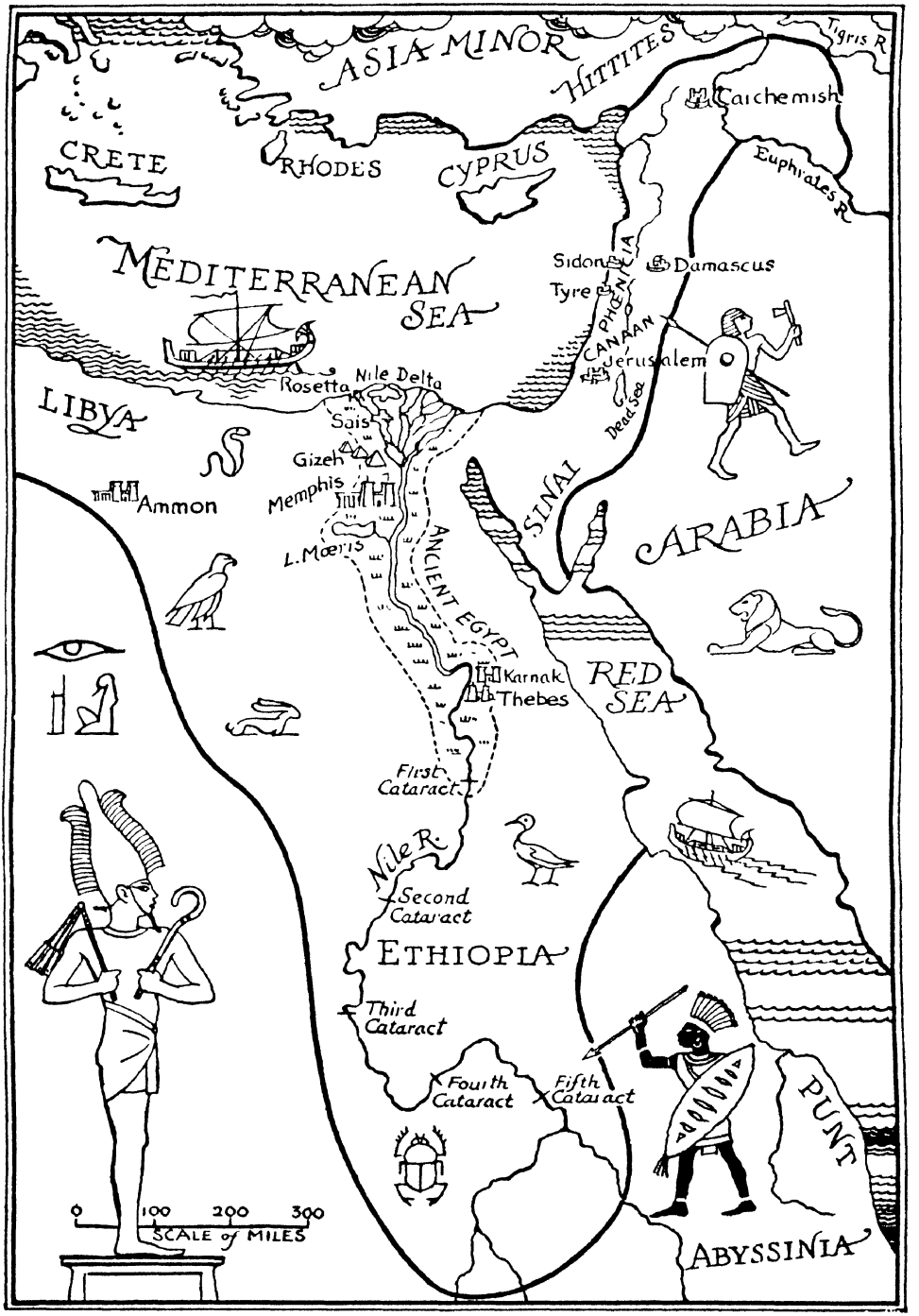
In ancient times the banks of the Nile were planted almost entirely in "corn." "Corn" means maize to us, the grain which we acquired from the American Indian, but in other countries it simply means the largest cereal crop —for instance, in Scotland it means oats for oatmeal and in England wheat for bread. Egyptian corn grew like our sorghum. Egyptian corn must have been a very nourishing food because at times it is said to have supported seven million people, living in a valley a hundred miles long and twelve miles wide plus a delta at the river's mouth one hundred miles on one side and one hundred sixty miles on the base. After the floods went down, the Egyptians feasted, for a change, on fish—easily caught in nets from the pools left behind by the receding river waters.

About 4000 B.C.—nearly six thousand years ago—the Egyptians lived under something like county governments, with a chief at the head of each. The people living in the south or up-river country had some dark African blood, while those down on the delta were more mixed with the people of the near-by part of Asia—people called Semites. (The Arabs and the Palestinian Jews are the purest Semitic strains we have left today.) Gradually the small counties were united into two kingdoms, and these again into an empire, under rulers called *pharaohs*. In the early period the capital of Egypt was Memphis, but during the empire the pharaohs usually lived at Thebes.

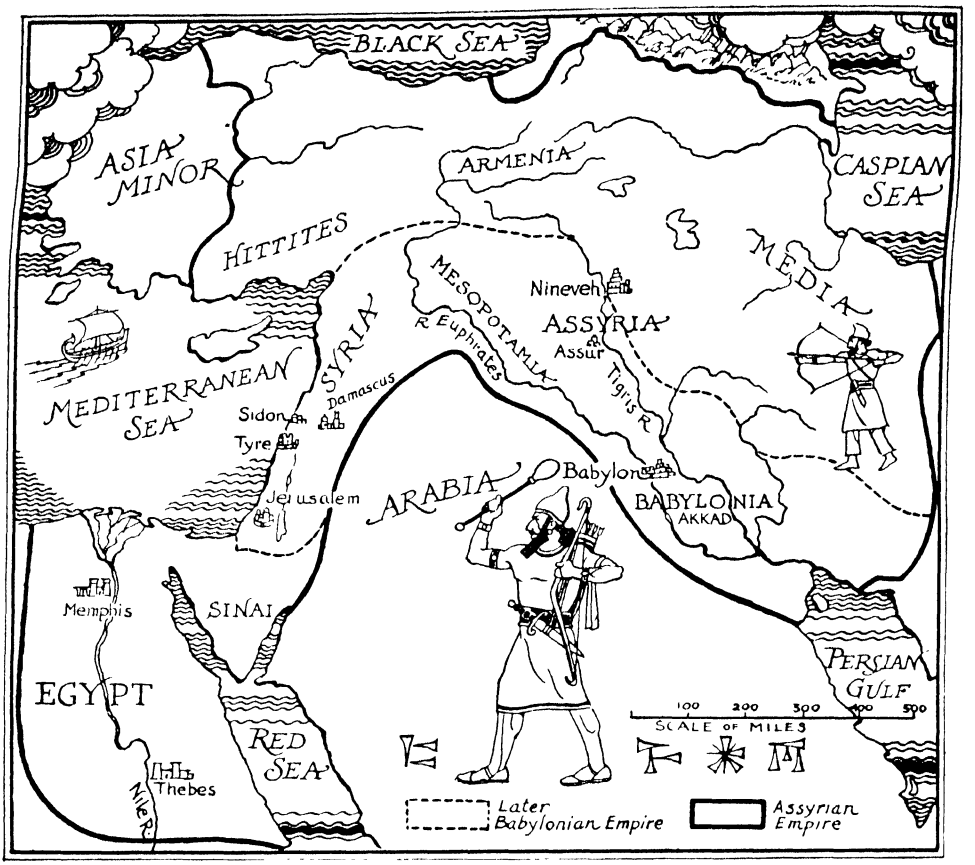
For a long time the most powerful class was the priests, who not only prayed for the sick and the dead but owned a great part of the land and compelled farmers to give them a large share of the crops. Later on, the pharaohs were in constant quarrels with the priests for control of the land and the people. This is the first recorded example of the fight for control and domination between the state and an organized religion. The tussle finally grew so bitter that the pharaohs sent soldiers to destroy the temples of the priests. The peasants who came under control of a pharaoh had to pay him from 10 to 20 per cent of their crops. The pharaoh's collectors went about in boats and carts gathering taxes in the form of grain from the peasants. This "pharaoh's grain" was placed in great storehouses. Here, too, is the first example of tithing, which means giving a percentage of your wealth to a ruling class or religious order. This may be regarded as the mother of our tax system. In enlightened governments the aim is to use taxes for the benefit of the people who pay them. In a democracy the people decide for themselves what they want done for them, and how much they want to pay for it.

Mesopotamia, the Land of the Twin Rivers

While all this was going on in Egypt, the Mesopotamians were building large cities and irrigating their valley lands with great ditches dug between the Tigris and Euphrates rivers. These valley dwellers were Semites with some Aryan blood. Aryan, you remember



Ancient Egypt about 1450 B.C.



The Assyrian and Babylonian Empires

(see page 24), is the name we give to that branch of the white race whose members went into India and became Hindus and whose members also were the fathers of the Greeks, Romans, and most of the people of western Europe. However, scientists find it impossible to use such terms as Aryan, Semitic, and the like, with any accuracy. Students of anthropology know that all races are now too greatly mixed for us to place any real reliance on such labels.

A number of kingdoms succeeded one another in the mastery of Mesopotamia, the rich country "between the rivers," as the name means. Combined, these kingdoms have a history almost as long as Egypt's. The Mesopotamians built the world's first great cities, among which were Babylon in Akkad, capital of the Babylonian Empire, and Nineveh, capital of the war-loving Assyrian Empire. Cities and towers were of brick, for there was no stone in the two-river valley. Babylon, which is mentioned often in our Bible, was the greatest city of this ancient world. It was surrounded by a solid wall forty or fifty miles long. The chief temple of Babylon was a tower built in seven stages or layers which reached a height

of six hundred fifty feet—the highest building the world knew up to the completion of the Eiffel Tower, in Paris, and New York's tallest skyscrapers. Its surface was of brick covered with beautiful enameled tile, each layer of a different color. The Biblical Tower of Babel was, perhaps, such a structure. A spectacular construction in Babylon was Nebuchadrezzar's Hanging Gardens, which did not hang but were raised up seventy-five feet on a platform supported by tiers of great round columns. King Nebuchadrezzar had his slaves carry soil to cover this platform to a sufficient depth to grow large trees. Water for irrigation was pumped up by slaves through the hollow supporting columns. Babylon's Hanging Gardens were constructed more than six hundred years before Christ.

A thousand years before Nebuchadrezzar's time, invasions of mountain people from the north began sweeping over both Mesopotamia and Egypt. We have already seen how this pushing and invading by northern peoples affected China and India. It keeps on happening in our story right down to the beginning of modern times. Barbarians, known as Kassites in Mesopotamia and Hyksos in Egypt, gave both these old civilizations tremendous setbacks. Until the barbarians were either driven out or absorbed, they caused much chaos. They did make one good contribution; they brought the horse into man's civilized life.[1]

About 1800 B.C. the mounted Hyksos got the better of Egypt's well-armed infantrymen. We might call this the first *blitzkrieg* recorded in history. But after a century or more of rule the Hyksos[2] were expelled from Egypt.

Egypt and Mesopotamia Lose Their Freedom

Following the barbarian invasions, furious wars took place between the Egyptians and Mesopotamians and between the kingdoms of Mesopotamia itself. These kingdoms were peopled by Assyrians, Medes, Hittites, Phoenicians, and Hebrews. The Hebrews were to give us the Christian religion. The picture of these early kingdoms with their varied cultures and racial characteristics, dependent upon two great rivers for their support, yet constantly fighting among themselves for control, reminds us of our modern Europe. The never-ending struggle in those days, as in our own, for domination of waterways, outlets to the sea, and productive areas encouraged the empire builder. More than five hundred years before

[1] A great deal of history has since been made by the horse. Probably the first people to use horses were the Mongols up in central Asia. The mountain people north of Mesopotamia got the horse from them and brought it down to the Mediterranean Sea. Some three thousand five hundred years later the white man from Europe was to conquer the American Indian with greater ease because America, when Columbus discovered it, had no horses; the white man brought them with him on his small boats all the way across the Atlantic. History gives us another example of the importance of the horse in the conquests of the Mongols led by Genghis Khan and his descendants (between eleven and fourteen hundred years after Christ).

[2] It seems that the pharaoh who, in the Bible story, was friendly to Joseph and his brothers, was one of the Hyksos pharaohs; and the pharaoh who "knew not Joseph" and who forced the Israelites to make bricks without straw was Ramses II. Ramses II was a mighty builder, who left behind him great temples and statues of himself.

Christ, the Persians, an Aryan people, came down from the north under a vigorous, brilliant young commander named Cyrus and subdued all of these kingdoms, big and little, and made them part of the Persian Empire. The Persians brought with them their own language, and people soon forgot how to read the wedge-shaped letters of older Mesopotamia. The Hanging Gardens and the great towers crumbled into mounds of earth. American college students have joined expeditions which dig in these old ruins.

The Macedonian conqueror, Alexander the Great, overcame first the Persians and then the Egyptians about 330 B.C. and made them part of the younger Greek world. Greeks and other peoples from farther west in the Mediterranean basin mingled with the old Mesopotamians and Egyptians until the original types, which we see in their sculpturings, with hawk noses, high foreheads, and long waists, completely disappeared, as did their languages. In the seventh and eighth centuries after Christ the desert Arabs, under their religious leader Mohammed, conquered and peopled the rich ancient valleys of Mesopotamia and Egypt.

The people of Egypt today are of Arabian blood and are Mohammedans, save for a million or so on the upper Nile, called Copts, who are of the old Egyptian stock mixed with Negro. Strangely enough, the Copts accepted the Christian religion, as did their neighbors, the black-skinned Ethiopians, also called Abyssinians.

Mesopotamia died finally and completely—even to its soil. Mongols led by Tamerlane, ancestor of Baber Khan (the Tiger) who conquered India, massacred the people and destroyed the irrigation ditches of the once rich double valley. Today, Mesopotamia is mostly desert, wandered over by a few Arab people who live in a kingdom called Iraq. Rich oil wells are flowing on the valley slope not far from ancient Nineveh, and some of the proceeds have been designated to go toward restoration of the irrigation ditches and of the soil, which has been spoiled by the up-cropping alkali.

Old Egypt and Mesopotamia are dead; but much of our culture—or in other words, better ways of living—has evolved from their early inventions, the laws they instituted, and their search for beauty. For instance, our algebra, geometry, and surveying; the first principles of building; astronomy, the keeping of time, and timepieces; painting and sculpture; laws and administration; and our religious beliefs and institutions come from these two great civilizations. We give the Mesopotamians honor for handing down to us the most important invention in land transportation, the wheel; the Egyptians we credit with the invention of the boat (or vice versa, for scholars of the old civilizations differ).

Moreover, the civilizations of Egypt and Mesopotamia were the first to learn the use of metals and to mix metals together in alloys to make them harder. The first metal they melted from ore was copper. Later they learned to mix copper with tin to make bronze, and still later they learned to separate iron from its ore and to hammer it into



The wheel, probably invented in Mesopotamia, gave warriors the chariot, but not until our machine age were its possibilities fully developed.

the shapes they desired. For cement they used the asphalt which we now find so valuable in road building. They learned to weave and dye wool and to do many kinds of embroidery and fancywork. They made useful and beautiful pottery. They developed trade and merchandising—and some of the governmental hindrances to trade, such as tariffs, which bother us today. Toward the end of their history they used gold and silver by weight as units of value and learned to lend money at interest. The Babylonians, especially, were good at bookkeeping and accounting.

The Egyptians melted sand to make glass and blew it into useful and fanciful designs. They developed dairy cattle, wheat, barley, millet, olives, grapes, many of the vegetables we eat today, and particularly garlic. They twisted rope and discovered how to sail small ships, which they used for policing and fighting. They carved wood, cured leather, and learned how to apply enamel and varnish. They walked on carpets, wore jewels, were shaved by barbers, and created some of the best paintings, statues, and decorative designs made by man. Their rulers held as slaves many captives of war and victims of poverty; however, they fed these captives in illness and old age.

The communities of the early delta civilizations brought to a high stage the art of living together, which we call civilization. Some of their earliest writers longed for the "good old days" and bewailed that already (before 2000 B.C.) everything was "going to the dogs," just as our writers do nowadays. One modern writer says these ancient civilizations were in many respects as highly advanced in comforts of living, order, and technical methods as modern Europeans and Americans were up to the time of the invention of the steam engine.[1] All these things they passed on to the Greeks and Romans, who passed them down to us. So much for the early peoples.

We shall discuss other important things which we get from these old civilizations when we take up the stories of medicine, law, government, housing, and handicrafts.

[1] *The Story of Civilization*, by Will Durant, Vol. I, Book I.

To Repeat, Briefly

Although the civilizations of Egypt and Mesopotamia actually date from an earlier period than those of China and India, it has been only within the last one hundred fifty years that we have been able to read the many inscriptions the early people of the Nile and Tigris-Euphrates valleys left behind them. But the information uncovered regarding early life around the eastern end of the Mediterranean Sea has showed us that our civilization of today is really the sum total of the many important discoveries of man's past that have been handed down over the centuries to us. The early peoples of Egypt and Mesopotamia were

conquered by stronger kingdoms, and eventually they became so mixed with their conquerors that they ceased to possess the characteristics that had marked them during the time of their early kingdoms. But even though they had disappeared as separate and distinctive peoples, their discoveries and inventions have come down to us and have helped greatly to make our life comfortable and secure.

To Know and to Pronounce

hieroglyphics	Babylon	Nebuchadrezzar
cuneiform	Nineveh	Tamerlane
Semites	Cyrus	culture
tithe	Copts	Hanging Gardens
pharaohs	Iraq	Great Pyramid
Kassites	Hyksos	Champollion

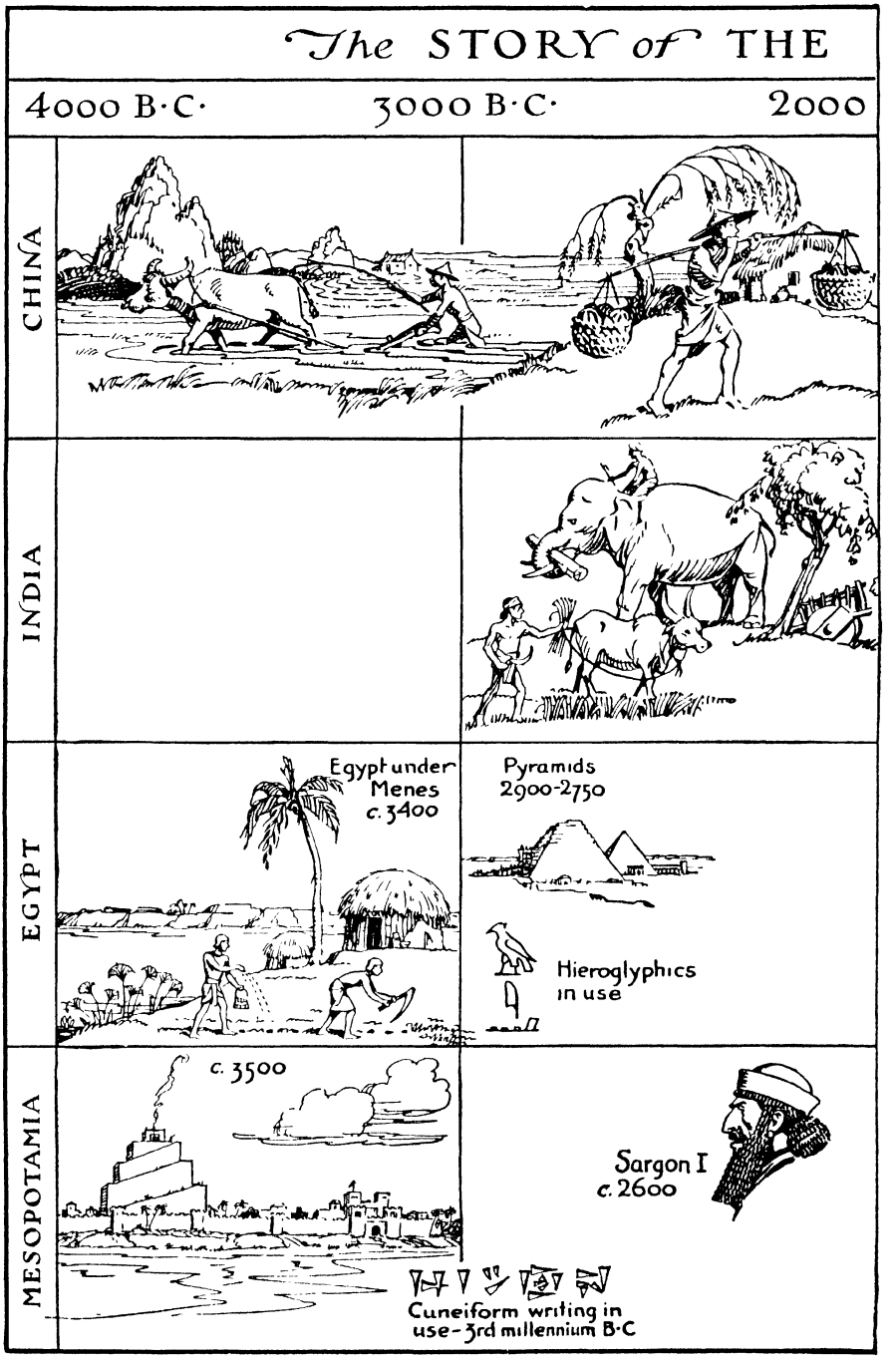
Now Try Your Hand at These

I. What was life like in ancient Egypt?

1. Why can we refer to the civilizations of Egypt and Mesopotamia as the "grandparents" of our own civilization?
2. When and how did the world first learn of ancient Egyptian life?
3. What are hieroglyphics?
4. Who first succeeded in deciphering the Egyptian hieroglyphics?
5. Why was the Great Pyramid built?
6. Tell something of its construction.
7. How were the Egyptian people particularly dependent upon the Nile?
8. What was the chief crop raised?
9. Who were the pharaohs?
10. How were taxes collected?

II. How did people live and what kingdoms did they build in early Mesopotamia?

1. What is the meaning of the name *Mesopotamia?*
2. Name some of the kingdoms that grew up in this area and their principal cities.
3. What was the chief construction material of Mesopotamia?
4. How did the Mesopotamians build their temples?
5. What were the Hanging Gardens?
6. Who were the Kassites and Hyksos?


The STORY of THE
4000 B·C·
3000 B·C·
2000
CHINA
INDIA
EGYPT
MESOPOTAMIA
Egypt under Menes c. 3400
Pyramids 2900-2750
Hieroglyphics in use
c. 3500
Sargon I c. 2600
Cuneiform writing in use - 3rd millennium B·C

VALLEY CIVILIZATIONS

B·C·	1000 B·C·	←B·C·	A·D→

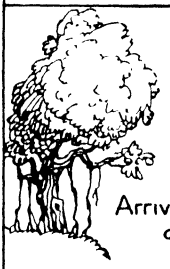
picture writing



Confucius
551-478

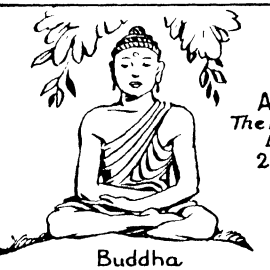
Chin
255-212

Great Wall
begun-214



Rig-Veda
1200-1100

Arrival of Aryans
c 1500



Buddha
563-483

Asoka
The Peacock Emperor
272-232

Hyksos invade *and* rule Egypt
1810-1580

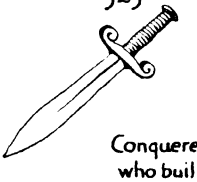


Thothmes III
of Thebes
c.1515-1461
conquers Syria

Book *of the* Dead

Ramses II
c 1324-1258

Persian Conquest
525



Cleopatra
69-30

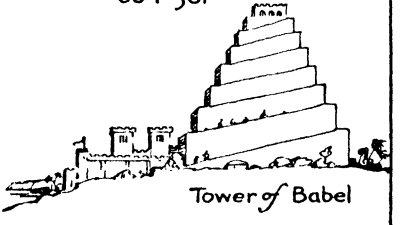
Conquered by Alexander, who built Alexandria
332

Hammurabi
the Lawgiver
c.1956-1913



Invasion of Kassites
c 1800

Nebuchadrezzar
604-561



Tower of Babel

III. What people first united all the little kingdoms of Egypt and Mesopotamia into one large empire?

1. Who conquered Mesopotamia after the Kassites were driven out?
2. Who controlled it after that?
3. What is the modern name for Mesopotamia?

IV. What contributions to our daily life have come down to us from early Egypt and Mesopotamia?

1. Make a list of the inventions of these early peoples which influenced our civilization.
2. Make a list of foods that were received from them.

Looking Backward

Now you have seen that when it was possible for early man to give up his life of wandering, he settled down along certain great river systems: the Yellow River, the Ganges and the Indus, the Nile, and the Tigris and Euphrates. It is clear why he built his home in one of these valleys—the river assured him of a constant water supply.

Each of these early settlements developed a characteristic way of living, or civilization. Each produced certain things which we find valuable today. We have been more interested in the civilizations of Egypt and Mesopotamia than in those of China and India, because our own civilization has descended from those of the early people of the Nile and the Tigris-Euphrates valleys. We honor China for her unbroken centuries of history and for the fine traits of character and personality which that history has developed in her people. We grant India due credit for many things, among them giving the world cotton cloth and high religious ideals. We pay our respects to the ancestors of our own civilization for their many discoveries that have been brought over the years to help make our lives easier and more pleasant.

For You to Think About and to Do

1. These early civilizations you have been reading about are often referred to as delta civilizations because of the places where they first appeared. The Greeks named the triangle of alluvial, or earthen, deposits formed by a river's mouth *delta,* because their letter called *delta* (our *d*) is shaped like a triangle (Δ). Now we call all such regions at the mouths of rivers *deltas.* Can you name some?

2. One of the wonders of the world is the Great Wall of China. Some of

you will want to read in books in your library about this wall and to tell the class what you learn there about it. Be sure to tell what the wall is made of, how it was built, and why. You will also want to point out how the wall affected the history of Europe and then America.

3. The soybean has been of great importance to the Chinese people for a long time. Only recently has it made its appearance in this country, but today it is used in a great many ways. Make as long a list as you can of the uses to which the soybean is put in the United States. Scientific books and magazines will help you add to your list.

4. Even though China possesses the oldest surviving civilization, we often speak of the Chinese as "backward" people. Why do we do this? And even though we consider them backward, we admire many things about them, such as their thrift. The Chinese are so thrifty that they waste really nothing at all. List other things we admire about the Chinese people.

5. Without doubt you consider the caste system unfair. Would you say that the United States has anything that corresponds to it in any way? Consult some recent magazine articles and tell the class what you can find out about the state of the caste system in India today. Some interesting changes have come lately.

6. What is India's standing among nations today? List some of its most disturbing problems.

7. Read in reference books about the Great Pyramid and be ready to tell your classmates some of your findings. You will want to know more about the architecture, building material, and plan of this huge structure, to make a fascinating story. The pyramids stand as reminders of ancient Egyptian civilization. What do you suppose will remain to remind people of 8000 A.D. of the civilization you know?

8. A group of New York architects and builders have estimated that the cost of building the Great Pyramid today of stone blocks like those in the original would be about $156,000,000 and take ten thousand men, working six days a week, about ten months to complete the job. It would have taken ten thousand men, working in Cheops's time, about sixty-three years to build the Great Pyramid. Why would so much less time be required today?

9. Get some additional information about the Hanging Gardens of Babylon. Why did they help a queen's homesickness? How were they built? Of what material? Describe them for the class.

10. Scientists tell us that the women of Egypt and Mesopotamia used cosmetics and beauty treatments much as the modern girl does. They had rouge and lipstick, perfume, mascara, and hair oils. They used sharp instruments to clean their nails, and they satisfied their vanity still further with make-up kits and fancy compacts. Do some reading on this subject and report to the class on the ancient art of beauty culture.

11. The inscription-covered rock that provided the key for Champollion's

deciphering of the Egyptian language was called the Rosetta stone, found by soldiers while Champollion was still a child, near the Rosetta mouth of the Nile. Do some outside reading and report to the class on how the Rosetta stone provided the French scholar with the key he needed. You might include in your report the story of the Behistun rock, a stone with an inscription that served a similar purpose but in another location.

12. Of the four early civilizations studied, your authors call but two of them the "grandparents" of our own. Why has our civilization been based upon those of Egypt and Mesopotamia rather than upon those of China and India?

13. You have learned that many things, such as the wheel and the boat, have come down to us from the early delta civilizations. Make a list of articles used commonly in everyday life that were discovered or invented by the people of the river-valley civilizations or by earlier man. Your list will show that these people certainly contributed well to the ease and comfort of our daily life. Do you suppose that generations of the distant future will look back as gratefully to our age as we must to the people of four to six thousand or more years ago?

14. On an outline map locate the four early valley civilizations. Write the names "Far East" and "Near East" in the proper places on your map.

Some Guideposts or Milestones

For you who may want to dig deeper into the story of early man, here are some topics for extra credit. Choose one of these topics, find out all you can about it in your school library, and come to class prepared to discuss it when you are called upon.

The Fertile Crescent
Great Egyptian Buildings—the Pyramids, the Sphinx, the Temple of Karnak, Obelisks
The Life and Accomplishments of Cyrus the Great
How the Egyptians Devised the Calendar and Their Methods of Telling Time
The Lost Tribes of Israel
The Life of Ramses II
Excavation of Tutankhamen's Tomb
Ikhnaton and his Wife
The Life of Nebuchadrezzar
The Story of Croesus
The Development of the Alphabet
The Beginnings of Numbers
The Story of the Hyksos and the Kassites
The Story of Marco Polo and his Influence on the Discovery of America
Astrology and Astronomy in the Ancient World

A Time Chart

To help fix the relative position of important events in your mind as you study this book, your authors suggest that you construct time charts. For your first time chart take a sheet of paper, and draw a line nine inches long. Let the left end of your line stand for the year 3600 B.C. and the right end for the dividing line between B.C. and A.D. Thus the line represents 3600 years, each inch standing for 400 years. Now on this time-line locate the following in their approximate places:

The building of the Great Pyramid
The spread of Chinese civilization to Korea
The building of the Great Wall of China
The building of the Hanging Gardens
The rule of Asoka in India
India's invasion by Alexander the Great
The invasion of Egypt and of Mesopotamia by the Hyksos and Kassites
The conquest of Egypt and Mesopotamia by Alexander the Great

Reading Maps

This is an age in which a knowledge of the geography of the world is more important than ever before. Modern means of transportation and communication have brought people of all parts of the world closer together than they have ever been. To get along well with your new neighbors, you need to know something about their countries and surroundings. Careful study of maps will help you acquire this information.

As you go continent-hopping in your survey of world history, you can't lose your directions if you remember that the top of the map represents north; the bottom, south; the right side, east; the left, west.[1] On many of the maps in this book the mariner's compass (shown at right) has been included as a direction finder. See, for example, the map on page 26. This is one of the standard signs to be found again and again on your maps.



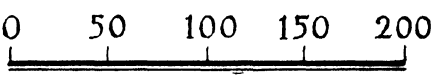


The sign at the left means mountains ranges. When the mountain ranges are important, the name of the mountains is given also. Turn to page 15 and find "Hindu Kush Mts.," "Tian Shan Mts.," and "Himalaya Mts." Can you also find on this map mountains which are indicated but not named?

[1] The world polar projection, on page 773, is an exception.



The sign at the left means a body of water, such as a sea, a bay, or an ocean. On the map on page 15 note these wavelike lines wherever a sea, bay, or ocean is named. Note also that the shoreline, where these bodies of water meet the land, is shown by a heavy, dark, irregular line.



SCALE OF MILES

A sign like that at the right indicates distances represented. If the scale shown here were placed on a map it would mean that each inch of space on that map stands for 100 miles. Each map in your book has its own scale. For example, the map of Asia on page 15, which stretches from Egypt at the left (or west) to Korea and Japan at the right (or east), is made on a scale of 800 miles to the inch, while the map of Ancient Egypt about 1450 B.C. (page 39) is less than 300 miles to the inch. By noting the scale of miles on a given map and by applying a ruler, you can easily determine how wide the Red Sea is at a given point, how long the island of Crete is, how far a certain city is from another city, and so on.

The maps in this book contain also many picture symbols which give a different kind of information from the standard signs listed above. For example, on the map on page 15, the drawing of a pagoda helps you to locate Wei, in Old China, and also pictures one typical style of building to be found in Chinese cities, past and present. The mounted horsemen riding through Mongolia and the steppe region of northwest Asia suggest the fierce barbaric peoples who roamed over these parts at the time when the valley peoples were learning to live together peacefully in agricultural communities. The tiger stalking through northern India shows what the Aryans had to encounter, among other things, when they came to live in the valley of the Ganges River. Most of the maps in this book have such pictured signs (in addition to the standard signs shown above) which help to tell the story of man's life on earth.

For Your Pleasure in Reading

My Lady of the Chinese Courtyard, by Elizabeth Goodman Cooper, is a book of fiction in the form of two groups of letters by the wife of a high Chinese official. The two groups show the period of change that has resulted in modern China.

In *House of Exile,* by Nora Waln, you will find a story of life among the mandarin class, the group that had passed their examinations and had been graduated into the aristocracy.

Two of the finest books for an explanation of Chinese ideas about life are Lin Yutang's *My Country and My People* and *Moment in Peking.*

Other volumes about China well worth your time are *The Wind That Wouldn't Blow,* by A. B. Chrisman, and *In the Days of the Han,* by M. A. Jagendorf.

India: Land of the Black Pagoda is by the radio commentator, Lowell Thomas.

Perhaps you are already familiar with *Kim* and other stories of India by Rudyard Kipling.

For further reading about our "grandparent" civilizations we would suggest:

The Ancient East and Its Story, by James Baikie
The history of earliest Egypt, Babylonia, and Assyria, given in this book, tells how these colorful civilizations were built up.

Belshazzar, by W. S. Davis
The story of the fall of Babylon in 539 B.C.

The Book of the Ancient World for Younger Readers, by Dorothy Mills
After giving a brief story of pre-historic times, the author takes up the Egyptians, Assyrians, Babylonians, Hebrews, Hittites, Persians, and Phoenicians.

The Dawn of Conscience, by James H. Breasted.
Ancient Egypt's contributions to civilization.

The Gift of the River, by Enid LaMotte Meadowcroft
The importance of the Nile in the life of ancient Egyptians.

The Great Road, by F. A. Kummer
From Mesopotamia to Egypt.

Honey of the Nile, by Mrs. Allena C. Best
Portrays life in ancient Egypt about 1700-1400 B.C.

Long Ago in Egypt, by Louise Lamprey
Egypt in the reign of Queen Hatshepsut.

Messenger to the Pharaoh, by T. R. Williamson
Life at the time the pyramids were built.

Metten of Tyre, by Helena Carus
Social life of Phoenicia in fiction form.

The Princess Runs Away, by Mrs. Alice W. Howard
A story of social life in early Egypt.

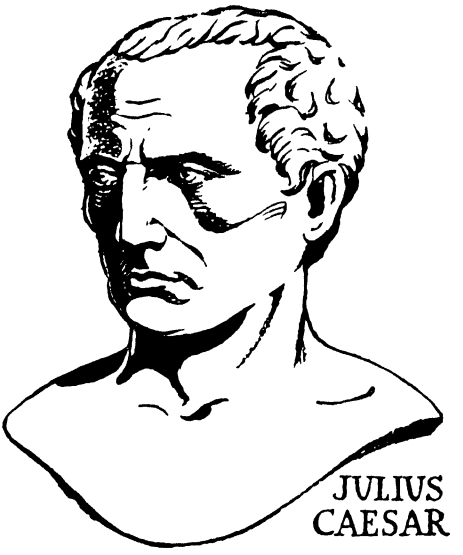
The Pyramid Builder, by Francis Rolt-Wheeler
Life in early Egypt.

The Tamer of Herds, by Francis Rolt-Wheeler
Life in ancient Mesopotamia.

Two Children of Tyre, by Louise A. Kent
Portrays life in Phoenicia, and in Tyre in particular.



PERICLES



JULIUS CAESAR

UNIT TWO

THE STORY OF GREECE AND ROME

Three Thousand to Fifteen Hundred Years Ago Men in the Mediterranean Basin Developed Co-operation in Trade, Sports, Art, Government, and Church Fellowship, and Passed on a Rich Civilization to the Barbarians of Western Europe.

Looking Ahead

You have learned that the early valley civilizations developed many things, such as the wheel and the boat, that were passed on to us. You have also learned that although the early peoples of Egypt and Mesopotamia died out, we can call their civilizations the "grandparents" of our own. What peoples and civilizations, then, linked them with us; that is, who were our "parents" in civilization? The answer is, the Greeks and Romans.

In this unit we shall endeavor to see how the Greek cities grew up and preserved themselves against conquest by an eastern neighbor, Persia; and how after three or four hundred years of supremacy the Greeks, because they fought among themselves, fell a prey to the encroachments of Macedonia. Still

later they were conquered by a growing Western neighbor, Rome. The Romans were a kindred people speaking a kindred language, the last and in some ways the best of the ancient peoples. These strong Romans took the great civilization of the Greeks, which in turn was a development from the civilizations of Egypt and Mesopotamia, and spread it throughout western Europe. When we stop to remember that America's colonizers came from western Europe, we can clearly see the connection between Greek civilization and us. In this section we shall see what the Greeks and Romans added to civilized living as they passed its customs along.

We shall also see that the influence of Greece upon later ages was increased each time she was conquered, rather than diminished, as you might expect.

4. THE GREEKS DEVELOP A GOOD LIFE

Questions to Be Answered in This Chapter

I. What kind of people were the early Greeks, and why are we interested in them?

II. What new type of government was developed in the Greek city-states, and against whom did the Greeks have to defend it?

III. How were Greek culture and learning spread far beyond the borders of Greece itself?

At the time when Egyptian and Mesopotamian ways of life were already several thousand years old, and people in those regions felt that life was growing stale and was ordained thus by the gods whom they worshiped, a golden-haired race called the Greeks began to settle in the big midway island of Crete, and on the north side of the Mediterranean Sea around the straits connecting with the Black Sea. They were much like the Aryans who were invading India, and they had much of the same pride and feeling of superiority to races around them, although they never went to the extreme snobbishness of the Indian caste system. They made up the word *barbarian* to mean everything that was not Greek and believed that they were the only civilized people in the world. We of today use their word *barbarian* to refer to crude or savage people.

What the Greeks Were Like

The outstanding traits of the Greeks were quick intelligence and reactions, the impulse to argue their own views about everything, a bright curiosity about the world, and joy in every aspect of life. To them, the world seemed very young. They were delighted with the Egyptian civilization they encountered. Compared with their primitive ways of life it was a collection of wonders. They promptly borrowed its mathematics, physics, engineering, arts, and much of its religion—and as promptly forgot to give credit, saying that all these achievements had been brought by gods who came down from the heaven located on the top of Mt. Olympus.

They were a remarkable and delightful people, indeed, who contributed so much to poetry, art, sports, trade, and liberty that their memory has been kept fresh by all peoples since in gratitude and admiration. They did not call themselves Greeks (the Romans who came along and finally conquered them gave them that name), but Hellenes, and they called their country Hellas. These nomads from the north were not

the swarthy people of today's Greece but a tall, muscular, blue-eyed race. You have no doubt seen statues of the type, made by ancient Greek sculptors. They never numbered more than a few millions, and they really flourished for about five hundred years only (from 600 B.C. to 100 B.C.); in fact, their entire history is very short compared to the long histories of the valley peoples. But to us they are the most important people of ancient times, for they became the teachers of all Europeans and all Americans of European origin.

The Early Greeks Live in City-States

In the stories of the valley civilizations you have learned that invaders from less-developed regions came down and conquered more southerly and better-developed areas and absorbed their peoples. This is a pattern that marked the history of all continents of the northern hemisphere, from earliest recorded times to the time of the rise of modern European nations. Our first records about Greece indicate a north-to-south migration of peoples similar to that we have learned about in India. About one thousand years before Christ, in the region of the Hellespont, they overcame—and learned from—earlier settlers, who had already learned much from Egyptians and Mesopotamians. They pushed down to the tip of the Grecian peninsula. On the map of Greece (pages 60-61) notice how the tiny coastal plains and narrow inland valleys are separated by rugged mountains. In each little plain or valley grew a small city which insisted upon remaining an independent state. It was named a city-state. Although willing to join its neighbors in leagues, the city-state refused to place itself under the authority of a larger government. As a result, Greece on a tiny scale was to the civilized world before the time of Christ what Europe on a much more gigantic scale has been to our day—a collection of small states comprising the most developed and in many ways most civilized part of the world. However, they were almost constantly at war with one another, for they were interested in their own individual traits and ambitions which they would not submerge in a wider order or central government. The people of the Grecian city-states became the most cultured, educated, brilliant, artistic, and athletic people in the world, but because they placed so much emphasis on individual freedom, leading to constant disunity and strife, they fell under the control, first of a military tyrant from their own northern border, and later of the stern generals of Rome. Before this time they, too, had begun to think of the world as old and helpless and to talk about the "Golden Age" when men's hearts were pure and everything was simpler.

It was quite in keeping with the Greek character that their earliest man of fame (leaving out their fabled gods and half-gods) was a poet, named Homer. About all we know of Greek life prior to 800 B.C. is what we gather from Homer's great poems, the *Iliad* and the *Odyssey*. The *Iliad* tells about the war waged by a number of Greek city-state kings and their warriors for the purpose of rescuing a beautiful

woman named Helen from the walled city of Troy. Troy was in Asia Minor just south of that queer-shaped neck of water dividing Europe and Asia, called the Hellespont (now the Dardanelles). The *Odyssey* is the story of the wanderings of the great hero of that Trojan expedition, Odysseus, after Troy had been captured and destroyed,[1] and the lady Helen had been properly restored to her husband in Greece. Homer made Odysseus—Ulysses, we call him—the greatest adventurer-hero of all literature. From Homer's poems we learn that more than a thousand years before Christ the Greeks were great sailors and excellent warriors. Homer is said to have been blind. His great poems were sung for several centuries before they were written down.

It is clear that the Greeks came into contact early with the Phoenicians, the great traders of antiquity. From them the Greeks bought Oriental wares, learned to copy them, and at length excelled their teachers. From Phoenician traders, who kept their accounts on Egyptian papyrus, the Greeks borrowed the alphabet and made it fit their own language. From this time on their advance in culture was very rapid.

The Greek city-states were governed usually through elections by their citizenry, called *demos,* from which comes our word *democracy.* But popular government was of slow growth, and many centuries passed before true democracy appeared. At first, members of the old land-owning families—aristocrats, the Greeks named them, and we still use the name—composed the citizenry and took turns heading the government. Later, magistrates and generals were elected by popular vote. Criminal and civil cases were tried by all the citizens or by committees chosen by lot. When the citizens tired of a politician or orator or considered him dangerous they ostracized him, that is, they voted that he must leave the community for a certain number of years.

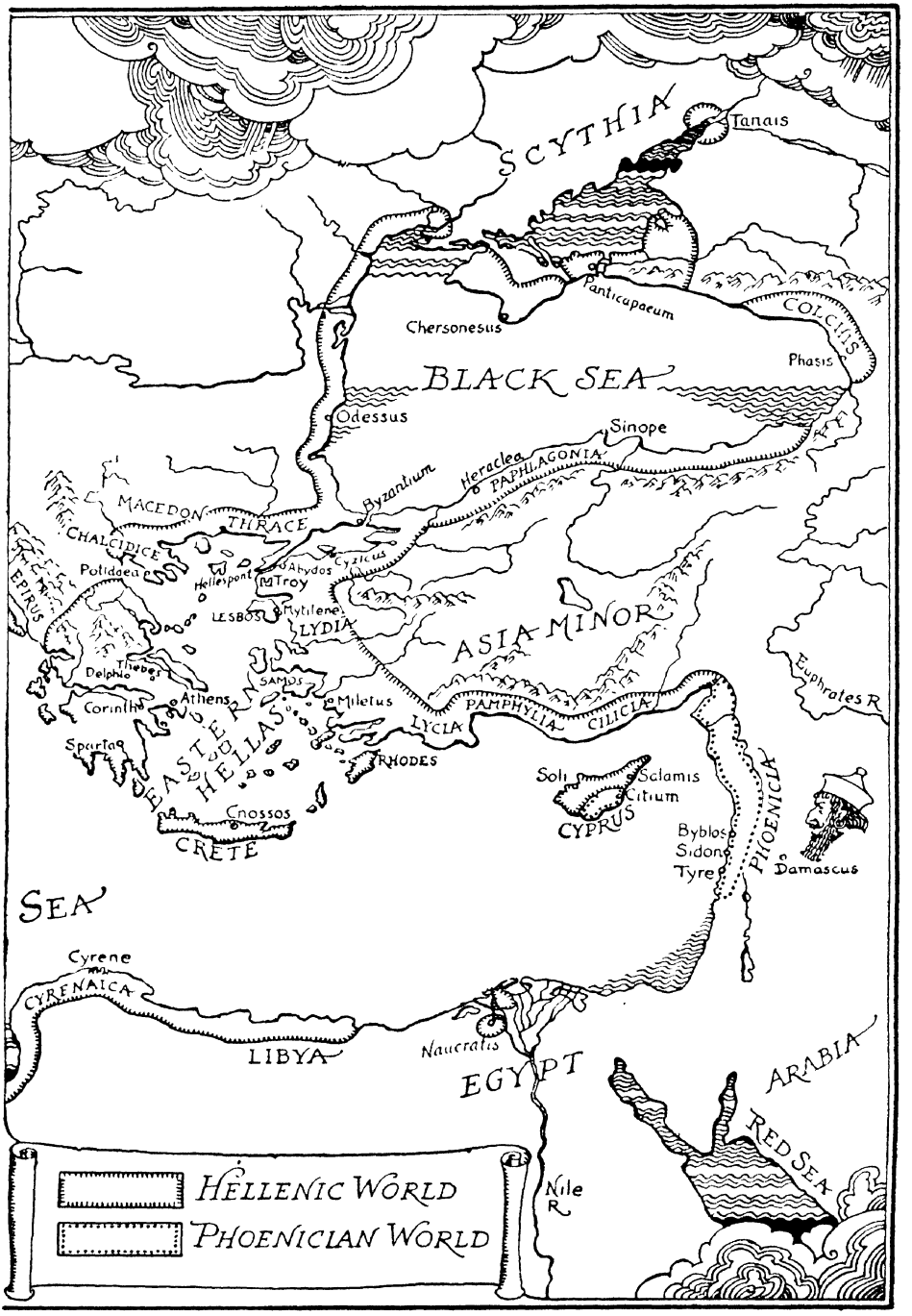
Eventually all free men got the vote. Prisoners of war or persons who failed to pay their debts became slaves, sometimes serving lifetime terms. They were owned by the state, but their services were sold to citizens. As the population grew, it became necessary to find more food than the tiny home valley or plain of a city would produce. Many men of Athens and other coast cities became sailors and merchants and grew more wealthy and important than the old aristocrats. The poor citizens grew restless. Political bosses got large followings and became dictators over their cities. The Greeks called them tyrants. Then, as now, dictators could seize power by posing as champions of the poor and underprivileged whom the more fortunate citizens neglected. After one or two generations the tyrants were overthrown, and the Greeks went back to popular elections. We shall have more details about these interesting developments in Greek government and

[1] In the *Iliad* Homer states that the Greeks built a huge, wooden horse, filled it with soldiers, pulled it up to the walled city of Troy, where they left it. The curious Trojans dragged it into the city, although they had to make a break in their wall to get it in. At night the Greeks inside came out of a trap door and opened the city gates to their army outside.

When modern conquerors secretly send agents into a country to seize it from within, we say they use the Trojan-horse method.



The Ancient Grecian



and Phoenician Worlds

in the democracy developed in Athens, and the Fascistic regime developed in Sparta, and in the war between the two which made it possible for outsiders to conquer both, when we come to the story of government in Part Two of this book.

Athens Builds an Empire

About 600 B.C. the Greeks of coastal cities, especially the Athenians, began founding colonies around the Aegean and Black seas, and even on the coasts of Syria and Africa. One of these colonies was Massilia (now Marseilles); this was the first civilized settlement in what is now France. Another was Syracuse in Sicily. Other colonies were founded on the coast of Italy. The colonies paid tribute, in grain, fish, meat, and metals, to their mother cities. In Greece the peasants living near their cities produced oil and wine, which merchants and shippers traded to Egypt for its fine "corn."

Athens forced her colonies and various islands on the coast of Asia Minor to join a league under her leadership. The chief purpose of the league was to maintain a fleet. Gradually the sea power of Athens increased, her commerce expanded, and the first great trading empire in man's story began. Other Greek cities set out to build rival trading empires. By trading empire we mean territories held together chiefly for the purpose of exchange of goods. The head of the trading empire compels its parts or members to buy or sell in such manner as will profit it. Wealth grew from trade. Greek citizens enjoyed great luxury and had time and money for politics, philosophical argument, games, works of art, and festivals. Athens became the center of art and philosophy. Other important city-states in Greece were Corinth, Thebes, and Sparta. Important Greek city-states in the islands of the Aegean Sea and Asia Minor were Rhodes, Samos, and Mytilene, in Lesbos.

In the building of its trade empire Athens came into conflict in the fifth century B.C. with Persia, ruled by a family of warriors of the same general stock as the Greeks. The Persians, as we learned, came into Mesopotamia from the north and founded a huge empire under Cyrus.

When the Athenians sent help to their colonies in Asia Minor, the Persians under Darius decided that they must conquer the Greek city-states and add them to the empire. He landed a great army on the plain of Marathon, about twenty-four miles northeast of Athens, and opened the battle by shooting clouds of arrows through the air. Greatly outnumbered, the Athenians darted through the flying arrows and grappled with the enemy in a deadly hand-to-hand struggle. The heroism and skill of the Greeks were too much for the Persians, who after a time broke and ran to their ships. The news of the victory was carried to Athens by a wounded soldier in one of the most famous races of all time. Marathon (490 B.C.) was important because it was this conflict that decided whether Greek or Asiatic civilization was to prevail in Europe during the next centuries.

To revenge this defeat, ten years later



The Athenian soldier who announced the victory of Marathon was a crack war correspondent as well as the most famous runner in history.

Darius's son Xerxes made another attack with the largest army and navy the world had yet seen. He marched as far as Athens, which he burned to the ground, but in the end he was driven from Greece. The battles were very dramatic. (We shall speak of them later in our "Story of War and Man's Efforts for World Order.") The free cities of Greece proved most capable and clever at war—when they worked together. The attempt of the Persians to conquer Greece ended the greatness of the Persian Empire. Xerxes was followed by a string of lazy, cruel, and foolish kings, many of whom murdered their predecessors to get the throne.

The Greeks Fight among Themselves

After the Persian attempt to conquer Greece, it became the ambition of the Greeks to conquer Persia, but they could never get together of their own free will to do the job. Instead, Athens and Sparta got into a terrible war. Sparta had grown up into entirely different ideas and ways of life from those of other Greek city-states—especially of Athens. Sparta became the home of hard discipline and warlike ideals such as Hitler and Mussolini taught the German and Italian peoples in our day. Only well-formed Spartan infants were kept alive. Boys and girls were taught to endure pain, to undergo privations, and to handle weapons. The Spartans thought of the Athenians as "sissies." The Athenians thought of the Spartans as regimented fools who did not know what life was for. The war (called the Peloponnesian War), which lasted twenty-seven years, drew in other Greek city-states and spread to the Greek colonies as far west as Sicily. It grew so bitter that the people of Sparta even invited the king of Persia to help them against their brother Greeks.

During the long struggle Athens produced brilliant statesmen, writers, artists, and teachers—as well as a brilliant traitor or two. The great orator and statesman Pericles and many other Athenians died of the plague that swept over the city soon after the war began. Trade increased in spite of war, money came into general use, and banking methods developed. Sparta finally won, and the walls of Athens were pulled down, but the victory did Sparta no good. Greece's men and treasure were wasted. The great teacher Socrates fought in the war, but the weak-kneed postwar politicians could not stand his criticism of popular beliefs and condemned him to death.

The Greeks Lose Their Independence

The wars between the chief Greek city-states, which usually involved their colonies, destroyed the very independence and individual character of the states for which they were fighting. Young manpower was killed off in Athens and Sparta and in the more developed and civilized states which got into their wars. Thus the warrior-king of the northern border state of Macedon, regarded as a barbarian by the more cultured Southerners, was able to bring his mountaineers down and overwhelm the more cultured Greeks and forcibly put those who were left into his taxpaying and fighting organizations. They found themselves hu-

miliatingly merged by force, after having fought one another so long because each was unwilling to give up enough of its individuality and pride and advantages to create a co-operative administration.

After their ambitious conqueror, Philip, had conquered and humbled and organized the Greeks, his yet more ambitious successor and son, Alexander, took the resources and manpower of Greece out into Asia Minor, Palestine, Egypt, Mesopotamia, and India on a world-conquering expedition, beginning with the Persian Empire. Alexander's conquests spread Greek culture as far as China—at the great cost of years of war and destruction of cities and libraries of the conquered peoples. Without war this spreading of culture would have taken place a little more slowly, but without destruction and human suffering; even as Indian culture spread without war over the Himalaya Mountains when Buddhist missionaries traveled east as far as China.

Through wars between the city-states, and then a long campaign to conquer much of the world east of Greece, the vitality of the Greeks was drained. They were supine and helpless when the rising, vigorous Romans, whom the Greeks had despised as barbarians and had not had time to notice, came from the west and made them either educated, school-teaching slaves or helpless, obedient subjects. The Romans called them "Greeks," and so they have been known since.

The politics and wars of the Greek states have great interest in this age, because of the parallels between the Greek states and the nations of western Europe today. We shall dwell on these parallels in Part Two of this book. There, also, we shall dwell at some length on the feature of Greek life which has most interested historians since—its democracy and its artistry. In work and in play all Greek men took part to a greater extent than had men of any other civilizations. Everybody except the slaves (and sometimes even the slaves) got satisfaction out of their civilization. However, women were kept inside the home. We are going to say much in Part Two of this book on the Greek festivals, the Olympian games, the dramas played in amphitheaters; on Greek houses and cities; on Greek education and learning; so we shall not stop here for these details. After the Peloponnesian War the Greeks continued to give thought and time to beauty, art, literature, and sport, although Greece's most prosperous days were passed. It was then that Greek philosophy reached its highest peak. This runs true to human nature, for man begins to take most thought about the why and wherefore of things after undergoing disillusionment, suffering, and loss.

Alexander Spreads Greek Culture

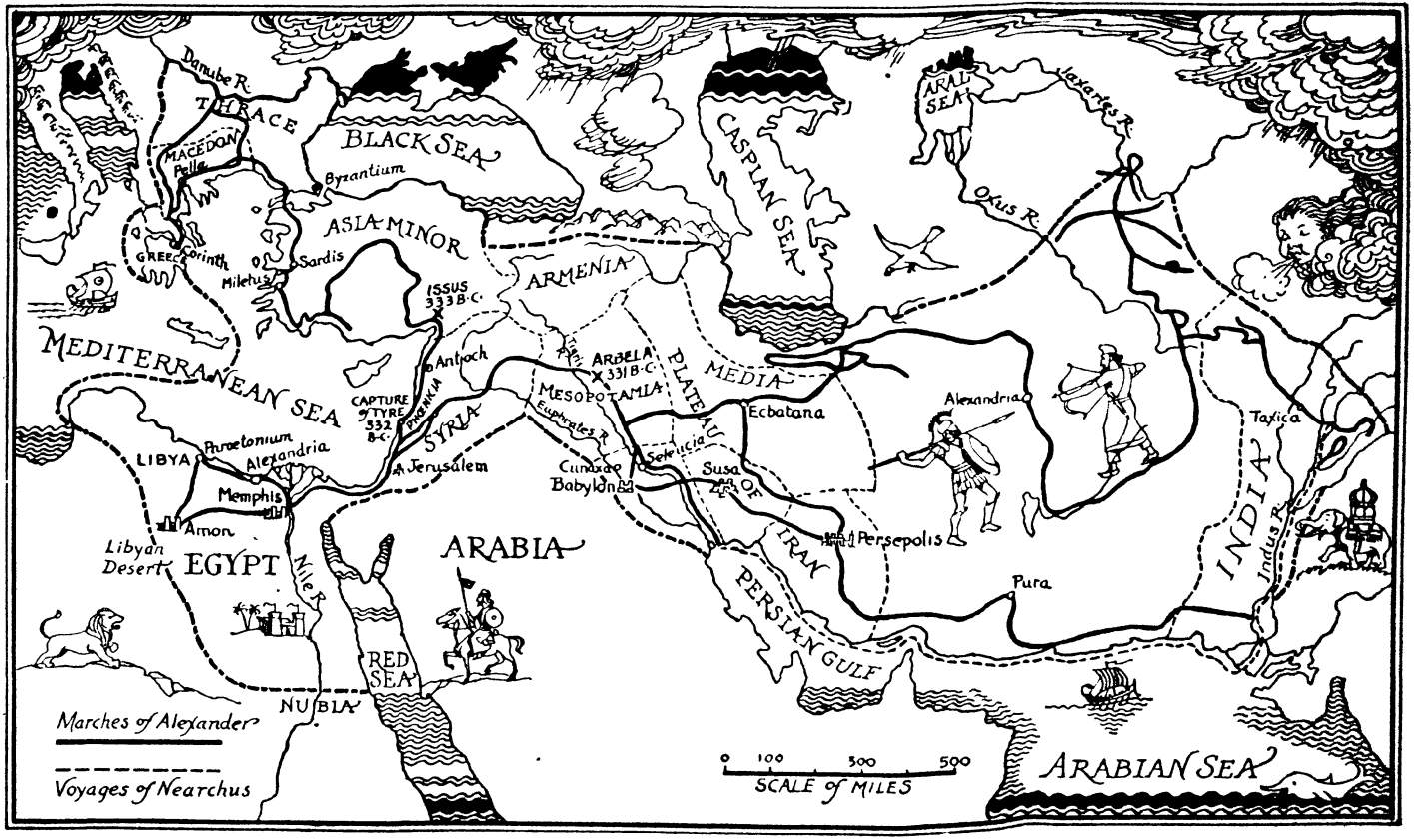
This delightful and highly advanced Greek civilization was being spread about the Mediterranean by traders and colonists, when the explosion of ambition and energy in a youth who was at the same time a destroyer and a builder, scattered the Greek language and Greek customs from Egypt to India. Alexander, who called himself

"the Great," was the greatest military leader and conqueror in history up to his time, and only two conquests since, those of the Mongols under Genghis Khan, and of the Japanese in the year 1942 of our time surpassed Alexander's conquests in extent or equaled them in speed.

When he wanted to impress people, Alexander claimed that his father was a god. Actually he was the son of Philip, the able and educated king of Macedon, a mountainous state on the northern border, considered half barbarous by the Greeks. Philip finally united the Greek states by force (Athens, whose leaders indulged in a great deal of oratory, lost) and built a huge army of young Greeks, an army using new weapons and tactics that no other army knew how to combat. Then he proclaimed a war of revenge against Persia for Xerxes's invasion of Greece nearly a century and a half earlier. Just before his starting date he was murdered by courtiers who took sides against him in his quarrel with his tempestuous wife, Olympias. His twenty-year-old son, Alexander, who had been jealous of his father, then took command of the Greek armies. He was an able horseman and fighter, and had been tutored by the brilliant Greek philosopher Aristotle. He quickly taught the Greeks that he was master by completely destroying the city of Thebes, sparing only the temples, the priests, and the house of the poet Pindar. When twenty-two he took thirty thousand Greek foot soldiers and seven thousand cavalry across the Hellespont and defeated one Persian army after another until he was master of Asia Minor, Syria, Egypt, and Mesopotamia.

Alexander built cities everywhere and ordered Greek scholars to establish Greek colleges and libraries. He was clever enough to treat kindly the people who had been roughly treated by the Persians. For instance, the Egyptians particularly were glad to welcome him because the Persians, who conquered the Egyptians in 525 B.C., had humiliated them by digging up their sacred mummies and destroying their treasured writings. Although he performed many constructive acts, young Alexander gave way to fits of temper and cruelty, destroying great cities, including Persepolis, capital of Mesopotamia under the Persians. He let his soldiers smash its great clay-book library, depriving us of the best Mesopotamian records. Alexander captured and destroyed the great shipping city of Tyre, in Asia Minor, capital of the seafaring Phoenicians, whose ships had been used by the Persians in attacking Greece. Tyre was built on an island a mile from shore and protected by a fleet. Alexander forced his soldiers and captives to build an embankment with rocks and baskets of dirt which reached out to the city's walls on the islet. This embankment still remains part of the mainland. Sometimes Alexander was very kind, as to the mother of defeated Darius III, who came to love him as her own son. He married Darius's daughter, and had all his officers marry Persian women in one big "Wedding of East and West," as he called it.

Alexander went on into India as far as the River Indus. He wanted to con-



The Empire of Alexander the Great

tinue as far as China, but his soldiers refused. Disappointed, he backtracked to the capital of Mesopotamia, where he died at the age of thirty-three from overeating, poisoning, or fever—we are not sure which. He was one of the most startling characters that ever lived. His career inspired Ch'in in far-off China and Asoka in India. All European conquerors and dictators who have lived since have aped him. For his faults probably we should blame his possessive, cruel, and religiously fanatic mother, Olympias. She outlived him and caused strife and bloodshed in Greece until the people could stand it no longer and assassinated her.

The existence of such a human being as Alexander has its lessons for us, but the important thing to us about the conquests of Alexander is that they spread Greek learning, art, commerce, and the wonderful Greek language over all the area between the Mediterranean Sea and the Indus River (west to east) and between the Caspian Sea and the African desert (north to south). This huge area became known as the "Greek world."

On his deathbed Alexander had told three of his generals to fight it out to see which should get his new empire. After some warfare they split up Alexander's winnings. The Greek general Ptolemy took Egypt, where his descendants reigned for nearly three centuries, fusing Greek culture with Egyptian culture. Egypt's language disappeared, except for some use by priests up to Christian times. Last of the line of the Ptolemies to rule Egypt was the beautiful, notorious Queen Cleopatra. Her Egypt was claimed by the legions of Caesar, conquering for the new empire of Rome rising to the west. She committed suicide by letting a snake bite her when her charms no longer captivated Roman generals.

Western Asia was the portion of Alexander's General Seleucus. He made friends with a great Indian leader named Chandragupta, and gave his daughter to Chandragupta in marriage. This Indian rajah and his Greek queen founded the great Peacock Empire dynasty, under which India prospered and Greek learning and art went into India. We noted, in our "Passage through India," that Chandragupta's grandson, Asoka, united most of India and proved to be about the best emperor any country ever had. His empire was divided between his two grandsons. Gradually the empire fell apart, until finally barbarian hordes came down from the north and wiped out most of the Greek influence in India.

The Rising Romans Conquer the Greeks

Alexander's third general had foolishly chosen Greece as his share. With the help of Alexander's meddling mother, his government degenerated into warfare between the city-states. In the two centuries following Alexander the legions of the law-minded Romans came from the west and tried to get the Greek states to live peaceably under Roman overlordship. Finally, Roman armies smashed the city-states completely and carried off to Italy many Greek works of art (especially statuary) and great numbers of educated Greek

citizens. There, as slaves, the Greeks became teachers of culture and philosophy to their Roman conquerors.

The Romans had at last brought peace and unity to Greece—by nearly turning it into a graveyard. The city-states of Greece had died, but Greek customs and ways of thinking and learning, taken up by all civilized people around the Mediterranean Sea, remained intensely alive, and through the Romans, Hebrews, and Arabs came down to us. The Greek language is called by scholars a "dead" language, but the term seems inappropriate. The Christian New Testament was written in Greek which does not vary greatly from the "classical" Greek, as the language of Homer is called. The brunette people who live in Greece today—whose ancestors came from the Balkans, Turkey, and Africa and are not descended from the original Greeks—nevertheless speak a language not greatly different in grammar and pronunciation from the classical Greek. Again, a language can scarcely be called dead when we constantly fall back on it to coin words for our machine-age inventions and sciences, such as: the Greek *tēle* ("far off") plus *phōnē* ("sound"), for *telephone;* or *archaios* ("ancient") and *logos* ("word," or "learning"), to make *archaeology;* or *pneuma* ("wind," "air") to form, with the addition of a suffix, the word *pneumatic.* We shall see that long after the period of Roman glory, Greek learning became the foundation of our European and American art, science, and love of independence.

By Way of Repetition

So, in the ways you have seen, the Greeks took the civilizations of Egypt and Mesopotamia, changed and bettered and added to them, and produced a way of life far more pleasant, intelligent, and fair than that practiced in any other part of the world of their time. The Greeks developed remarkable city-states that became democracies in which every free man had a vote and had his turn in office. But citizens were so jealous of their home cities that no city-state would give up any of its independence to become part of a larger state. That is where the Greeks, like the ancient Chinese, fell short in co-operation. Except for the one military state of Sparta, the city-states had the practical attitude of valuing civilization according to what it did for the happiness of every individual citizen. This is the great contribution of the Greeks to us. But they did not see that it is also most practical and needful for individuals, cities, and states to sacrifice some of their independence in order to co-operate on a large scale with other individuals, cities, and states for the purpose of preventing constant clashes and wars that finally result in conquest by some strong, ambitious outsider.

The Greeks were able to prevent their conquest by Persia, but lack of unity brought their fall finally before Philip of Macedon. In a sense the Greeks were victors even in defeat, for Alexander, the son of Philip, took Greek civilization

with him wherever he conquered. Thus Greek culture and learning were spread throughout the Near East and southwestern Asia. Soon thereafter the Romans conquered Greece and spread the same culture and learning throughout western Europe. Thus Greek civilization was spread over the world, although those who developed it were conquered and absorbed. A swarthy people, for the most part of quite different blood, repopulated Greece and became the modern Greeks of today, speaking a language only a little modified from the ancient Greek.

To Know and to Pronounce

barbarian	*Odyssey*	Pericles
Hellenes	Troy	Socrates
Phoenicians	democracy	Philip of Macedon
city-state	ostracism	Alexander
Homer	Darius	Cyrus
Iliad	Xerxes	Aristotle
Athens	Sparta	Ptolemy

Can You Answer These Questions about the Greeks?

I. What kind of people were the early Greeks and why are we interested in them?

1. What were the characteristics of the early Greek people?
2. In what ways were they indebted to Egyptian civilization?
3. By what name did the Greeks call themselves? Who named them "Greeks"?
4. Name two ways in which Greek history is important to us.
5. How was the geography of Greece partly responsible for the development of the city-state type of government?
6. What is the source of our knowledge of the early Greeks?
7. From what early people did the Greeks learn the most? Explain how this happened.

II. What new type of government was developed in the Greek city-states and against whom did the Greeks have to defend it?

1. Who ruled the Greek city-states under this type of government?
2. What was ostracism?
3. Who had the right of voting?
4. Why did the Greeks expand beyond their own peninsula?
5. Where were colonies founded?

6. What state built the first great trading empire in history?
7. What effect did it have upon its builder?
8. What empire tried to add Greece to itself? With what results?
9. How did life in Sparta differ from life in Athens?
10. What states fought in the Peloponnesian War? What were its results?

III. How were Greek culture and learning spread far beyond the borders of Greece itself?

1. What border state first conquered the Greek city-states?
2. Describe Alexander the Great.
3. What areas came to be included in his empire?
4. What is the chief importance of Alexander's conquest?
5. What happened to the empire after his death?
6. How was Greek culture spread to western Europe?
7. To what extent is the Greek language still used?
8. In what way do *we* still use much of it?

5. ROME KNITS THE WESTERN WORLD TOGETHER

A Few Things to Learn about the Romans

I. Why is Ancient Rome of so much interest to the modern world?

II. What sort of people were the early Romans?

III. How was most of the known world conquered by the Romans?

IV. How was the Roman Republic turned into a dictatorship?

V. How did the city-state of Rome become the empire of the Mediterranean?

VI. Who were some of Rome's important emperors and why is each important?

We follow our story of Greece with that of Rome, which united the Greek world and western Europe into one empire, governed by law and criss-crossed with highways. Rome is the first city-state that grew into a great, steady empire—the greatest governing empire in all world history before the British Empire. These old Romans became more adept than any people before them in affairs of government, such as making laws, trying and punishing lawbreakers, collecting taxes, building public works, and keeping peace and order generally. They became the world's teachers in politics and law. For five hundred years, beginning about 100 B.C. and continuing more than four hundred years afterward, the Romans considered themselves the Western World's policemen, and did a remarkably effective job at it, too. This is known as the Roman period of world history. Rome passed along to us the Greek ways of life, plus Rome's own contribution: laws, lessons in government, and the maintenance of roads and other communications. Another great contribution comes to us from the Roman period, although at first Rome fought it. This was the Christian religion.

Rome Becomes a Republic

The Romans reckoned time from the mythical founding of their city on the small river Tiber, about midway of th western shore of Italy. Their year One in our reckoning would be 753 B.C. The founding is still celebrated each April in the modern city of Rome. (Can you reckon what year of Rome's existence you are in now?) The Romans liked to believe that Rome was built by and named for Romulus, a mythical character who as a child had been nursed by a wolf. In the story Romulus founded Rome on the spot where the wolf had found him. He was

taken to the underworld during a storm and was later worshiped as a god.[1]

Perhaps the Romulus story is not far wrong in indicating that the people who first settled the town of Rome were pirates and adventurers. Some of them claimed descent from roving Greeks. These pioneers got wives by stealing them from neighboring tribes —so say their own historians. The original Romans were a "collection," rather than a definite tribe.

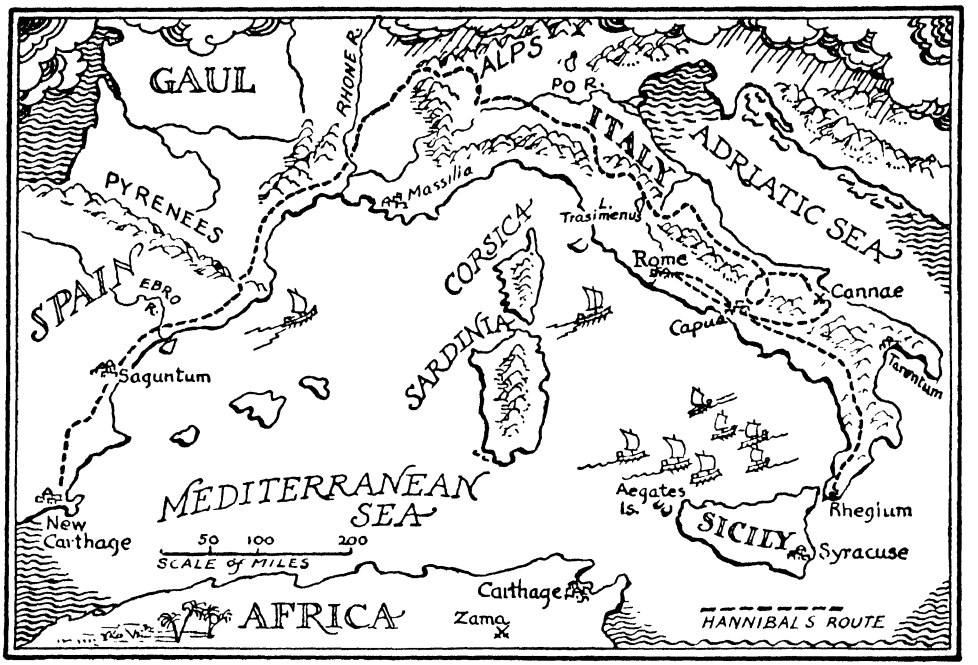
Probably most of the early people of Italy had come down from the north. That was before records were kept. They were a fair-haired, blue-eyed people like the early Greeks. Other people came by sea. North of the Tiber River was a mixed tribe called Etruscans. These people had already learned much from Greece and Asia Minor. They made such beautiful pottery that it is among the most valuable in the world today, for design and decoration as well as for its age. They were the early teachers of the settlers on the seven hills on the Tiber River, who came to be called Romans.

In the fourth century B.C. a tribe from north of the snow-covered Alps raided all of Italy and made the Romans pay ransom in gold and silver. When the Romans complained that these invaders, called Gauls, were underweighing the ransom on the scales, their chief Brennus threw his sword on top of the weights and remarked that it was "too bad" for the loser. (We shall find that this is the usual spirit of war indemnities, although a few instances of the wiser policy of making a friend of the defeated nation brighten history's pages.)

The Gauls withdrew under the shadow of the Alps, into the district now called Piedmont. Then the Romans went out after booty and were soon engaged in a hundred-year job of conquering all Italy. But as they mastered all the tribes between the River Arno and the Greek colonies at the tip of Italy—the heel and toe of the boot (see map, page 74)—they made these people part of the same state with themselves, a thing the Greek states never thought of. All free men under Roman rule were eventually made Roman citizens. About 300 B.C. a census numbered the citizens at three hundred thousand. In our day the population of Italy was forty-five millions. However, this early Italian census did not count slaves, mostly war prisoners, and it is a question whether the women were counted. Nevertheless, women, at least mothers and heads of households, had more rights in Rome than women ever enjoyed in Mesopotamia, Egypt, or Greece. Roman women took an interest in the affairs of state, could hold property, and often aided their husbands in business and politics.

Rome was now something new in the world: the first republic larger than a city-state; the first *country* (distinguished from a city-state) whose citizens elected their rulers by regular vote, according to a constitution. When we study the stories of government and classes, we shall see that Rome was not,

[1] The classical myth will be interesting for you as outside reading. (You might also discuss the many meanings of the word "classical" with your teacher. In art and literature, the Greek and Roman times are called the "classical period.")



Italy in the Punic Wars (264-146 B.C.)

however, a *democratic* republic—that is, a republic where *each citizen's* vote counted *equally* and where aristocrat and common man, rich man and farm hand, were supposed to have equal voices in the government.

Rome and Carthage Fight for Control of the Mediterranean

In south Italy and the half-desert island of Sicily (on the map Sicily is like a football about to be kicked by the Italian boot) were rich cities founded by Athenians and other Greeks. A Greek king related to Alexander's father came over to conquer them. Carthage, a big trading city on the African coast across the Mediterranean from Italy and Sicily, sent soldiers to "protect" the Greek cities (expecting, in return, to rule them after that). Carthage discreetly asked Rome to join in the job of protection, but before long, greedy Carthage and Rome were savagely fighting each other about it, and both sides were trampling on the Sicilians.

Carthage was originally a colony of Phoenicia, a rich little trading kingdom at the east end of the Mediterranean Sea, which had flourished at the same time as had old Babylon. After Alexander destroyed Phoenicia's capital city, Tyre, Carthage grew rich in its own right, and was master of the western Mediterranean, possessing colonies of its own as far away as Spain when the quarrel with Rome started. The masters of Rome saw that if they defeated Carthage they would control the western Mediterranean and Spain, just as the masters of Italy in 1938,

calling themselves Fascists, under the leadership of Mussolini, thought that if they could push Britain out of the Mediterranean they would control its islands and Spain. After the Romans began fighting with Carthage, they called the Mediterranean *Mare Nostrum* ("Our Sea"); Mussolini called it that, too, but his imperial schemes failed.

Rome crushed Carthage[1] and annihilated its citizens. (On and around its site, near modern Tunis, the troops of Hitler and Mussolini made their last stand in North Africa, in 1943.) Rome became master of Sicily, Corsica, Spain, and northern Africa as far as Egypt. Rome's empire grew rapidly in other directions as well. Roman generals subjected the Greek states to Roman rule, as we have seen. Corinth, the eastern Mediterranean's great seaport, was captured in the same year Carthage was destroyed, and Rome then pushed farther eastward into the Black Sea region and into Asia Minor. Kings in that part of the world began bequeathing their cities and kingdoms to "the Roman people," probably because the tradition had grown up that Rome was invincible and could conquer their heirs anyway.

Greed and Indifference Weaken the Republic

Meanwhile, powerful politicians in Rome began scrapping over the spoils. The Roman republic was run by the senate, which at this time was composed of rich men who bluffed or tricked or bribed the mass of Roman citizens into voting to keep them in office.

Money had come into general use during Rome's wars with Carthage. Until then, trade had been carried on, not by buying and selling for money, but by barter: the exchange of one product, such as olive oil, for another, such as corn, or even for metal bars of copper or gold. But now regular coins put out on the authority of the Roman senate became the standard throughout the Mediterranean basin, as two thousand years later the British pound sterling was to be the world's standard. Roman senators could make money plentiful or scarce by passing laws, and they seized the easy opportunities for becoming rich at the expense of their own poorer fellow citizens as well as of conquered peoples. The tens of thousands of slaves brought home from the wars were supposed to be the property of the Roman people collectively; but rich Romans bought such captives from the government for very little, put them to work on plantations, hired them out for wages which went to their owners, or sold them at a big profit. During the later centuries of the republic slaves became more numerous than citizens. The farmers of Italy who worked their own land became bankrupt because they could not compete with slave labor. The rich landlords then turned banker and lent the small farmers money on mortgages at excessively high rates of interest. When the mortgages went unpaid, the

[1] We shall note the ridiculous and brutal aspects of these three wars (called in Roman histories the Punic Wars, from a Roman name for "Phoenician") and speak of Carthage's greatest character, Hannibal, in "The Story of War and Man's Efforts for World Order" in Part Two.

banker-landlords added the mortgaged farms to their own big estates. If the dispossessed farmer's land was not valued highly enough to repay his loan, he and his wife and children had to become slaves.

Dispossessed farmers who did not thus become slaves had to go into the army, or to Rome and become members (called partisans or clients) of this or that big politician's following ("gang," in many cases, might be a more apt word for it) and live on the dole of corn handed out by their patrons, or bosses. Of course they voted in the way their patrons told them to. Quite often a kindly landlord freed some of his slaves, who were then classed as freedmen and could vote for their old master and join his political gang.

Able-bodied men who had no other way to live became members of a new professional soldier class. Standing armies composed of these professional soldiers proved very successful at subjugating new regions. But generals and politicians used them to interfere in Rome with the government, until the capital city became a barbarous arena where political gangs took turns trying to exterminate one another. To complicate things there was a bloody uprising of the common (plebeian) citizens, then a rebellion of slaves, brutally put down. There are carefully written accounts of these uprisings of the underprivileged classes in ancient history.

Roman politics indeed sank low. At this very time, however, Roman armies were making new conquests to the east and building (with captive labor) a great system of rock-paved roads all around the Mediterranean Sea. This was the only great road system before modern times, and is our greatest tangible memento of ancient Rome. Most of the old Roman roads are still in use today—repaved with asphalt or with concrete in modern style.

Of course the Roman government favored its own citizens, but it was fairer to other peoples and more considerate of their beliefs than any other ruling power west of China had been before. Rome was the first empire to develop the idea that a man may become a citizen regardless of his race or birth—a civilized idea that some modern nations seem to have forgotten. The finest thing that could happen to a man was to be granted Roman citizenship, for then his rights had the widest general protection that had yet been given in this world. A Roman citizen who felt that local magistrates or kings would give him an unfair trial could ask to be taken before the great Caesar, as did Apostle Paul (told in the Book of Acts of the Bible).

Rome Becomes a Dictatorship

By the middle of the first century the time was ripe for an ambitious and able man to get control of government, armies, and distant regions, and unite all into a one-man ruled empire. Caius Julius Caesar was the man. Out of the Roman republic's disorder Caesar organized an imperial power that played umpire over the civilized Western World's activities and disputes for five hundred years. In "The Story of Government, Law, and Punishment" in Part Two we shall say more about

the greed and the carelessness of Roman citizens that made this one-man rule possible and even necessary.

In times of chaos and confusion the fearful and weak always lean toward a strong character ready to tell them what to do. Either the underprivileged masses or the scared aristocrats and rich men "fall for" such a leader; then representative government goes out of the window, and dictatorship or monarchy comes in. The only cure for this sort of thing happening to a republic is the securing of more individual opportunity for citizens plus the study of history, which carries a warning to citizens against political short-cuts that lead them into traps set by ambitious men. But let us take time here for a sketch of the melodramatic story of the fall of the Roman republic and the rise of clever young Julius Caesar to dictatorship over the whole Roman world. The same sort of thing has happened in our day in Germany and in other republics, giving us a special interest in Julius Caesar. It could happen to our republic, if we should permit it.

Julius formed an alliance called the First Triumvirate (Latin for "three men"). Its members were Julius himself, Pompey, top general in the army, and Crassus, the most influential real-estate dealer in Rome. Crassus had become Rome's richest man through what newspapers now call a "racket." He trained slaves to put out fires. When a building took fire (many did, under suspicious circumstances), Crassus would rush up with his private fire brigade and make the scared owner a small cash offer for the place. If his offer was accepted, his men put out the fire. If not, they got in the way of others who tried to do so.

Caesar aspired to a reputation as a great general. He arranged to have himself made proconsul (governor) of the region north of Italy called Gaul, and general of the armies placed there to hold back the German tribes. Caesar fought his way to the English Channel, crossed over into England, and named it Britain, but he soon withdrew to the continent, as the Celtic people who inhabited the island were too savage at this time to be worth the cost of holding them. Caesar tells us that they worshiped the spirits of trees and ate raw flesh. A century later Rome conquered and colonized southern England. Roman rule ended in Britain in 408. Over one hundred years were to pass before anyone from the civilized world was again to bother about England. Then St. Columba, St. Augustine, and other missionaries of the Christian religion were to take continental culture into the island.

But Julius Caesar made France and part of Belgium really Roman in language, laws, and customs. They remained so for several hundred years until new barbarian German tribes (called Goths, Franks, and Vandals) overran Europe from the north and east. These new invaders were in turn soon partly Romanized by the Gauls whom Caesar had "civilized."

The story of Caesar's important eight years of fighting German tribes and spreading the Roman law and way of living over western Europe south and west of the Rhine is gathered largely

from his own writings, which pupils who study Latin still read for exercises. Critics differ about Caesar's skill in his military campaigns, although they agree he wrote about them very expertly in fine, clear Latin. He had a gift for making friends of the conquered people. However, he could be drastic enough with those whom he could not "convert" to obedience and Roman ways. He casually tells of burning up ten thousand revolting Germans in their own forest. Caesar delighted to camp with his men, to gossip with them, and to fight in the front ranks with them. He claimed that he could call all of his thousands of veterans by name.

After years of spreading Roman rule and ways among the German tribes of western Europe, Caesar returned in 50 B.C. with most of his army to northern Italy to ask the senate for supplies and recruits for another campaign. His young daughter Julia, whom he had given in marriage to his fellow triumvir Pompey, had died, and old Pompey, now very powerful in Rome, envied Caesar. Crassus who had kept peace between them was dead. He had taken out an army against a new Persian kingdom called Parthia. The Parthians had captured him and were said to have killed him by pouring down his throat the melted gold which he coveted so much.

The senate and Pompey ordered Caesar to disband his army. But instead, Caesar led his veterans over the Rubicon, a little river which formed the old Roman boundary of Italy on the north—beyond which no general was supposed to bring an army without senatorial permission—and made the most famous of "marches on Rome" (49 B.C.). The common people welcomed Caesar enthusiastically. The senators fled to their country estates. Caesar dragged a few of them out of their cellars, lectured them, and then pardoned them. This was quite different treatment from that given defeated enemies by previous (as well as modern) conquerors. Pompey, with his army, fled across the Adriatic Sea to Greece. Caesar had a few available senators elect him consul—the highest office in Rome—and amid the cheers of the people crossed the Adriatic Sea with a small army in pursuit of Pompey.

Caesar managed to get Pompey's large army in an unfavorable position on a plain, with his own forces poised on the hills above. Then he swept down and destroyed Pompey's army in one of the most spectacular victories of history (Pharsalus). Pompey fled to Egypt. Caesar pursued, and when he landed there, he learned that the defeated general had been assassinated. Caesar met Egypt's enchanting young queen, Cleopatra, last of the Ptolemy line, and undertook a war on her behalf which resulted in the death of the king (her half-brother) with whom she reigned jointly. Therefore she declared herself to be Caesar's slave. He confirmed her claim to the Egyptian throne. Caesar dashed over the fine Roman roads from province to province of the empire putting down rebellions. He faced some mutineers single-handed and bluffed them down. He liked to do that sort of thing.

Four times Caesar stood in his

chariot at the head of great triumphal processions celebrating his victories. He made laws to give farms back to the farmers, and built great buildings in Rome to give work to the jobless—and glory to Caesar. He started road improvements and made plans to plant colonies of jobless Romans all over the empire, in order to get them out of Rome, and he strengthened the Roman hold everywhere. Jealous aristocrats tried to hurt Caesar by accusing him of planning to be king. But the common people knew that he was more powerful than a king already, and they did not seem to mind. A handsome young follower named Mark Antony slipped a kingly wreath over Caesar's head one day as he sat at the circus.[1] Caesar pushed it off, smiling, in mock modesty. The Roman orator and writer, Cicero, accused Caesar of scheming the incident to try out Roman opinion. Cicero hated Caesar, yet wrote that an evening of talk with him was better than a circus.

After a hundred years of strife all was peace inside the empire, and no outsiders threatened it save the Parthians in northern Mesopotamia. Caesar got up an expedition to crush them, and was saying good-by to the senate when a group of men he called friends, led by Cassius, surrounded him and stabbed him. It is related that when Caesar saw Brutus, to whom he had been especially kind, in the group, he groaned, *"Et tu, Brute?"* ("You too, Brutus?"), and fell dead at the foot of Pompey's statue. A queer circumstance is that Caesar had been warned of the plot, but went unarmed and unguarded. Perhaps he was too trustful of his power over human beings. Maybe he was simply tired of life and success and knew that such a death would make him a hero forever—even a god of the Roman people.

It did just that. At first, the "better people" were glad to have Caesar out of the way, and the common people seemed indifferent; but Mark Antony rallied the mob and the army against Brutus and Cassius and the other assassins with a remarkable funeral oration (which Shakespeare tried to reproduce in his play *Julius Caesar,* written 1600 years later in English). The assassins fled to Macedonia and collected an army of eighty thousand men to defend themselves.

Mark Antony opened and read Julius Caesar's secret will. It made his young grandnephew Octavian, whom Julius had educated, heir to the bulk of his fortune, to his name Caesar, and supposedly to his ambitions and plans for the empire. You can imagine the excitement of eighteen-year-old Octavian when he galloped back to the funeral from the rough frontier country of Illyricum—the present Albania, where Julius had sent him to "become a man"—and learned that he had inherited the greatest name and fortune in the world! The inheritance did not seem to go to Octavian's head—in fact, he made living up to it a lifetime job.

[1] Not our kind of animal circus, but any show held in a circular arena called "circus." These shows were usually exhibitions such as chariot races, or contests in which men fought wild beasts or one another (gladiatorial combats, described in our chapter on athletics in Part Two.) The last circuses, long after Julius's time, were shows of Christians being fed to lions!



Julius Caesar rejected a crown, but pleasure hid under his frown. We know today that the most powerful dictators often wear no crowns.

Realizing that at his age he should assume power slowly, he joined Mark Antony, who took the lead without being asked, in pursuit of Brutus and Cassius. The assassins saw their army smashed. Both committed suicide, Cassius with the same dagger with which he had struck Caesar.

Mark Antony then decided that he should go to Egypt to make sure everything was peaceful there. Octavian returned to Rome and buckled down to work on his Uncle Julius's plans. Octavian would have liked to save Cicero, but some enthusiasts of the new order murdered the fairly honest-hearted old critic. After that there was no more open opposition in the senate to dictators. The senate relinquished its powers and gradually expired.

But first the fearful senate heaped all the offices of state on young Octavian one by one, beginning with the emergency office of imperator (wartime general). Octavian made this fairly common title bear so much meaning that our word *emperor* comes from it. He preferred to call himself plain *princeps,* which meant merely "first citizen," but because he and his successors were so powerful that word came to have the meaning we now give it (prince). Next, Octavian accepted the title *Augustus,* meaning "majestic," or "dignified." Finally, he was known as *pontifex maximus* ("high priest"), which after his death carried the meaning of "god." His image was put up in temples and worshiped. In our day the only great nation openly worshiping its ruler as a god is Japan.

But none of these Roman rulers' titles seemed as great to succeeding rulers as did plain Caesar, Julius's family name. Not only did all succeeding Roman emperors call themselves Caesar, but rulers during the following two thousand years down to modern times used it to mean emperor. (Four "Caesars" were overthrown by the World War of 1914-1918: the Kaiser of Germany, the Kaiser of Austria-Hungary, the Tsar of Russia, and the Tsar of Rumania, for *kaiser* and *tsar* are forms of the name *Caesar.*)

Certainly Caius Julius Caesar had one of the most spectacular careers in history. He holds a place along with Alexander the Great and Napoleon. Alexander left about seventy cities named for himself, and Greek learning spread in his wake, but Caesar took Roman culture into western Europe where our own modern culture was to grow. Alexander left no successor to build upon what he had started, but died of self-indulgence with the cynical message to his generals to fight it out among themselves for the control of power. Neither Alexander nor Caesar could have gathered all governmental power into one man's hands had not many citizens cared little about their right to vote. These citizens had lost interest in voting when they had lost their property to the rich, who then kept them stupidly satisfied with a small supply of grain at a time and games or circuses to keep them entertained.

Julius Caesar was an amateur astronomer. He also wrote political pamphlets, grammatical treatises, and poems even, but only fragments of these have been

preserved. Perhaps the thing he did which has been more important to men for two thousand years than his conquering and organizing was the reform of the calendar, which was in great confusion. Julius's culminating honor was to have one of the months of the year named after him by Octavian, and every time we say "July," we perpetuate Julius Caesar's fame.

By appearing as a friend of the dead Caesar, Antony hoped to assume the power that had been Caesar's. But young Octavian was not to be ignored. Julius's best troops acclaimed him their commander and forced the senate to elect him consul. As a result the Second Triumvirate was formed. It consisted of Octavian, Antony, and Lepidus, an older general in Julius's army. After their victory over Brutus and Cassius, they divided the Roman Empire: Antony took Gaul and the eastern provinces; Lepidus took Africa and Spain; and Octavian received Italy. Later, Octavian became suspicious that Lepidus was conspiring with enemies and forced the old general to resign. The new division gave Octavian the western half of the empire, Antony the eastern.

Octavian Becomes Rome's First Emperor

Antony fell so completely under the spell of Cleopatra that he ordered his wife Octavia, who was the sister of Octavian, to remain in Rome. Soon he broke with his wife, with Octavian, and with Rome—all for Cleopatra. His imagination pictured for him a vast empire over which he and the beautiful Ptolemy queen should rule. He demanded more troops from Rome to complete the conquest of Africa. Octavian refused; angered, Antony and Cleopatra moved both army and navy toward Rome. The Roman navy met their expedition at Actium, off the west coast of Greece, and destroyed it. Antony committed suicide. Cleopatra, as we explained previously, ended her own life by permitting an adder to bite her. Octavian Caesar was now absolute master of all the Roman Empire. Emperors borrowing the name of Caesar were to rule for five hundred years in Rome, then for nearly a thousand more in Constantinople, after western Europe was overrun by German tribes.

The year of the sea battle of Actium, 31 B.C., is the date usually given for the change of Rome from a republic to an empire. But Octavian, or Augustus, as he was now called, preserved the form of the republic during his successful rule of forty-three years. His greatest gift to the empire was the establishment of peace, inside the capital itself, which lasted, with few interruptions, for about two hundred years. This was the "golden age" of Roman history, during which great fortunes were piled up, luxury increased, and literature and art flourished. Many new public buildings were erected in Rome. Augustus, like Julius, was honored with a month named after him; so to our day August follows July! Augustus, after his death, and some succeeding emperors were worshiped as gods, and temples were built in their honor in the cities of the empire.

But a new religion, Christianity, was about to appear in the Roman world, the followers of which would refuse to worship the emperors. During the reign of Augustus occurred the birth of Jesus in Judea. His teachings were to become the foundation of the Christian religion. His followers were to be persecuted for almost three hundred years before they would succeed in winning the right to worship as they saw fit. Part of the Roman period came before Christ (B.C.) and part after his birth (reckoned as A.D., an abbreviation of *anno Domini,* which is Latin for "in the year of Our Lord"). Of course, the Romans and other ancient peoples did not have this convenient way of figuring time. It was not thought of until five hundred years after Christ, when the Christian abbot Dionysius started it.

During Augustus's reign the boundaries of the Roman Empire became rather definitely fixed; they extended from the Atlantic Ocean on the west, to the Black Sea, the Euphrates River, and the Arabian Desert on the east; from the Danube and Rhine rivers on the north, to the Sahara on the south.

Rome's Government Declines in Strength

At the death of Augustus the position of emperor became hereditary—that is, Augustus's successor was chosen from his own family. This was repeated for four reigns. But these emperors were less able than Octavian; the last was Nero. They were all heartless tyrants, chiefly because they were afraid of losing their power. They spent their wealth to buy the loyalty (if it can be called that) of the army and the favor of the populace. The common citizens of the city of Rome were compelled to live—none too well—on government doles of grain from Egypt, with free circuses to take their minds off their condition. As always, doles made their receivers into petulant citizens, who never got enough and yet who lacked the initiative to try new activities. The fire of Rome (during which, says legend, Nero fiddled, although the violin had not yet been invented) is said to have started from the burning of Christians as torches in the streets. Whatever its origin, the fire removed many old buildings and enabled a new and finer Rome to rise from the ruins. Three of the four hereditary successors of Octavian died unnatural deaths. After them, three upstart emperors followed in one year, not one of whom died peacefully.

More and more it was coming to be true that the man who controlled the army was the man who ruled Rome. When the army—which should only be used to a minimum extent for order—begins to gain a paramount position, then the decline of a government begins. The provinces were complaining that they had too little part in the government, and the army, now drawn largely from the outlying territories, put a provincial commander, Vespasian, on the throne. His chief claim to fame is the fact that he built the Colosseum, Rome's greatest stadium. His son Titus fought in Britain and Germany and then crushed a desperate and brave revolt of the Jews, almost completely destroying Jerusalem and

driving survivors to ports all about the Mediterranean. In Titus's first year as emperor (A.D. 79) the volcano Vesuvius erupted and buried the Roman cities of Herculaneum and Pompeii. These cities, which in the nineteenth century were dug from the lava in which they had been preserved, tell us much about Roman housing and intimate life. Of the many emperors that followed Titus in quick succession, only a few need be mentioned.

Trajan, a native of Spain, pushed the boundaries of the empire out to their greatest extent. After him the rulers all came from the provinces. The city of Rome was now ruled by outsiders instead of ruling them. Hadrian built the Pantheon, a temple in Rome that clearly shows the combining of Greek and Roman architecture. He gave Rome twenty-one years of good government.

After 192 A.D., the imperial bodyguard, known as the Praetorian Guard, usurped the right of appointing the emperor. The guard installed in that supreme office whoever paid its officers and men the most money. In one period of fifty-three years (217 to 270 A.D.) Rome had thirty emperors, and only one died a natural death. Two fell in battle. Truly, being a Roman emperor was risky business! While soldiers made and disposed of emperors, the provinces were left poorly defended and open to invasion from outside.

Diocletian (who ruled from 284 A.D. to 305 A.D.) temporarily brought order. Realizing that the empire was too large to be well governed as a single unit, he divided it into four parts, managed one division himself, and appointed a manager for each of the other three. But after giving Rome twenty-one years of good government, he resigned, and Rome suffered again from careless, cruel, and even weak-witted rulers.

Emperor Constantine (312-337) moved the capital from Rome to Byzantium, a city on the Bosphorus, which he renamed Constantinople in honor of himself. After Constantine, it was customary for the empire to have two capitals and two emperors. In reality, there were henceforth two empires: the Roman Empire, with its capital at Rome; and the Eastern Empire, which became more and more Greek, with its capital at Constantinople.

By Constantine's time, Christianity had become the religion of so many millions of the people of the Roman Empire that the efforts of emperors and their provincial governors to suppress it merely kept the empire in constant turmoil without achieving any result. Constantine was broad-minded enough to recognize this, and ordered that the persecution of Christians should come to an end. He turned more and more to the Christian priesthood for support and was himself baptized a Christian upon his deathbed. The conquest of the empire by the new religion was completed when a later emperor Theodosius made it the state religion. The dramatic story of how Christianity conquered through suffering and persecution is told in more detail in "Religion in Man's Story and Our Time" in Part Two of this book.



The Roman Empire in the Time of Trajan

Here Are the High Points in This Chapter

The greatest empire of the Western World's history grew out of the "melting pot" of people who settled on the Tiber River and founded the city of Rome. The citizen army of this city began to conquer territory near at hand, and then farther and farther afield. When Rome's political leaders realized what could be done, they organized a professional army and brought the entire Mediterranean region—called by them "the world"—under their control. The government of Rome, to begin with, was a republic (that is, a representative democracy). After serious rebellions caused by wealth drifting into the hands of a few while citizens grew poorer and war widows lost their property, and after civil wars led by ambitious politicians, the republican form of government was overthrown by Julius Caesar, who set himself up as dictator. Jealous Romans murdered him. This resulted in bringing Augustus Caesar to power as outright emperor. Augustus started Rome on a long period of peace and prosperity. But wealth more than ever belonged to the few, while the masses lived off the dole, weakening and corrupting the government. After a time the empire was divided into two parts, a second capital being established at Byzantium, renamed Constantinople.

To Know and to Pronounce

republic	Brutus	Vesuvius
Carthage	imperator	Pompeii
Mare Nostrum	Augustus Caesar	Trajan
Julius Caesar	Mark Antony	Hadrian
triumvirate	Actium	Pantheon
Pompey	circus	Diocletian
Crassus	Vespasian	Constantine
Rubicon	Colosseum	Byzantium
Cassius	Titus	Theodosius

Check Yourself with These Questions on Rome

I. Why is Ancient Rome of so much interest to the modern world?

1. What are some of the things Rome has taught us?
2. From what year did the Romans count time?
3. What is the mythical story of the founding of Rome?

II. What sort of people were the early Romans?

1. Who were the original Romans?
2. What people first conquered Rome?
3. What happened to the conquerors?

III. How was most of the known world conquered by the Romans?

1. When the Romans began to seize territory, what did they conquer first?
2. Who became Roman citizens?
3. How were women treated in Rome?
4. In what way was Rome different from other governments up to that time?
5. What was the real reason for the wars with Carthage?
6. What situation started the wars?
7. What territory did Rome next conquer?
8. How did the introduction of slaves into Rome bring about the ruin of the small farmer?
9. What happened to the dispossessed farmers?
10. Who were the *clients?*
11. Discuss the condition of the central government in Rome at this time; of government in the empire.

IV. How was the Roman Republic turned into a dictatorship?

1. Who set himself up as dictator over Rome?
2. Name some improvements that Caesar brought about in Rome.
3. Why was Caesar murdered?
4. What was the reaction of the people to his murder?
5. Who inherited Caesar's power?
6. By what title did most of the rulers of Rome prefer to be called?
7. How do we honor Julius Caesar today?

V. How did the city-state of Rome become the empire of the Mediterranean?

1. Who hoped to take Julius Caesar's place?
2. Why was the Second Triumvirate formed?
3. How was the empire divided among the triumvirs?
4. How was it divided after Lepidus was forced out?
5. What caused the breach between Antony and Octavian?
6. What were the final results?
7. When did Rome cease to be a republic?
8. What did Rome become?

VI. Who were some of Rome's important emperors and why is each important?

1. What kind of rulers followed Augustus Caesar?

2. What did a man need most to become ruler of Rome in the days of the empire?

3. For what are the following men remembered: Vespasian, Titus, Trajan, Hadrian?

4. What change did Diocletian make in an effort to govern the empire better?

5. What great change did Constantine bring in the organization of the empire?

6. What important change did Theodosius bring about in the official religion of Rome?

6. ROME WEAKENS, AND OUTSIDERS VENTURE INTO THE EMPIRE

Questions to Consider

I. How was Rome's rule of "the world" ended?
II. How did Rome contribute to our civilization?
III. What peoples settled in the area of the Roman Empire after its fall?
IV. How did these people change life in western Europe?

While Christianity was making its religious conquest, military conquest was threatening from the north and east. Barbarian tribes for two hundred years had been pushing against the Roman Empire's boundaries. Now they crashed through. It first happened in an unexpected way. A savage Mongol tribe called the Huns pushed from eastern Asia to the region north of the Black Sea. They forced a German tribe called East Goths (Ostrogoths) to join them in an attack upon the West Goths (Visigoths), who lived north of the Danube River. The frightened chief of these West Goths, a Christian convert, got permission from the Christian emperor of Rome to cross the Danube River into the Roman Empire for protection. But here the West Goths were mistreated and robbed by officials of the emperor. When a plot to assassinate the Goth leaders was discovered, fighting broke out between the Goths and their protectors. All were surprised at the ease with which the recently civilized Goths defeated the once proud army of Rome. But now it was tired and corrupt. The battle of Adrianople in Thrace (378) sounded the death knell of the greatest empire of ancient times. Here occurred the first decisive, humiliating defeat of Rome by the tribes pushing south and west. Years of graft and plotting in government circles had left the empire a brittle and empty shell easily cracked and broken open. The conquerors established themselves in fertile provinces, from which they now and then arose to ravage neighboring districts.

The Goths followed the defeated Roman legions down into Italy, and the old capital, Rome, fell (410) into non-Roman hands for the first time in eight hundred years.[1] The Christian Goths, under their chief, Alaric, respected church property, and the city did not suffer greatly. But Rome, the long-time mistress of the civilized world, was now in the hands of a barbarian chief. A Roman emperor had to hide behind the vestments of priests

[1] Remember the Gaul Brennus about 400 B.C. who captured Rome and threw his sword on the ransom scales?

of a religion which the great emperors had persecuted. Alaric died in Rome soon after he entered as conqueror. The Visigoths, after further wandering, finally settled down in Spain.

Meanwhile, too, the Huns under their chief, Attila (called the "Scourge of God" because Christians believed that he had been sent to punish wicked nations) kept coming. What was left of the Roman legions joined the Germans and stopped Attila at Châlons (in present-day France, in 451). Attila lost so many men that he feared to fight a second day. He and the remains of his army withdrew to the east of the River Rhine. The dreaded Huns finally settled along the lower Danube and in southern Russia.

The success of the Visigoths gave courage to other German tribes who were gazing with envious eyes upon the rich cities and fertile soil of the empire. They filtered in and settled gradually. The Franks located in Gaul, which came to be called France; the Angles and Saxons (ancestors of many of us) settled in Britain, pushing the Britons into outlying districts; the East Goths took part of northern Italy; the West Goths, as we have said, settled in Spain. A tribe called Vandals, who had preceded the Goths to Spain, were pushed across the Mediterranean into northern Africa. From Carthage the Vandals sailed from place to place about the Mediterranean in long, light boats, raiding and pillaging. Thus the word *vandal* came to mean one who senselessly destroys property. In 455 the Vandals sailed up the Tiber to Rome. The old capital had no resistance to offer. Her citizens made the best bargain possible, but when the Vandals departed, they took with them all the treasures that the Visigoths had left in 410.

During the next twenty years each succeeding Roman emperor became weaker, until in 476 a boy-emperor ran from the palace to hide on a friend's farm, and there was no ruler at all! The lad's name was Romulus (after Rome's founder) Augustulus (little Augustus). History can indeed be ironic!

The year 476, when little Augustus fled from the capital city, is the date usually given for the "fall" of the Roman Empire. But the empire continued for nearly a thousand years longer in the eastern Mediterranean. Sixty years after the city of Rome's fall, Justinian, emperor at Constantinople, extended imperial authority again over much of the Western region; it was he who gave the world a great code of laws which we shall study in the section on laws and punishment. When he died, the Eastern and Western regions finally broke apart, and barbarian chiefs soon assumed permanent control of the West. Even these chiefs liked to be known as "Roman rulers." But the Eastern Empire, with its capital at Constantinople, continued until that city fell to the Turks in 1453 A.D.—only thirty-nine years before Columbus discovered America. In fact, the fall of this last remnant of the Roman Empire had much to do with the discovery of our New World, as we shall see in later chapters.

We now stand nearly fifteen hundred



The power of the Church grew as the power of Rome waned. Alaric and later German conquerors took Rome but bowed to its bishops.



Europe and the Near East at the Death of Justinian

years away from the fall of Rome, with its class jealousies and its greedy bankers and gangster politicians. From this distance we can see the good points as well as the bad about that ancient city which dominated so much of the world for so long. Let us hope that fifteen hundred years from now schoolboys and schoolgirls will be able to overlook the political and racial quarrels, the bombing of cities, the intolerances and fierce competitions of *our* world, in order to emphasize the *good points* of the 1940's instead!

We Can Learn from Rome

The flight of little Romulus Augustulus from the great palace covering Palatine Hill in Rome ended what we generally think of as the Roman period of history, but it was far from ending Rome's influence. That influence continues to the present time. The barbarians who looted Rome proceeded to make themselves as Roman as possible. They later built kingdoms and then nations out of the Roman Empire's old provinces. Their languages became Latinized. We call the present French, Spanish, Portuguese, Rumanian, and Italian languages "Romance (more properly, "Romanic") languages"—the word *romance* being, as you can see, a modification of the word *Roman*. Sentimental tales in the Romance languages gave to the words *romance* and *romantic* the special meanings they have for us.

The Romans left us a great example of how to establish order among differing tribes, races, and religions, and how to preserve it—as well as a "terrible example" of how to lose it.

They kept their empire, which was a large portion of Europe, in peace for several hundred years. When we have studied Europe's history after the breakup of the empire, we shall take off our hats to the Romans and wish such a period of peace could be achieved again! Rome gave us the first example of an empire protecting the rights of its citizens, protecting property, and keeping trade open and free, over a large, important area of the world. The Romans left us their great engineering feats of roads, aqueducts, and massive public buildings. They preserved Greek culture for future generations and, passing it on to the peoples of Europe, added at the same time their own particular contributions in various fields, such as literature and architecture. But the greatest of all their contributions was Roman law, passed on to us in the Code of Justinian. And, on the other hand, Rome left us a warning we can use: the example of what may happen to government by the people when wealth drifts into the hands of a few, and those in authority serve wealth instead of the state; or the further example of what happens when the people become indifferent to the job of being citizens and ask only for "bread and circuses."

We learn from Rome's story even more clearly than from that of Greece or the Valley peoples that the job of being a citizen of a peaceful and prosperous nation requires that we recognize dangers that threaten our freedom and that we keep away from extremes.

This can be done only through a knowledge of history.

More Invaders Occupy the Roman Empire

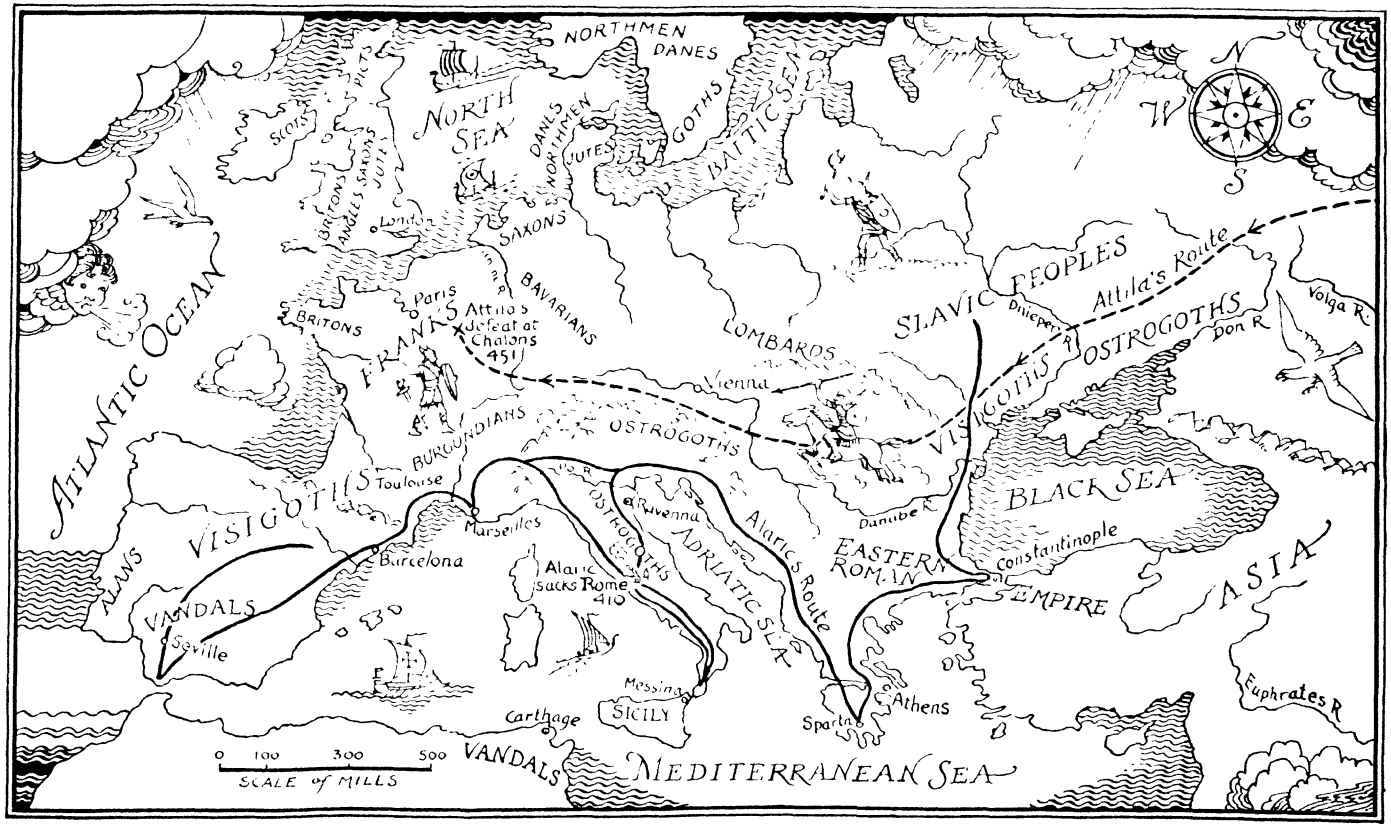
Rome's control of the empire in the West was ended. Outsiders now poured into western Europe and occupied most of it. They came riding, tramping, and driving their herds and flocks before them into the valleys which Rome was no longer strong enough to protect and rule. There were three great groups of invaders. The Germanic tribes came from northern Europe; the Slavs and Mongols came from central Asia; and the Arabs came in from Arabia by way of Africa.

Most important of the three groups to us are the Germanic tribes, for these people became the root stock of the nations of western Europe—of France, Italy, England, and Scandinavia, as well as of Germany. Roman historians tell us they were fearless in battle, honest, and truthful. They were cruel—they left their defective children and helpless old folks to die in order that their tribes might be strong. They were democratic in a primitive way, choosing their own tribal chiefs and giving women equal property rights.

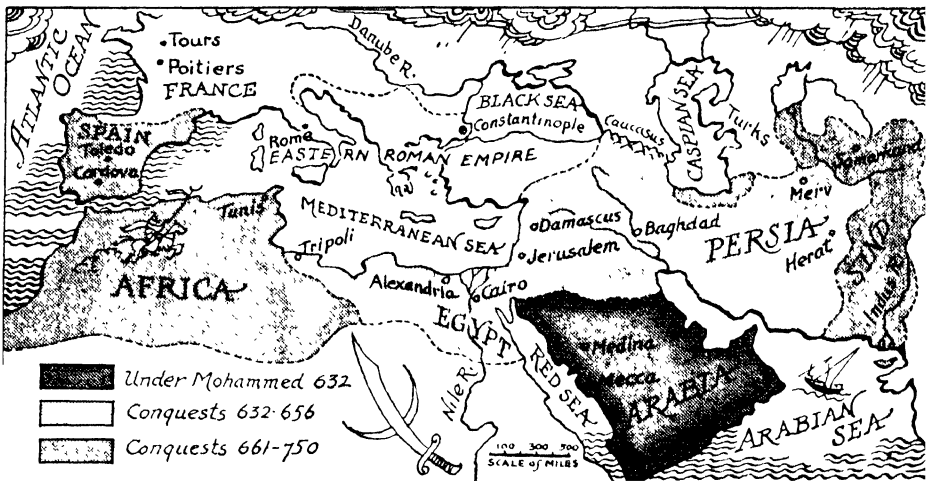
You have already learned that the East Goths, the West Goths, the Franks, and the pillaging Vandals finally settled within the borders of the Roman Empire and became parts of new nations. You have learned that tribes called Angles and Saxons crossed to Britain and pushed the people whom they found there (Britons, or Celts) into Wales and Scotland. Many Germanic tribes remained in the great area which lay north of the old Roman Empire and east of Gaul. This area was to be known in the Middle Ages by the indefinite term "Germany." Until modern times it was usually divided into many little kingdoms.

Behind the Germanic tribes, pushing them westward, pressed the Mongol and Slavic peoples, who settled in eastern Europe and laid the foundations for the modern European nations of that eastern region. Slavs peopled the regions now known as Russia and Poland and settled as far west as Czechoslovakia, in central Europe, and Jugoslavia, on the edge of Alpine Italy. The Slavs were a broad-faced people, in appearance half-German, half-Mongol. They were good fighters, but failed to organize themselves in large groups and act together over a period of time. Behind the Slavs, and really responsible for the whole movement of peoples from east to west, were the Mongols. These warriors from the plains of Asia north of China dressed in skins and lived on horseback. For centuries they raided both China to the south and the Roman Empire to the west. A group of Mongols called Huns, as we have already learned, broke through into western Europe before Rome fell and were turned back (451 A.D.) by an army of both Roman and German soldiers.

About five centuries later—after pushing the Slavs ahead of them—more Mongols moved into Europe from Asia. These were the Magyars, whom the Germans called Hungarians because they resembled the earlier Hun tribe.



Barbarian Migrations in Western Europe to 500 A.D.



Mohammedan Dominions to 750

They finally settled along the upper Danube River, and the modern country of Hungary was named for them.

So much for the Germanic, Slavic, and Mongol groups. Another distinct group of invaders of the Roman Empire was Arabians. Approximately one hundred fifty years after the last feeble government fell at Rome, an Arabian camel driver named Mohammed founded a religion called *Islam,* or sometimes Mohammedanism. After Mohammed died, his followers began a holy war of conquest. Their purpose was to conquer territory and get as many people as possible to become Moslems, as the followers of Mohammed were called. This holy war carried them through most of the Near East, across northern Africa, and into Sicily and Spain. They tried to venture farther north into Europe, but in southern France they were met and stopped by the Franks. Their main occupation at first seems to have been riding at breakneck speed into battle on their Arabian horses. But when their conquests were over, the Moslems settled down to a life of trading and of building beautiful mosques (places of worship) and palaces.

The invasions of these three peoples into the empire once governed by Rome lasted over many centuries—in all from the fourth to the eleventh century. Among the last of the tribes to enter and conquer territory were the vikings, a Germanic people from the Scandinavian peninsula. In their swift and sharp-prowed vessels they sailed long distances to attack many parts of Europe. Perhaps the most famous viking conquerors were those who gave their name to the northern coast of France, a region which was given them by the frightened Franks in an attempt to save the rest of their country. It was named Normandy, because the vikings were sometimes called Northmen, or Normans. Some of the Scandinavian

rovers colonized Iceland (874) and, in the first transatlantic voyages known to history, sailed across the open Atlantic to Greenland and to America (1000).

The invasions of barbarians had deep and lasting effects upon western Europe. The incoming tribesmen could neither read nor write. They were not at all interested in education as we conceive it. Learning and cultured habits of living almost disappeared under barbarian rule. Upper-class Romans, who had kept educated Greek slaves to teach their sons and, occasionally, a favored daughter, now lost their possessions and in some cases became slaves themselves. The poorer people of the Roman Empire never had been educated, for Rome had no public schools for them. Books were preserved only in Christian monasteries, where monks copied by hand old manuscripts which often they could not even read. The barbarians, after destroying and conquering, eventually settled down and learned from those they had vanquished. But with each fresh wave of invasions life to the civilized people of the once great Roman Empire seemed dreadful and hopeless.

To Summarize

When the barbarian invasions brought about the fall of the Roman Empire in the West, a great many new peoples were added to the population of Europe. From the north came the Germanic tribes to settle particularly in Italy, Spain, France, Britain, and North Africa. From Asia came the Slavs to settle in the area of the modern countries of Russia, Poland, Czechoslovakia, and northeastern Europe in general. Also from Asia came the Mongol tribe who located in the region of modern Hungary on the Danube River. Motivated by a desire to spread their religion, Islam, the Arabs built an empire that started in the Near East, extended across northern Africa, and included Spain on the mainland of Europe. Then came the vikings from Scandinavia to seize land along the sea in France, England, and around the western Mediterranean.

Most of these barbarians did not possess a civilization equal to that of the Romans and therefore cared little for the kind of life the Romans had developed. Culture and learning almost died out in western Europe. Shut away from the world, the spark was kept alive in the monasteries for the day when western Europe should waken once more. Conditions in the empire made it possible for the barbarian tribes to the north to crack through the once-strong borders and discover the weakness within. Soon the entire area was overrun. The empire in the West fell in 476, but the Eastern Empire continued until conquered by the Turks in 1453.

Besides concrete contributions such as Roman law, Rome left us many examples of wisdom in judgment and action, and many others that illustrate unwise decisions and practices; we can profit from both.

To Know and to Pronounce

Huns	Châlons	Mongols
Ostrogoths	Franks	Magyars
Visigoths	Angles and Saxons	Mohammed
Adrianople	Vandals	Islam
Alaric	Justinian	Moslem
Attila	Slavs	vikings
barbarians	Celts	Romance languages

Be Sure You Can Answer These

I. How was Rome's rule of "the world" ended?

1. What incident showed the barbarians that Rome was no longer to be feared?
2. Who captured Rome in 410?
3. Where did the Visigoths finally settle?
4. What is the importance of the battle of Châlons?
5. Where did the Franks settle? The Angles and Saxons? The Ostrogoths? The Vandals?
6. Who conquered Rome in 455?
7. Why is the year 476 usually given as the date of the fall of the Roman Empire in the west?
8. How long did the Eastern Empire last?

II. How did Rome contribute to our civilization?

1. What are some of the important examples of good government that Rome left to us?
2. What warnings does Rome's story hold for us?

III. What peoples settled within the boundaries of the Roman Empire after its fall?

1. What kind of people were the Germanic tribes that invaded the Roman Empire?
2. Identify each of these: East Goths, West Goths, Lombards, Franks, Vandals, Angles and Saxons.
3. In what parts of Europe did the Slavic peoples settle?
4. Where did the Mongols come from? What parts of the world were settled by them?

5. What was the motive behind the conquests of the Arabs? What territory did they seize?
6. Who were the vikings? Where did they explore and settle?

IV. How did these people change life in western Europe?

1. Following the barbarian invasions, where was learning preserved in western Europe?
2. What were the effects of the invasions?

Looking Backward

We have seen how the early Greeks appropriated for themselves much of the civilization of Egypt and Mesopotamia, but forgot to credit the originators with these contributions. For many following centuries educated people did not know that civilization went back any farther than the Greeks.

The Greek city-states developed a new form of government, a kind of democracy, and defended it against their autocratic neighbor to the east—Persia. Then they fell to fighting among themselves. Their failure to unite under a strong central government made Philip of Macedon's conquest of Greece easy. But even though the Greeks had lost their freedom, their culture lived on. Philip's son, Alexander the Great, spread Greek culture throughout a huge, short-lived empire, embracing what we call the Near East and southwestern Asia as far as India.

Rome grew from a city on the Tiber River to an empire in the western Mediterranean. Then Rome expanded to include most of Alexander's world, to adopt much of Greek civilization, and to spread that civilization throughout western Europe. But greed of politicians and citizens permitted corruption in the government. Thus weakened internally, Rome fell before the barbarian tribes that swept in from the north and overran the western European part of the empire.

A Time Chart

Unit Two covers particularly the years from about 1000 B.C. to 500 A.D. Draw a time-line representing these years. On it locate the following. Put Greek events on one side and Roman on the other.

Aryan invasion of Greece
Building of the Athenian trading empire
Persia's attempt to conquer Greece
Peloponnesian War

Conquest of Greece by Macedonia
Building of Alexander's Empire
Founding of Rome
Conquest of Rome by the Gauls
Punic Wars
Julius Caesar's dictatorship
Battle of Actium
Birth of Jesus
Battle of Adrianople
Battle of Châlons
Fall of Rome

How Dates Are Set

Dionysius Exiguus, who started our system of reckoning dates, was an abbot, the head of a monastery. He proposed that the year 754 after the founding of Rome should be called the year One of the "Christian era," and that thenceforth all dates should be reckoned from Christ's birth. During the centuries after the fall of Rome practically all books in Europe were written by Christian monks, who followed this system and passed it on to us. Non-Christian countries, such as Japan, China, and India, have recently adopted it for the sake of convenience. The Arabs, however, continue to date from the Hegira, or flight of their hero-prophet Mohammed from his home town. Chronologists have much fun placing in our Christian calendar events dated in the old Chinese system of sixty-year cycles, or in the Japanese system of counting from the mythical first Japanese emperor Jimmu Tennu, or in the Buddhist system of counting from the birth of Gautama Buddha.

An amusing thing about our system is that Abbot Dionysius figured wrongly, so that the actual birth date of Jesus is the year 4 B.C. ("before Christ"). But when chronologists discovered this, too many dates had been set for a change to be made. The Latin phrases of *ante Dominum* (before the Lord) and *anno Domini* (in the year of the Lord) both abbreviate to "A.D.," so we use the English initials "B.C." (before Christ) for the former.

The early Romans had a ten-month year, supposed to begin in the spring. But their ten months failed to take up 365 days, and gradually the beginning of their calendar year got pushed ahead until it fell in the autumn. Julius Caesar added sixty-seven days between November and December to bring the civil year abreast of the natural year. His year began in midwinter—in January, as ours does. Pope Gregory XIII made a few changes, giving us the calendar we now have. But until 1752 the English and American colonists counted by Caesar's calendar instead of Gregory's, and the Russians did not change until the time of Lenin in 1917.

For You to Continue With

1. Greek city-states founded colonies along the Mediterranean and Black Seas. On a map locate these sites where Greek colonies flourished: Marseilles, Sicily, Greece, Macedon, Tyre, Persepolis, and Alexandria.

2. The Greek city-states did not have a very long, independent political life. What was the reason that states which could turn back the Persians later fell so easily before Philip of Macedon?

3. On a map, point out the territory included in the empire of Alexander the Great. What is the importance of Alexander and his empire in world history?

4. According to a popular story, Alexander wept because there were "no more worlds to conquer." Can you suggest "worlds" that are still to be conquered—in the conquest of which you may have a part?

5. The contributions of the Greeks to civilized living have lasted to the present. Point out some specific instances.

6. Sparta placed first emphasis on military power. People today tend to forget the brutalities of Sparta's system, and the word *Spartan* is usually associated with stories of extreme courage, self-restraint, and endurance. Athens put more importance upon cultured living than upon military endurance. We still find Athenian influence in architecture, Athenian plays are still produced, and writings of the philosopher Aristotle are still used as textbooks in some of our modern universities. Compare these two ideals of life. Would you say that Spartan discipline is good if used to protect the Athenian ideals of living? Combination of the two would be another form of the "Golden Middle Way," would it not?

7. You have all heard many references to the famous Roman roads. There is a popular expression that "all roads lead to Rome." But someone has said it would be more nearly correct if it read "all roads lead *from* Rome." Why?

8. Occasionally today we speak of someone "crossing his Rubicon." Applied to modern situations, what does this mean?

9. From our point of view Constantine made one of the most important changes in Roman policy. Show how it affected the empire and life since.

10. For a clear understanding of Roman history you need a knowledge of the geography of the places concerned. Locate the following on a map: Tiber River, Arno River, Greek colonies in Italy, Sicily, Adrianople. To get an idea of the size of the Roman Empire, point out its boundaries during the time of Augustus and in the time of Trajan.

11. In our chapter on China you read that the Great Wall of China was partly responsible for the fall of the Roman Empire. Elaborate on this, now that you have read of the "barbarians" flocking into the empire. Name the principal tribes that came in and be able to point out the areas where each settled.

The STORY of

2000 B·C·		1000 B·C·
GREECE		Homer's *Iliad* and *Odyssey*
ROME		Period of 900

GREECE *and* ROME

B·C· A·D· 500 A·D·

First Olympic Games
776 B·C·



Peloponnesian War
431-404 B·C·

Philip *of* Macedon conquers Greece
338 B·C·

Age *of* Pericles
461-429 B·C·

Marathon
490 B·C·

Roman Conquest
146 B·C·



Punic Wars
264-146 B·C·

Julius Caesar becomes Dictator
48-44 B·C·

Rome becomes a Republic
509 B·C·

Etruscan Civilization
-300 B·C·

Vergil's *Aeneid*

Barbarian Invasions continue



Age *of* Augustus
29 B·C·-14 A·D·

Fall *of* Rome
476 A·D·

12. To us of the twentieth century the important thing about Rome is that it was not only an empire, but its head was an umpire with power to enforce decisions in disputes between its parts, and with set laws to keep these decisions reasonable and just. We think that the union of the peoples maintained by the empire was both good and necessary. We know that during most of the fifteen hundred years since this umpire in western Europe lost its power to enforce decisions, European states have been quarreling, and more than half of the time have been violently fighting. We know that in our day these European strifes have drawn in nations outside of Europe, and have become horrible world-wide wars, much as the wars between Greek city-states drew in peoples all about the Mediterranean. We think that there will again have to be a union of Europe of some sort, with some sort of umpire to judge disputes, and with a central power to enforce decisions. But we think that there are better kinds of union than union under the will of one man, or conquest by one nation. We think that union and order are good, but that one-man rule is bad—these are the two big lessons for us, positive and negative, of Rome's history. List other important contributions, influences, and examples the Romans left for us.

13. From the story of the Romans, did you discover rather plainly that failure usually is due to weakness within as well as pressure from the outside? Rome had built a great empire, and even though it had withstood attacks from barbarians to the north for many years, it finally fell before them because the government of Rome had grown corrupt. And the thing which made this corruption possible was the indifference of Rome's citizens; they were more interested in "bread and circuses" than in good government. How interested are you, a future citizen of the United States, in securing and maintaining honest and efficient government?

A Few Suggestions for Additional Work

Choose one of the following topics, and be prepared to present a five-minute floor talk to the class. To find material consult encyclopedias, histories, and other appropriate books in your school library.

Early Life in Crete
The Story of the Trojan War
The Olympic Games
The Battle of Marathon
The Battle of Thermopylae
The Battle of Salamis
The Age of Pericles
The Life and Accomplishments of Alexander the Great
Greek Temples

Greek Oracles
The Seven Wonders of the Ancient World
Herodotus the "Father of History"
The Story of Demosthenes the orator
The Greek Philosophers—Socrates, Plato, Aristotle
Legends about Early Rome
Roman Roads and Aqueducts
The Story of Carthage—Its Founding to Its Fall
The Life of Julius Caesar
Vergil's *Aeneid*
The Roman Calendar
Roman Festivals and Circuses
The Story of Attila and the Huns
The Importance of Diocletian (or Constantine, or Justinian) in Roman History

Enjoy Reading Some of These Books

For your pleasure in reading about the Greeks we suggest *The Spartan,* by Caroline Dale Snedeker. A boy, whose father is from Athens and whose mother is from Sparta, goes to Sparta to school after his father dies. There he becomes a close friend of Leonidas; later he goes with the Spartans to fight at Thermopylae and is the only one to return.

In *Victor of Salamis,* by W. S. Davis, an Athenian who has won in the Athenian games plays an important part at Salamis in the defense of his country against the invasion by the Persians under Xerxes.

Dorothy Mills has written *The Book of the Ancient Greeks,* which is a continuation of her *Book of the Ancient World.* An unusually interesting picture of social life and customs, of the arts and crafts of different periods of Greek history, will be found in *Everyday Life in Archaic Greece, Everyday Life in Homeric Greece,* and *Everyday Things in Classical Greece,* all by Marjorie Quennell and Charles Henry Bourne Quennell.

Rome was one of the first great cities of world importance. Living there must have been exciting, with all the parades and festivals and holidays. *A Day in Old Rome,* by W. S. Davis, will give you an interesting account of life there. (*A Day in Old Athens,* by the same author, does the same thing for Greece.) Another book by Davis, *A Friend of Caesar,* tells of the adventures of a friend of Caesar during the period 51-47 B.C.

The excavation of Pompeii has brought to light much information about the life of its people. In *The Last Days of Pompeii* Edward Bulwer-Lytton recreates those momentous weeks of life before the city was buried beneath the lava and ashes from Mt. Vesuvius.

The Book of the Ancient Romans, by Dorothy Mills, covers the history of Rome from the earliest times to its fall in 476. A book that will make Roman civilization live for you and will clearly indicate your relationship with that period of history is *Roman Private Life and Its Survivals,* by Walton B. McDaniel.

Here are some other readable books about the way the Greeks and the Romans lived:

Ancient Athens, by E. A. Gardner
Art and architecture for the more mature student.

Before Homer, by T. R. Williamson
Life in early Greece.

Classical Myths That Live Today, by F. E. Sabin
The best Greek and Roman myths that have survived.

Hail, Caesar!, by Fletcher Pratt
The emphasis is on Caesar's political career. For the more mature student.

The Legacy of Rome, by Cyril Bailey
Points out the inheritance which the modern world has received from ancient Rome.

Life in the Roman World of Nero and St. Paul, by T. G. Tucker.
Well illustrated.

Men of Old Greece, by Jennie Hall
Interesting, short life stories.

The New Deal in Old Rome, by H. J. Haskell
A comparison of ancient Rome and modern America which will afford plenty of opportunity for argument.

Our Hellenic Heritage, by H. R. James
The culture of the early Greeks.

Our Little Athenian Cousin of Long Ago, by J. D. Cowles
Life in Athens.

Our Little Roman Cousin of Long Ago, by J. D. Cowles
Social life in the closing days of the Roman republic.

The Private Life of the Romans, by H. W. Preston and Louise Dodge
Interesting material on social life. Interesting illustrations.

Pugnax the Gladiator, by P. L. Anderson
Roman life and society in the time of Cicero and Caesar.

Rome and the Romans, by Grant Showerman
Roman social life. Valuable background material.

Romulus, Builder of Rome, by A. L. Chidsey
Based on the legendary history of Rome.

The Spartan Twins, by L. F. Perkins
Life in Athens and Sparta.

The Standard Bearer, by A. C. Whitehead
Army life in the time of Caesar.

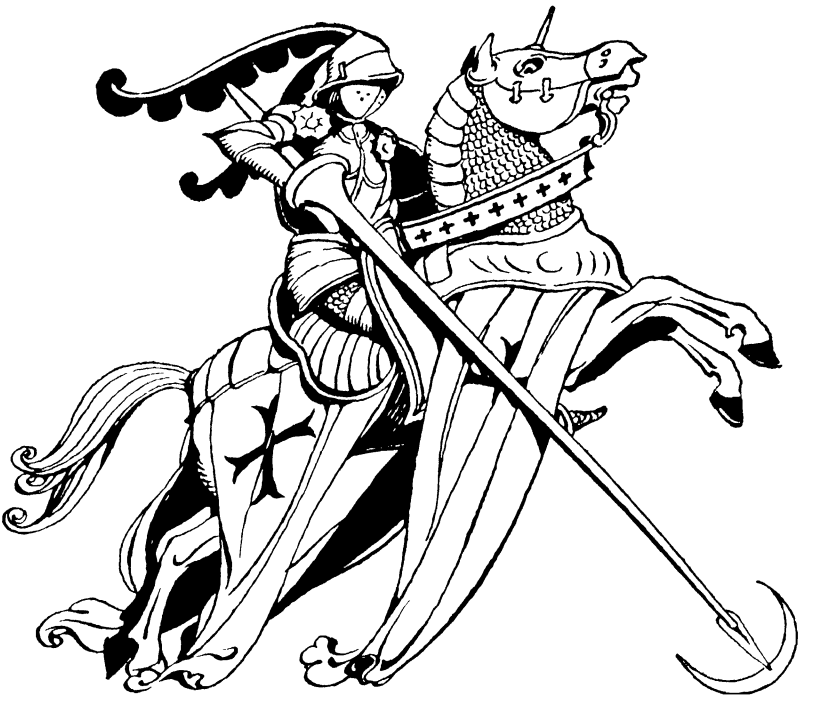
The Story of the Roman People, by Eva M. Tappan
A simple but clear history of Rome.

What Have the Greeks Done for Modern Civilization?, by J. P. Mahaffy
The contributions of Greek culture to the world. For the more mature student.

Why Rome Fell, by E. L. White
A careful analysis of conditions that caused the fall of Rome. For the more mature student.

With the Eagles, by P. L. Anderson
Life in the time of Caesar.

Within the Walls, by Agnes C. Vaughan
The story of the siege of Troy.



UNIT THREE

EUROPE'S FORMATIVE PERIOD OF ADVENTURE

For about a Thousand Years after the Fall of the Roman Empire, Western Europe Went through the Adventures of Forming New Languages, New Nations, and New Cultures Which Were a Combination of Roman, German, and Christian Inheritances. Then Came Europe's Adventurous Period of Discovering the Outside World—First Asia, Then the Americas.

Looking Ahead

Following the collapse of the Roman Empire in the West, the absence of Rome's strong central government permitted great confusion. But gradually a substitute for rational government grew up: the feudal system.

The period between the Roman Empire and the beginning of modern times is now loosely called the "Middle Ages" by us who call our age the "Modern Age." Some future day, say 4000 A.D., historians may call ours the

"Middle" or "Medieval" or even the "Dark Age," and call the millennium right after Rome's fall something else —such as the "Pre-Middle Age." Or, it might be called the "Age of the Church," for out of confusion the Church emerged as the most powerful single organization in western Europe during the early Middle Ages. You will want to know how it was possible for the Church to possess more power than the kings and nobles. In this unit we shall try to tell you how this came about.

The crusades were military expeditions, supported by the Church, for the purpose of regaining the Christian Holy Land from the Turks. They were anything but "holy" wars, and they were only temporarily successful in accomplishing their expressed purpose. But they did greatly affect the history and life of western Europe, as you will learn.

The Renaissance (French for "rebirth") was one of the big results of the crusades. It brought many important changes in the way people lived in western Europe. You will be interested in learning what these changes were and how they were brought about.

The later Middle Ages saw a great many new places added to the map of the world. Europeans "discovered" much of the world that to them was new—*they* had not known of its existence. This section will help you understand the reasons back of these voyages of discovery and will point out to you the areas that were discovered.

7. THE FEUDAL SYSTEM SPRINGS UP

To Guide Your Study

I. Why did the feudal system spring up?

II. How did it operate?

The destruction of Roman authority by the invading barbarians was followed by great confusion and general gangsterism. Each tribal government controlled but a small group of people; there was no strong central government over all, such as Rome had provided. Bandits and pirates operated freely; no man's property or life was secure. Each strong man set about providing his own protection; each weak man looked for a strong man whose follower he could be.

The Origin of the Feudal System

Out of these conditions gradually grew organized effort to give the protection that was lacking and to restore some form of law and order. Families who could afford it built up and maintained for themselves little private armies. Professional fighters, called knights, in the service of some rich baron or lord, rode about the countryside dressed in heavy metal suits called armor, using their swords and lances to right wrongs and preserve order according to their own code—or sometimes in violation of it. In some cases nobles used their private armies to seize other people's land. In other cases farmers voluntarily deeded their land to powerful nobles in return for solemn promises of protection. Slowly, over the years, the exchange of land for protection became a general practice—the basis of the feudal system, a new social order resting on force.

The Operation of the Feudal System

A noble who held a large area of land and rented it in sections to many people was called a lord. A man who received land from a lord was called a vassal, and the land he received was his fief. Many of the lords were as powerful as kings: they could levy and collect taxes, keep an army, make laws, and coin money. A lord's only duty to his vassal was to provide him with protection from injustice and his lands from invasion. But the vassal had many obligations to the lord. He had to pay an annual rental for his lands, or part of the produce, or both. In war he had to fight as much as forty days of the year for the lord. He could leave the army and go home after having put in that much time. In addition to these duties he could be required to pay special taxes upon certain occasions, such as the knighting of the lord's oldest son

or marriage of his oldest daughter. At the bottom of the feudal system was the serf, the poor man who had become almost a slave permanently attached to certain fields. He spent his life working on the same land; he could rarely change his occupation.

To give protection to himself and his vassals, the lord maintained a stone fortress called a castle. Usually his castle was located on a cliff or hilltop or in some other place that could be easily defended against an attack. In addition, it was surrounded by a moat, or ditch. The serfs lived in thatch-roofed villages near the castle and went out each morning to farm in their fields. When an attack occurred, all fled into the castle, the drawbridge over the moat was lifted, and the iron gate behind it was dropped. Inside the castle were stores of food to be used in case of siege.

Training for knighthood began early in a boy's life. A boy of an upper-class family could become a page when he was seven years old. As a page he ran errands in the castle, usually for the ladies. At fourteen he was raised to the rank of a squire and put under the personal supervision of some knight with whom he went out to war. When he had proved himself a fighter, he was taken before the lord, where he swore always to be kind, courteous, courageous, and honorable. Then the lord touched him on the shoulder with a sword and proclaimed him a knight. The vows which he took regarding his future conduct applied, however, only to his conduct toward the nobility. The common people were still considered to be little better than work animals and to exist only for the purpose of supporting the nobility.

We have come to think of the age of feudalism as a most romantic period in history. To most of us the "days of old when knights were bold" appear as a time of high adventure. When the lords, with their private armies, were not fighting each other for land, for revenge, or just for fun, the knights often played at war. Such sham battles were called tournaments. They went on until one knight had excelled all other contenders and been dubbed victor by the lord. From this practice comes our modern use and meaning of the word *tournament.* But when all was said and done, the feudal age was probably far less romantic and gay than we imagine it to have been. Castles, at best, were barren and cold. There was little glass for the windows, and the drapes that hung over them only slowed the wind rather than stopped it. Beds often were mere bunks on the floor or a pile of straw and blankets in the corner. Living rooms were as much smoked up as the fireplaces were. Forks had not yet been invented, so everyone used his knife and fingers when eating. But romantic or not, pleasant or unpleasant, the feudal age marked a definite step in western Europe's attempt to restore law and order.

As we have learned, China, centuries earlier, had gone through a similar experience (before Ch'in the conquerer). Japan went into feudalism a few centuries later than Europe and did not emerge until the nineteenth century.



Under the feudal system men found security by swearing fealty to a lord, who lived in a castle on a vast estate. They became the lord's "men."

Summing Up

When the strong hand of Rome was removed from western Europe, there was nothing to take its place. But as we have learned already in man's story, government of some kind always springs up as a result of man's desire for order. The feudal system, or feudalism, gradually grew up to meet this need. Feudalism was a system of land holding in which the vassal agreed to perform duties for his overlord in return for the lord's guarantee of protection. To provide this protection the lords built massive stone castles and kept private armies of professional soldiers called knights. The feudal system was, at its best, not a very good substitute for a strong central government, but it was better than no government at all.

To Know and to Pronounce

lord	serf	feudal system
vassal	page	tournament
fief	moat	squire

Now Check through These Questions

I. Why did the feudal system spring up?

1. What was the purpose of the feudal system?
2. How did it develop?

II. How did it operate?

1. Identify: lord, vassal, fief, serf, knight.
2. What were the lord's duties to the vassal?
3. What were the vassal's duties to the lord?
4. What means of protection did the lord provide?
5. What was the course of training for knighthood?

8. CITIES AND GILDS GROW UP

Things to Watch For

I. What happened to cities in the Middle Ages?

II. What were gilds?

Most of the cities of the Roman Empire were either wrecked by the invading hordes or fell into ruins anyway because, with trade cut down and government offices abolished, city people had no way of making a living. For several hundred years the people of western Europe lived a crude, rural life with few city refinements or luxuries. Then new cities began to grow in western Europe, and the ruined Roman cities wakened to life again. Ruins of old buildings were used for building materials of the new.

City Life in the Middle Ages

The barbarian lords began to take a slight interest in education, polite manners, and improvements in living conditions. They encouraged weavers, blacksmiths, leather-workers, and carpenters to settle near their castles and make for them cloth stuffs, suits of armor, saddles, and furniture. Many artisans' settlements near the castles grew into cities crowding right up to the moat and walls of huge stone castles—still to be seen in Europe. And as the lords and their ladies began to desire spices, jewelry, silks, and fine foods, foreign trade sprang up again, and trading cities grew at seaports, along the rivers, and at market places.

Trade had to struggle against tremendous obstacles, such as poor roads and ships, taxes, tolls, and just plain gangster tribute levied by feudal chiefs through whose land goods had to pass to other lords' territories. This was the origin of our troublesome and war-breeding modern tariff system. Merchants organized to protect themselves against bandits and oppressive lords and cheaters among their own class. These organizations were called merchant gilds. The merchant gilds hired certain lords (or sometimes bandits) to protect shipments of their goods from other bandits.

Butchers, bakers, and candlestick makers likewise organized into craft gilds to protect themselves and to get good prices for their handmade products. Often these gilds had their own buildings, called gildhalls, where the members met to organize their business or to feast. A skilled craftsman was called a master. Master craftsmen were both capitalists and laborers—that is, they owned the business but went right on working at their craft. Boys often worked years for masters for only food



In the Middle Ages master workmen, like this shoemaker, manufactured articles in their own homes. They were associated in clubs, called gilds.

and clothing, in order to learn the trade thoroughly. These boys were called apprentices. When an apprentice became skilled in the trade, he became a journeyman. He was free to go from place to place and find work wherever he could. Every journeyman hoped some day to be able to set himself up in business, that is, to become a master. In general, business was good, and many thrifty members of the gilds became rich.

Important City-States in Europe

To carry protection a degree farther than the gilds did in the twelfth century, about seventy free city-states in Germany and Scandinavia joined in a protective group called the Hanseatic League, which we will notice again in "The Story of Man's Work-Life, Tools, and Production" in Part Two. In the Mediterranean area the trading cities of Venice, Genoa, Florence, and Milan grew and flourished on their trade with the Near and Far East. The most picturesque of these cities, Venice, was built on islets in the shallow waters of the upper Adriatic by refugees from the Hun invasion in the fifth century. Venice had no cars and few roads until the twentieth century. Its "streetcars" are ferry boats and its "taxis" gondolas. Venice traded all over the known world, and its merchants became rich and powerful. Venice's rival was Genoa on the opposite side of the Italian peninsula. Florence, midway between, became famous for art and literature as well as for trade and banking. In northern Europe, Bruges, in what is now Belgium, was the "Venice of the Netherlands." Ghent was its rival.

Summing Up

In the general decline of civilized community life that followed the fall of Rome, cities disappeared. For several centuries the people of western Europe lived a basically rural life around huge castles and little villages. Then, as lords and ladies came to desire greater comfort in life, cities again sprang up to serve as centers for trade and manufacture.

Special organizations to promote trade and manufacture were created. Merchant gilds transported finished goods to market and protected them en route from bandits and highwaymen. Craft gilds assured faster production and more stable prices for the craftsmen. A master was at the same time capitalist and laborer because he owned his own tools and did his own work. Under him worked the apprentice, who was learning the trade. Between the apprentice and the master was the journeyman, who had completed his apprenticeship but had not yet set up his own shop.

Many of the important city-states that grew up in the later Middle Ages have continued as important cities down to the present. Examples of these are Venice, Florence, and Genoa in Italy.

To Know and to Pronounce

merchant gild	apprentice	Milan
journeyman	artisan	Bruges
master craftsman	Venice	Ghent
craft gild	Genoa	Florence

Test Yourself with These Questions

I. What happened to cities in the Middle Ages?

1. Why did cities decline after the fall of Rome?
2. What caused them to grow again throughout Europe?

II. What were gilds?

1. Why were merchant gilds organized?
2. What were they?
3. What were craft gilds?
4. Distinguish between a master, a journeyman, and an apprentice.
5. Name and locate some of the important city-states that grew up in Europe in the Middle Ages.

9. THE CHURCH BACKS A EUROPEAN EMPIRE

Keep These Questions in Mind as You Read

I. What was the position of the Church in the early Middle Ages?

II. What was the Holy Roman Empire?

Over this multitude of small communities—feudal units and city-states—the Church gained complete control. It became the most powerful organization in western Europe during the early Middle Ages. The barbarian invasions of the Roman Empire strengthened rather than weakened the Church. Enthusiastic missionaries carried the Christian religion and Roman civilization to the barbarian invaders and softened them and their ways so that life gradually became more ordered and peaceful. After the fall of the Roman Empire, the bishop at Rome was left with more power than any other man in the old capital city. Gradually his authority came to be recognized by all Christians of western Europe, and he became known to them as the Pope—a title which came through Greek from an Indo-European word, which meant "papa," or "father." The Christians of the Eastern Empire remained apart from the Roman Catholic Church and established a leader of their own at Constantinople.

The Church Gains Political Power

The power of the Church lay in the attitude of believers toward life. European Christians of this period believed that life in this world (which was especially drab and hard for most of them in such an uninventive and disjointed age) was only for the purpose of getting ready for the life after death. It was believed that the more men suffered here, the more they would be rewarded hereafter. The Church taught that the land belonged to the Lord and that, as God's earthly representative, the Pope possessed both religious and political power.

This claim to political power brought the Pope into conflict with kings and nobles, who readily agreed that he should have religious power but wanted the political control to be exclusively theirs. The Church claimed control over the souls of men and asserted its right to try and to punish persons who opposed its teachings or broke moral laws. But the kings claimed control over the bodies of their subjects, contending that in earthly punishment it was impossible to separate body and soul. The Church also became a great landowner. High members of the clergy were feudal lords also, and at the same time the vassals of other lords or kings. Controversy

arose over whether they owed their first obedience to their overlords or to the Pope. Thus the political and judicial authority that dropped from the hands of imperial Rome's administrators became the object of centuries-long conflicts between kings and church officials (called ecclesiastics), who were gradually becoming permanent lords.

In the centuries-long controversy between religious and civil rulers which resulted, the Pope had the advantage of the devotion of Church members, but whenever the controversy came to the point of violence, the Pope was at a disadvantage because he did not directly command armies. This caused him to look about among the Christian chieftains for a champion who could protect and support the Church and enforce general order over the Christian world as the Caesars had once enforced order over the Roman Empire. The Pope found a temporary and partial answer to his need in the ruling house of the Christianized Germanic tribe called Franks. They had settled in the old Roman province of Gaul and gradually changed its name to France. One of the earliest of Frankish rulers, Charles Martel, had led the Franks into battle against the Moslems who tried, as we learned in an earlier unit, to push north from Spain into France. His victory had saved all Europe north of Spain from being made part of the Mohammedan world—had saved it for Christianity and the Church. Later Charles Martel's son, Pepin the Short, led his army of Franks into Italy to save the Pope from threatening Lombard warriors. He left a large area of Italian territory, including Rome, to be directly ruled by the Pope. The region became known as the "Papal States." This greatly strengthened the Pope's position, for he now was the monarch of an Italian province as well as being the head of the Church in the West.

The Pope Establishes the Holy Roman Empire

Pepin the Short's big son Charlemagne continued to champion Pope and Church. Charlemagne (Charles the Great) was a strong, direct character. Though he could not read or write well, he spoke Latin fluently and understood Greek; and he greatly encouraged education. He expanded the Frankish kingdom into a real empire and spread Christianity among the people he conquered. In recognition of his power and his service to the Church, Pope Leo III came to Charlemagne as he was kneeling in St. Peter's Cathedral in Rome on Christmas Day in the year 800, placed a crown upon the Frankish warrior's head, and proclaimed him "Emperor of the Romans." In such a manner, the Pope hoped to create an alliance of military and religious power, which would restore the throne to its ancient capital in the West.

Charlemagne ruled his united empire only fourteen years. After his death it was soon divided among his three grandsons. One took the western part, which became the kingdom of France; another took the eastern part, which became a loose empire of feudal principalities occupying much the same territory as Germany and Austria in the early twentieth century; and the

third received northern Italy and a strip of land between Germany and France along the river Rhine, from the North Sea to and including Italy. Part of this strip became Alsace-Lorraine—for France and Germany to fight over down to our day. It should be repeated that at the time of the division of the empire among Charlemagne's grandsons, neither France nor Germany was a nation, but each was just a collection of fiefs under feudal lords.

About one hundred fifty years after Charlemagne, a German king made himself head of a new "Holy Roman Empire," but to this empire France did not belong. German landowners (called "electors") continued to elect one of the German princes to be "Holy Roman Emperor" until the title[1] was finally abolished (1806) by Napoleon—who, however, tried to do the same thing as had Charlemagne and the Holy Roman emperors: that is, unite Europe. Napoleon had even more brief success. The idea of a united Europe, however, and the need for it, as an alternative to war, have continued to exist from the time of Julius Caesar to the present.

[1] Voltaire once remarked that whatever the empire stood for was neither holy nor Roman nor empire!

To Repeat

The fall of Rome left western Europe without any strong central government. Out of the confusion that followed the barbarian invasions, the Church emerged as the most powerful single organization. Because of the influence the Church had over the minds of the people, the Pope was able to claim both religious and political power. Naturally, the kings and feudal lords objected.

The desire of the Pope to rule politically as well as religiously was somewhat satisfied when a Frankish ruler gave the Pope the Papal States. But in his controversies with the kings and nobles the Pope had no army to support him. To secure such support, in a surprise move, the Pope crowned the Frankish ruler Charlemagne "Emperor of the Romans"—over the old Roman territory including what was France, western Germany, and northern Italy in modern times. Later-elected German emperors reigned over a rather imaginary "Holy Roman Empire" that included Germany and northern Italy, with France dropped out.

But the following centuries produced few leaders of sufficient ability, and the Holy Roman Empire dwindled until it became nothing but a name. The name itself was finally eliminated by Napoleon in the early nineteenth century. Meanwhile European states, while growing into nations and world empires, became more and more bitter rivals, constantly intriguing against and warring with one another.

To Know and to Pronounce

Charles Martel	Papal States	Holy Roman Empire
Pepin the Short	ecclesiastics	Charlemagne

Can You Answer These?

I. What was the position of the Church in the early Middle Ages?

1. What became the most powerful organization in western Europe in the early Middle Ages?
2. Over what was the struggle between the Church and the feudal lords?
3. Why was the Church able to exert more power than the kings and nobles?
4. How were the Papal States established?
5. Why did the Pope crown Charlemagne emperor of the Romans?
6. What happened to Charlemagne's empire soon after his death?

II. What was the Holy Roman Empire?

1. What, really, was the Holy Roman Empire?
2. What finally happened to it?
3. What situation leading to ever greater and more widespread wars continued in Europe?

10. THE AMAZING ADVENTURES OF THE CRUSADES

Questions This Chapter Will Answer

I. What were the crusades?

II. What did the crusades accomplish?

One of the most remarkable series of wars in history was the crusades. You will remember that one area the Moslem Arabs added to their empire was Palestine, which had belonged to the Roman Empire. Palestine was an important part of the Roman world, for it was the Holy Land of the Christian religion and many people made pilgrimages there. The Arabs, who had good business sense about tourist trade, permitted the people of western Europe to continue to visit the holy places in Palestine. Then the Arabs were conquered by the Turks, a Mongol tribe from central Asia that made its way down into Asia Minor and Palestine. The Turks were recent and enthusiastic converts to Mohammedanism, and they closed Palestine to the Christians.

The Crusades Begin

Preachers in western Europe, encouraged by Pope Urban II, influenced Christians to start marching in hordes to take the Holy Land from the Turks and again open it to Christians. These military expeditions were called crusades.

But the Pope had other reasons for encouraging the crusades. He wanted to stop the private warfare between bands of knights. The Church had succeeded in getting most of the kings and nobles to take an oath not to fight on certain days, in certain places, and with certain people. This arrangement was called the Truce of God. However, the only occupation of the knights was fighting, and the Truce of God threatened their importance. They were growing more and more rebellious against restraints, and becoming a threat to the position of the Church in western Europe. The crusades gave the knights a cause to fight for and an opportunity to serve the Church at the same time. Still another reason for the crusades was the call for help that came from the Eastern Empire, with its capital at Constantinople, which Turkish armies were threatening.

There were four principal crusades and a number of minor ones. For nearly two hundred years, from 1096 to 1271, mobs of knights, priests, peasants, and even children, marched and sailed off in various stages of unpreparedness, and most had tragic ends.



Europe and the Near East at the Time of the First Crusade

Christians forgot their real objectives and fought one another. Disease killed hundreds of thousands. Rulers, merchants, and shipowners encouraged the crusades for selfish ends. And when it was all over, they had failed to gain permanent control of the Holy Land for the Christians.

The Crusades Have Important Results

But though the crusades failed to accomplish their original purpose, they had tremendous effects upon western Europe. (1) Many lords sold either land or freedom to their vassals, to get funds for the crusades. Many nobles who went did not return, and their kings claimed their estates. Thus the crusades helped break down the feudal system and, by strengthening the kings, made it possible for the strong central governments which we call states or nations to grow up eventually. (2) The crusades also helped to break down the strict class divisions of the times, for feudal lords, vassals, serfs, and merchants mingled and fought together, and each learned that the others were not such lofty or stupid fellows after all. (3) Lords and vassals of western Europe, alike ignorant of the world outside their fiefs, learned much about the geography of Europe and southwestern Asia, and of how other peoples lived. Many of them even learned to read and write. (4) One of the most important effects was upon the thought of the people of western Europe. Uneducated people who had never done much thinking for themselves came into contact with civilization and culture that had been thriving in the eastern Mediterranean area during the centuries while western Europe was trying to escape from the darkness into which the barbarian invasions had plunged it. The new ideas the crusaders brought home with them helped to change life in Europe greatly. This awakening of European thought we call the *Renaissance*. (5) Another very important result of the crusades was greatly increased trade with the East. While on their crusades, the people of western Europe developed a liking for many things that they could not get at home, such as silks, spices, and fine foods. When they returned home, they wanted these commodities, and merchants sent caravans to the East to get them. This increased trade and, in turn, led to the discovery of hitherto-unknown parts of the world.

Summing Up

The crusades were a series of military expeditions undertaken by people of western Europe, with the sanction of the Church, for the purpose of taking control of the Christian Holy Land from the Turks. The Church supported the crusades not only because these religious wars were attempts to free Palestine from Turkish control but also because they gave the Pope a chance to turn the

warrior knights of western Europe against "infidel" Turks and away from their fellow Christian knights.

The several crusades extended over a period of nearly two centuries but failed to win and hold the Holy Land. But unintentionally they accomplished a great deal. They helped break down the feudal system and pave the way for the emergence of national states. They helped to break up the rigid class distinctions of the time. Through them many people learned much about the geography of the world. The returning crusaders brought back new ideas into western Europe that helped in large measure to bring about the general awakening that we call the Renaissance. Trade with the East increased, greatly satisfying the newly created desires of persons who had visited that region.

To Know and to Pronounce

Pope Urban II	crusade	Palestine
Holy Land	Turks	Truce of God

See Whether You Know the Answers

I. What were the crusades?

1. Who sounded the call to the First Crusade? When?
2. Why were the crusades undertaken? Give three reasons.

II. What did they accomplish?

1. Did the crusades regain the Holy Land for Christians?
2. List some of the effects of the crusades upon western Europe.

11. THE RENAISSANCE

Some Pointers for Study

I. What was the Renaissance?

II. How was life in Italy changed by the Renaissance?

III. How did the effects of the Renaissance in northern Europe differ from those in Italy?

As we have already said, one of the most important results of the crusades was the effect upon the minds of the people of western Europe. While western Europe had been going through a dark age because of the lack of interest in education, learning and culture had been flourishing in the Eastern Empire and in the Arab Empire. The meeting of backward western Europeans with educated Greeks and Asians started Europe on a new path. For centuries the minds of Europeans had been shaped by the Church. It had told people what to think and what to do. (You will notice in the unfolding pages of man's story that, whenever the idea of following the leader has taken the lead over the idea of individual responsibility, progress has been halted.) Christian Europeans were jarred by so many new ideas during the crusades that they came back full of questions. They began to wonder about many things, not the least of which was whether the Church had the right to control their lives and thoughts so rigidly in matters not directly concerned with religion.

How the Renaissance Began

There were three outstanding discoveries which marked the general awakening that was the Renaissance. The first of these was the discovery of Greek and Roman culture in the form of old manuscripts and statuary. At Constantinople and in the Holy Land men of western Europe came into contact with more of the learning of the ancient Greeks than was known in western Europe. This learning had been preserved by Arab universities and scholars. Some of the early writings had been translated from Greek into Arabic; now they were translated from Arabic into Latin for educated Europeans to read. More and more, old manuscripts that had lain for centuries covered with dust were dug out of monasteries and castles. Traders occasionally brought to western Europe manuscripts from Constantinople and the Near East. Others were unearthed in burial vaults by men who were searching for relics of the past. Greek statues, jewelry, and vases were found that delighted the eyes of Europeans

whose artistic instincts were awakening. Many scholars journeyed to Greece and Asia Minor in the hope of uncovering for themselves relics of Greek culture. Some merchants were more thrilled at finding a chipped Greek statue than at the profits of importing a shipload of spices or rich fabrics. Priests were even known to desert their churches to search for relics of Greece. Some churchmen condemned the relics as pagan, but others regarded the Greek wisdom and art with the same reverence as they did the Bible. One man who "dug up the past" expressed the thought in the minds of most men when he said at the beginning of one of his trips, "I go to awaken the dead." Greece truly lived again in the new spirit of the modern world.

The Eastern Empire, with its capital at Constantinople, had continued to exist for about a thousand years after the fall of the Roman Empire in the West. But in 1453 the Turks captured Constantinople. Scholars fled from that city to Italy, taking with them precious manuscripts. Many of these scholars became teachers; others found patrons among rich Italian merchants and nobles. The golden age of the Renaissance is thus dated from the fall of Constantinople. During the next fifty years art flourished as never before. Specialization was rare, for nearly every artist tried to draw, paint, carve, fashion jewelry, and design buildings.

The city of Florence, in Italy, was the center from which the new learning spread throughout Italy. Libraries were founded to house the ancient manuscripts so diligently sought for by scholars. Schools were also founded for the study of the Latin and Greek classics at Naples, Rome, and especially at Florence.

The New Learning Encourages Art and Science

Leonardo da Vinci is the best example of the amazing ability to do many things which men of the Renaissance possessed. He is most famous as the painter of the "Mona Lisa" and of "The Last Supper." He designed dozens of public buildings and churches; he invented the rolling mill, roller bearings, the pile driver, a steam engine, an adjustable telescope, the first multiple-belt drive, and a three-speed transmission. Leonardo studied the flight of birds and tried to make a machine with which man could fly. He invented a machine gun, a rifled gun barrel, and devices which made cannon more accurate.[1] But the world was not yet ready to take advantage of his inventions, and most of them had to be re-invented several hundred years later. Sometimes his patrons demanded that his great mechanical genius should be turned to producing frivolous and gay devices for their amusement at elaborate balls, which may have been in the same class with the most extravagant of Hollywood super-productions.

Leonardo da Vinci was only one of the many geniuses of the Italian Renaissance. Michelangelo, perhaps the greatest artist of all time, made a name for himself both as a sculptor and as a

[1] *Life Magazine*, July, 1939. Leonardo da Vinci's mechanical drawings were sent by the Italian Government for exhibition at the New York World's Fair, 1940.



Almost five centuries ago Leonardo da Vinci studied the flight of birds and designed an airship. He also planned a "fallbreaker," or parachute.

painter. Late in life he began to write sonnets comparable to those of Shakespeare. In Florence he was employed for a time as an architect, and when the city was besieged he was appointed engineer-in-chief of the fortifications.

In the excitement of discovery that people of a previous age had actually enjoyed living, men forgot most of what the Church had taught them about considering existence in this world only as a preparation for the real life to come. Even popes were caught in the current. They spent much of the great wealth of the Church hiring architects to design and build churches, supporting sculptors and painters to decorate them, and scholars to collect ancient libraries and statues for the church buildings and for the residences of high members of the clergy. The great library in the Vatican (the Pope's palace), today one of the largest and most valuable in the world, was started at this time, as was the collection of art treasures now found in the Vatican museums.

The second great discovery of the Renaissance was that of the world in which we live. True, the people of the Middle Ages had been living in this world, but all their attention and interest had been centered upon getting to Heaven. Now the Renaissance opened people's eyes to the many interesting things in the world about them. They became curious. They wanted to know such things as what makes night and day, and why things fall down instead of up. And as people became more interested in this world and this life, they became less interested in the next world and the next life. The Church lost some of its control over the minds of the people. People began to think independently.

The Renaissance Encourages Individualism

It was this thinking for themselves that brought the third great discovery of the Renaissance. Men, even the poorest and most uneducated, discovered that they were individuals. They found that there was nothing in a man's birth to make him either a lord or a serf, a noble or a slave. They discovered that all men possess minds capable of development if given opportunity. Previously the masses of the people had been regarded as existing only to support the upper classes. They had been taught to accept their positions in life without question. But with the discovery that there was no fundamental difference between a man of the masses and his ruler, there developed a feeling that opportunity for education had been denied most of the people in order to keep them under the power of the upper classes. Such thoughts in peoples' minds were bound to bring about a change.

The Italian people of the Renaissance, as we have seen, took a great step forward when they discovered the classics (as the famous works of the Greeks and Romans are called) and when they discovered that man is an individual with great abilities to be developed. But they stopped before the next step—that of questioning their authorities. They accepted the ancient writers and thinkers as final authorities,

a position which those ancient wise men had not claimed for themselves. For instance, a Roman naturalist named Pliny had told a dainty story of how dewdrops become pearls when swallowed by oysters left on shore at high tide. The story seemed dubious, but there it was in the book; so, for Renaissance men, that was the way pearls were made! Although some of the new learning caused men to doubt the authority of the Church, few went so far as to question its teachings. In other words, the Renaissance in Italy spent itself in the production of great buildings and fine paintings and statues, rather than in the change of religious beliefs or political loyalties.

But the people of northern Europe, a century or so later, took the spirit of questioning and doubt that came out of the Renaissance and carried it to its natural conclusion. They believed that a great many things should be changed, and they set about making the changes. This revolt against authority we shall take up in a later chapter. It was a revolt against existing ideas of religion of science, of government, affecting almost every phase of life.

The High Points

The name *Renaissance* is given to that general awakening that ushered western Europe out of the Middle Ages into modern times. It came largely as a result of the crusades which put western Europe into contact with the then more-advanced civilization of the Near East.

The Renaissance was marked by certain important discoveries. Ancient Greek and Roman manuscripts that had been covered by the debris of centuries were dug out and read once more. In this manner it was learned that people living during earlier ages had enjoyed finer culture and learning and conveniences. People became interested in the world around them. As a result, many discoveries were made. And finally, Renaissance men discovered that even the poorest of them possessed individual possibilities that could be developed.

In Italy the Renaissance became principally an age of the flowering of culture —painting, sculpture, architecture, and literature. The natural curiosity and rebellious spirit of the Renaissance were soon forgotten. But in northern Europe this curiosity and rebellion drove people to question many customs and practices of long standing. The Renaissance in northern Europe was to lead definitely to a general revolt against authority.

To Know and to Pronounce

Renaissance	"Mona Lisa"	Vatican
Leonardo da Vinci	Michelangelo	classics

Questions for a Self-Test

I. What was the Renaissance?

1. What does *renaissance* mean with a small "r"?—with a capital "R"?

2. In what way were the crusades responsible for the Renaissance?

II. How was life in Italy changed by the Renaissance?

1. What three outstanding discoveries marked the Renaissance?

2. In the early Middle Ages what attitude did people take toward this world and this life?

3. How did the reading by scholars of old Greek and Roman manuscripts challenge this attitude?

4. How did the fall of the Eastern Empire affect the Italian Renaissance?

5. Give examples to show the great versatility of Leonardo da Vinci.

6. For what is Michelangelo remembered?

7. What effect did the Renaissance have upon the Church?

8. How was man's attitude toward himself changed by the Renaissance?

III. How did the effects of the Renaissance in northern Europe differ from those in Italy?

1. What attitude did Italians take toward the discoveries of the Renaissance?

2. How did the people of northern Europe differ from the Italians in their attitude toward the Renaissance?

12. EUROPE DISCOVERS AND CLAIMS THE WORLD

Two Pointers for This Chapter

I. Why did the people of western Europe become greatly interested in other parts of the world?

II. Who were the men chiefly responsible for discovering lands unknown until the Renaissance?

One important effect of the crusades which we shall now consider at greater length was the increase in trade and the tremendous changes to which this led. Before the coming of newsreels and picture magazines, it was truly said: "Half the world doesn't know how the other half lives." But less than five hundred years ago half the world did not know *that* the other half existed, much less how it lived. The people of Europe, Asia, and Africa knew very little about each other, and none knew of the existence of the great American continents or of Australia. The voyages made (about 1000 A.D.) by adventurous Northmen to what they called Vineland—apparently the St. Lawrence River valley and the American coast perhaps as far south as Cape Cod—were not followed by colonization, and the few people of Europe who had heard of the viking discoveries had soon forgotten them.

The literal-minded people of the Middle Ages gained queer ideas of world geography from the Bible. From the verse: "This is Jerusalem; I have set it in the midst of the nations and countries that are round about her,"[1] they assumed that Jerusalem was the center of the world. Also the Biblical phrase "the four corners of the earth"[2] inspired the idea that the world was rectangular in shape as well as flat and that no men existed on the other side. For how, indeed, could men walk upside down, or how could such creatures keep from falling into space? Our European ancestors had pictured the edges of this strange world as populated with monsters of various kinds. Such pictures are still used occasionally on the edges of decorative maps. Mariners of the time were unwilling to sail out any distance into the uncharted seas lest their ships fall over the edge of the world or be devoured by the monsters. Although Copernicus, a Polish astronomer, wrote a book on the heavenly bodies in which he declared that the sun and not the earth is the center of our planetary system, he delayed publication for thirty-six years, fearing he would be persecuted for

[1] Ezekiel 5:5 [2] Isaiah 11:12

heresy. Galileo, an Italian scientist, was afterward tried by a Church court and imprisoned for demonstrating the truth of the Copernican theory through his improved telescope.

Europeans Seek New Trade Routes

Then came the crusades to give Europeans a greater knowledge of near-by Asia and to create a demand for Oriental products that led to increased trade with farther Asiatic regions. About the time of the last crusade (shortly before 1300) a man from Venice named Marco Polo, in twenty-four years of the world's most amazing travel-adventuring, made his way overland to China and most of the way back by sea. His stories of the wealth and civilization of China and "the Indies" greatly excited and stimulated Europeans. Marco Polo was Europe's popular discoverer of Asia. A century and a half later (1453) the Renaissance began. The more that European men learned of the world, the more they wanted to know. They learned of the founding of Kublai Khan's capital at Peking and of the building of a Chinese-like city-fortress at Moscow, called the Kremlin. Mariners vied with caravan runners to reach rich and romantic Asiatic kingdoms. They took chances on sailing over the "edge" of the world. But the "edge" was never found.

In the trade that grew up between Europe and Asia after the crusades, the two foremost Italian city-states, Venice and Genoa, gained almost a monopoly. They paid the Arabs to bring spices, perfumes, drugs, precious stones, and fine wood from the Indies and China. They then distributed these goods to trading centers all over western Europe. The profits, as we have learned, placed them among the wealthiest people in Europe.

But the arrangement of Venice and Genoa with the Arabs shut off the Portuguese and the Spaniards, to the west of Italy, from trade with Asia. Merchants and princes of the Iberian peninsula began to seek an all-water route from the western Mediterranean to far Asia that would by-pass the Italian cities and Arabia. Open ocean navigation was greatly improving. By this time the sailing ship had replaced the galley, rowed by oars, and various instruments to aid navigation, such as the mariner's compass, had become known to Europeans. Prince Henry of Portugal equipped his ships with these instruments and the best maps of the time and sent them down the west coast of Africa. These voyages continued through the fifteenth century. In 1488 Bartolomeu Dias sailed around the southern end of Africa, discovering a cape, which his King John named the Cape of Good Hope. If you remember where the Cape of Good Hope is on your globe, you will appreciate both the extent of the Portuguese voyages and the reason for the name of the Cape. The name expressed Portugal's hope of some day reaching India. Vasco da Gama went farther, crossed the Indian Ocean, and reached Calicut (for which calico is named) on the west coast of India, in May, 1498. But Da Gama had ideas beyond the discovery of a sea route for bringing



Men of genius like Galileo are often put on the spot because of their advanced ideas. These new ideas are usually proved right in time.

India's cloths and spices to western Europe. Taking his men ashore, he held a service under the cross and the Portuguese flag, had his sailors put up a marble pillar to prove his discovery, and claimed the "Indies" for the Christian God and the Portuguese king.

In 1500 another Portuguese fleet under Pedro Álvares de Cabral set out for India to establish a trading post. Cabral swung so far west that he touched the coast of South America, where he claimed Brazil for Portugal before going on to India. Later Portuguese navigators pushed on to the Malay Peninsula. One of them, Raphael Perestrello, in 1516 rounded the "corner" of Asia and at last opened the sea route to China for western Europeans.

The New World Is Discovered and Claimed

While the Portuguese were feeling their way to the south and east, other eyes were looking westward. A shrewd and determined Italian sailor by the name of Christopher Columbus heard of the travels of Marco Polo and determined to go to China. He obtained some maps, which were quite up to date for that time, from his father-in-law, who was a map maker. These maps supported the belief which had been gaining followers for two or three centuries, that the earth is round. Columbus thought that if the world is really round he could reach the Indies by sailing due westward from Europe. Centuries before, in Athens, Aristotle, who had noticed the curved shadow cast by the earth during an eclipse, concluded that the world is round. A Greek mathematician had estimated quite accurately its girth. In Columbus's day the ancient Greek knowledge of astronomy and geography was not generally known as yet, although doubtless it inspired the "radicals" and "modernists" of the fifteenth century, such as Columbus.

After Columbus had dreamed, schemed, and traveled about Europe for twenty years, a nobleman friend got him an interview with Queen Isabella of Spain. Columbus had his arguments and plans all ready, even to the division of possible profits between himself and the queen. He was a modest, even bashful, man, but he put all his persuasion and energy into this one great opportunity. Queen Isabella and her husband, King Ferdinand, agreed to outfit three ships for him. Unlike Prince Henry of Portugal, Queen Isabella was not interested in finding a new trade route to India and China, nor was she greatly interested in proving Columbus's theory that the earth is round. But she was very religious, and what appealed to her was the prospect of spreading Christianity to new parts of the world.

On August 3, 1492, Columbus's three tiny vessels with crews of frightened men whom the queen had forced to go aboard, left harbor, to sail westward week after week across the uncharted ocean. On October 12 Columbus sighted land just in time to prevent open mutiny by his crew. He had struck an island (one of the Bahamas) off the southeast coast of the continent soon to be called North America. Columbus thought he had reached India (which



After years of persistence Columbus finally persuaded the Queen of Spain to back his idea of trying to reach the East by sailing west.

he supposed was the same as China). Therefore he spoke of the natives of the islands as "Indians." The name West Indies, as we learned in a previous chapter, is still applied to the islands of the region. It was said later that when Columbus left Spain he did not know where he was going, when he arrived in America he did not know where he was, and when he returned to Spain he did not know where he had been. Nevertheless, his discovery was the most important in geographical history, for it turned out to be the discovery, to the people of three continents, Europe, Africa, and Asia, of an uncharted hemisphere of two continents and hundreds of islands.

Columbus made, in all, four expeditions in search of the kingdom of the great ruler of China. On his third voyage, he skirted the north coast of what is now South America and found the mouth of a great river (the Orinoco). Not even then, however, did he realize that he had discovered a new world; instead he pictured it as a large island, lying between Europe and "the Indies."

A traveler from Florence, Amerigo Vespucci, sailing under the Portuguese flag, later made several trips to the new land and wrote of his experiences. Through his writings Europeans became acquainted with the idea of a new world on a continental scale. A German map maker suggested that the new continent be called America after this Amerigo. It was soon found that there were two American continents, plus many islands.

John Cabot, an Italian sailing for King Henry VII of England, landed on the shore of North America near Cape Breton in 1497. A year later he returned and explored the coast, going perhaps as far south as Florida. His voyages gave England her claim to the eastern coast of North America. Even though Cabot reported that he had reached Cathay, he was received without enthusiasm back in England, for he had not found any gold or civilized people with whom to trade. The preoccupied king gave Cabot ten pounds—less than fifty dollars—for "finding the new isle."

A Spaniard, Ponce de León, who had been with Columbus on his second voyage, returned to the New World and discovered a peninsula which he named Florida (1513). Florida was the first Spanish possession in North America. In the same year Vasco de Balboa crossed the Isthmus of Panama and saw a vast expanse of water beyond; he waded into it to claim for the king of Spain what was later to be called the Pacific Ocean. Cuba became Spanish headquarters for expeditions farther afield. Hernando Cortés sailed from there in 1519 to conquer Mexico, and Francisco Pizarro in 1531 invaded Peru on the west side of South America.

Magellan's Expedition Proves the Earth Is Round

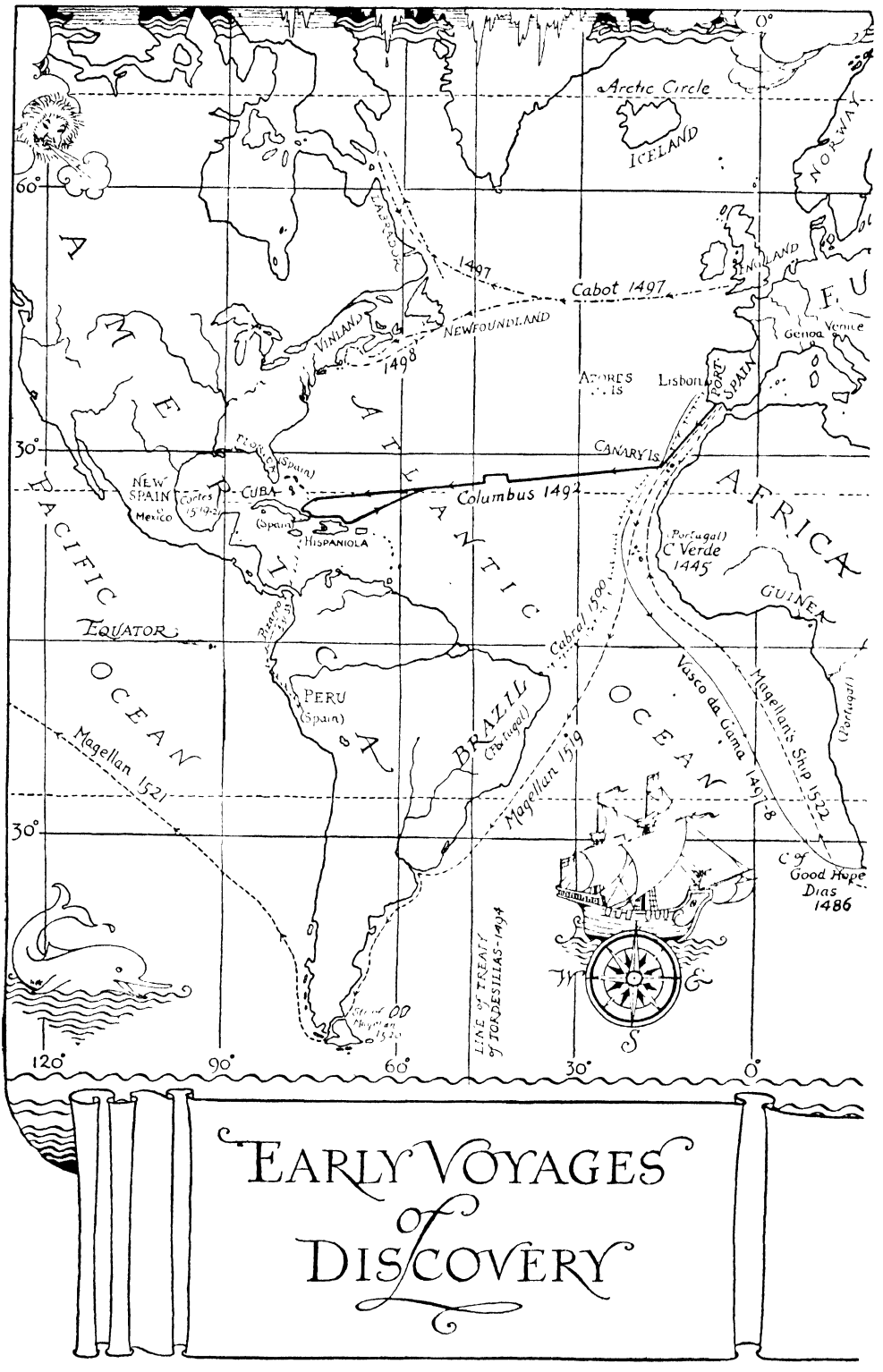
The Portuguese, as we mentioned previously, sailed around the Cape of Good Hope and eastward past the "corner" of Asia (1516), to discover and claim the Spice Islands in the East Indies directly north of Australia. A Portuguese navigator named Ferdinand Magellan, who had been mistreated by

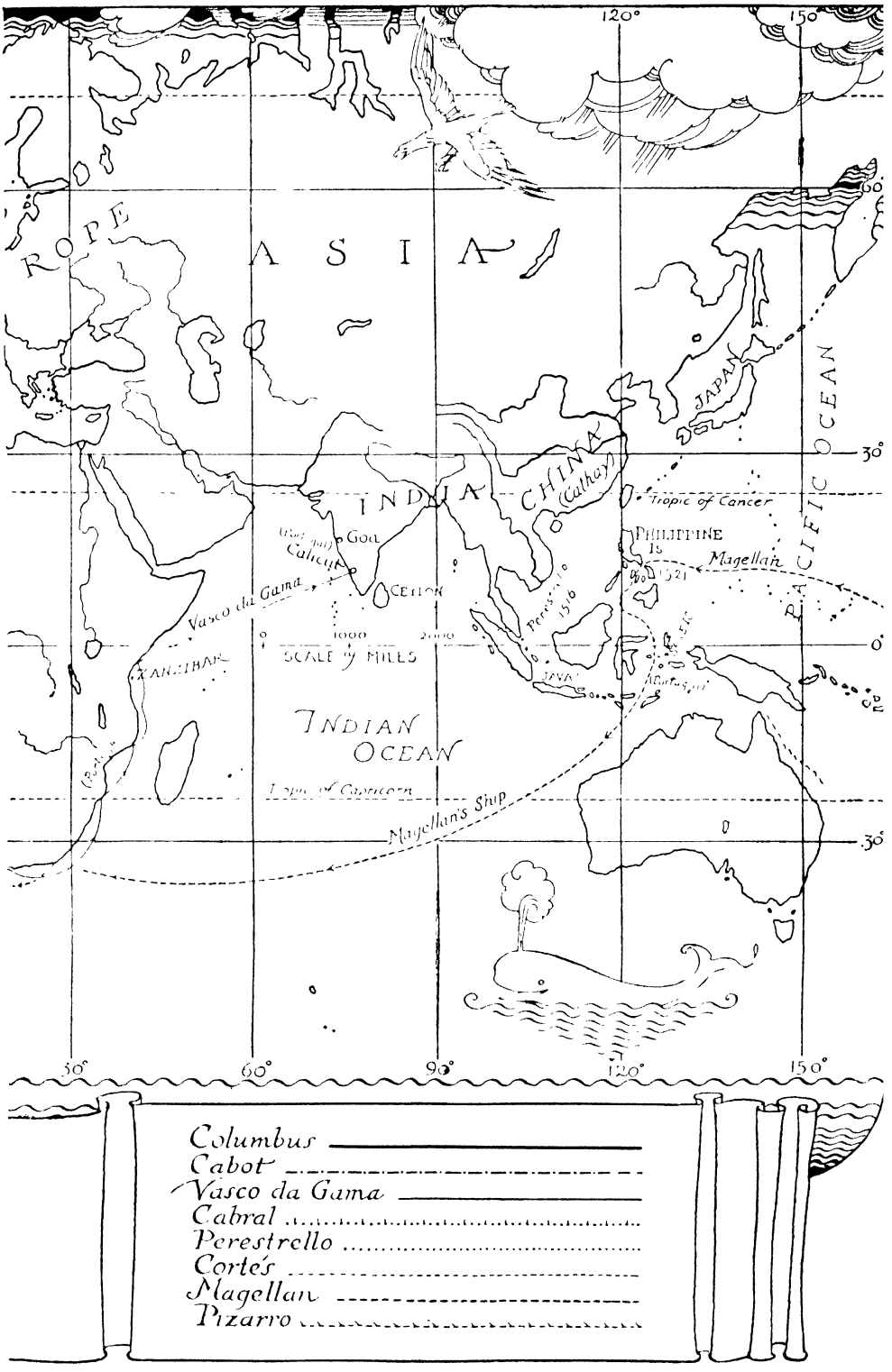
his own king, went into the service of the Spanish king. Magellan told the king that he believed a Spanish route to the Spice Islands could be established by sailing toward the west. Instead of sailing around the Cape of Good Hope, like the Portuguese, he intended to round the tip of South America and then proceed north and west across the Pacific. His idea, in other words, was to sail around the world and to come upon the Spice Islands from behind. King Charles I of Spain gave Magellan five ships to test his idea. The fleet crossed the Atlantic in 1519, explored the eastern coast of South America, and spent the winter near the southern end of that newly found continent. As Magellan put to sea the following spring, one ship deserted him. The remaining four battled for thirty-eight days through three hundred sixty miles of treacherous straits—now named the Strait of Magellan—that brought them out on the western side of South America.

The great body of water in which Magellan found himself was so calm in contrast to the stormy waters of the strait that he gave it the name "Pacific." Although food was running short and his sailors begged him to turn back, Magellan replied that he would sail on "if he had to eat the leather of the rigging." Food ran out, and Magellan and his men actually ate oxhides, sawdust, and the rats which infested the ships. One ship was wrecked. After ninety-eight days the little fleet of three remaining vessels came upon the great chain of islands later to be named the Philippines. On one of these islands Magellan was killed while attempting to force the natives to surrender. The European sailors, now too few to man three vessels, burned one vessel, and in the other two sailed on to the Spice Islands, for which they had originally embarked. Here one of the ships became leaky and was left behind with its crew. The *Vittoria* alone of the original five ships, manned by a few courageous sailors, found its way around southern Asia and Africa back to Spain, reaching home more than three years after the voyage had begun. By sailing constantly toward the west, the ship had come back to the place from which it had started. At last Europe had conclusive proof that the earth is round.

The discovery of the Strait of Magellan at the southern tip of South America made Europeans think that other straits through the Americas into the Pacific might exist. In 1534 the king of France sent Jacques Cartier to look for a passage to China around the north end of the New World. For Europe was to this time still more interested in finding the route to Cathay than in the newly discovered continents. Cartier discovered the gulf of St. Lawrence, thus establishing France's claim to Canada.

The Middle Ages were over. Europe had discovered the New World. In the forty-two years between the first voyage of Columbus and that of Cartier, Europeans had learned more about the world than any one group of men had found out during the preceding thousands of years. From then on, Europeans were to be vitally concerned with the huge and intensely interesting world they had discovered.


Arctic Circle
ICELAND
NORWAY
ENGLAND
Genoa
Venice
60°
30°
0°
AMERICA
ATLANTIC
OCEAN
PACIFIC
OCEAN
AFRICA
EUROPE
Cabot 1497
1497
1498
NEWFOUNDLAND
VINLAND
LABRADOR
Azores Is
Lisbon
PORT SPAIN
CANARY Is
Columbus 1492
NEW SPAIN
Cortes 1519-21
Mexico
CUBA
(Spain)
HISPANIOLA
FLORIDA (Spain)
Portugal)
C Verde
1445
GUINEA
EQUATOR
Cabral 1500
Vasco da Gama 1498
Magellan's Ship 1522
(Portugal)
PERU
(Spain)
BRAZIL
(Portugal)
Magellan 1519
Magellan 1521
C of Good Hope
Dias
1486
LINE of TREATY of TORDESILLAS-1494
Strait of Magellan 1520
120°
90°
60°
30°
0°
EARLY VOYAGES
of
DISCOVERY


120°
150°
60°
ROPE
ASIA
JAPAN
PACIFIC OCEAN
30°
INDIA
CHINA (Cathay)
Tropic of Cancer
Goa
Calicut
PHILIPPINE Is
Magellan
1521
Vasco da Gama
CEYLON
1000
2000
SCALE in MILES
ZANZIBAR
JAVA
INDIAN OCEAN
Tropic of Capricorn
Magellan's Ship
0°
30°
60°
90°
120°
150°
Columbus
Cabot
Vasco da Gama
Cabral
Perestrello
Cortés
Magellan
Pizarro

In Summary

During the Middle Ages the people of western Europe knew very little about the world in which they lived. But the crusades, the Renaissance, and the exciting voyages of certain adventurers brought them word of faraway lands. The desire for trade created a need for contact with these lands; trade routes between western Europe and the East were reopened.

Because the Mediterranean was closed to them by such powerful trading cities as Venice and Genoa, Spain and Portugal began to search for an all-water route around Africa to the East. This all-water route to the East was discovered by Vasco da Gama, who reached the coast of India in 1498. In 1492 Columbus tested his theory that he could find the East by sailing west, and the New World found its place upon the world map. A few years later Magellan's sailors completed the important voyage that provided conclusive evidence that the earth is round.

Many men sailed on voyages of exploration to the newly discovered lands, claiming parts of them for the kings under whose banners they were navigating. Gradually the map of the world was growing, and Europe's interest grew with it.

To Know and to Pronounce

mariners	Ponce de León	Christopher Columbus
Marco Polo	Bartolomeu Dias	Amerigo Vespucci
Kublai Khan	Vasco da Gama	John Cabot
the Kremlin	Pedro Álvares de Cabral	Ferdinand Magellan
Iberian peninsula	Raphael Perestrello	Jacques Cartier

Now You Should Be Able to Answer These Questions

I. Why did the people of western Europe become greatly interested in other parts of the world?

1. What conception and knowledge of the world did the people of the Middle Ages have?
2. How did the crusades, the voyages of Marco Polo, and the Renaissance lead to greater knowledge of the world?
3. What caused the Portuguese and the Spaniards to become interested in finding an all-water route to Asia?

II. Who were the men chiefly responsible for discovering lands unknown until the Renaissance?

1. For what is each of the following important:
Bartolomeu Dias, Vasco da Gama, Pedro Álvares de Cabral, Raphael Perestrello?
2. What was Christopher Columbus trying to do when he sailed west from Spain?
3. Why did the Spanish queen agree to outfit his expedition?
4. How many trips did Columbus make to the New World?
5. How did the land Columbus discovered get the name America?
6. What is the significance of the voyages of John Cabot?
7. For what is each of these men remembered: Ponce de León, Vasco de Balboa, Hernando Cortés, Francisco Pizarro?
8. What was the tremendous importance of the voyage Magellan began and his sailors completed?
9. For what was Cartier looking?
10. What is the importance of Cartier's voyage?

Looking Backward

The fall of the Roman Empire in western Europe, marked by invasions of barbarians from northern Europe, created a state of high confusion. The strong hand of Rome's government was gone. To take its place the feudal system gradually developed. The barbarian invaders lacked appreciation of Roman life. As a result, plundered and destroyed cities were not rebuilt, and learning and culture almost completely disappeared. What little learning remained was preserved in the monasteries, where monks copied books laboriously by hand, against the day when western Europe should waken and show an interest in such things once more. As trade increased again, city-states grew up to serve as trading and manufacturing centers.

In the early Middle Ages the Church became the most powerful organization in western Europe. Pope Urban II issued the call to the First Crusade because he thought that such an expedition would not only make the Holy Land accessible again to Christian pilgrims, but would also strengthen the position of the Roman Catholic Church. The crusades were not a success on either of these scores. But they did hasten the end of feudalism and help the development of national states. Western Europe became acquainted with the superior civilizations of eastern Europe and the Near East, trade increased, and Europe entered a period of discovery, exploration, and empire building.

The contact with Eastern and Arab civilizations carried many new ideas into western Europe to bring on the Renaissance. Many of these "new" ideas

EUROPE'S EARLY FEUDAL

500 700 900



Barbarian Migrations continue

Dominance

Charlemagne crowned 800



Mohammedan Conquest 632–732

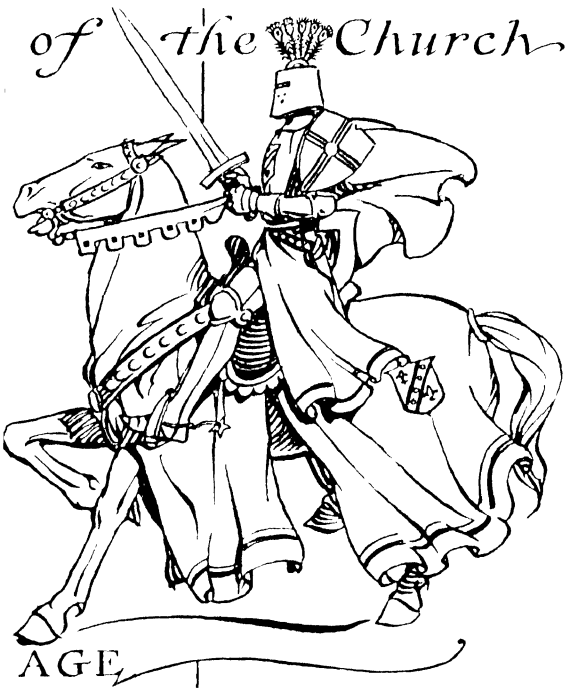


Battle of Tours–732

Otto becomes Holy Roman Emperor 962

FORMATIVE PERIOD

1100 1300 1500

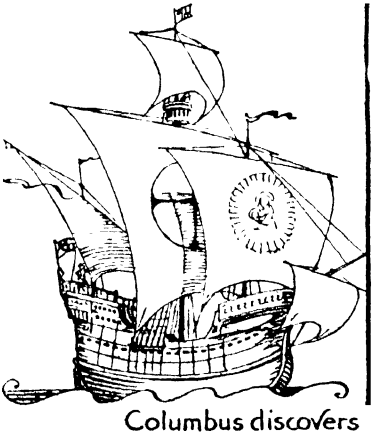


Fall of Constantinople

Renaissance begins 1453

City-states develop

Pope Urban II sounds the call to the First Crusade 1095



Rise of Universities

Columbus discovers America ~ 1492

were not new at all but were merely found anew through reading old Greek and Roman manuscripts. The Renaissance caused people to become more interested in this life and this world and to place a much higher value upon the individual. In Italy the Renaissance was marked chiefly by tremendous interest in art and architecture.

Increased trade that resulted from the crusades caused much commercial rivalry. Powerful city-states, such as Venice and Genoa, gained a virtual monopoly on all trade passing through the Mediterranean. To meet this situation, certain adventurous persons from Spain and Portugal began the search for an all-water route to the East. Daring voyages discovered many areas of the world that people of western Europe had not known existed, areas which were claimed for the rulers of the countries financing the voyages. Thus the first empires of the modern world were started.

Some Sidelights on Discovery

When Vasco da Gama landed at Calicut, India, and claimed the land for the king of Portugal, the leaders of the city were displeased. With the apparent intention of arriving at some amiable settlement, Da Gama invited them to a dinner on board his ship. Then, when they were all seated at the table, he had his sailors seize the city leaders, bind them, put them upon a raft, pour oil on the raft, set it afire, and cut it adrift. The Portuguese justification for such an extreme measure was that these "heathen" must be taught not to trifle with "Christians."

Vasco da Gama left no record of his voyages. A later explorer found in India a Christian priest's notes on the first voyage. These he expanded into a volume of adventure. One version we have was salvaged from a Lisbon confectionery, fortunately before many leaves had been used to wrap up sweetmeats. The poetic chronicler of Da Gama's voyages was the greatest Portuguese poet, Camöens, in his *Lusiad*. Camöens wrote half of his great epic at Macao, a Portuguese island off the China coast. It is said that Camöens was shipwrecked on the way home and swam ashore clutching the dripping manuscript on which were written some five or six cantos of his epic.

One authority relates[1] that after Da Gama's first voyage Portuguese trade with the East boomed. Even farm hands were taken as sailors. Captains of ships had almost constant trouble with these "dry-land" sailors because they were unfamiliar with nautical terms. At last someone had a happy thought. A bunch of onions was tied on one side of the ship and a bunch of garlic on the other, and directions to the wheelsman were given by calling out "Onion your helm!" or "Garlic your helm!"

[1] See the account of facts of Da Gama's voyages entitled "The Pathfinder of the East," by J. R. Hildebrand, in the *National Geographic Magazine* for November, 1927.

The northeast passage (trace it on a globe) from the Atlantic to the Pacific along the north coast of Europe and Asia was first navigated in the late nineteenth century, but it has been seldom used in late years. In 1937–1938 there were almost one hundred separate Arctic expeditions, of which about fifty were Russian. In 1938 the passage between the Atlantic and Pacific oceans was used by some two hundred ships, chiefly Russian.

According to the Circumnavigators' Club of New York City, the first man known to have sailed completely around the earth was a Filipino member of Magellan's crew. He had come to Europe from the Philippines on an Arab ship. When he got home to the Philippines as a member of Magellan's expedition, his round-the-world trip was completed.

A Time Chart

Unit Three covers roughly the years from the sixth to the sixteenth centuries, inclusive. Draw a time-line to represent these years and on it locate the following:

The age of feudalism (general)
Charlemagne's crowning as "Emperor of the Romans"
The period of the crusades
The Renaissance
Discovery of the all-water route to India
Discovery of the New World
Magellan's voyage

Some Projects and Exercises

1. On a map locate the general areas of Europe settled by the chief Germanic tribes, the Slavs, the Mongols, the Arabs, and the vikings.
2. From developments after the fall of Rome, what do you learn to be the first thing people require of government?
3. How was it possible for the Church to become the most powerful organization in western Europe in the early Middle Ages?
4. Locate on a map the territory included in Charlemagne's empire, and show how it was divided after his death. Show also the Holy Roman Empire.
5. Trace on a map the routes of the four most important crusades.
6. Prepare to tell to the class the story of Richard the Lionhearted in the crusades.
7. Debate the following statement: The results of the crusades were worth the loss of life and property they caused.

8. Look for and bring to class copies of Leonardo da Vinci's drawings of airplanes.
9. On a map trace the voyages of Da Gama, Cabral, Columbus, Magellan, and Cartier.
10. Whom do you consider of greatest importance in history, Columbus or Vasco da Gama? Cabot or Magellan?

Some Additional Topics for Students Who Are Especially Interested in the Middle Ages

Choose one of the topics listed below, and find all the information you can about it in your library. Then consult your teacher about writing a report, based on your findings, for extra credit.

The Story of the Conversion of Clovis
The Story of the Vikings in North America
Methods of Farming under the Feudal System
The Course of Training of a Feudal Knight
A Medieval Tournament
Life and Production under the Gild System
Life in a Medieval City-state, such as Venice or Genoa
Articles of Trade between Europe and Asia
Customs and Practices Found in Europe Today That Date from the Age of Feudalism
The Hanseatic League
The Life of an Important Early Pope
The Story of the First Crusade
The Story of the Third Crusade
The Story of the Children's Crusade
Military Orders Established at the Time of the Crusades
Life in a Monastery during the Middle Ages
The Life of Prince Henry of Portugal

Suggested Books for Your Reading

Beauty of the Purple, by W. S. Davis
The story of how the Saracens were turned back from Constantinople and Rome in the eighth century.

Boys' Chronicle of Muntaner, by Ramon Muntaner
The adventures of Ramon Muntaner, a Spanish knight of the Middle Ages.

Cape Horn, by Felix Riesenberg
Book of exploration and adventure.

Conqueror of the Seas; the Story of Magellan, by Stefan Zweig
A biography of Magellan in fiction form.

Courageous Companions, by Charles J. Finger
The story of an English boy who accompanies Magellan's crew on the first voyage around the world.

God Wills It, by W. S. Davis
The Church's encouragement of the crusades through Pope Urban II and Peter the Hermit.

The Golden Knight, by George Challis
The story of how Richard the Lionhearted was captured and held prisoner for ransom in Austria, on his way home from the Holy Land.

Harun al-Rashid, Caliph of Bagdad, by Gabriel Audisio
Early Arab civilization.

He Went with Marco Polo, by Louise A. Kent
A story of the earliest connections between the East and the West.

He Went with Vasco da Gama, by Louise A. Kent
On the first voyage to the East by an all-water route.

How the Old World Found the New, by Mrs. E. F. Barnard and L. L. Tall
Of the age of discovery and exploration.

In the Time of Attila, by Francis Rolt-Wheeler
The battle of Châlons.

Ivanhoe, by Sir Walter Scott
A tale of England after the Norman conquest, introducing Richard the Lionhearted, Prince John, Robin Hood, and many other adventurous characters.

Long Defence, by Friedrich Donauer
The defense and fall of Constantinople to the Turks.

Map Makers, by J. Cottler and H. Jaffe
The early explorers.

The Boys' Genghis Khan, by Harold Lamb
The story of the building of the great Mongol empire of the Middle Ages that extended from China to the banks of the Danube River.

Messer Marco Polo, by Donn Byrne
The fictionized adventures of Marco Polo, the Venetian merchant, in China.

Our Little Saxon Cousin of Long Ago, by J. D. Cowles
England in the time of King Alfred.

Out of the Flame, by Eloise Lownsbery
How the page Pierre realized his ambition to do great deeds by serving not only France but the world as well.

Pacific Ocean, by Felix Riesenberg
Book of exploration and adventure.

Page, Esquire, and Knight; a Book of Chivalry, by M. F. Lansing
Feudalism and knighthood in the time of Charlemagne.

Paul of France, by Clarence Stratton
A thirteen-year-old boy joins the Fourth Crusade.

Secret of the Circle, by Alice A. Lide and Margaret A. Johansen
Life in the city-states of the Hanseatic League.

Spice and the Devil's Cave, by Agnes Danforth Hewes
The discovery of the all-water route to the East.

The Story of the Pacific, by Hendrik W. van Loon
"The discovery of the Pacific Ocean is the most dramatic and fascinating chapter in the whole dramatic and fascinating story of navigation and exploration."

The Sword in the Stone, by T. H. White
The legends of King Arthur.

Swords in the Dawn, by J. C. Beaty
A story of the early Anglo-Saxon conquest of Britain.

The Swords of the Vikings, by J. D. Adams
Stories of the early viking rovers.

Swords On the Sea, by Agnes Danforth Hewes
A tale of the days of the commercial supremacy of Venice.

To the Indies, by C. S. Forester
A story of the third voyage of Columbus and of Don Marciso Rich, a lawyer from Barcelona, who accompanied Columbus on that trip.

Trading East, by Freelove Smith
A story based on Hakluyt's voyages to Russia and Persia.

Voyages of Columbus, by Washington Irving
The story of his difficulty in gaining support for his trips and of the first two voyages. Abridged from Irving's history.

Yule's Marco Polo
The classic translation of Polo's travel yarns.



UNIT FOUR

NATIONS FORM AND PEOPLES REVOLT

From Nine Hundred Years Ago to Now, Europeans in Europe and Those Who Peopled the Americas Formed Themselves into Nations, Rebelled Against Church, Nobles, and Kings, and Worked Out Governments in Which Common People "Have a Say."

Looking Ahead

Toward the end of the Middle Ages kings gradually acquired more political power than the Church or the feudal lords. The crusades helped bring this about. Also, kings had been able to offset the Pope's power by getting the people to believe that as the Pope received religious power direct from God, so the kings received political power. This was the idea that came to be known as the "divine right of kings" to rule. The kingdoms these rulers developed were called national states.

From our standpoint, probably the most important national state to grow up was England. In this section you

will learn what people were gradually mixed and mingled to make the English people, and how all of Britain was united under one rule to form the British nation. The same general information will be given you for France and other national states that appeared in Europe in the later Middle Ages.

The new ideas that came into Europe with the Renaissance caused people, particularly in northern Europe, to feel that they should have a larger part in determining the conditions under which they were to live. Their efforts to acquire these rights brought on a series of revolutions that resulted in greater freedom for the people of Switzerland, Holland, England, and France. Farther afield a similar spirit caused the colonies of North and South America to strike out for independence. The movement for government "by the consent of the governed" was gaining headway.

13. NATIONS TAKE FORM IN EUROPE

The Following Pages Will Answer These Questions

I. How did England become a national state?

II. How did France become a national state?

III. What other national states were formed in Europe in the later Middle Ages?

IV. What is nationalism?

A few nations had begun to grow in Europe long before the Renaissance. At times when these nations had strong kings, they expanded their territory and influenced neighboring tribes and nations. We have mentioned kings of Portugal, Spain, France, and England in connection with the cautious help they gave world discoverers from Columbus to Magellan. These kings were heads of nations composed of mixed tribes and races, and, in some cases, people of several religions. Their countries were made of the fiefs of many feudal lords brought together by religion, language, trading interests, and the fighting force of ambitious kings. But a king usually acquired subjects of several different tribes, races, languages, and religious beliefs. It took hundreds of years of holding such groups together to make them a unified nation; that is, to make their devotion to king and country stronger than their dislike of one another. Even in our day nations have tended to break up into old groups under the strain and agony of war and conquest.

England Emerges as a Nation

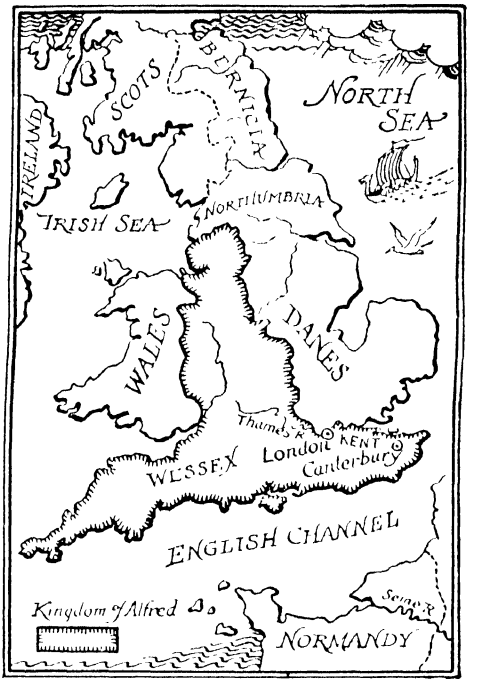
First, let us see how the British nation got started on the southern portion of a big, fertile island off the coast of northern Europe, which came to be called England. Julius Caesar invaded the island and named it Britain. He found on it a primitive people of a race called Celts. Their ancestors had mined tin and sold it to sea traders since the days of Persia and Greece. Nearly a hundred years later Emperor Claudius conquered south Britain and began the Romanization of the southern Celts. To celebrate his exploits he called himself Britannicus. Among the walled trading cities built by the Romans was Londinium—now London. Christian missionaries converted many Celts to their new religion and to Roman civilization. The Roman emperor Hadrian built a wall across the island to keep out the raiding Celts of the north—you may see bits of it today. But as Roman troops went back to Italy to fight about who should be emperor, the Celts gradually overwhelmed the

civilized southerners. Then (from 449 on) came three German tribes—Angles, Saxons, and Jutes—in crude boats from Europe. They drove some of the Celts to refuge on the jutting promontory of France, since known as Brittany. They gradually forced other Celts north into Scotland, west into Wales, and across the narrow, stormy sea to Ireland. Britain south of the River Tweed began to be called *Angle-land*—England—from the Angle tribe. Its dominant people became known as Anglo-Saxons.

Several small Germanic kingdoms grew up. The king of one of these divisions, Egbert of Wessex (West Saxons), conquered the others and united England for the first time under one ruler (about 827). His grandson, Alfred, brought Roman law and the Christian religion back to Britain. Alfred ranks with Charlemagne as an outstanding character of the Middle Ages. The inscription on a statue of Alfred dedicated on the thousandth anniversary of his death (1901), in the city that was his capital (Winchester), tells us why he is called "the Great." It reads:

Alfred found learning dead,
  And he restored it;
Education neglected,
  And revived it;
The laws powerless,
  And he gave them force;
The Church debased,
  And he raised it;
The land ravaged by a fearful enemy,
  From which he delivered it.

Alfred's contribution to learning, education, and laws was made largely



England under Alfred

through the support he gave to the Christian missionaries, who since the days of Augustine had built churches and monasteries, and notably a cathedral which became a center of religion and culture at Canterbury. The enemy was the Danes, called "Northmen" or vikings,[1] who made their headquarters on the peninsula of Denmark. Alfred spent much of his time fighting the Danes, but finally, unable to drive them out, he acknowledged their possession of the northeastern part of England. There the Danes settled, became Christians, and eventually merged with the Anglo-Saxon population.[2] Less than

[1] *Viking* means "sea robber."

[2] The *by* ending of the names of many English towns dates back to the time of the Danish invasions. In Danish, *by* meant town. From it has come the English word *bylaw*, which originally meant "town law."

a hundred years after the death of Alfred, another wave of Danes invaded England. The English tried to buy off these Danes by paying them sums of money called *Danegeld,* but the Danes increased in power to such an extent that one of their rulers, Canute, placed himself on the English throne (1017).

Twenty-four years later the rule passed back into the hands of a Saxon, Edward, called the "Confessor" because of his saintly life. Edward had spent much of his early life in Normandy on the north coast of France. Since he had no sons, he promised the crown to his Norman cousin, Duke William. You will recall that the Normans (or Northmen) were descendants of vikings who had settled on part of the north coast of France in much the same way that the Danes had settled parts of England. The Normans became very French in customs and language. When Edward died, the English assembly of nobles and clergy elected to the kingship a Saxon relative of Edward, Harold of Wessex. The indignant William of Normandy got the endorsement of the Holy Roman emperor and the blessing of the Pope and ferried his Norman warriors across the English Channel to seize the throne promised him. Harold assembled an army and challenged William near the town of Hastings on the southern coast. Toward the end of a day of fierce fighting, Harold was killed. His Saxon army fled. London, which had grown to be the largest city and in many respects the capital of the country, surrendered without a struggle. The assembly met again and offered the throne to William, now known as the Conqueror. On Christmas Day in the year 1066 in Westminster Abbey, in London, he was crowned William I, King of England. Crowds of Anglo-Saxons came to the abbey to cheer for their conqueror. His suspicious Norman guards misunderstood their enthusiasm, charged the crowd, and slaughtered many.

The Norman barons made serfs of many of the Anglo-Saxons and within a few years dotted the English countryside with feudal castles. William, who as a French lord in Normandy had helped make trouble for his French king, determined to protect himself against similar trouble in England. He forced the vassals of his nobles to swear first allegiance to himself as king and secondary allegiance only to their lords. After this, to aid one's feudal lord in rebellion against one's king was treason in England.

The conquering Normans were very haughty toward the Anglo-Saxons and their way of life and insisted upon French being the official language of the country. Their sons and grandsons began to adopt the ways of the conquered people among whom they lived, and eventually they became as much "Englishmen" as the Anglo-Saxons and the Danes who had invaded England earlier. However, bits of French civilization survived in England, including many French words which are a part of the language you use—especially words having to do with the more elegant kind of life, such as *domain* and *madam* and many legal terms. The Norman kings—who at once began to call themselves English kings—intro-

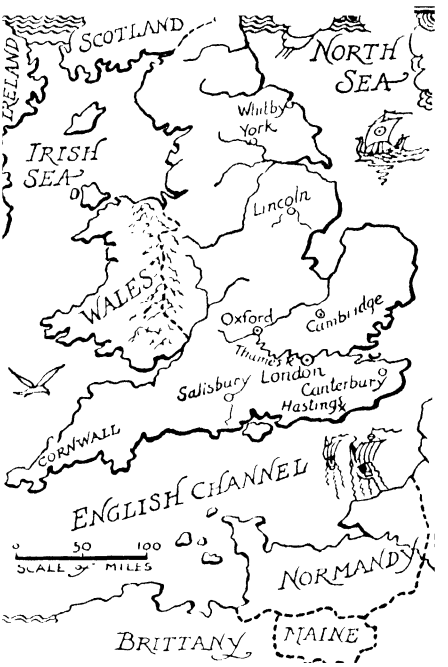


Often in history invasions have determined the character of a nation thereafter. The Norman Conquest of England (1066) was such an invasion.

duced into England the system of taxation and Roman law as known in France. One of them, Henry II, fostered the jury system. We shall give more attention to these important contributions of the Norman kings in Part Two.

The Norman kings of England continued to claim Normandy in France. This claim brought conflict, for to the French the Norman kings were simply feudal lords who owed allegiance to the king of France. Hundreds of years of strife followed between French kings and English kings. Henry II, the next important English king after William the Conqueror, divided his time between the "tight little isle" of England and the European continent, except for an expedition to bring Ireland under his rule. The determination of English kings to rule Ireland was to result in trouble and cruel strife between England and Ireland for more than seven hundred years—until in our time most of Ireland was to gain full independence.

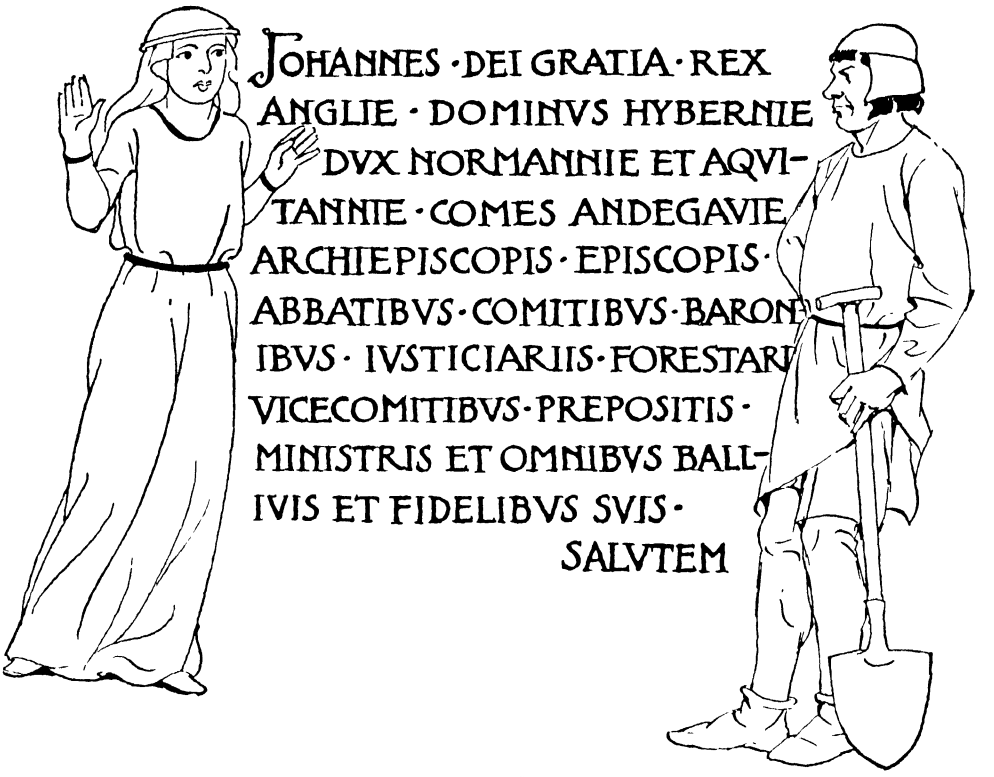
William the Conqueror and Henry II did much to make England a nation by making the nobles obey the king and by establishing the same laws and taxes all over the kingdom. The next big step forward came because a prince was very bad. He was Prince John, son of Henry II. John usurped the throne of his older brother, Richard the Lion-hearted, while this Richard, en route home from the Third Crusade, was being held captive by a jealous prince in a castle on the Danube River. Richard got back and retook his throne from John. But he allowed his still-plotting brother to live, and at Richard's death John succeeded as king. John was



England under William the Conqueror

greedy and imperious. He tried to tell the Pope whom to appoint as archbishop of Canterbury—the chief church official of England. In retaliation the Pope ordered an end to religious services in England, and the priests closed the churches in spite of an order from King John to keep them open. The people became rebellious; the Pope threatened to bestow the English crown upon King Philip Augustus of France. John then went to the other extreme and deeded all England to the Pope as a fief, with himself at the head of it as the Pope's vassal!

John was soon at war with King Philip Augustus and as a result lost most of the feudal area which the Norman line of kings still held in France. He wished to send an army to France to regain his lost provinces, but so



The Opening Lines of the Magna Carta [1]

ruthless had been his treatment of the nobles that they organized in rebellion. Led by Stephen Langton, whom the Pope had made archbishop of Canterbury, the nobles met and took an oath that they would renounce their allegiance to the king unless he promised to guarantee their rights. As a result John was forced by the nobles to sign a document protecting their persons and property.

This important document was called the Great Charter (*Magna Carta* in Latin, which was at that time still the language in which most official documents were written). The Magna Carta (1215) is considered the foundation of liberty among Anglo-Saxon peoples (including us of the United States) and is often called their first written constitution. Perhaps no bad king ever did so much for his people and did it so unwillingly, for he is said to have wept and rolled on the floor after signing the document. He asked the Pope's permission later to repudiate his oath. Of course, the rights of the nobles were secured to a greater extent than were those of the common man. In Part Two of this book, we shall learn that six hundred years of struggle between kings, nobles, middle-class peo-

[1] Translation: "John, by the grace of God king of England, lord of Ireland, duke of Normandy and Aquitaine, and count of Anjou to the archbishops, bishops, abbots, earls, barons, justices, sheriffs, reeves, ministers, and to all bailiffs and faithful subjects. Greeting."

ple, and common people were yet to follow before all of the human rights indicated in Magna Carta were granted to all citizens.

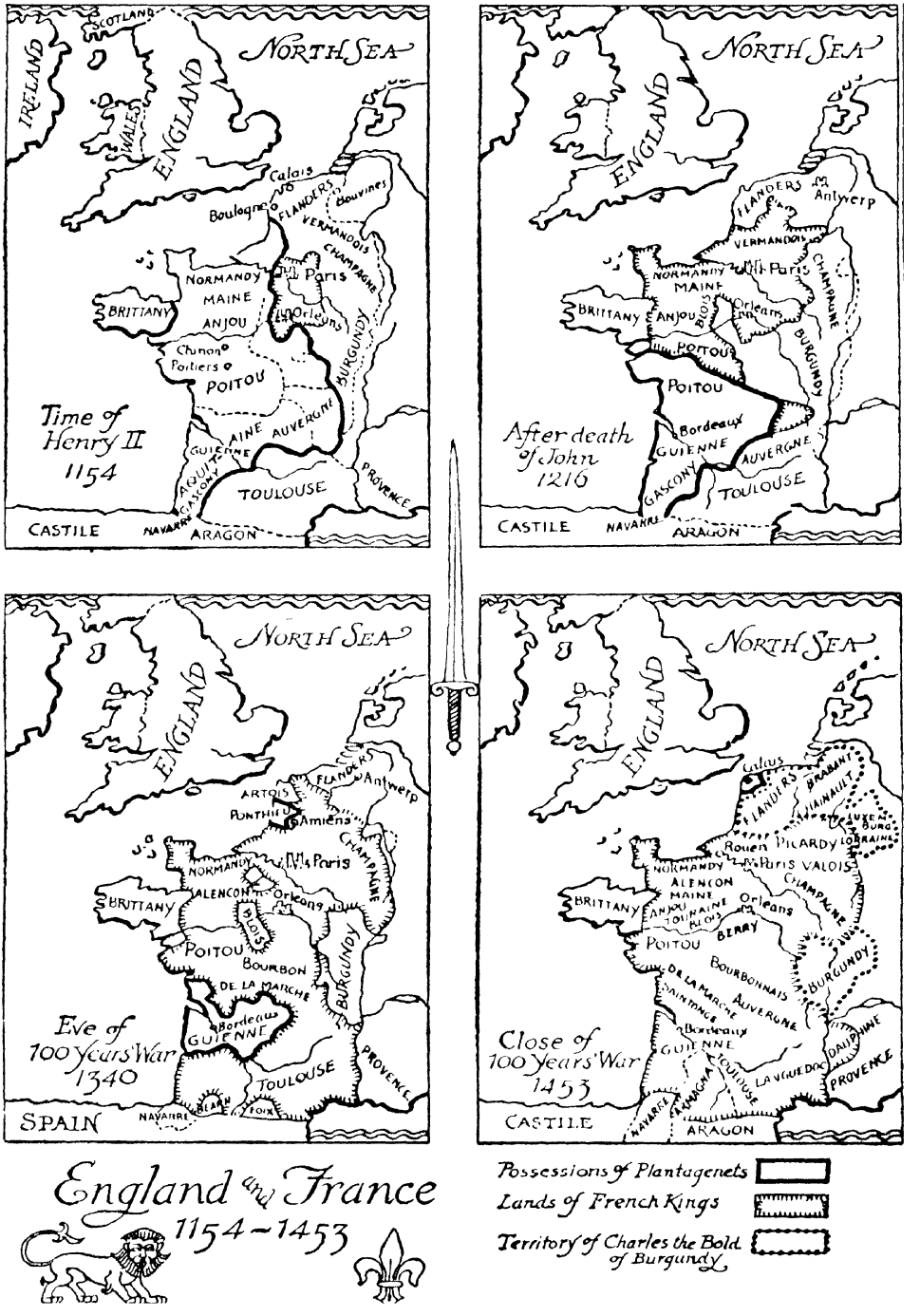
King John's son, Henry III (1216-1272), ruled badly, also, with the result that his nobles rebelled and, under the leadership of Simon de Montfort, called together (1265) the first Parliament (lawmaking body elected, in part at least, by the people), the forerunner of England's parliamentary system of government. In the earlier lawmaking groups only the nobles and clergy were represented. Simon, however, invited the counties and the towns to send two citizens each, and many of them did so. With the signing of the Magna Carta and the calling of Parliament, England made its start toward popular government. In 1295 Henry III's son, Edward I, called the Model Parliament. He followed Simon's example in calling together representatives of the rural gentry and of the urban businessmen to sit with the nobles and prelates. From this time on the parliamentary system became a permanent factor in the government.

The nobles and the people of England were being knit together into what we call a nation. Under the rule of vigorous Edward I the nation was expanded to include the hilly western bulge of the island where Celts had been pushed by the Anglo-Saxon people eight hundred years before. The Anglo-Saxons called this section Wales, and its people Welsh, meaning "foreigners." To conciliate the conquered Welsh people Edward dubbed his son and heir the "Prince of Wales," a title which has ever since been given to the male heir to the English throne.

The Hundred Years' War

Edward then set out to complete the union of the whole island into one nation by conquering Scotland to the north, which also had remained largely Celtic. Edward defeated the Scottish clansmen and executed their hero, William Wallace. But the union was premature. The Scots soon found a new champion in Robert Bruce. For several centuries longer Scotland continued as a separate national state. The English kings went after their old feudal possessions in France again. An English army crossed the channel and defeated a French army at Crécy (1346). Fighting took place between the English and French—all in France—so nearly continuously during the next hundred years that historians call the strife the Hundred Years' War. It was disastrous, foolish, and deplorable, but we can say that it was like a fire, the heat of which helped weld Englishmen into one nation and Frenchmen into another.

The battle of Crécy is important in the history of warfare because here for the first time in Continental warfare the English longbow was most effectively used by English archers to throw horsemen into panic. The battle at Crécy doomed the feudal system, because this new weapon made knighthood out of date. Ordinary armor made by the smiths of those days could not withstand the heavy arrows a yard long, and of course it was not effective against missiles driven by exploding gunpowder, which were soon to be used in warfare.


SCOTLAND
IRELAND
WALES
ENGLAND
NORTH SEA
Calais
Boulogne
FLANDERS
Bouvines
VERMANDOIS
CHAMPAGNE
Paris
NORMANDY
MAINE
ANJOU
BRITTANY
Orleans
BURGUNDY
Chinon
Poitiers
POITOU
Time of Henry II 1154
GUIENNE
AINE
AUVERGNE
AQUITAINE
GASCONY
TOULOUSE
PROVENCE
CASTILE
NAVARRE
ARAGON
Antwerp
BRABANT
HAINAULT
Rouen
PICARDY
VALOIS
ALENCON
BLOIS
TOURAINE
BERRY
BOURBONNAIS
DE LA MARCHE
SAINTONGE
LA VEGUE DOC
DAUPHINE
After death of John 1216
Bordeaux
Eve of 100 Years' War 1340
Amiens
ARTOIS
PONTHIEU
BEARN
FOIX
SPAIN
Close of 100 Years' War 1453
Calais
LUXEMBURG
LORRAINE
England and France 1154–1453
Possessions of Plantagenets
Lands of French Kings
Territory of Charles the Bold of Burgundy

But man's improved tools for killing were made to look puny by something more dreadful than war. The Black Death swept over Europe, striking most terribly in France and England. It spread from Asia through Constantinople, and reached western Europe in 1348. This disease was probably what we call the bubonic plague. It attacked the throat and lungs of its victims. The pulse became rapid, the body turned dark (hence the name), and in two or three days death ensued. During the time of the Black Death war, business, and nearly all other activity ceased. The quiet of such great centers as Paris and London was broken only by the cries of the dying and the sounds of the rolling cart wheels that carried away the dead. Perhaps one third of the people of England perished from this terrible epidemic.

The remaining peasants and free laborers in England and France now demanded larger shares of crops and wages. England's Parliament passed laws setting wages at the figures that had prevailed before the epidemic.[1] Attempts to enforce the wage laws led to an uprising (1381) known as Wat Tyler's rebellion. French peasants had previously risen against oppressive soldiers and destroyed many castles. (Their uprising was known as "the Jacquerie" because so many of the peasants were named Jacques.) In both countries the rebels were fiercely put down, but in spite of such setbacks peasants, or **serfs** (as they were called when they were bound to the land on which they worked and were subject to sale or transfer with the land), were gradually freed in western Europe during the later Middle Ages.[2]

When England had recovered from the plague, King Henry V of England renewed the war, invaded France, won a victory at Agincourt in the north, and laid siege to the central city of Orleans.

A shepherd girl of the village of Domremy (in eastern France) who became known as Joan of Arc (in French, *Jeanne d'Arc*) believed she had heard voices urging her to offer herself to lead the French to victory against the invaders. She dressed herself as a boy and paid a visit to the young uncrowned king, Charles VII. Because his soldiers had come to believe in the maid, he allowed her to accompany an army dispatched for the relief of Orleans. Inspired by this girl leader, they drove the British away from Orleans. Before the end of the year (1429), Joan was able to keep her promise to see Charles VII crowned king of France in the cathedral of Reims.

Joan then wanted to return to her native hills, but the king detained her. Many times she led Charles's troops to success in battle. The opposite side accused her of being a witch and a religious impostor. As Joan became the idolized leader of the army, King Charles became fearful of her influence. He felt that her work for *him* had been done. Consequently, he let her fall into the hands of the English enemies, who surrendered her for trial for witchcraft

[1] In our day this is called "freezing" wages.

[2] By 1500 serfdom had virtually ceased to exist in England, France, Italy, Spain, the Netherlands, and some parts of Germany, but in Prussia, Austria, and Russia it continued until the nineteenth century.

to a French bishop who was on the English side. When she refused to admit that she had been misled about her voices, this bishop had her burned at the stake.[1] Although some of the French leaders doubted her, the life and death of Joan of Arc aroused in the French fighting men and peasants a feeling of national unity they had not felt before. They pressed the English hard, and drove them out of all France, except for the channel fortress of Calais. With the English driven out of France for good, France was at last able to become a united and strong nation. France and England became the first fully formed modern states or nations of western Europe. It is well for Christendom that there was a pause in their mutual wars, for in the year (1453) that the English were withdrawing from the western end of the European continent, the Mohammedan Turks, at the eastern end of Europe, conquered Constantinople and ended the Christian Eastern Roman Empire. The Turks pushed on into eastern Europe. The new nations of France and England were now of first importance—first in the protection, and later in the spread, of Western civilization. Nevertheless, hatreds were left between these two neighbor nations, whose nobles were related—hatreds that French and English discoverers and empire builders were to carry around the world, and which were to be expressed in a later series of wars between them, to be fought in Europe, Asia, and yet undiscovered America.

[1] Jeanne d'Arc was canonized (made a Catholic saint) in 1920.

England under the Tudors

National unity in England was, however, delayed by a bloody thirty-two year civil war between two branches of the royal household, the House of Lancaster and the House of York. It was called the Wars of the Roses because Lancaster's badge was a red rose and York's a white rose. The war drew in all the nobles on one side or the other, and left the nobility weakened. Edward IV's two young sons were imprisoned in the Tower of London (a feudal castle begun by William the Conqueror), in which they later mysteriously disappeared. It is said they were murdered by their uncle, Richard, the Duke of York, who then seized the throne. An able Lancastrian, Henry Tudor, started the war anew, defeated the York men, and was crowned King Henry VII on the battlefield. He immediately made a bid for peace in England by marrying Elizabeth of the rival house of York. Thus the famous Tudor dynasty was founded.

Henry VII realized that to stay on top he would have to end the power of the barons to make and break kings. His ancestor, William the Conqueror, had taken away some, but not enough, of their power. Henry VII went to the extreme of creating a most *lawless* high court—the Star Chamber—which seized and tried without a jury nobles and men of property suspected of plotting against the king. Henry called Parliament together often enough to keep its members in good humor but not often enough to permit it to gain any real power. Henry kept at peace with other

PRINCIPAL ENGLISH SOVEREIGNS

Anglo-Saxon Line	Egbert (crowned 800 A.D.)
	Alfred the Great
	Edward the Confessor
	Harold II (slain at the battle of Hastings, 1066)
Norman Line	William I (the Conqueror)
	Henry I (grants the Charter of Liberties)
The Plantagenets	Henry II (establishes common law and the jury trial)
	Richard I (the Lionhearted)
	John (forced to sign the Magna Carta)
	Henry III (Simon de Montfort's Parliament)
	Edward I (Model Parliament)
	Edward III (Hundred Years' War begins)
	Richard II (deposed by Parliament)
The Lancastrians	Henry IV
	Henry V
	Henry VI (Hundred Years' War ends; Wars of Roses begin)
The Tudors	Henry VII (ends the Wars of the Roses)
	Henry VIII (establishes the Anglican Church)
	Elizabeth (defeat of the Spanish Armada)
The Stuarts	James I (James VI of Scotland)
	Charles I (beheaded)
	(Cromwell and the Commonwealth)
	Charles II
	William of Orange and Mary (the "Glorious Revolution")
	Anne
The Hanoverians	George III (American Revolution)
	Victoria (becomes Empress of India, 1858)
Saxe-Coburg-Gotha Line (Name changed to *Windsor* in 1917)	Edward VII
	George V (World War I)
	Edward VIII (abdicates)
	George VI (World War II)

nations by clever diplomacy and by marrying his children to the children of other kings. Thus he laid the basis for absolute rule by the king. His son, Henry VIII, was an ambitious, strong character who increased the authority of the throne, making himself head of the church in England as well as king. The Tudors did much to knit England into a truly unified nation. Under them, as we shall see later, Britain started building an overseas empire.

France Becomes a Nation

Now let us go back to the fall of Rome and briefly trace the outline of French history through the thousand years during which the people living in the area we call France were becoming a nation.

France can be called the first nation founded in Europe which survived to our day. Away back in the fifth century a king of the Franks called Clovis married a civilized Christian queen named Clotilda and became the first Christian king in Europe. This was during the barbarian invasions. Clovis's successors made Paris their capital, and the dialect of the capital gradually became the language of France. Clovis's descendants were weaklings, turned into puppets by the great Frankish general, Charles Martel, who defeated the Moors. Martel's descendants called themselves hereditary mayors of the palace.[1] Mayor Pepin the Short made himself king; Pepin's son Charlemagne became emperor over most of Roman Catholic Christian Europe, as we have seen.

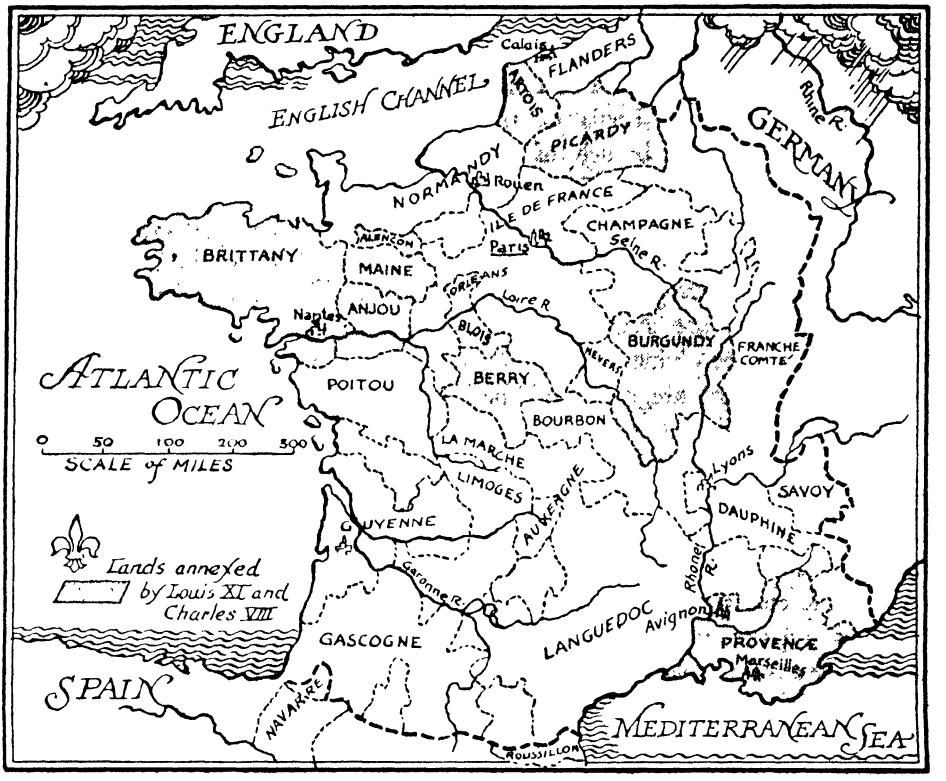
You have read how Charlemagne's empire fell into three parts, taken by his three grandsons. One of France's nobles, Hugh Capet, gained control over surrounding lords and founded the dynasty (987) that became known as the House of Capet. One of its branches (the House of Bourbon) supplied kings in Europe until far into the twentieth century.

One of the Capets' vassals, William the Norman, moved over to England. Thereafter interference from England kept the nobles of France divided and its kings at war. This conflict continued for nearly four hundred years (1066 to 1453). The last century of it was called the Hundred Years' War, which we have mentioned. King Philip Augustus (who defeated English King John in 1214) did much to unite France. He fortified Paris, paved its streets, and improved its schools, to make of it a city fit to be a nation's capital.

The grandson of Philip Augustus, Louis IX, increased the king's authority in France. He was so devout that after his death the Catholic Church made him a saint. Louis not only outlawed the medieval custom of settling claims and trials for crimes by duel, but ruled that anyone could appeal a decision from the court of a feudal lord to the king's courts. He also decreed that none but the king's coins could be used as legal tender throughout the kingdom. He granted freedom to many serfs.

Saint Louis's descendants kept the affection of the French clergy but quar-

[1] The word *mayor* is an old one. Charles Martel was called "Mayor of the Palace" in the Frankish kingdom of medieval Europe. It comes from the French root meaning "big."



The Unification of France

reled with the popes. Philip IV, called "the Fair" (meaning "blond"), took from the Pope the right to tax the clergy. When the Pope died soon afterward, Philip contrived to have a French bishop elected Pope. He then established the Pope in Avignon (in South France), leaving the Vatican, in Rome, without a Pope for a time. Philip created the Estates-General to vote him grants of money and help him collect taxes. It was an assembly similar to the early English Parliament, made up of representatives of the nobles, the clergy, and common people who owned property. Of course, much of the cost of running the government was borne by the serfs, peasants, and artisans, who in France did not yet rank even as "common people."

Charles VII was crowned through the fervor and commanding ability of the fighting "Maid of Orleans," Jeanne d'Arc. His victory over the English made him so important that he was able to build up a large standing army and levy taxes directly from the people, through his own agents, without so much as asking the Estates-General for endorsement and help. Charles's son extended the power of the French king even further by taking lands and cities, by hook or by crook, away from his nobles and putting them under direct

control of the crown. After Charles VII, eight of the fifteen kings who followed were named Louis (Louis XI to Louis XVIII). The greatest Louis of the House of Bourbon—a branch of the House of Capet—was Louis XIV who, in a long reign of seventy-two years, brought both national unity and kingly power to their highest point in France. He said, "I am the state," and he claimed to rule "by divine right."

The names of the kings of this time are not so important as what they accomplished. In England the Tudors and in France the Bourbon kings gradually brought the nobles under their authority and established general laws, the right to coin money, and to call assemblies representing the important large classes of people of their entire countries. They made the feudal system disappear into the national system. The nobles consequently lost power and, in time, wealth. They tried to check the growing power of kings. The common people, treated little better than slaves throughout the feudal period, were to benefit from the struggle between kings and nobles.

Spain Is United

The third nation to form in western Europe, which now demands our attention, was Spain.

You may recall—or, looking back in this story, find—that the peninsula called Iberia by the Romans was in their day inhabited by Celts or Gauls (in southern Europe the names are almost interchangeable at this time). Greek colonial cities composed the only cultured communities in Spain. Then Romans drifted into Spain from Italy following the Carthaginians, a Semitic people, who had come in from north Africa.

When Rome lost its power to protect Spain, the German tribesmen came, bringing more blue eyes and light skins into Spain (the original Greeks and Romans had been light-complexioned). You recall that the Vandals and the Western Goths had taken possession of Rome in the fifth century. Then from Africa came the Mohammedan conquerors—full of the zeal of their new religion. They were mostly north African-born Arabs called Moors.

While England and France were getting rid of the feudal system and becoming nations, Spain, for hundreds of years, continued under the rule of Moorish princes called emirs or sultans.

These princes gave homage to the supreme religious and civil ruler of Islam (the Mohammedan world), whose capital was in turn at Medina, Damascus, and then at Baghdad, until 750 and then became independent. But Mohammedan and Arabian culture continued to come into Spain until 1453, when the Turks, who had conquered the Arabs but adopted their religion, took Constantinople and made that old Greek-Roman city the new capital of Islam. After that, active Moslem interests extended into eastern Europe, rather than only across north Africa and into Spain and Sicily, as before. You can imagine how mixed were the Spanish people and culture by this time.

Original Roman and Greek culture had been absorbed by the German Goths; then came Arab culture marked

PRINCIPAL RULERS OF FRANCE

THE CAROLINGIANS

Clovis (unites the Franks, 481)

. . . . . .

Charles Martel (Mayor of the Palace)
Pepin (becomes king of the Franks, 751)
Charlemagne (crowned emperor by the Pope, 800)

. . . . . .

Charles the Bold (Treaty of Verdun, 843)

THE CAPETIANS

Hugh Capet (crowned 987)

. . . . . .

Philip Augustus (absolute monarchy begins)

. . . . . .

Louis IX ("Saint Louis")

. . . . . .

Philip the Fair (Estates-General called, 1302)

. . . . . .

Philip of Valois (Hundred Years' War begins)
Charles the Wise

. . . . . .

Charles VII (crowned after the victories of Joan of Arc)
Louis XI (end of Hundred Years' War)

. . . . . .

Francis I

THE BOURBONS

Henry of Navarre (Edict of Nantes)
Louis XIII (Cardinal Richelieu, minister of state)
Louis XIV (the "Grand Monarch")

. . . . . .

Louis XVI (French Revolution)

(The First French Republic, proclaimed in 1792, lasted until 1799, when Napoleon seized power.)
Napoleon (First Consul, 1799; crowned Emperor, 1804)
Louis XVIII (Bourbon line restored)

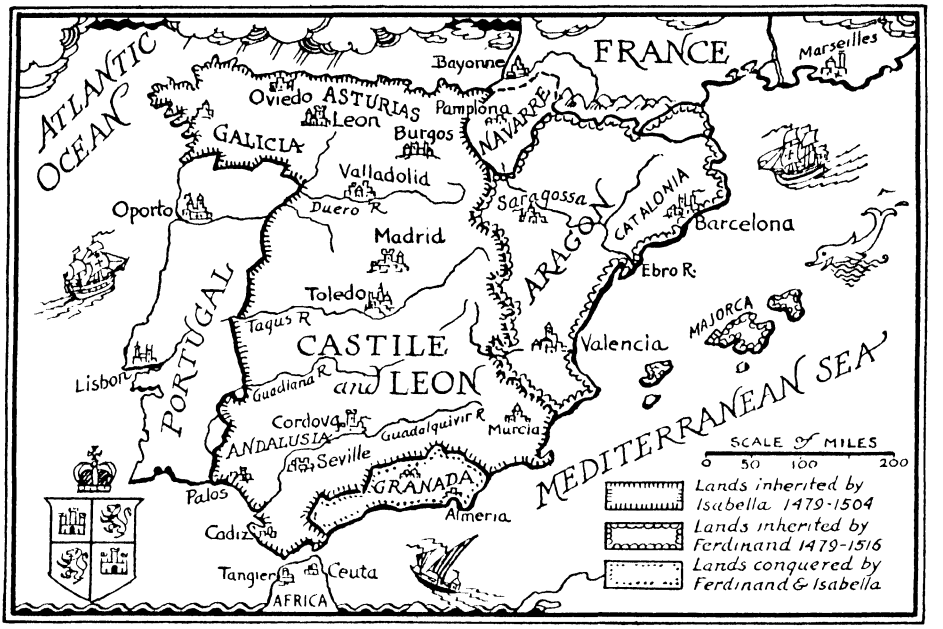
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Louis Phillipe (the "Citizen King")
Louis Napoleon (President of Second Republic, 1848; Emperor, 1851)

The Third French Republic, established in 1871, lasted until the fall of France in 1940.

(French government removed to Vichy in 1940.)

The Fourth French Republic was established following the general election in 1945.



The Unification of Spain

by a style of architecture including patios and domes—so different from the rest of western Europe. Also, large communities of Jews flourished in Spain, on the western Mediterranean. There they did the banking and much of the trading for the Mohammedans—who are told in their holy book, the Koran, that it is sinful to receive interest on money. As a result of so much racial mingling, the Spaniards at the close of the Middle Ages were mostly swarthy people; but in some districts, as in mountainous Castile, the people remained white-skinned and blue-eyed.

Castile, in north-central Spain, was one of the feudal kingdoms never actually conquered by the Moors. A line of fortified castles which kept out the Moors gave it the name Castile. A remarkable woman, Isabella, born shortly after the Mohammedans took Constantinople, became queen of this little kingdom. Her determination to drive the Mohammedans out of Spain was increased by their successes in eastern Europe. Queen Isabella married King Ferdinand of another Christian state called Aragon (1469). The third state on the Spanish peninsula which had remained Christian (although it had the most mixed blood of all) was Portugal.

Soon after Castile and Aragon were united (1479), Ferdinand and Isabella set out to bring all of the Spanish peninsula under their absolute control and make it entirely Christian. They made war on all Moslem states. Also, their light-armored troops broke up brigand bands, some of which had been long established, and tore down the castles of marauding knights. As we

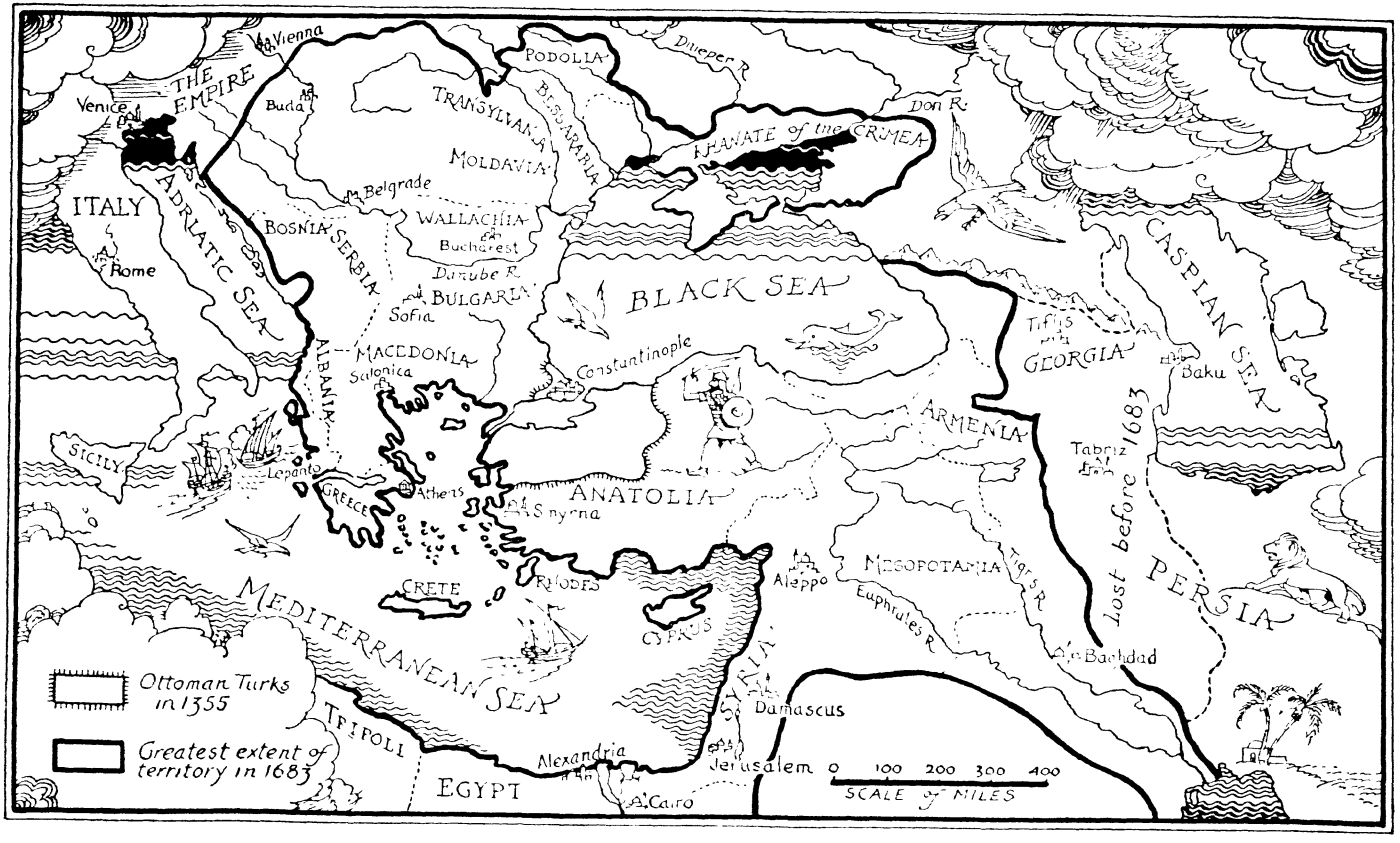
have noted, Jews had come to Spain as traders and bankers under the Roman Empire and in still greater numbers under the Moors. A Church court, called the Inquisition, was organized. All whose beliefs did not strictly conform to the teachings of the Church were subject to being condemned by the court. A class of "converted" Jews sprang up as a result of the fact that Jews were given the choice between conversion and exile. Those who chose to flee the country had to leave their wealth behind. Probably a million Jews took the alternative of becoming Christians. But even these, especially if they were wealthy and prominent, or succeeded in becoming so, were sometimes discriminated against.

Captured Moors were treated worse than the Jews. A few months before Columbus got his commission to discover a westward route to the Indies, Granada, which had been made one of the most beautiful capitals in the world by the Moors, surrendered, after an eleven-year siege, to Ferdinand and Isabella's armies and was destroyed. The ruins of a palace called the *Alhambra* give us an idea of its glories. Its people, in spite of the royal promises, were arrested and killed. By 1500 Spain under the devout Isabella and cold-blooded Ferdinand was the most united and powerful nation in Europe. It was one hundred per cent "Christian"—although it had large mixtures of Moorish and Jewish blood. In our next chapter we shall see how the bold and cruel adventurers of Spain led other European nations in the game of world empire building.

Other Nations Appear in Europe

We have seen that the clash of two great religions, Christianity and Mohammedanism, had something to do with the rise of nations in western Europe. It had even more to do with their rise in eastern Europe. While the new nation of Spain was being formed by the expulsion of the Mohammedan Arabs, the Mohammedan Turks were forcing their way across the Dardanelles. These Turks had been pushed out of Central Asia by other Mongol tribes about the time William the Norman was conquering England. They were of two clans, the Seljuks, who first conquered the Arabs (eleventh century), and the Ottomans (named for their leader, Othman, probably meaning "easternman"), who captured Constantinople (1453). During the next two hundred years the Turks conquered eastern Europe, going as far as Vienna. There they were stopped (1683) by a Polish king, John Sobieski. Because of this Sobieski was named the "champion of Christendom." A festival in his honor was held annually until the German Nazi army overran Poland in 1939.

As the conquered Christians rebelled and pushed the Turks back, several small nations came into being. The little modern kingdom of Greece and those known as the Balkan states were formed of several breeds of people. One group was made up of Rumanians (who claim to have much old Roman blood); others, called Bulgarians, were a fusion of Mongolian Bulgars with a greater proportion of Slavic blood; and



The Ottoman Empire in Europe and Western Asia

still others were branches of the Slav race called Serbs, Croats, and Slovenes. Since the beginning of their history the Balkan states have varied in number from six to three, for none has had a continuous existence since the end of the eighteenth century. Big European nations have frequently meddled in their affairs because of their important location and their rich oil fields, mines, and timberlands. Only by federation or absorption into some larger state can their problem ever be settled, it would seem. Federation appears to be logical, for their peoples and culture have many similarities; in fact, they are more alike than were the people of the American colonies when they federated.

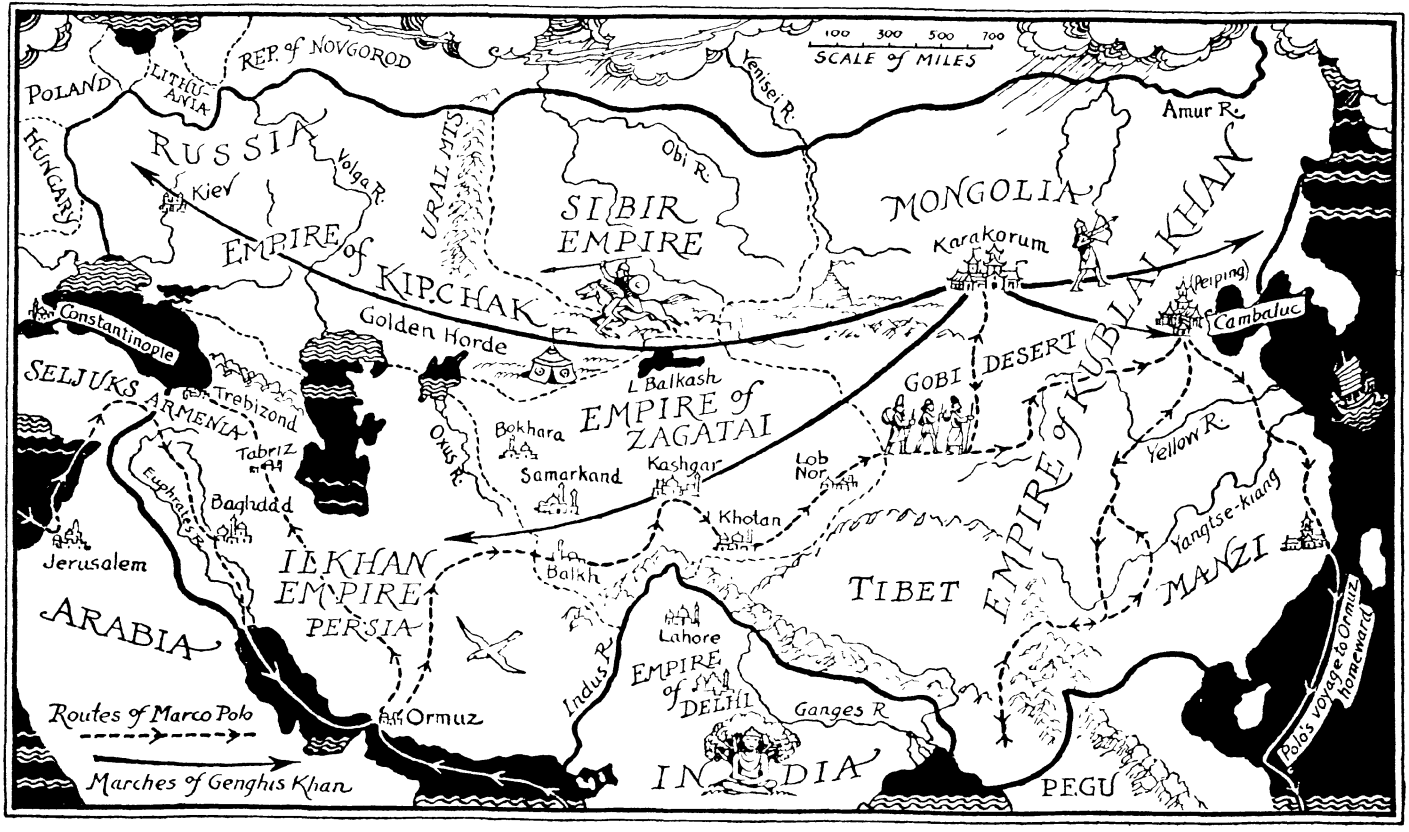
After the Mongols of far-eastern Asia drove the Turks westward, they followed up their gains and overran the great plains of eastern Europe, coming as far as the Baltic Sea in the north and the Black Sea in the south.[1] The Mongols treated the primitive Slav people of the Russian plains very badly. They leveled the Slavs' log-cabin towns, killed adult males, and enslaved women and children. Genghis Khan boasted that he was the world's greatest slaughterer.

But this brutal type of conquest never long sustains itself against a people with national or cultural integrity—that is, a sense of alikeness. And this is true even though the conquered ones have a very simple or primitive culture. In the case of a collection of people with no sense of alikeness, or a too-old civilization where the people who make it up have grown tired, the story is different. Thus, in Mesopotamia, the Mongols quite destroyed the earlier inhabitants. But in Russia (while England and France were fighting out their Hundred Years' War) the Slavs were gradually killing off their Mongol masters—or absorbing them. The Chinese at the other end of Asia were doing likewise in the same century.

About the time of Columbus, a Russian grand duke, Ivan III, whose ancestors had made Moscow the principal center of Russia, threw off the yoke of the Tartars and enlarged the territories of his domain until Muscovy, as the West knew it, became the largest state in Europe. So we say that Ivan, called "the Great," who wore Chinese robes and was more Asiatic than European, founded the Russian nation. Really, it was Eastern-church Christianity that made a nation out of the many racial and hundred-odd language groups of Russia.

Slavic tribes west of Russia, called Poles, were becoming a kingdom at about this time. After their king, John Sobieski, whipped the Turks, Poland was for a time the second largest kingdom in Europe. The westernmost group of Slavs, called Czechs, settled in a beautiful, rich country of small valleys, southeast of Germany, called Bohemia.

[1] Branches of the main stream of Mongols went into Persia, Mesopotamia, and India—as previously mentioned. They were also moving in the other direction and overrunning China at the same time. The Mongol conquests were larger than those of Alexander and Caesar added together and multiplied by three—certainly the largest in the whole story of conquest up to our day. Genghis Khan (Chinghiz, Jenghiz, etc., are other spellings; *khan* means "chief") and several of his successors ruled the world's largest empire, but it soon broke up.



The Mongol Empire about 1300 A.D.

Large numbers of Jewish peasants moved upon the plains of Russia and Poland, which were left for a time almost without inhabitants by the Mongol slaughter of the Slavs. Some settlers came from the region to the south; many others moved in from Germany and other parts of Europe, having been driven out by Christian lords and bishops during the crusades. In this way Poland and South Russia—the Ukraine—came to possess the largest Jewish communities in the world.

In southern Germany, under the Alps, a feudal lord who called himself Hapsburg, founded the longest-lived royal house in Europe. Excepting the royal family of Japan, it was to be the longest lived of any ruling house to continue to our time. Hapsburg kings were to rule European countries as far apart as Holland, Spain, and Greece, and even to try to rule in Mexico. Most of the emperors of the so-called Holy Roman Empire were Hapsburgs. The Hapsburgs built a more-real empire by conquering German-populated Austria ("East Country") and Bohemia (land of the Czechs). As the Turks were driven back, the Hapsburgs added Hungary. The Austro-Hungarian Empire—as it was called—continued until 1919, when it was broken up by the provisions of the Versailles Treaty.

Now let us look to northern Europe. The viking warriors of the two northern peninsulas (now Denmark and Sweden-Norway, together called Scandinavia) terrorized the more civilized peoples of France and southern Italy for a century after their raids on England were stopped. Then they settled down into three national communities: Norway, Sweden, and Denmark. They united under Margaret, Queen of Denmark (about 1400), making her sovereign over more territory than any other ruler in Europe at the time. But about one hundred twenty-five years later Sweden withdrew from the Scandinavian kingdom. Norway and Denmark remained under one ruler for four centuries; later Sweden and Norway had one king; then Norway got independence (1905).

Iceland, settled by Norsemen before Christianity reached northern Europe, should really be called another Norse nation. It is one of the oldest self-governing republics, although claiming, until 1940, the distant Danish king as its sovereign. The Norse nations, springing from fighting, heavy-drinking vikings, became by our time the most civilized nations in the world in neighborliness, peacefulness, and care of their citizens. They ranked high in art, science, manufacturing, shipping, and athletics. They gave us hope for the rest of the human race! Then, in the empire-snatching gangsterism of our day, the peaceful and prosperous Scandinavian community was squeezed between great powers at war. Norway was brutally conquered by German air power, and Denmark was occupied—both without warning.

Lying between Sweden and Russia is the peninsula of Finland. The people of Finland are of an ancient mixed ancestry. They consist partly of the Esquimaux-like Lapps, who first raised reindeer, and partly of northern people who may be a remnant of a race once

spread around the northern fringe of Europe and Asia. The earliest-known people of Japan, the Ainus, appear, by physical build and language, to be another remnant of this lost race. Some scholars think the Basques of the western Pyrenees in Spain and France are a third remnant.

In the twelfth century the Swedes began a series of campaigns against the Finns, eventually subjugated them, and ruled them for centuries. During this period the Finns suffered from the frequent wars between Sweden and Russia. In 1809 they came under the rule of the tsar of Russia as a semi-independent duchy for a century, which ended with the great European war of 1914-1918 and the Bolshevik revolution. Finland then got independence and was one of the most progressive republics of Europe until the second war of our century. The Finns led in literacy, athletics, and music, and were among the first to give suffrage (the vote) to women. They alone among debtor nations kept up their annual war loan repayments to the United States.

Finland, refusing to cede to the Soviet Union an area near Leningrad that had been made part of independent Finland in 1918, was attacked by Russia in the winter of 1939, soon after Germany had marched into Poland. Vastly superior Russian forces, after reorganization, overwhelmed the Finns. When Germany attacked Russia in spite of the Hitler-Stalin pact, little Finland renewed the war against her big neighbor with German support, which cost her the sympathy of Britain and America.

So much for the setting up of the national states of Europe, and a sketch of the fates of some of them to our day. In this discussion we have omitted Italy and Germany because the cities and feudal states (called principalities, duchies, etc.) of those regions were centuries behind other parts of Europe in becoming united nations. In Italy the Pope was for centuries so much more prominent than any king that it was difficult for a king to make himself important enough to get the whole country behind him. In Italy, and in Germany as well, the trading cities were wealthy and strong and, although they often helped kings against the nobles, they refused to give up their independence to the kings. Italian cities, such as Venice, Florence, and Genoa, usually ruled by dukes or by councils of noblemen, built little trading empires of their own, like that of ancient Athens. The Holy Roman Emperor gave many German trading cities, such as those of the group called the Hanseatic League, the rank of "free cities" —governed by their own merchants and master craftsmen. Not until our machine age was well started, late in the nineteenth century, were Germany and Italy independently united as nations, and then they plunged immediately into the world-wide struggle for empire. We shall speak of their rise in that connection in our next chapter.

The Meaning of Nationalism

Now you have read one of the most interesting and, to us, important, stories of history—how modern nations came into being. We call the spirit and forces that make people group together into

nations "nationalism." You hear the word *nationalism* used on every hand. Some people now declare that the day of nationalism is over, or its value is passed, and that it is time to group together in larger groups than nations, just as it once was time for men to group into nations instead of remaining in tiny, warring fiefs.

The best way to define nationalism is by telling how nations arose in Europe. To sum up: Strong leaders brought together by force or persuasion the peoples of large areas; in general these people were largely of one tribal ancestry. Usually one set of customs and one religion were overwhelmingly established in each nation. Each nation claimed the right to promote its own interests at the expense of other nations. There was no strong hand over Europe to keep the various parts at peace with one another, no central authority to keep trade free and open or to issue one set of laws for all, and no umpire to judge and settle disputes. In place of the Roman Empire, which had kept Europe at peace for hundreds of years, Europe was divided into nations with conflicting interests, whose rulers claimed divine right to rule and make war and steal property from other nations, and whose people followed the extreme doctrine of patriotism expressed by the phrase: "My country, right or wrong." The killing or robbing that made a man a criminal if done inside his own country made him a hero if done to citizens of another country. Each government, no matter how tiny its country, claimed to be the "equal" of every other government, no matter how big and powerful. This came to be called "national sovereignty." Governments sent to one another ambassadors whose jobs were partly to create understanding and trade and partly to spy and plot. This conventional relationship came to be called "international amity" or "international relations." An Italian named Machiavelli wrote a handbook—called *The Prince*—on the way in which rulers could hoodwink their own subjects and cheat and destroy one another. Statesmen down to Mussolini and Hitler have given great attention to what they call the "principles" of this book. Now that we know something of how nations came into being and continued, we can see where many of our troubles come from.

However, something constructive was accomplished during the period of nationalism. The results were a mixture of good and bad, as is usual in our world. Man has never made such progress—in liberty, education, inventions, science, and living conditions—as has taken place under the national system. These attainments came partly as a result of competition between nations, which has a healthy side as well as the side of destructive rivalry.

Nationalism, arising in and reaching its most aggravated form in Europe, represents one of civilized man's great extremes in the pendulumlike swing from liberty to order and back again to liberty. Nations were originally concrete expressions of the desire for order. But in their rivalries with one another each wanted complete liberty of action. To our day no middle ground has been

found and adopted. The continuance of Western civilization depends upon finding and establishing such a golden mean in our day. If this is not done, the alternatives must be either complete conquest from the outside, ending liberty, or complete breakdown and chaos such as followed the collapse of the ancient Roman Empire system of order.

In Other Words

Although the Romans held the southern portion of Britain for about four hundred years, the effects of their occupation were few. The Romans fought back the original Celts and Romanized some of them, but the Roman legions were withdrawn about the time of the fall of Rome, and soon few traces of Roman buildings, laws, and customs remained. Then Teutonic (German) tribesmen called Angles and Saxons came across the North Sea and settled in the southern half of the island of England. Soon this part of Britain was called Angle-land, or England. Its several small kingdoms were united under the control of the lord of Wessex. The new nation made its peace with invading Danes by buying them off (appeasement). We call its Germanic language "Old English."

But England came under French influence when William of Normandy (a vassal of France) defeated the Saxons and was crowned William I of England (1066). Then, over a period of years the conquering Normans were absorbed by the conquered Anglo-Saxons. For several centuries the history of England was closely associated with that of France because the English king ruled territory on the continent as well as on the island. In England in 1215 the nobles extracted from King John a guarantee of greater rights in a document called the Magna Carta. Toward the close of the same century Parliament became a fixture in English government.

During these centuries France, too, was developing into a national state. English forces repeatedly crossed the channel in the Hundred Years' War (1337-1453), a series of bloody struggles ended when Joan of Arc inspired the French finally to drive British forces off the continent. Joan was betrayed by her own side, tried for heresy, and put to death before this result was completed. Her activity involved the most ardent conception of nationalism, high religious fervor, and a new conception of woman's place and rights, an idea which remained unaccepted by authority for centuries. The war really advanced greatly the national unification of both countries. At the end of the Middle Ages the absolute monarch held the center of the stage; Henry VII came to the throne as absolute ruler of England in 1485 and Louis XIV acquired the same power in France (seventeenth century).

In somewhat the same general manner other national states appeared in

Europe—Portugal, Spain, Greece, Rumania, Bulgaria, Russia, Poland, Bohemia, Norway, Sweden, and Denmark. But two important peoples in Europe, the Germans (north of the Danube and Rhine rivers) and the Italians, were prevented from uniting under one central government. In Italy the prestige (high place) of the Pope prevented a king from getting enough influence to unite Italian feudal kingdoms. In both Germany and Italy trading cities, dominated by merchants' gilds, became powerful enough to keep their independence. Much later in Europe's story, Germany and Italy were to come of age nationally—and great disturbance in the world was to result, as we shall see.

To Know and to Pronounce

Danes	Aragon	Egbert of Wessex
Danegeld	Inquisition	Alfred the Great
Canute	Alhambra	Harold of Wessex
Henry II	Muscovy	William the Conqueror
King John	Ivan III	Simon de Montfort
Magna Carta	Hapsburg	Philip Augustus
Crécy	nationalism	Philip IV
Calais	William Wallace	Estates-General
Tudor	Robert Bruce	Charles VII
Clovis	Black Death	Louis XIV
Moors	Joan of Arc	Wat Tyler
sultan	Hugh Capet	John Sobieski
Castile	Louis IX	Stephen Langton

To Help You Understand the Forming of Nations

I. By what steps did England become a national state?

1. What is a nation?
2. What effects did Roman occupation have upon Britain?
3. Why did not the Romans continue to hold the country?
4. Who were the next peoples to settle permanently in Britain?
5. What is the origin of the name England?
6. Who first united England under one ruler?
7. Who was Alfred the Great? Why was he called "the Great"?
8. Who were the Normans? How did the control of England pass to them?
9. What immediate effects did the Norman Conquest have upon England?

10. How did William insure himself against trouble from uprisings by his nobles?
11. What eventually happened to the Normans who captured and settled in England?
12. How did the Norman Conquest lead to centuries of strife between England and France?
13. What was Henry II's chief service to England?
14. Who was Richard the Lionhearted?
15. How was the relation of England to the Pope changed under King John?
16. What events led to the signing of the Magna Carta? Whose power was increased by it?
17: Since what century has England had a parliament?
18. What territory did Edward I add to England?
19. What other territory did Edward I try, unsuccessfully, to gain control of?
20. Why is the battle of Crécy important in history?
21. What was the Black Death? What effects did it have upon England and France?
22. Who was Joan of Arc? How did she aid France?
23. What finally happened to Joan of Arc?
24. What were the results of her mission?
25. What were the effects of the Hundred Years' War upon both England and France?
26. Who fought in the Wars of the Roses? Why? How did they end?
27. What ruling family came to the throne of England at the close of the Wars of the Roses?
28. How did Henry VII establish absolute rule in England?

II. By what steps did France become a national state?

1. Who is usually given credit for founding the French nation?
2. Who first united France under one ruler?
3. What name is given in history to the ruling family he founded?
4. How did Louis IX increase the power of the king in France?
5. What king finally established absolute rule in France?

III. What other national states formed in Europe in the later Middle Ages?

1. What civilizations became mixed, through conquest, to make the civilization of Spain?
2. What peoples controlled Spain at the beginning of the fifteenth century?

3. What two Christian states were united through marriage, the rulers of which set out to unite all Spain under their control? How did they treat all non-Christians?

4. What people prevented the peoples of eastern Europe from building national states during the fifteenth and sixteenth centuries?

5. When the invaders were finally driven out, what nations were formed in southeastern Europe?

6. What people conquered the developing nations in northeastern Europe?

7. Who regained freedom for the Russians and is given credit for founding the Russian nation?

8. Where in Europe did the Jews, driven from other countries, settle principally?

9. What ruling family first gained power in southern Germany and spread over much of Europe, holding power down to the time of the World War of 1914-1918?

10. What nations did the Scandinavians found in northern Europe? In what particular way have these nations ranked high?

11. What two important peoples of Europe did not build national states during the later Middle Ages? Why not?

IV. What is nationalism?

1. Define nationalism.

2. What are some of the claims which the intense patriotism of nationalists often causes nations to make?

3. What does the term "international relations" mean?

4. How did Machiavelli contribute to the modern conception of nationalism?

5. In spite of all its shortcomings, what good can you credit to nationalism?

14. POPULAR REVOLUTIONS PUT AUTHORITY IN MORE HANDS

Questions This Chapter Will Answer

I. What was the first popular revolution in western Europe?

II. What is the story of the Protestant Reformation?

III. How did the Dutch secure their independence?

IV. What was accomplished by the English Revolt?

V. What is the story of the American Revolution?

VI. What were the causes and results of the French Revolution?

VII. Of what empire was Mexico a part? How did it win its freedom?

VIII. What nations gained control of most of South America? How did the South American colonies gain their freedom?

The formation of nations was the greatest long-term movement toward re-establishing order and law following the breakdown of imperial Roman order. The countermovement toward liberty, which we have learned always takes place, was the long series of popular revolutions that spread authority among more persons. We shall now review this great and interesting movement which largely produced our American system. It produced constructive developments within nations toward human freedom and self-government. At the same time it caused many destructive clashes between classes and nations. It expressed itself in a long series of revolts within the nations of Europe and their newly built empires.

We spoke of each nation putting its interests above those of its fellow nations. But a "nation's interests" actually meant the interests of the class that ruled in that nation. At first, in England and France the ruling class consisted of king, nobles, and clergy. Then, for a short while, kings became supreme and absolute, and used everybody in their nations to promote their interests, so that a nation's interests simply meant its royal family's interests. Then wealthy traders and craftsmen, Europe's first "middle class," forced kings and nobles to let them have influence in the government. They used the armies and navies of their nations to promote *their* interests, particularly to establish world-wide empires from which they could draw riches. For centuries peasants and workmen remained uneducated, at first dominated by royalty, and later ex-

ploited by a newly influential middle class. For centuries this middle class was called the "common people." Then the true under classes revolted, and their revolts or revolutions gave them the right to be the "common people" and a voice in their governments and a share in the wealth of their nations. "National interests" became, to a greater degree, *the* interests of this larger group.

The Swiss Win Freedom

The first revolution that secured self-government for common people was the struggle of the mountain people of the Alps against the Hapsburg counts whose original seat of power was in the Swiss Alps. Repeatedly, during the fourteenth century, when agents of the Hapsburgs sought to oppress the mountaineers by extortion and tyranny, the Swiss retreated from their valleys up the mountain slopes, and made life miserable for their pursuers until winter forced the besiegers to leave. Some of these mountaineers spoke German, some French, and some Italian, but they united to form a federated government—the first in Europe. We call this little country Switzerland. With the exception of a few cantons, or counties, the federation was voluntary; on two or three reluctant cantons the majority used force. Following this example popular revolution elsewhere was frequently followed by federation under the democratic system of government—that is, a system in which more and more people had a larger and larger share in their own government and the good things of life. Sturdy little Switzerland is properly called the mother of federated, democratic states.[1]

Protestantism Emerges

The independent spirit of the Swiss mountain people was greatly increased by the revolt against authority that broke out in the Church. This revolt against church authority and teachings is called the Protestant Reformation. It resulted in splitting the western Christian world not only into Catholic and Protestant branches of Christianity but also in splitting non-Catholics into numerous different sects. Frightful wars flared up—called religious wars, although they were only partly about religion—which destroyed lives and property in Europe for more than a century (1547-1648). On the other hand, the Protestant revolt forced churchmen to try to be more Christian in church government and teachings and mentally freed Europeans to think and act for themselves, in government and science as well as religion. The Protestant revolt went farthest in the northern nations of Europe (northern and central Germany, Holland, most of Switzerland, Scotland, and England), where it ended the influence which the Pope had over the rulers of those nations.

We shall briefly take note of the three foremost leaders of the Protestant Reformation: namely, Martin Luther, a German who defied the authority of the

[1] Although the Swiss people won their freedom from the Hapsburgs in 1386, the federation of cantons they organized was not recognized as independent until 1648, by the Peace of Westphalia. The same peace also recognized the independence of Holland.

Pope early in the century following the discovery of America; John Calvin, a Frenchman who exercised power in Switzerland; and John Knox, a Scotchman who exercised large influence over many pioneer colonists of America.

Martin Luther was backed by a number of the German electors (lords who could vote their choice for Holy Roman Emperor). But the first nation to break away entirely from the Pope's control was England. Here, the break was for personal reasons on the part of the king and property reasons on the part of the nobles. Strong-willed King Henry VIII wanted to get rid of his Spanish queen because she bore him no son and because he had fallen in love with one of her ladies-in-waiting. The Pope sympathized with the queen and her family, the ruling family of Spain, and refused to annul the marriage. (Marriages were under the jurisdiction of the Catholic Church.) Henry VIII finally had Parliament declare *him,* instead of the Pope, head of the church in England—which was then named the Anglican Church. He appointed a new archbishop of Canterbury, who headed a church court which gave Henry his divorce. The nobles of England consented to all this because Henry divided the church lands with them.

King Henry's daughter, Mary Tudor, took England back into the Catholic Church, and tried to return church lands. She put to death so many Anglicans (members of the Church of England) that she was called "Bloody Mary." She was united to the other great Catholic ruler of Europe, Philip II of Spain, by wedlock. Upon her death, her youthful, red-haired half-sister Elizabeth, who had narrowly escaped death, became queen. Queen Elizabeth took England back to the Anglican Church and suppressed the Catholics. Her purpose was to get national unity.

Further religious revolt had been brought into Scotland and England by the tall, stern preacher, John Knox, who had been a disciple of John Calvin at Geneva. He helped to turn the Scottish chiefs against their Catholic queen, Mary Stuart, who was cousin to Anglican Elizabeth of England. Mary fled to Elizabeth's England for protection, but the ambitious Elizabeth, fearful lest English Catholics might rally around her cousin, had Mary Queen of Scots imprisoned in the Tower of London and finally executed (1587).

King Philip II of Spain, powerful great-grandson of Ferdinand and Isabella (and, on the other side, a descendant of the Hapsburg house), was angered by the execution of Mary and also by the help that Englishmen were giving revolting Protestants in the Dutch kingdom, then under Spanish rule. Philip decided to bring England back into the Catholic Church by force. He prepared an expensive navy of 130 Spanish galleons. The Pope blessed it, and it was dubbed the "Invincible" (unbeatable) and the "Holy" Armada.

The Armada of 130 armed vessels set off with 32,000 soldiers and sailors (in 1588). Queen Elizabeth's admiral, Lord Howard, assisted by Sir Francis Drake, hastily assembled a collection of small ships which met the Armada in the English Channel. The small British



The defeat of the Spanish Armada by the English in 1588 showed that a new people had arisen to claim the sovereignty of the seas.

ships could move faster and tackle the clumsy galleons one by one. In Calais harbor, British "fire-ships," flaming and drifting, panicked the galleons. Heavy storms wrecked many others. Some survivors waded ashore on Ireland and settled among the Catholic Irish people, who were at that moment carrying on a desperate revolt against greedy English landlords whom Queen Elizabeth had established in their island. Thus came a black-haired Spanish strain into the Irish race. The loss of the Armada weakened Spain and suddenly Elizabeth's England arose to claim the mastery of the seas. Thus England began to be the world's dominant sea power.

Holland Fights Spain for Independence

England's defeat of the Armada made it possible for the Dutch Protestants to win absolute independence from Spain. The fight for independence had been going on for some time. In 1574 the Spanish army surrounding Leyden was drowned when Hollanders cut the dykes holding back the sea, while Leyden's tight walls and gates kept the tide out of the city. The hero of the Dutch revolt was William (called the Silent) of the House of Orange, a little principality in southern France. Philip had made William governor of the provinces of Holland, Zeeland, and Utrecht, but the two became mortal enemies over Philip's treatment of the Dutch and over religious differences. Unable to defeat William, Philip paid to have him assassinated. But northern, Protestant Holland (the Netherlands) finally won independence (1609). William the Silent's son was made president (stadholder), and when he died, his son succeeded him, by vote of the council. Outside and inside of Holland the office of stadholder came to be regarded as a limited monarchy, and Holland's ruler came to be called king—or, as has been the case in the twentieth century, queen.

Not all the Germanic lowlanders came into this new nation of Holland. Toward the southern end of the lowlands the Flemings, who today still speak a mixture of German and French called Flemish, and farther south the Walloons (Belgians who speak French) remained Catholic. These Catholic lowlanders came under the rule of the Hapsburg kings of Austria until the end of the Napoleonic Wars, when they were added to Holland. Fifteen years later they revolted and founded the kingdom of Belgium.

Holland was the second European nation to gain a somewhat democratic government. Citizens who possessed property elected from among themselves a legislature which the stadholder had to consult and obey. This was called a republic but was, rather, a "limited monarchy."

The English Limit the Power of Their Ruler

About this same time in England wealthy commoners (remember, at this time a "commoner" was not a common citizen as we use the phrase, but an important man who was *not* a noble) began to talk about this Dutch system of limited monarchy. Queen Elizabeth had let English Protestants help the

Dutch because she hated Spanish King Philip and Catholics. But she was bitterly opposed to any idea of limiting her power.

Through her long rule she kept English nobles, commoners, and buccaneers under her thumb. Her reign was a glorious period for little England. During Elizabeth's rule English seamen began to establish English authority on the world's far oceans and continents. The queen was a thrifty national housekeeper who refused to waste money on foreign wars. But her country's greatest glory was the English writers, scientists, and explorers (among them William Shakespeare, Francis Bacon, Francis Drake, and Walter Raleigh) who lived and worked under her rule. The only subjects Queen Elizabeth could not control were the Irish, and the worst blot on her record is her merciless suppression of Ireland's starving people.

But real, popular revolution in England—that is, revolution joined in by a large share of the people—broke out within fifty years after the great queen died. Queen Elizabeth, who had not married and was called the Virgin Queen, was succeeded by the son of the very cousin, Mary Stuart, Queen of Scots, whom she had put to death. Under this James Stuart, England and Scotland were at last ruled by one king, known as James I.[1] His son, Charles I, tried to be an absolute ("I am the law") ruler and got into a long quarrel with Parliament. Puritans—those who wanted to purify the Anglican Church (nicknamed "Roundheads" because they cut their hair in a long bob that encircled their necks)—rose in armed revolt under the leadership of Parliament. At first they were hardly able to cope with the king's armies, but a country gentleman named Oliver Cromwell became their leader and proved a great general and army builder. After five years of warfare King Charles was captured and imprisoned. Both Parliament and the army tried to negotiate with him, but the king would yield nothing. Cromwell then shocked the world (and especially kings everywhere) by cutting off King Charles's head (1649). This was an alarming reply to the claim of "divine right" being made by kings.

However, England seemed unable to do without a king. The House of Commons of Parliament tried to govern England as a republic, but its members quarreled so much that Cromwell drove them out of the Parliament building and ruled as a dictator. When Cromwell died, the country's affairs became so confused that Parliament invited the beheaded king's son back from his refuge in France and crowned him Charles II. The Puritans had been somber and thrifty. Charles II became notorious for extravagance and gaiety. He was succeeded by his brother, James II. When it looked as if England would have a Catholic king (James II's son by his Italian, Catholic second wife), the Anglicans joined the Puritans in another revolution. They invited the stadholder of Holland, Wil-

[1] Although England and Scotland were united under one king when James VI of Scotland became James I of England in 1603, the two countries had separate parliaments for a century longer. The governments of the two countries were not completely united until 1707.



Under Oliver Cromwell the Puritans defeated the Cavaliers. But this revolution, as so often happens, ended in a military dictatorship.

liam of Orange (the great-grandson of William the Silent), and his wife Mary (who was James II's daughter by his Protestant first wife) to come and rule England. William landed with 13,000 soldiers in 650 ships, and most of the English army went over to him.[1] James II fled. This was in 1688, an even hundred years after the failure of the Armada's attack on England. Thus ended absolute monarchy in England. English leaders favored adopting a king and queen from Holland because the Dutch rulers were used to having their royal powers limited. But Parliament required that William and Mary give assent to a Bill of Rights in which the rulers acknowledged that Parliament was to be supreme. Through the combination of the Dutch and English revolts representative government (supreme authority of a legislature elected by voters) was established in England.

England's example had more influence on the rest of the world than the revolutions in Switzerland and Holland. The "Glorious Revolution," as it was called, spread the spirit of revolt and the establishment of representative government rapidly over the world.

The Thirty Years' War

We have to notice here a terrible war that was devastating Europe while England was heading into its revolution. Nearly all Europe got into the Thirty Years' War (1618-1648), which began with a revolt of the Protestant Czechs in Prague, Bohemia, against a Catholic Hapsburg emperor of Austria. The French king, many German princes, the Dutch Republic, the people of Portugal who were revolting against their king, Hapsburg rulers of Spain and Italy, and Protestant rulers of Denmark and Sweden were all in the war. Usually Protestants lined up against Catholics, and *vice versa*—except that Catholic France, whose chief statesman, Richelieu, was himself a cardinal of the Church, opposed the Catholic Hapsburgs. Terrible religious persecutions—Catholics and Protestants persecuting one another as well as persecuting the Jews—added to European misery.

Most of the fighting was done on German soil. Nearly half of the population of Germany perished, two thirds of the movable property was swept away, and one third of Germany's cultivated land became a wilderness. Education and trade stopped. The German states were set back a century in their development into a nation, as a result. The Thirty Years' War was the most destructive of Europe's wars before the twentieth century. It greatly weakened the continental nations, while Britain, in spite of her popular revolt led by Cromwell and succeeding upsets over her rulers, retained her strength for colonization and empire building in the newly discovered parts of the world —which was the great ambition throughout Christendom at this time. We have already indicated how the

[1] William III, king of England, continued to rule Holland, but after his death, when his sister-in-law Queen Anne succeeded him in England and Scotland, the Dutch chose rulers of their own, and no future sovereign of Great Britain ever claimed rights in Holland. You will recall how much warfare was caused by Norman kings in England claiming rights and territory in France. This same Queen Anne finally succeeded in permanently uniting Scotland with England under the name Great Britain (1707).

modern European empires got started and how they clashed with one another.

Englishmen in America Demand Their "Rights" Too

The guarantees of liberty in William and Mary's Bill of Rights, and new ideas of representative government generally, soon began to be talked about in England's colonies along the Atlantic coast of America. Just a word here about the sort of people who made up the population of the English colonies in America. Walter Raleigh had explored the North American coast for a little distance and named the region Virginia—for the Virgin Queen. He left some adventurous settlers (1587), who disappeared.[1] English traders formed commercial companies to make settlements; the earliest one that proved to be permanent was at Jamestown, Virginia (1607). Strife in England between Anglicans, Catholics, and Puritans caused groups to migrate to the wilderness across the ocean, looking for a home where they could worship as they pleased.

One of these groups became known as "the Pilgrims." This group was composed of Puritans who had also become Separatists. That is to say, their intention originally had been to purify the Church of England, but now they wanted to separate from it entirely. They went first to Holland, but they were not completely happy there. At length they chartered the *Mayflower* and set out for Virginia. Their captain lost his way and put them ashore far to the north, in Plymouth harbor.

Other groups from England settled on grants of land the king gave to favorite nobles (called "cavaliers"). Lord Baltimore was one of these noblemen, a Catholic who wanted a refuge for his church people. Many "indentured" Englishmen and Englishwomen came to the colonies as farm hands and menials. These laborers were indentured servants, who had sold their services for a term of years in return for their passage across the Atlantic. Some of them were persons who, for debt or for punishment for crime, were signed up to labor for a period of years—a sort of term slavery. Part of these, after working out their terms, settled in the more inaccessible and remote regions of the Southern colonies. Some of their descendants are mountain people of our own South—of the purest Anglo-Saxon blood we have—who have created a social problem through close intermarriage, illiteracy, and feuding.

Many Negro slaves were imported, too, into the Caribbean islands and the Southern colonies particularly. First Dutchmen, then Yankee sea captains, were the most notorious slave traders.

Between 1607 and 1733 thirteen English colonies had been established. By 1775 the colonies had a population of three millions. By 1775 a new line of British kings was ruling the colonies in a high-handed manner. Parliament had gone once more to the continent—this time to Germany—to get kings for England. The first of this line of kings

[1] It was in this early settlement on Roanoke Island off the coast of what is now North Carolina, founded by Walter Raleigh, that Virginia Dare was born. She is supposed to have been the first English white child born in the New World.

was George I, prince of the little German duchy (dukedom) of Hanover. He was a descendant of Britain's James I. (George I's descendants still reign in Britain. The first four Georges were unpopular because they were more German than English. George III (1738-1820) was the best-intentioned and able of them (although insane during the latter part of his long reign). But his idea that the colonies existed for the purpose of supporting the mother country and that the colonists should not question the authority of rulers far away set off the American revolution.

Great Britain used various methods of getting revenue from its American colonies. Navigation laws (trade and tariff laws) provided that all goods sent from the colonies to any other country must go in British ships; a British trading company was given the sole right to take to the colonies necessities like cloth and luxuries like tea—a popular and comparatively new drink at that time to people of the Western World. The cry, "Taxation without representation is tyranny," became common. Parliament passed more laws, but the colonists were full of the new spirit of self-assertion and violated them openly. Benjamin Franklin went to London to plead in vain with King George III and his Tory[1] Parliament to save the British Empire by giving Englishmen in the colonies the same rights as Englishmen at home; influential English statesmen such as William Pitt, Charles James Fox, and Edmund Burke failed to convince the arrogant king and greedy merchants; and fighting between colonists and British soldiers broke out in New England in April, 1775.

You are familiar with the names of many of the colonial leaders. Samuel Adams led in exaggerated verbal attacks upon the British; the pro-revolution Englishman Thomas Paine wrote fervent pamphlets which inspired the colonists to go to the extreme of independence; Benjamin Franklin won the support of France; and Patrick Henry spoke the famous line, "Give me liberty or give me death!"

After fighting broke out, the colonists' decision to have complete freedom from England was expressed in the Declaration of Independence, adopted by delegates from the thirteen colonies assembled under the name of the Continental Congress. This document, worded by Thomas Jefferson and adopted July 4, 1776, is justly one of the most famous in world history—the bible of popular revolt against autocratic authority. The war dragged on for eight years. The colonies were jealous of one another. The patriot army was poorly equipped and consisted of volunteers who could quit and go home when they were sick of war or wanted to plant or reap their crops. Not all the colonists were patriots. Those who did not favor the break with England, called Loyalists or Tories, had their land confiscated and were forced to flee to Canada. The bankers Robert Morris, Haym Salomon, and others loaned their money to carry on the war—and

[1] The Tories were a party that favored more power to the king and less to the people. The opposing party, the Whigs, wanted Parliament to have larger powers and the people to have more liberties.

were left bankrupt. We must certainly marvel at the determination of Washington and a few other leaders of the American army. But we must also hold it in mind that the British were fighting in America, in Asia, and in Europe at the same time and did not regard the American colonies as the most important of their interests.

Instead of placing an authoritative command on this side of the Atlantic, the British Government tried to win the war with generals receiving orders separately from England, which was then six weeks to three months away by sailboat. The Saratoga campaign miscarried because Germain, British secretary of war for the colonies, in a hurry to get away for a week end in the country, put the orders which should have been sent to General Howe in a pigeonhole in his desk and forgot them. Not having received orders to move up the Hudson to join General Burgoyne, Howe acted on his own initiative and went to Philadelphia. Lacking Howe's assistance, Burgoyne was defeated in the battle of Saratoga in eastern New York in 1777—which many historians call the decisive battle of the Revolution, although fighting continued for four years. General Burgoyne and his men surrendered. France then decided to help openly. Meanwhile Washington had moved south. His chief problem was supply. He lost Philadelphia and retreated to Valley Forge, where his little army nearly perished in the winter of 1777. Finally, in 1781, by a brilliant stroke he squeezed the British force in Virginia, under General Cornwallis, into Yorktown, where a French fleet, for a short time superior to the British, completed the blockade and forced a surrender.

The victory at arms gave the leaders of the American revolt opportunity to establish a liberal republic on the continent of North America. Its constitution and government will be described in Part Two. The United States, in one hundred fifty years, became thoroughly democratic so far as form goes, and the richest and most powerful nation in the world; and, in spite of shortcomings, a bulwark for democracy throughout the world. What is still lacking in our day from the standpoint of good government and equal opportunity is due to the failure of American citizens to make their voices heard and votes felt. The founders of this nation provided constitutional rights and equal opportunities for all its citizens and governmental forms that can be changed by the vote of the majority.

Many Europeans had come to America at their own expense to fight for the idea of liberty. Baron von Steuben from Prussia drilled the undisciplined colonials and made them into efficient troops (he remained in this country and became a naturalized citizen); and Thaddeus Kosciusko of Poland gave his engineering skill to the army. He designed the fortifications at West Point (the plans for which were betrayed by America's most notorious traitor, Benedict Arnold). In 1777 the enthusiastic young French Marquis de Lafayette fitted out a ship at his own expense and sailed for America to aid the revolutionists. After Saratoga France sent troops and gave supplies and money.



Throughout the dark days of the American Revolution Washington guided the destinies of the army until final victory was achieved.

The participation of these Europeans and the work of popular Ben Franklin in press-agenting the ideals of the American Revolution in Europe created great interest there in what had happened in America.

Revolution Breaks Out in France

The American Revolution affected France chiefly—in two ways. First, its liberal thinkers took heart and stirred up the people to translate thought into action. Second, King Louis XVI had been persuaded by Franklin to advance so much money to the colonies (because of his dislike of England) and had spent so much on the ensuing war with England that his treasury was bankrupt. The efforts to tax more money out of the people were the final irritation which set off long-brewing violent revolt. The French people approved of America's independence, but when asked to pay heavily for it preferred independence for themselves.

The French people really had far more reason to revolt than the American colonists. They also had much less training for governing themselves than Englishmen and Americans. Englishmen had been selecting members of Parliament to make laws for hundreds of years before the French rebels tried to set up their representative government. The fact that taxation was arbitrarily levied, rather than its severity, touched off the English and American revolts. English and American rebels were primarily fighting for their rights as human beings—rights to think, speak, write, and worship as they wished and to have a voice in their own governments. Secondarily, of course, they were concerned over the amounts of taxes and denial of money-making opportunities. But French peasants whose crops were taken from them by landlords and tax collectors and French city people who had no employment were fighting for actual subsistence. They consequently went to great extremes.

The misery of the French people broke out into violence only two reigns after Louis XIV, who had ruled for more than seventy years so absolutely and brilliantly that he was called "the Sun King." He had held the admiration of his people in spite of his high heels and his vanity. He had encouraged merchants and farmers. France's population had doubled—reaching twenty-five million—during his reign, and Louis's armies overran much of Europe. Because of the industry and thrift of its peasants and artisans, France was then the richest nation in Europe, although French peasants were among the poorest. But by the time of Louis XVI the riches of the throne and noble families had been squandered on luxurious living and wars—particularly a chain of five wars with Britain that had been fought all over the world.

A small group, half of whom were nobility and half clergy, owned half the land of France and held well-paying offices under the king. The funds came from taxes paid by merchants and peasants. As manufacturing developed, some people in the lower class made money and became a middle class which joined the nobles and clergy in living off the poor. Yet, from this mid-

dle class came the powerful writers and leaders who condemned the oppression of the poor and inspired them to resist. We shall speak of some of these leaders individually in Part Two. Persons who left farms to become factory laborers in Paris and other cities listened and read, resented their misery, and became more and more unruly.

Louis XIV outlived his son and grandson and was succeeded by his great-grandson, Louis XV, who was equally extravagant, and comforted himself that "things will hold together till my death." His friend, Madame de Pompadour, would remark: "After us, the deluge." Twenty-year-old Louis XVI succeeded to the throne two years before the American colonies declared their independence. His participation in the American Revolution topped off the enormous expenses of the series of five wars with Britain, begun by Louis XIV. He could squeeze no more in taxes from the peasants, and the elegant upper class could or would lend no more to their nation. He appealed to the nobles and clergy, but they would not economize. So Louis XVI called a meeting of the Estates-General, which meant the end of one hundred years of absolute monarchy in France.

The representatives of the huge class called the Third Estate, which included everybody save clergy and nobility, now demanded the vote. It being clear that they could outvote the other two estates, Louis XVI refused to admit them to their place of meeting in the palace. But the Third Estate now had bold and clever middle-class leaders, who called its representatives together on the king's covered tennis courts. There the delegates took the Oath of the Tennis Court to act as a parliament and demand a voice in government such as the American revolutionists had received, and to draw up a constitution like the one just being ratified in the United States. The king called troops to Paris; rioting swept the city; and the mob stormed the king's notorious jail called the Bastille (1789) and released imprisoned fellow commoners. There were only seven prisoners in the Bastille at the time, but scores of previous imprisonments there had made it a symbol of political oppression. Bastille Day—July 14—became the French independence day, corresponding to our Fourth of July.[1]

The king seemed to give in, but peasants and city people continued to starve; and the nobles, continuing in lives of luxury and pleasure, turned the blame upon the king. In October ten thousand Parisians, mostly women, surged out to the fountain-surrounded palace at Versailles, twelve miles away. The king and his family let the mob carry them back into Paris, after being advised to go peacefully by General Lafayette, hero of the American Revolution now back in France and the head of the National Guard. The "Tennis

[1] England violently opposed the French Revolution at the time, but later her attitude changed. The fact that in our time England joined France in celebrating the one hundred fiftieth anniversary of the fall of the Bastille clearly indicates that people who live at the time events occur are usually not good judges of their historical importance—especially if they stir up emotions. The study of history should help us keep our mental balance today, when the excesses of governments tend to whip people into an emotional frenzy and sweep nations into modern crusades.



The revolt of the heavily taxed French people came to a head with the invasion of the king's gardens at Versailles by a mob from Paris.

Court" National Assembly issued their "Declaration of the Rights of Man and of the Citizen," abolished feudal estates, and told the peasants to keep their crops and pay no rentals. But the city people of Paris still starved and were swayed to further rebellion by violent young men. The temperate Count Mirabeau tried to save the king and keep the revolution from going wild by framing a constitutional monarchy. Then he died, and the king took fright and tried to escape from France disguised as a valet. But through carelessness he was recognized near the border and brought back to Paris (1791). The National Assembly, in its eagerness to give a democratic example, put into power new and inexperienced legislators who came under the control of plotters called Jacobins (from the Jacobin monastery where they met).

The emperor of Austria, brother of the French Queen Marie Antoinette, moved troops to rescue the royal French family, as did his ally the king of Prussia. This enraged the Paris mob; they looted the royal palace and put the king, queen, prince, and princess in separate prisons, while French troops under Lafayette, singing a new patriotic song, the "Marseillaise," [1] defeated the foreign armies.

The people shouted: "Liberty, Equality, Fraternity!" and radical leaders declared a republic. Dr. Guillotin introduced a beheading machine which the revolutionists adopted in their executions. King Louis and Queen Marie Antoinette were condemned and beheaded (1793), and the prince disappeared in prison.[2] Shocked conservatives of Great Britain, Holland, and Spain joined Austria and Prussia in an invasion of France to overthrow the new French Republic. What happened then is called the Reign of Terror. Ten to twelve thousand persons accused of sympathizing with the king or the foreign invaders were beheaded. Anyone the leaders disliked, even Dr. Guillotin, was included. Soon leaders took to beheading one another. Parts of France rebelled against the revolution. Terror spread throughout France. Various methods of mass execution were used, such as sinking a boatload of people. Two lawyers, Danton and Robespierre, jointly held power for a time. When Danton began to sicken of so much killing, Robespierre conspired against him and had him beheaded. But then the members of the National Convention (which had succeeded the National Assembly) had Robespierre executed. After about ten months the Reign of Terror suddenly stopped; those who survived became great lovers of law and order!

The French people gave vent to their excitement by flocking, a million strong, into a national army which overran Belgium and Holland and

[1] The French national anthem, "La Marseillaise," words and music, were improvised during the French Revolution in a single night by a military engineer, Claude Joseph Rouget de l'Isle, when the mayor of Strasbourg, on the German border, suggested that the French needed a marching song. It was later sung with such enthusiasm by troops setting out from Marseilles (in another part of France) that the name of that city was given to the song.

[2] The princess, Marie Thérèse Charlotte, was released a few years later. She was known as Madame Royale and lived to an old age.

forced Prussia and Spain to make peace. Great Britain and Austria continued in a state of war with the new republic. When the Paris mob threatened to get out of hand again, a young officer from the island of Corsica, named Napoleon Bonaparte (who had fought for Danton and Robespierre), put an end to mobs by firing cannon pointblank into an onrushing crowd, killing several hundred rioters. The Austrian army invaded again, but Napoleon with thirty thousand men crossed the Alps, defeated Austria in northern Italy, marched north almost to Vienna, and forced a peace (1797). France got Belgium *from* the Hapsburgs and gave Venice *to* them. France was *really* bankrupt now! Yet the French people were still full of fight. Fearful republicans helped Napoleon to make himself dictator with the title of First Consul—like Julius Caesar.

Thus the most violent popular revolt up to this time ended in a dictatorship. However, land had been divided, the poorest common people had gained citizens' rights, and Napoleon had lawyers draw up a law code—the famous Napoleonic Code—based on old Roman law and on the ideas of equality born of the Revolution. He permitted freedom of speech and press when it did not endanger *his* control. Although he crowned himself emperor and tried to place all Europe under his control, he did not entirely wipe out the principles of liberty and equality as dictators of our time were to try to do. Napoleon's tremendous adventure as the dictator of Europe failed, as we shall see later.

After fifty-five years of pendulum-like swinging back and forth between republic and monarchy following Napoleon's downfall in 1815, a very liberal French Republic was finally established. It lasted until France's defeat by Germany in 1940. For over a century the fruits of the revolt of the French people against serfdom were enjoyed, while the terror and bloodshed of the French Revolution and the military adventuring of Napoleon were gradually forgotten. The French Revolution goes down with the Renaissance and the Protestant Reformation as Europe's three greatest social changes between the Middle Ages and 1918.

Latin America Emerges

The next popular revolt took place across the seas in the colonies—this time in Latin America.[1] This Latin-American revolt against European control created a score of new nations which have in our day become of the first importance to our nation for reasons of trade and national defense. In issuing the Monroe Doctrine, the United States Government warned European nations about attempting to take back our Latin-American neighbors after they had won independence. Our neighbors expect us today to know something of how they came into being. We must go back far enough to learn how European empire builders conquered the regions to the south of us and set up the system against which its people finally revolted.

[1] Latin America is a term applied to the twenty republics of the New World whose language and culture have come from the peoples of Spain, Portugal, and France.



When the Spaniards arrived in Mexico they found the Aztecs, a people with a highly developed culture, who fought bravely to defend their land.

The settlement of Latin America began with Columbus. The island of Hispaniola was mastered and its natives enslaved by his Spaniards. Next, they took Cuba and made this big, productive island a base for further conquest. Hernando Cortés learned of the rich Aztec civilization on the high plateau of Mexico, recruited six hundred adventurers in Cuba, and against the orders of the king set off to conquer an empire.

Landing on the mainland in 1519, Cortés built a pillory, a gallows, a church, a market place and a fort, and called it a town—Veracruz. Then he burned his ships behind him. European civilization had set foot on the new continent. Reports of the difficulty of the country and the strength of the Aztec kingdom had almost discouraged him, when Indians who hated the Aztecs offered him supplies, warriors, and guidance. The villainess of the story (heroine from the Spanish viewpoint) was the Tabascan Indian chieftain's daughter, Malinche, who became Cortés's guide, interpreter, and wife. In two expeditions amazing for boldness, strategy, and cruelty Cortés and his giant lieutenant Alvarado kidnaped Montezuma II, the king of the Aztecs, overcame and took command of a Spanish force sent by the governor of Cuba to stop him, destroyed the Aztec capital (which, Cortés wrote, was the most beautiful in the world, situated on islands in a lake connected by causeways), and conquered and enslaved the population.

The victorious Cortés first built a palace for Malinche, who was baptized and christened Doña Marina. Then he divided the large mountainous country among his favorite lieutenants, who subdued the people and put the men to work at forced labor. Native women and children were held in stockades to insure their men's docility. With the exception of the Tlascalans (a tribe of central Mexico whom the Aztecs had never been able to conquer) small favor was given those tribes who had foolishly aided the Spaniards to destroy Montezuma.

The constructive accomplishments of these conquistadors (conquering adventurers) were brutal but amazing. They used an enslaved population already skilled in the arts of building, mining, and architecture. Few of the conquistadors were educated men, but within twenty-five years, in a score of places separated by many days' travel over jungle trails, they had forced their captives to construct great palaces and cathedrals. Also, they had put natives to work extracting silver and clearing thousands of acres of valley land for the planting of tobacco and sugar. Their greed and cruelty killed and enslaved large numbers of natives before the Church and king could intervene from Spain to establish a somewhat fatherly government. Then the native war chiefs were made hereditary nobles. Such communal property (that is, property that belonged jointly to all the people) as remained was made the personal property of the chiefs, and Spaniards hastened to marry the daughters of the chiefs to get this wealth.

Even though Cortés had acted in defiance of royal authority, Emperor

Charles V accepted Mexico as an addition to the Spanish Empire.[1] The name "New Spain" was given to it. Cortés, appointed governor, dealt so harshly with conquistadors and natives alike that he brought on a revolt. Cortés was replaced by a new viceroy, named Mendoza. Throughout colonial times the European conquerors kept the upper hand. Spaniards from Spain were favored over half, or even full-blood, Spaniards born in America. Spaniards, Portuguese, Italians, and Frenchmen born in America, called Creoles by the Spaniards, were treated as inferiors. The native Indian population was mastered and many were enslaved not only in Mexico but also in all Latin America.

The number of Mexican Indians in slavery and peonage (serfdom) increased. Unlike the English colonists, Spaniards brought few women from Europe; instead most of them married Indian women. Therefore Spanish-Indian (mestizo) people make up a great part of the population of Latin America today.

Old-country Spaniards, Mexican-born landlords, and Jesuits struggled for land and power in the rich new colony of Mexico, with Indians generally the victims. However, after the conversion of the Indians to Catholicism, the Church took the position of their protector against the worst cruelty of their masters and won the ear of religious Philip II, who sent viceroys (rulers acting for the king) to curb the power of the landowners. But the king and grandees (lords) of Spain were more interested in the gold, silver, and raw materials that they could take from the colonies than in the welfare of their inhabitants. Colonists were compelled to buy everything they needed from the old country at high prices. Such treatment led to great discontent among upper-class colonials and eventually caused Spain to lose, by revolution, Mexico and the rest of her great American empire.

Latin America Revolts

The first revolts in Mexico, as in most of Latin America, were by big land and slave owners against the viceroys and the Church. News of the revolutions in America and France inspired the Creoles to talk of liberty and equality for themselves—but not, of course, for the mestizos or the still poorer Indians, who were not yet regarded as having any rights of their own.

Events in Spain had, of course, much to do with the success of the Mexican revolution. Naturally, the king of Spain, fearful that his own colonies would revolt, disliked the French Revolution and gave help to the forces that tried to suppress it. Bad feeling resulted between France and Spain, and (in 1808) Napoleon followed up the quarrel by invading Spain. He dethroned Ferdinand VII, a descendant of Ferdinand and Isabella, and named as king his own brother, Joseph Bonaparte. Napoleon's invasion of Spain gave the landlords of Mexico their opportunity

[1] The Spanish Government became fearful of Cortés's rising power and seized his property in Spain. When he went back to protest, the king received him well, then sent him back to Mexico with less power. Nevertheless the explorer Cortés crossed the peninsula of southern California and added it to the Spanish Empire in 1536.

to attempt to throw off Spanish authority.

A humble although well-born Spanish priest, Father Miguel Hidalgo y Costilla, seized the opportunity to give revolt in Mexico a popular turn. Inspired by the French philosophers of republicanism and the Constitution of the United States, Hidalgo organized and led forces of mestizos and Indians. Hidalgo remains the priest-hero of Mexican history, but his groups were betrayed and crushed. Later a Creole officer named Iturbide turned aristocratic revolutionist and made himself emperor of Mexico, independent of Spain. But the aristocrats could not stand alone. Iturbide was overthrown, and Guadalupe Victoria became president of a new Mexican republic. In 1833 Santa Anna, who had first achieved prominence as an instigator of the rebellion against Iturbide, became president. He was the dominant personality in Mexican politics for three decades after independence. By turns he championed the people and "sold them out." Settlers from the United States were pressing into Mexican territory, particularly into Texas. Santa Anna bluffed and fought—and lost one third of Mexico's territory to the United States (1848).

Popular revolt in Mexico began in earnest with the leader Juárez, an almost pure-blood Indian of high intelligence and integrity, who was befriended by President Abraham Lincoln. Benito Juárez and his group wrote the Constitution of 1857, which is the basis of freedom in Mexico. It made civilian authority supreme over military. By this time the Church had acquired about one third of the farm land in Mexico—chiefly through dying bequests of pious members. Juárez and his popular supporters felt it necessary to take this land back for distribution among the peasants. Their action put the Church on the side opposing the popular revolt—where it remained until recently. The progress of Juárez' revolt was interrupted by a European attempt to crown a Hapsburg, the Austrian Archduke Maximilian, emperor in Mexico City. Juárez was forced out and Maximilian arrived, supported by a French army. The European troops hastily withdrew when, at the close of the War between the States, President Lincoln sent United States troops to the Mexican border. Juárez captured and executed Maximilian and continued to guide the popular revolt until his own death (1872).

Spanish conquest was carried south of the equator by a man as cruel and almost as remarkable as Cortés, Francisco Pizarro. He was second in command in Balboa's expedition which crossed the Isthmus of Panama in 1513 to discover the ocean which was soon afterward named the Pacific by Magellan. Pizarro explored part of the west coast of South America. He heard of a wealthy kingdom whose inhabitants, known as Incas from their god-king (the Inca), were like the Aztecs of Mexico, a civilized people with a history going back to about the time of our Christ. They were more peaceful than the Aztecs, and their religious worship seems to have been free from the human sacrifice that marred Aztec civil-



Influenced by revolutions in other parts of the world, Latin Americans—Creoles, Indians, and mixed races—achieved independence also.

ization. Their agriculture, architecture, and engineering were highly developed. The Inca empire, like that of Rome, had thousands of miles of highways, paved with stone slabs, stretching across the Andean plateau. Cuzco, its capital, founded in the eleventh century, was eleven thousand feet above sea level. It had great stone temples and palaces.

Pizarro got ships and men from Charles V, grandson of Ferdinand and Isabella, crossed the rainless desert along the west coast of South America, entered the high Andes, and eventually reached the mountain capital of the Incas. He was respectfully and lavishly received. He responded by treacherously seizing the emperor and holding him for a ransom of a roomful of gold. The Inca people had no private property—all wealth and power were held by the Inca—which may account for their ready submission once Pizarro had the Inca in his power. Having collected the ransom, in true gangster style, Pizarro murdered his hostage. Then Pizarro set up a puppet empire (as some recent conquerors in Asia and Europe have done), with the slain Inca's brother as figure-head ruler. He founded a new capital, Lima (1532), which became one of the most beautiful cities in the world and the site of one of the two oldest American universities.[1] Pizarro got his own medicine when he was assassinated by mutinous conquistadors.

From their base in Peru on the Pacific, the Spaniards spread down the coast to the Strait of Magellan. On the Atlantic side, they made themselves masters of the delta of the River Plata, and the great pampas (plains) to the south of it which became Argentina. They claimed almost all of the continent except Brazil. But the bulk of the South American continent remained tropical wilderness—much of it is unexplored to the present day.

Now let us sum up the Spanish conquests. For seven centuries the men of Spain had been accumulating resentment against the domination of the Mohammedan Moors. Once they had driven these hated conquerors from their own country, the Spaniards burst out over the New World in a wave of patriotic fervor and daring. Both brutality and vitality were shown by the Spanish conquistadors in their sudden, driving onslaughts upon the Aztec and Inca peoples, who possessed the only high civilizations found by the invading white man on the Americ̣an hemisphere. The Aztecs and Incas suffered in doubled measure the hate and greed stored up in the hearts of Spaniards. On the good side, these Spaniards explored and settled huge empty or primitive areas, and brought a definite culture to the New World. They spread Roman Catholicism over what is now Latin America and introduced their Arabian type of architecture wherever they went. Old Spanish missions are today its showpieces. The Spaniards also founded the earliest schools and hospitals and set up the first printing press in the Western Hemisphere.

By the time of the French Revolution the Spanish colonists of South America

[1] The university at Mexico City was founded in the same year (1551).



South America Today

had already become resentful at being ruled by the mother country. Then came Napoleon's attempt to make his brother, Joseph Bonaparte, their sovereign as well as Spain's. This was the colonists' opportunity to revolt. The revolutionary movement spread from end to end of the huge South American continent. It had two great leaders: Simón Bolívar in the north and José de San Martín in the south. Bolívar is given credit for freeing territory now included in Venezuela, Colombia, Ecuador, and Bolivia; San Martín is given credit for that included in Argentina, Chile, and Peru. By 1824 all Spanish South America had thrown off the European yoke and established republics like their neighbor to the north.

The revolt of the Portuguese-American colony of Brazil was, like the movements led by San Martín and Bolívar, an aftermath of Napoleon's doings in Europe. However, the Brazilian revolt was bloodless. Napoleon invaded Portugal the year before he put his brother on the throne of Spain. The Portuguese king fled to Brazil, where he lived as ruler of the Portuguese Empire until a revolution in Portugal called him home. Brazilians, objecting to oppressive measures by the Portuguese legislature, soon offered the Brazilian throne to Pedro, son of the king. Thus Brazil became independent (1822)—the only monarchy in a continent of republics. Sixty-seven years later (1889), Pedro's son was deposed by the Brazilians who wanted a republic. Brazil, largest country in the Americas—the largest on earth next to Russia—became a republic like her neighbors.

Native Indians continue to be the great majority of the population in that part of South America which lies to the northwest of the River Plata. Italian and German immigrants came in large numbers to the cattle-raising and mining region of the southern end. Portuguese (in Brazil) and Spanish remained the languages of these countries. Although European customs brought by the colonists were modified, wealthy young men went to France for education and French culture was copied. Germans largely settled the coffee country of southern Brazil, and some large Japanese settlements were made there as well as along the wide, tropical Amazon River. Negroes, Chinese, and Hindus were imported to work on the northeast coast of South America and the Caribbean Islands and have mixed with the earlier inhabitants. Two among the world's largest and most beautiful cities, Buenos Aires and Rio de Janeiro, have grown up in South America. This continent has increased more in population in the last ten years than any other continent. In 1940 Brazil had over forty million people, Argentina thirteen million. The Latin-American revolts prepared the way for this region to be one of the three most rapidly developing parts of the world in our time (the other two being Russia and Pacific Asia).

Summing Up

In northern Europe the Renaissance developed a spirit of questioning and rebellion. This led to great dissatisfaction among the common people with the kind of government that they were forced to accept. They believed government should be more to their liking, and were willing to fight to accomplish that end. There was a great swing from the extreme of "divine-right" rule to the extreme of violent popular revolutions.

The first people to revolt in order to secure a government to suit them were the Swiss, who won their freedom from the Hapsburg rulers. Then came the revolt from the Roman Catholic Church that set up the new form of Christianity called Protestantism. The Dutch people, under the leadership of William the Silent, successfully fought their Spanish overlords and won their freedom. In England the Stuart kings were not so tactful as the Tudors had been, and revolt resulted. The Puritan Parliament, under Oliver Cromwell, seized and beheaded Charles I, abolished the monarchy, and set up a republic. But this new government was just as tyrannical as the old king had been. In 1660 the son of Charles I was invited to come back from France and assume the throne. Conditions were little improved, however, and in 1688 the "Bloodless" or "Glorious" Revolution established a government of the Parliament's choice. Before William and Mary (invited by the leaders of this revolution to take the throne) were crowned, they agreed to the terms of the Bill of Rights, which has ever since given Parliament greater power than the king.

The people of the English colonies in America felt that they should enjoy the same political and trading rights and privileges as Englishmen did in England. These England denied. The American Revolution was begun to secure these rights and developed into a struggle for independence because that was the only apparent means of gaining them. The success of the colonists was due not only to their determination, but also to the fact that England was fighting on three continents at the same time. Out of the uprising was born the most famous republic in history, the United States of America.

In France the people finally rose against a government that was operated entirely for the upper classes. The revolution got out of hand and turned into a mass execution of the nobility. Then followed an extreme swing-back toward order. Out of the army came Napoleon to seize control, to make himself dictator, and to restore law and order to France once more.

Spain was losing her colonies in the New World. Led by a priest, Father Miguel Hidalgo, Mexico revolted and gained her independence. The South American colonies, led by Bolívar and San Martín, also set up independent republics. The Portuguese colony of Brazil became an independent constitutional monarchy (1822) and then a republic (1889).

In this manner popular uprisings placed more authority in the hands of more people. But, as we shall see, the coming of the machine immediately created conditions which tended to upset democratic systems that were managed by majority votes of landowners. Tendencies arose which pulled in two opposite directions at once. One was democracy—letting every adult human being have an equal vote, whether propertied or not, educated or not, whether thinking and speaking for his own interests or merely controlled or influenced by some politician, industrialist, labor boss, or propagandist. This was to create a good deal of chaos and disorder, and create sentiment for the opposite tendency, which was toward dictatorial order.

To Know and to Pronounce

Henry VIII	William of Orange	Lafayette
Mary Tudor	Oliver Cromwell	Louis XVI
Elizabeth	William and Mary	the Bastille
Mary Stuart	Bill of Rights	Marseillaise
the Armada	indentured servant	Marie Antoinette
stadholder	William Pitt	Robespierre
James I	Edmund Burke	Bonaparte
Charles I	Benjamin Franklin	Cortés
Puritans	Thomas Paine	conquistador
Charles II	Thomas Jefferson	Montezuma
Whig	Baron von Steuben	Bolívar
Tory	Kosciusko	San Martín
Cornwallis	Latin America	Juárez

Now Check Your Knowledge with These

I. What was the first popular revolution in western Europe?

1. As nations developed, what groups dictated the policies of each country?
2. What group of people was the last to rise up and demand a voice in their own government?
3. Who were the first common people to revolt and secure a part in their own government?
4. Against whom did they revolt?
5. What kind of government did they set up?

II. What is the story of the Protestant Reformation?

1. What was the Protestant revolt?
2. Who led this revolt in Germany? In Scotland? In England?
3. What was the real cause of the break with the Pope in England?
4. Identify: Mary Tudor, Elizabeth, Mary Stuart.
5. What was the "Invincible" Armada? What happened to it?
6. What was the principal result of the defeat of the Armada?

III. How did the Dutch secure their independence?

1. What people were greatly aided in their struggle for freedom by the defeat of the Armada?
2. Who was William the Silent?
3. What happened to the people of the part of the Netherlands that was not included in Holland?

IV. What was accomplished by the English revolt?

1. How was Elizabeth able to keep the control in England?
2. What changed relationship came to England and Scotland after her death?
3. Why did the English people revolt against the Stuart kings?
4. Identify: Roundheads, Cavaliers, Oliver Cromwell, Charles I, Charles II, William and Mary.
5. What is the importance of the Bill of Rights in English history?
6. What seem to have been the motives back of the terrible Thirty Years' War? What were its chief results?

V. What is the story of the American Revolution?

1. When and where was the first permanent English settlement established in America? Who were the settlers who founded this colony?
2. Name some other groups who came to America as early colonists.
3. Why did these people come to America?
4. What was the general attitude of the English kings toward the American colonies?
5. What conditions led to the American Revolution?
6. Identify: William Pitt, Charles James Fox, Edmund Burke, Benjamin Franklin, Samuel Adams, Thomas Paine, Patrick Henry.
7. Who wrote the Declaration of Independence? Why is it so famous?
8. Why was the battle of Saratoga decisive?
9. What general factors enabled the American colonists to win the revolution?
10. What kind of government was set up at the close of the revolution?
11. Identify: Baron von Steuben, Kosciusko, Marquis de Lafayette.

VI. What were the causes and the results of the French Revolution?

1. What conditions led to the revolt of the common people of France?
2. Why did Louis XVI call the Estates-General together for the first time in over a century? With what results?
3. Why do the French celebrate Bastille Day?
4. What is the importance of the "Declaration of the Rights of Man and of the Citizen"?
5. Why did the royal family try to flee from France?
6. How did France react to outside efforts to restore the king to power?
7. What was the Reign of Terror?
8. Identify: Marie Antoinette, Marseillaise, Dr. Guillotin, Danton, Robespierre.
9. How was the Reign of Terror finally ended?
10. What kind of ruler did Napoleon prove to be?

VII. Of what empire was Mexico a part? How did it win its freedom?

1. What country once controlled Mexico?
2. How did Spain come into control of this empire?
3. Identify: Malinche, Montezuma II, Veracruz.
4. What changes did the Spanish conquerors bring about in Mexico?
5. Identify: Creoles, mestizo.
6. How were the Indians treated by the Spanish conquerors?
7. Why did Mexico revolt against Spanish rule?
8. What incident touched off the Mexican Revolution? Who led it?
9. Identify: Iturbide, Santa Anna.
10. What important governmental changes did Juárez bring to Mexico?

VIII. What nations gained control of most of South America? How did the South American colonies gain their freedom?

1. Who conquered the Inca Empire in South America? for what country?
2. What other parts of South America did the same country claim?
3. What events in Spanish history may have provided the training which made the Spaniards become conquerors?
4. In what ways did the Spanish conquests benefit the New World?
5. What European incident touched off the revolt of the Spanish colonies in South America?
6. Who were the leaders of the independence movement in South America?
7. What nation controlled Brazil?

8. How did Brazil become an independent monarchy?
9. How did Brazil become a republic?
10. From what other countries have people come to settle in South America?

Looking Backward

In the later Middle Ages there was a trend toward stronger order in government, which we call nationalism. Kings were able to increase their power. This was done largely by their claiming divine right to rule and taking advantage of changes that resulted from the crusades, and because national armies equipped with the newly invented firearms put an end to knighthood. Around kings and their descendants (dynasties) the nations of Europe formed.

Angles, Saxons, Danes, and Normans mingled in Britain to form the English nation. The Hundred Years' War made England an island nation by virtually ending her control of land on the continent. The king's power was limited by the Magna Carta and the establishment of Parliament, but the diplomatic methods of the Tudor rulers permitted them to exercise absolute power. The national unification of France was a similar story. Other peoples building national states all over Europe since the Middle Ages were the Portuguese, Spanish, Greeks, Rumanians, Bulgarians, Russians, Poles, Czechs, Norwegians, Swedes, and Danes. Only two important peoples were unable to build national states at that time—the Germans and the Italians.

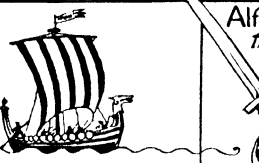
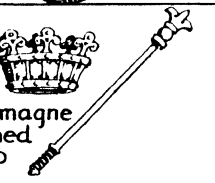
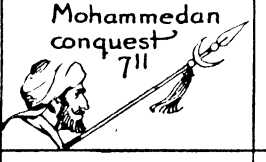
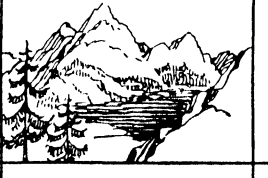
Then there was a countertrend toward liberty. Ideas developed by the Renaissance created in the people of northern Europe a belief that the governments of church and state under which they lived should be of the type they wanted. Their desires were not met soon enough to prevent revolt against authorities. In most cases this involved bloodshed. But the common people of Switzerland, Holland, England, and France won a greater share in their own government by revolting, and the English and Latin-American colonies followed the same course. The world was moving toward government for, and to some extent, by, the people.

A Time Chart

This unit covers the years from about 900 to 1825. Draw a time-line to represent these years. On this line locate the following:

Death of Alfred the Great
Crowning of William the Conqueror as William I of England
Signing of the Magna Carta

NATIONS FORM *and*

	400	600	800	1000
ENGLAND	Invaded *by* Jutes, Angles *and* Saxons 449		 Alfred *the* Great	Norman Conquest 1066
FRANCE	 Clovis founds *the* French nation 496	Battle *of* Tours 732	 Charlemagne crowned 800	
SPAIN	Visigoths establish kingdom 412	 Mohammedan conquest 711		
AUSTRIA				
HOLLAND				
SWITZERLAND				
The AMERICAS			 Discovered *by* Norsemen 1000	

PEOPLES REVOLT

1200	1400	1600	1800
	Magna Carta 1215 First Parliament 1365 Hundred Years' War 1337 — 1453	Wars of Roses 1453-1485 Spanish Armada 1588	Bill of Rights 1689
	Battle of Crécy 1346 Estates General summoned 1302	Joan of Arc at Reims 1429	Louis XIV 1643-1715 Revolution begins 1789
 Cross against Crescent		Castile and Aragon united 1479 Defeat of Armada 1588 Charles V 1500 1558	
	Rudolph of Hapsburg becomes Holy Roman Emperor 1273		
		Siege of Leyden 1574	Independence won 1609 and recognized by treaty 1648
	Struggle for Liberty 1291-1386		Independence recognized 1648
		Discovered by Columbus 1492 Cortés invades Mexico-1519 Pizarro conquers Peru 1531-1533	Thirteen Colonies founded 1607 — 1733 Revolutionary War 1775-1781

Model Parliament
Battle of Crécy
Hundred Years' War
Joan of Arc
Fall of the Eastern Empire to the Turks
Unification of Spain completed
Swiss Independence won
Defeat of the Spanish Armada
Holland becomes independent
Death of Queen Elizabeth
Execution of Charles I
Restoration of the Stuart Family to the English throne
English Bill of Rights
Thirty Years' War
Settlement of Jamestown
Declaration of Independence
The first Bastille Day
First Republic established in France
End of Napoleon's power
Conquest of Mexico by Cortés
Conquest of Peru by Pizarro
Mexico becomes independent
Establishment of the principal South American republics

Pick Yourself an Assignment from These

1. Draw an outline map of Europe and show the national states that grew up during the later Middle Ages.
2. Discuss just what is meant by the "divine right" of kings.
3. Draw an outline map of Europe and show sections in which the principal religion today is Protestant, Roman Catholic, and Greek Orthodox.
4. Write and prepare for presentation in class a skit dramatizing the signing of the Magna Carta, or some other important incident mentioned in this chapter.
5. Compare the defeat of the Spanish Armada by the English with the defeat of the Persian fleet by the Greeks.
6. Debate this statement: If Britain had treated the American colonies better, this part of North America would still be a part of the British Empire.
7. Do some research reading to learn why the title "Sun King" was applied to Louis XIV.

8. Imagine that you were living in France at the time of the revolution. Write an editorial for a newspaper either defending or opposing the execution of Louis XVI.
9. Read the English "Bill of Rights," the American "Declaration of Independence," and the French "Declaration of the Rights of Man and of the Citizen," and compare the three.
10. Considering the French Revolution from all sides, tell whether you believe the world benefited from it on the whole or was harmed by it. Give your reasons.
11. The French Revolution is an example of what happens when an uprising gets out of hand. There is always that danger with revolutions. Can you suggest some workable method of reaching the same ends without incurring the dangers and destruction of a revolution?
12. Draw an outline map of South America showing the individual republics.
13. When Spain moved after Napoleon fell to regain her American colonies, she was prevented by the stand of the United States as set forth in a message to Congress by President Monroe. This expressed policy opposing further colonization in this hemisphere by any nation outside this hemisphere is commonly called the Monroe Doctrine. Today the tendency is toward collaboration of all the American states in mutual assistance and protection. Do you think the United States should continue to be guardian of the independence of the other American nations?
14. One expression of nationalism was made by an American officer, Stephen Decatur, in a toast given at Norfolk in 1816: "Our country! In her intercourse with foreign nations may she always be in the right; but our country, right or wrong!" Do you believe this is the attitude one should take toward his country?

Books That Give Color to History

The Alhambra, by Washington Irving
The days when the Moors controlled most of Spain.

Alice of Old Vincennes, by Maurice Thompson
The fall of Vincennes, Indiana, to George Rogers Clark during the Revolution.

Arrow of Tee-May, by Mrs. Grace P. Moon
A story of the early Spaniards in Mexico.

Arundel, by Kenneth Roberts
Benedict Arnold and the expedition to take Quebec.

The Black Arrow, by Robert Louis Stevenson
The Wars of the Roses.

Blackthorn, by Katherine Adams
England in the time of Queen Elizabeth.

The Black Tulip, by Alexandre Dumas
The story of William of Orange.

Bolivar the Liberator, by M. Vaucaire
The biography of the famous South American revolutionist.

Broken Dykes, by Hawthorne Daniel
William of Orange and the Dutch Revolt.

Captain Blood, by Rafael Sabatini
A story of events that led to the "Glorious Revolution" of 1688.

The Castle of the Hawk, by Mrs. K. D. Cather
William Tell and the Swiss uprising against Rudolph of Hapsburg.

The Coming of the Peoples, by Francis Rolt-Wheeler
The exploration and settlement of America.

Conqueror, by A. D. Smith
Cortés and the capture of Mexico City.

Conquest of Montezuma's Empire, by Andrew Lang
An interesting account of the Spanish conquest of Mexico.

The Dark Frigate, by C. B. Hawes
England in the time of Cromwell.

Dom Pedro, the Magnanimous, by Mary Williams.
The story of Brazil's move for independence.

Drake and His Yeomen, by James Barnes
The defeat of the Spanish Armada.

Drums, by James Boyd
The American Revolution and John Paul Jones.

Drums along the Mohawk, by W. D. Edmonds
Struggle of the Dutch during the American Revolution.

Giles of the Mayflower, by R. H. Barbour
A story of the early settlers in America.

The Girl in White Armor, by A. B. Paine
Joan of Arc and the Hundred Years' War.

The Golden Knight, by George Challis
The imprisonment of Richard the Lionhearted in Austria.

Hidden People, by L. E. Miller
Hunting for the gold of the Incas in South America.

A History of Latin America for Schools, by S. G. Inman and C. E.Castañeda
A well-organized history.

Hugh Gwyeth, by B. M. Dix
England during the Puritan Revolution.

In the Days before Columbus, by Francis Rolt-Wheeler
Early America.

Jack Gregory, by W. L. Goss
A story of the American Revolution.

Janice Meredith, by P. L. Ford
Another story of the American Revolution.

Long Knives, the Story of How They Won the West, by G. C. Eggleston
George Rogers Clark's expedition to Illinois during the American Revolution.

A Loyal Foe, by Ivy M. Bolton
The Wars of the Roses.

Marie Antoinette, by Hilaire Belloc
A good biography of the French queen.

Marie Antoinette, by Stefan Zweig
Another good biography of the French queen.

The Master of Chaos, by Irving Bacheller
A story about George Washington.

The Master of Mount Vernon, by Belle Moses
The private life of George Washington.

The Men Who Made the Nation, by E. E. Sparks
Important people in early American history.

Merrylips, by B. M. Dix
England at the time of the Puritan Revolution.

Mexico from Cortés to Carranza, by Louise S. Hasbrouck
A history of Mexico to late years.

A Morgan Rifleman, by W. H. Nichols
Vivid account of the background of the American Revolution and of Benedict Arnold.

Our Nation's Heritage, by R. P. Halleck and Juliette Frantz
"What the Old World contributed to the New."

The Prince and the Pauper, by Mark Twain
English life in the reign of Henry VIII.

Rabble in Arms, by Kenneth Roberts
A narrative of events that led up to the battle of Saratoga.

The Red Prior's Legacy, by A. H. Bill
The French Revolution.

Refugees, by A. Conan Doyle
The story of the treatment of the Huguenots in France and their attempt to find freedom of religion in America.

The Road to Granada, by Arthur Strawn
A story of the wars to drive the Moors out of Spain.

Scaramouche, by Rafael Sabatini
Early days of the French Revolution.

The Scarlet Fringe, by H. C. Fernald and E. M. Slocombe
The story of the Spanish conquest of Peru.

The Secret History of the American Revolution, by Carl Van Doren
A brand new source book of American history containing the heretofore unpublished letters exchanged between Arnold and André.

The Splendid Spur, by A. T. Quiller-Couch
Events of the time of Charles I that led to the revolution. Well illustrated.

South American Primer, by Mrs. K. C. Carr
Much information in short form.

Stories of Latin-American States, by Mrs. N. V. deG. Sanchez
History simply written.

A Tale of Two Cities, by Charles Dickens
The famous story of London and Paris during the Reign of Terror.

To Have and to Hold, by Mary Johnston
A story of the early colonial settlements in America.

The Trumpeter of Krakow, by E. P. Kelly
Life in fifteenth-century Poland.

When a Cobbler Ruled the King, by A. H. Seaman
A story of the French Revolution.

Where Our History Was Made, by J. T. Faris
In two volumes: our early colonial history, and the Middle West from the War between the States to the present.



UNIT FIVE

THE STORY OF EMPIRES

Since the Beginning of the Sixteenth Century European Nations and Their Offshoots Have Competed in the World at Large for Territory, Trade, and Raw Materials and Got into Destructive World Wars Which Showed the Necessity for Some Kind of International Control.

Looking Ahead

After the development of the national states, the next important unit of political government to be organized was that which we call the empire. In this section you will learn how certain countries of western Europe gradually acquired more and more territory until their holdings were extensive enough to be called empires.

As time went on, the smaller nations that had built empires lost their land, and out of this early struggle for colonies emerged two strong contenders—England and France. The story of how

they fought each other in all parts of the world over a long period of years is one that should interest you, for it involves the story of the American Revolution.

Eventually England was able to dispose of France and to remain the champion empire builder for about a hundred years. But during this time ambitious nations were rising who were to challenge England's position.

During the period of comparative world peace between the time of the founding of the United States and the Great War of 1914-1918, the United States made a rapid growth to reach its natural boundaries and then to spill over them and to acquire land in various parts of the world. Its possessions abroad, coupled with its tremendous industrial production at home, made it truly a great world power.

15. EARLY EUROPEAN EMPIRES RISE AND FALL

Look for These As You Read

I. How was the Portuguese Empire built?

II. What factors brought downfall to the Spanish Empire?

III. How was the Dutch Empire built?

Portugal Builds a Colonial Empire

Portugal was the first European country to start building an empire to increase trade. Prince Henry was so greatly interested in exploration and did so much to train men to make discoveries that he was called "the Navigator," although he did not go to sea himself. He wanted Portuguese merchants to rival the Genoese and the Viennese in bringing from China and India the silks, spices, tea, and precious woods craved by European lords who were becoming interested in things of beauty and taste. Prince Henry wanted to find a route which they could travel without having to pay the fees which Moslem chiefs of Egypt, Arabia, and Turkey exacted of all merchants who passed through their countries.

Prince Henry, and later King Emanuel, encouraged navigators to seek a water route around the southern tip of Africa which would be out of reach of the Moslems. After several attempts by Portuguese explorers who sailed down the west coast of Africa, Vasco da Gama's expedition found its way around that continent and sailed into Calicut, India, in 1498. It established a new route from Europe to the East. During the next twenty years the amazingly active Portuguese acquired new possessions beyond India, establishing themselves in Ceylon, in Malaya, and finally in China. The Portuguese explorer Cabral, having lost his way while trying to get around Africa, touched land across the Atlantic Ocean. He claimed it. Thus Portugal's empire came to include Brazil in the American hemisphere.

The Portuguese not only developed an immense trade with the Far East, but they fought off all who followed them around Africa, until they had a monopoly on trade with the "Indies."

Trading stations called "factories" were established by the Portuguese government in all the places which it acquired. Many Portuguese sailors and traders remained to live in these possessions, often marrying native women, thus building up solid communities that were close to the native peoples in thought and life. To this day, the peo-



Portugal got a head start on other European nations in the game of empire building because Prince Henry liked geography and navigation.

ple of these communities in Africa, India, Malaya, and China call themselves Portuguese and speak the Portuguese language, although, for generations now, they have had no contact with the tiny mother country in Europe.

Portugal had the spirit to build an empire but lacked enough men to control the vast territory it had acquired. Then, too, Portugal came under the rule of Spain from 1581 to 1640, a period during which much of its empire was confiscated by Spanish rulers. A Mongol empire builder (Baber, about 1525) drove the Portuguese traders out of the northern and richer part of India, while European rivals seized all but a few of the Portuguese "factories" on India's southern coast. Three centuries later Brazil, the great American colony of Portugal, declared its independence and became a constitutional monarchy. Portugal and its remaining territories in Africa and Asia came under the protection of the late-coming rival, Britain. Portugal had built an immense empire, but lost it in the struggle with other empire builders.

The Spanish Empire Waxes and Wanes

Spain became a fierce rival of Portugal in the struggle to gain new territory and increase trade. After Ferdinand and Isabella in the fifteenth century had united the kingdoms of Castile and Aragon on the Spanish peninsula to form one country, they backed the adventure of Christopher Columbus. Columbus's discoveries turned Spanish adventurers toward empire building; and under Charles and Philip II, the rulers who followed Ferdinand and Isabella, Spain built a vast empire.

Spanish explorers discovered and claimed the West Indies, Central America, much of South America, the Philippines, and the area in North America which stretches from Florida to California and the Gulf of Mexico to Kansas. Wherever Spanish conquerors went, priests followed and converted the native peoples. Their conquests spread the Spanish language and civilization over a tremendous portion of the earth, much as Greek and Roman conquests had spread their respective cultures in ancient times.

For a time Spain was the world's richest and most powerful empire. But its rulers were exploiters rather than builders, for they were more interested in taking gold and silver and other valuable materials from the countries they conquered than in building communities which would provide continuing trade. After Spanish armies were driven out of Holland by the Dutch, and after the English, helped by storms, had destroyed the Armada sent against them by Philip II, Spain lost much trade and territory. Eventually, the colonies in Latin America one by one revolted and gained their independence. Still, it was centuries after the destruction of the Armada before the Spanish Empire received its finishing blow. This was given by the United States in the Spanish-American War (1898). Cuba became independent and the United States took Puerto Rico and the Philippines.

While Spain gradually lost possession of all of its Asiatic and American

colonies, it left its influence over a vast part of the earth. Through nearly half of South America, in Mexico, in the Caribbean, and in most of the Philippines, the upper classes still boast of Spanish blood, and the people speak the Spanish language and follow many of the customs of Spain. In the southwestern states of our own country the adobe missions still tell the story of conquests of Spanish adventurers and missionaries and of the civilization which they spread over a vast territory.

The Dutch Become a World Power

The third early European empire builder was the little Dutch nation, called the United Netherlands (also called Holland from the name of its most populous province), after it got its independence from Spain. The Dutch built their empire more by keen trading supported by local skirmishes than by large, bold conquests. They organized trading companies, made up of groups of merchants, which established and governed colonies, maintained their own army and navy, made treaties, and coined money. That is, a trading company was given many powers and privileges which were generally held only by the government of the home country.

The Dutch East India Company got control of the five big, and hundreds of small, islands between Asia and Australia and formed an island empire which was to become known as the Dutch East Indies. Dutch explorers discovered giant Australia, Tasmania, and New Zealand but failed to settle them. Dutchmen tried to find a northeast passage to China and became the first polar explorers. They hired an English navigator, Henry Hudson. While looking for a northwest passage from the Atlantic to the Pacific along the northern coasts of America, he explored what are now Delaware Bay and the Hudson River, giving Hollanders a claim in North America. He lost his life in what was later to be called Hudson Bay.

The Dutch West India Company was formed to trade in Holland's American territory. The city of New Amsterdam was founded on Manhattan Island (1623) at the time when the English Pilgrims were struggling through their first winters in Massachusetts, to the northeast. The Dutch West India Company claimed Guiana, on the north coast of South America, and some islands near by, and took the lead in the horrible slave trade—kidnaping and importing Africans to work mines and plantations in the American tropics where enslaved Indians died too easily. The Dutch traders established a farming colony on the southern tip of Africa, to provide sailors with fresh vegetables. The Dutch peasants who colonized South Africa were called Boers ("farmers").

While the Dutch lost some of their territory, they continued to maintain a vast empire and to hold their place in the world struggle for trade. But forty-one years after its founding, New Amsterdam was taken by an English fleet. The English renamed it New York. Holland lost much trade and its Cape Colony in Africa to Great Britain when it was obliged to join France in war against England at the time of



The Dutch, who settled the region that is now New York, often made shrewd bargains with the Indians living in the Hudson River valley.

Napoleon. The Dutch Empire companies went bankrupt. The government of Holland then turned its attention to the tropical islands of the East Indies and developed an island empire which produced a rich trade. When Germany overran Holland in 1940, the Dutch ruling class in the East Indies thought they might develop some sort of independent state in this huge, rich, tropical area. But the Pacific Asian nation that was just then on an empire-building rampage — Japan — overwhelmed the outposts of Dutch power in 1942.

In Summary

The Portuguese were the first Europeans to build a colonial empire. In order to avoid the monopoly of trade exercised in the Mediterranean by Venice and Genoa, Portuguese navigators tried to find an all-water route around Africa to the East. The route was finally discovered by Vasco da Gama, who sailed around Africa to India. The Portuguese went on to claim land in southeastern Asia and in South America. But Portugal and most of its colonies fell under the control of Spain (1581-1640). In 1640 a revolt re-established its independence. However, by this time other empire builders were on the scene, and as a result Portugal was never able to regain its old pre-eminence.

The Spanish Empire had its foundation in the voyages of such men as Christopher Columbus. Spain claimed the Philippine Islands, much of South America, Central America, and the southern part of North America. But Spain conquered to loot, not to build a permanent empire, and her colonies fell to others, the United States dealing the empire its death blow in the Spanish-American War of 1898.

The Dutch built their empire chiefly through trade rather than conquest. They gained control of territory in southeastern Asia, in North America along the lower Hudson River, and along the northern coast of South America. Much of this territory Holland lost to England, but she managed to hold on to the Dutch East Indies; then, after Holland itself was overrun by Hitler's troops, Japan, having built overwhelming air and sea power in this part of the world, drove the white man pell-mell out and seized the rich prize of the world's rubber and tin islands (1942). This successful campaign also netted Japan some of the world's best oil deposits.

To Know and to Pronounce

Malaya	Puerto Rico	United Netherlands
Prince Henry	Philippines	Henry Hudson
Ceylon	Boers	New Amsterdam

Now Answer These

I. How was the Portuguese Empire built?

1. What was the first European country to build an empire to increase trade?
2. Why were the Portuguese interested in finding a route to Asia around Africa?
3. Who discovered this route?
4. What land in the New World did Portugal discover and claim?
5. What were the "factories" established by the Portuguese?
6. What happened to Portugal and her empire? Why?

II. What factors brought downfall to the Spanish Empire?

1. Whose discoveries formed the basis of the Spanish Empire?
2. What territories did the Spanish Empire include in the sixteenth century?
3. What happened to the Spanish Empire? Why?
4. What effects had Spanish rule had upon the colonies?

III. How was the Dutch Empire built?

1. How did the Dutch acquire territory?
2. In what parts of the world did the Dutch gain possessions?
3. What happened to the various parts of the Dutch Empire?
4. When did the Dutch lose the richest part of their empire? To whom was it lost?

16. FRANCE AND ENGLAND STRUGGLE FOR WORLD EMPIRE

To Direct Your Reading

I. In what widespread areas, chiefly, did the world struggle between Great Britain and France take place?

II. What is the story of the Napoleonic Wars?

We have viewed the careers of Portugal, Spain, and Holland, the earlier empire builders of the age of discovery. These nations grasped territory in distant lands and developed rich trade which brought immense wealth to their homelands. But, in the struggle among nations to seize colonies from one another, these nations lost most of the territory claimed on the other continents. The next series of conflicts over empire took place principally between France and England. These two nations took up empire building slowly, but once they got into the bloody game, they waged wars which lasted one hundred twenty-five years (1689-1815) and dragged into the struggle other European nations, and many peoples in Europe, Asia, and North America.

France and England Establish Colonial Systems

France, distracted by religious wars between the Huguenots (French Protestants) and Catholics, had been slow about conquering and settling the rich territory which its explorers had claimed for it in the New World. Cartier was the first to explore the St. Lawrence River; later Champlain pushed up the river and founded the first French city in America, Quebec (1608). Father Marquette, the trader Joliet, and a little later the explorer La Salle floated down the Indians' "Great River," the Mississippi. Disregarding earlier discoveries by the Spanish in this region, La Salle claimed the entire Mississippi valley for the elegant French king, Louis XIV, naming it in his honor Louisiana (1682). The St. Lawrence valley was called New France. The Company of New France went chiefly into the fur-trading business. From New Orleans to Detroit, and thence to Quebec, the French built a chain of forts, missions, and trading posts.

As the French began to realize the value of their new territory in America and to develop a rich trade, the region which they settled was gradually shut in by English colonies being founded along the Atlantic coast. England, like France, had been slow to start building an empire in America and India. King Henry VII of England had hired John

Cabot, a navigator of Venice, to seek new lands for him. Seventy years later, in Queen Elizabeth's time, the English "sea dogs" Frobisher and Davis, looking for a northwest passage to Asia, left their names on a bay and a strait in the New World. These adventurers accomplished nothing, however, in the way of establishing permanent English settlements in the New World.

England's first attempt to found a permanent colony in America was made by Sir Walter Raleigh, a colorful adventurer who wished to establish a new English nation in America. Although his effort was unsuccessful, he lived to see others make a successful settlement at Jamestown in Virginia. Revolution and religious disputes in England drove many people to flee to America, and by 1733 thirteen colonies had been founded along the eastern seacoast. These became flourishing settlements carrying on agriculture, industry, and trade.

On the other side of the world the English were likewise extending their empire-building activities in India. In 1600 English merchants had organized the British East India Company to get into the India trade in competition with the Dutch and Portuguese. From the king down, it was the fashion to own stock in the East India Company. The India trade paid enormous profits and built many of the great fortunes and beautiful estates of England.

British and French Ambitions Clash

Competition for empires brought the French and English into long, bitter conflict. As other nations were dragged into these struggles, the contests between France and England became world wars. You may have heard the term "first World War" applied to the first widespread war of the twentieth century (1914-1918). But two of the five French-English wars fought between 1689 and 1815 were really world wars, for they set people to fighting one another in the heart of North America and on the seas and in India, as well as in Europe. Of course these earlier world wars lacked the scientific killing weapons of the wars of our day, yet, surprisingly enough, probably a larger proportion of persons actively engaging in them was killed than in the wars of the twentieth century.

We can briefly summarize the five far-flung wars for empire which the English and French fought between 1689 and 1815. The first three conflicts had such lasting results as that of England's getting possession of Gibraltar, Nova Scotia, and the Hudson Bay territory (at the end of the second contest in 1713). The fourth great war between France and Great Britain (as she should be called after Scotland was joined to England in 1707) began to change the picture of empire. In Europe this conflict was called the Seven Years' War (1756-1763); in America the French and Indian War. As the British colonists expanded back into our woods from the seacoast, they clashed with French trappers who were running their trapping lines south from the Great Lakes. In the frozen north Frenchmen fought outposts of the British Hudson's Bay Company. Young colonists—among them George Wash-

ington—got into the war and learned much about fighting which came in handy later. France lost Canada when English General Wolfe took Quebec from French General Montcalm. French Fort Duquesne became British Fort Pitt (now Pittsburgh). France gave up claim to American land in the Mississippi valley and some islands in the West Indies.

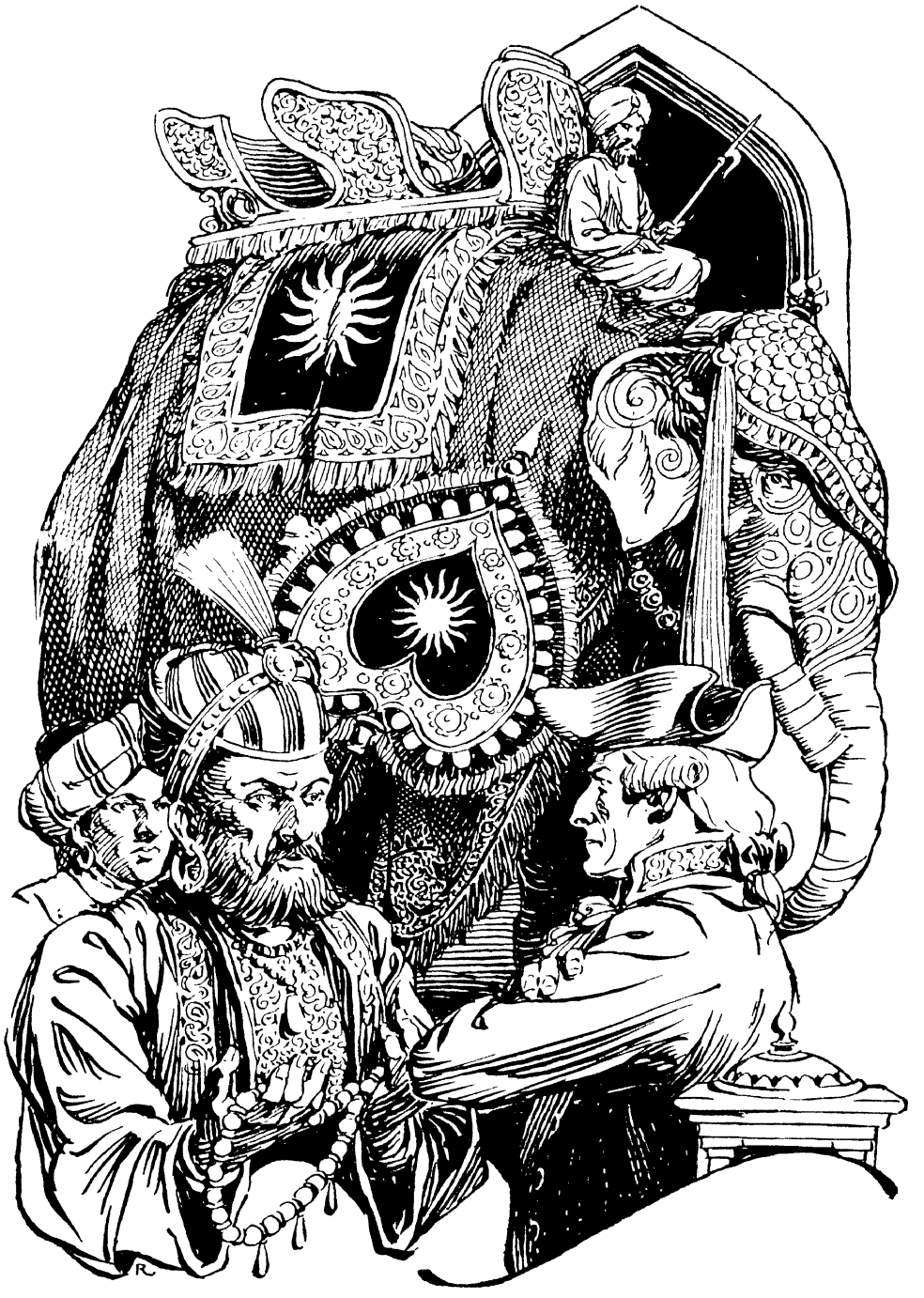
The French-British rivalry was breaking out also on the other side of the world in India. British traders had pretty well got the better of the Dutch competitors, when French merchants attempted to get a foothold in India (about 1670) and share in the rich trade of that region. The French gained influence over some of the princes of India, encouraging them to rebel against their Mogul emperor. The British Company then built up a private army of Englishmen and natives and, to be opposite to the French, pretended to back the Mogul emperor. Robert Clive, rising from a clerkship in the East India Company to statesman and commander of the British forces, defeated the French and native forces (1757) and won the great province of Bengal. Gradually the British added to their possessions until they controlled practically the whole of India, the greatest empire prize of Britain. By use of money, promises, and arms, a few men gained control not only of the trade of India but also of the native rulers, and gradually took the government of the country into their own hands.

The fifth great war between Britain and France was set off by the revolution of the English colonies in America. Seeking aid for the colonies against Britain, Benjamin Franklin persuaded France to take this opportunity for revenge. He induced Louis XVI of France to give huge sums to the American revolutionists, and finally to declare war on England. After a time Spain joined France in the war against Britain, but accomplished little. While Britain lost the thirteen American colonies—partly through poor management climaxed by confused fighting—she still came out more than even with her old rival, France. Canada remained a part of the British empire. Much of the trade of France was taken by Britain, whose sea power remained superior.

Britain Prevents a Napoleonic Empire

War with Britain and help to the American revolutionists had left the French treasury empty. As the French king and nobles continued to live luxuriously, throwing the burden of payment on the shoulders of the people by increasing the taxes, the country broke into the violent French Revolution which we studied in our last section. Out of that revolution came the dictator Napoleon Bonaparte, who won the devotion of Frenchmen and carried on the feud with Britain, overwhelming at the same time the armies of European kings who tried to interfere. Napoleon dominated—and lost—the fifth and final conflict between France and England.

At first Napoleon had dreamed of a French empire in the Near East (Egypt, Asia Minor, and Persia), and in India as well as in America. He transported an army to Egypt and declared himself champion of Mohammedanism and



By fighting and by trading with the native princes, Clive gained possession of rich provinces of India and gave Great Britain an empire.

protector of the caliphs. But English Admiral Nelson cornered Napoleon's fleet in one of the mouths of the Nile and destroyed it. That proved to be the end of his empire hopes in the Near East.

However, Napoleon still had hopes in America. He forced the Spanish king to return the territory of Louisiana to France. President Jefferson believed that the United States would have to join Britain against France rather than to have this ambitious empire builder in control of the Mississippi valley and the port of New Orleans. Not only that, but the people of Haiti rebelled under their Negro leader Toussaint L'Ouverture so successfully that Napoleon abandoned this Caribbean island stronghold. In consequence of this and because he realized the impossibility of defending Louisiana, he gave up as a bad job his efforts to extend the French empire to America. He sold the region extending from the Gulf of Mexico to Canada and from the Mississippi to the Rocky Mountains, known as Louisiana, to the United States for fifteen million dollars (1803). The largest and richest agricultural valley in the world, from which fifteen additional states (in whole or in part) of the Union were to be formed, cost less than three cents an acre in the biggest "real estate transfer in history."

The empire-building wars between England and France are of particular importance to Americans, since two thirds of our country was built out of sections of the British and French empires in North America: first out of the thirteen English colonies on the Atlantic coast, and secondly out of France's great Mississippi valley region. The establishment and the expansion of the United States was really made possible by the series of conflicts between these two leading European empire builders. (Our Southwestern states were built out of regions once belonging to the Spanish Empire.)

When Napoleon had to give up his hope for a world empire, he took up the old dream of Caesar and Charlemagne—the dream of uniting the countries of Europe into one organization like the old Roman Empire. Napoleon smashed resistance throughout Europe, setting up his brothers and generals as rulers in the place of monarchs in conquered countries. He smoothed over the quarrel of France with the Catholic Church and persuaded the Pope to approve of his taking an emperor's crown. To avoid future trouble with the Hapsburgs, the ruling family of Austria-Hungary who held the claim to the emperorship of the Holy Roman Empire, Napoleon married the girlish Hapsburg princess Marie Louise. Napoleon planned that the descendants of himself and Marie Louise should be the controlling rulers over all nations, races, and religions of Europe, as had been the old Roman emperors. To pave the way for the uniting of all the countries of Europe into a great single empire, he already had caused his lawyers to make old Roman law into one system of law to apply over all Europe. He broke down tariffs and trade barriers and planned to make Europe into one trading unit such as the states of our American Union had become.

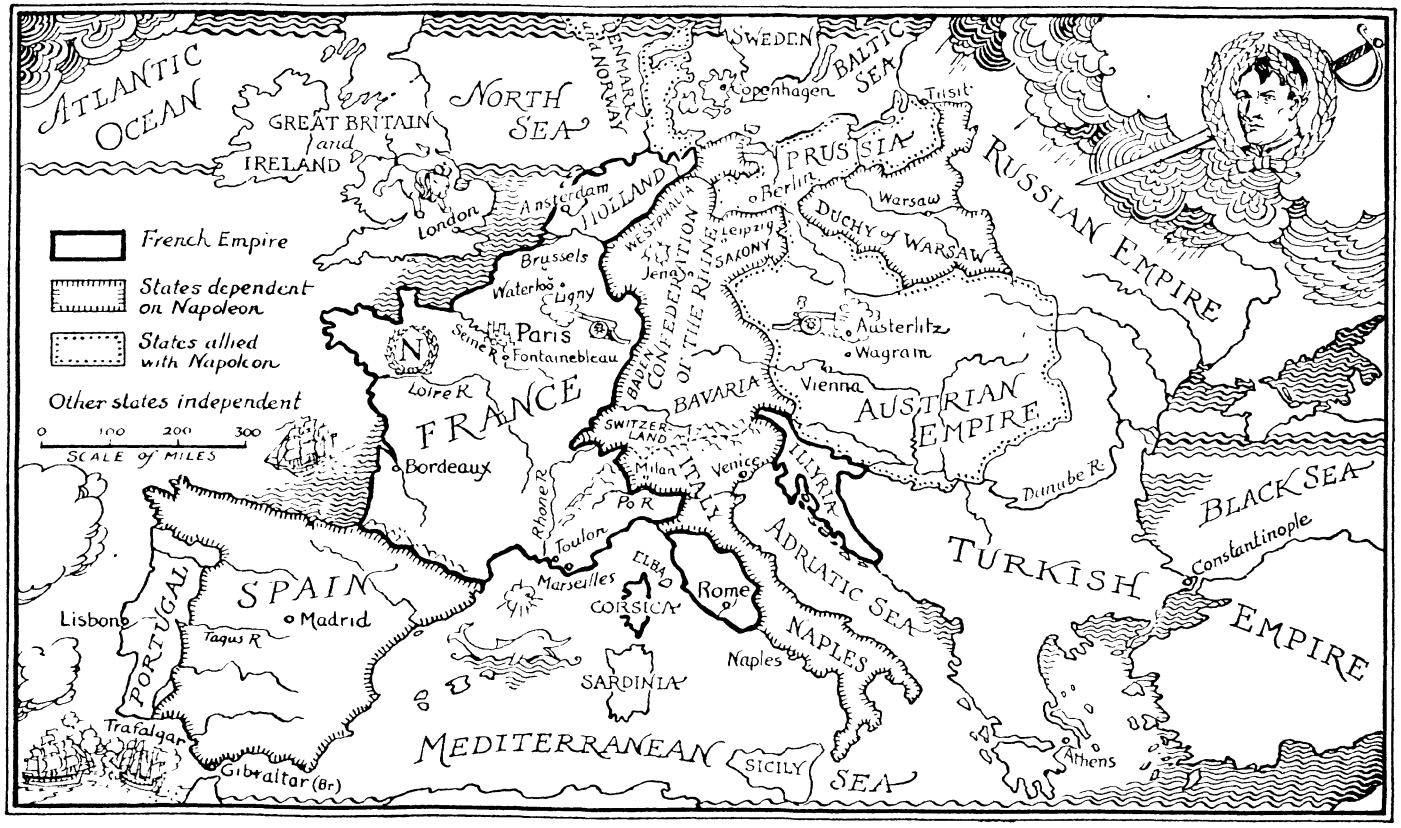


Admiral Nelson defeated the French fleet at the mouth of the Nile and thus prevented Napoleon from seizing control of the Mediterranean.

Englishmen feared that a united Europe would soon surpass Britain in manufacturing and trade and become a dangerous rival in world-wide shipping and empire building. Therefore, British statesmen opposed Napoleon's efforts by constantly encouraging European kings to resist him, and by furnishing them with money to help them wage war against him. Napoleon gave up hope of making a deal with Britain and made plans to invade that "tight little island," using the naval power of all Europe. But for a second time Lord Nelson blocked Napoleon's plans, this time by destroying the combined French and Spanish fleets off Trafalgar, on Spain's west coast (1805). Thus ended Napoleon's hope that his army could cross the channel and invade England. Napoleon then tried to starve out Britain by forbidding European countries to buy British goods.

Although the Prussian nobles and Tsar Alexander I of Russia agreed not to trade with Britain, this plan did not work. Smuggling of British goods into continental countries became common, for Europeans wanted the cheap goods which British factories were producing. Napoleon permitted his own relatives to make money by importing forbidden but badly needed British clothes and shoes for his army. Tsar Alexander, who needed the products of the English markets, broke his pact with Napoleon and started trading openly with England. The tsar was also offended by Napoleon's partial restoration of the kingdom of Poland (as the Duchy of Warsaw), which Russia, Prussia, and Austria had split between them. Napoleon marched a huge army across Europe to punish the tsar. But here in Poland Napoleon's campaign began to show weakness. Accustomed to picking up supplies as he went along in western Europe, Napoleon neglected to bring food for his men and horses. He drove back the tsar's forces right to Moscow, but as his army was preparing to settle in Moscow for the winter, the city was burned. Napoleon had to order a retreat. It became one of the decisive military disasters of history. Mud bogged down cannons and horses; storms, cold, and starvation killed thousands of men. Generals of the Prussian army, who were influenced by British agents and money, turned on the disorganized French troops and massacred them. Of the half million soldiers who set out for Russia, only twenty thousand returned to France. This marked the beginning of collapse for Napoleon.

When the other countries of Europe rose in open revolt against him, Napoleon recruited another army. A combined army of most of the European nations gave him his first real beating in battle at Leipzig in 1813. Napoleon was sent as an exile to the little island of Elba in the Mediterranean (1814). Ten months later he escaped from exile, marched north across France, and, so magnetic was his name, that group after group joined him to form another army. He re-entered Paris and set up a new government. But the allied armies gathered in Europe. At Waterloo (in Belgium) he met final defeat from a combined army of English, Dutch, Belgians, and Prussians directed by the English Duke of Wellington (1815).



Napoleon's Empire in 1812

The British Government imprisoned Napoleon on the tiny island of St. Helena in the South Atlantic. Britain's sea power and money power had destroyed Napoleon's attempt to create a dictatorial order over all the European continent. Britain, Austria, and Russia led in a reactionary effort to put nations and peoples back where Napoleon had found them; this effort failed, as have all such efforts in history. Europe was left more divided and more quarrelsome than ever, to await the next ambitious attempt to create unity by force.

Summing Up

The French began building an empire by claiming lands in Asia and North America that had been explored by such men as Cartier and La Salle. Then early English explorers claimed near-by land for England, and the struggle between these two great powers began. In a series of wars that may well be called "world wars," the British drove the French out of many of their colonies and took them for Great Britain.

Following the French Revolution, Napoleon Bonaparte came to power in France. Napoleon wanted to build a great empire. Britain opposed him because the British feared France would become a powerful commercial rival. At first Napoleon tried to construct his empire of overseas colonies, but defeats by the British navy convinced him this could not be done. Accordingly, he was willing to sell Louisiana to the United States at a very low price. Then he tried to unite Europe under the control of France, but again Britain stood in the way. Britain was joined by Russia. Napoleon finally surrendered himself into British hands, and was exiled to an island in the South Atlantic for the remainder of his life. The French attempt at building a great empire was broken. Continental Europe was left disunited for the next ambitious attempt to unite it.

To Know and to Pronounce

Huguenots	Wolfe	Toussaint L'Ouverture
Cartier	Montcalm	Duke of Wellington
Champlain	Fort Pitt	northwest passage
Marquette	St. Helena	Seven Years' War
Joliet	Trafalgar	Hudson's Bay Company
La Salle	Leipzig	Alexander I
Louisiana	Waterloo	Clive

Can You Answer These Questions?

I. In what widespread areas did the world struggle between Great Britain and France take place?

1. What lands were included in the French Empire?
2. Identify: Cartier, Champlain, Marquette, Joliet, La Salle, John Cabot, Frobisher, Davis, Drake.
3. Who made the first attempt to establish a permanent English colony in America?
4. What lands were included in the British Empire at the close of the American Revolution?
5. Why can the wars between Britain and France over empire be called "world wars"?
6. What were the general results of these wars?

II. What is the story of the Napoleonic Wars?

1. Where did Napoleon first hope to build an empire?
2. Who helped prevent this?
3. How did the United States profit by Napoleon's failure to build an empire in America?
4. Where did Napoleon next try to build an empire?
5. Why did Britain oppose Napoleon?
6. Why is the battle of Trafalgar important?
7. Why did Napoleon march against Russia?
8. Why is the battle of Leipzig important? Waterloo?
9. In what condition was Europe left after Napoleon?

17. GREAT BRITAIN REMAINS SUPREME FOR A CENTURY

Keep These in Mind as You Study

I. What lands did Great Britain add to her empire in the eighteenth and nineteenth centuries?

II. How large had the British Empire become by 1900?

Great Britain's one-hundred-twenty-five-year duel with France was won. France had to take an inferior place in the game of empire building and world trade, as Portugal, Spain, and Holland had already done. Britain now ruled the seas. No European competitor could do business in India or America without the permission of British authorities. In addition, by supporting one nation on the continent of Europe against another, Britain could control affairs in Europe. That was called the "balance-of-power" policy. As Britain also had a head start in the use of machines, its bankers piled up, faster than did any rival, wealth from the world-wide sale of goods which the machines produced. The British navy and armies acquired more and more territory, and British merchants monopolized the trade of each acquisition. Thus, history's most successful trade empire was built and continued to our day.

The British Empire Spreads over the World

The East India Company had gained control of most of the provinces and kingdoms of India, but after a serious rebellion of the natives,[1] the British government took over this control (1858). The Indian part of the British Empire, with a population seven times as great as that of England itself and with an area many times as large as the isle of Britain, was a source of immense trade and wealth to the mother country. Inspired by success in India, the British took control of Burma and of the tip of the Malay peninsula, where Sir Stamford Raffles (a collector of animal and plant life turned empire builder) had established the important city of Singapore (1819). From here English traders spread around the corner of Asia into China. There the small island of Hong Kong was taken as a prize of war and built into an English city and port. The British navy dominated the China coast, and British merchants controlled the rapidly growing, international city of Shanghai. A deplorable feature of empire building followed—the opium trade between

[1] Known as the Sepoy (from the name of the native Indian soldiers employed by the company) Mutiny, or Rebellion.

India and China, which Britain protected at the cost of war with China. After an approximate century of untold damage, the officially protected opium business was by agreement abolished. But a new empire builder on the scene, Japan, took up opium, morphine, and heroin distribution as a means of weakening Chinese resistance, as well as of financing conquest by selling these drugs through smugglers to dope addicts in all lands.

The British Empire acquired new territory in the South Pacific through the discoveries of Captain Cook (1770). Britain claimed the island-continent of Australia, using it first as a penal colony. Australia, with the island of Tasmania, an important source of food and raw materials and an additional market for manufactured goods, became one of the most valuable and loyal of England's colonies. Later, the twin islands named New Zealand by the Dutch were settled and possessed by the English (1840).

Africa next became the melon which European empire builders sought to cut. For several centuries, bent upon reaching Cathay and the Indies, Europeans had passed up the great continent of Africa at their doorstep. England now got the choice slices of the earth's second largest continent, while France came second by taking possession of the Sahara and a great part of the unhealthful coast of the great bulge of Africa. Following the war of which the American Revolution was a part, Britain had seized the Dutch "vegetable-garden" colony at Cape Town, pushing many of the Dutch (Boer) settlers north into the rich interior, where the Boers founded two republics. A frail Englishman named Cecil Rhodes, who had gone to South Africa for his health and got control of the rich diamond mines there, envisioned a four-thousand-mile railway from Cape Town in the south to the English-dominated city of Cairo, Egypt, in the northern part of Africa—all of it to be in British territory. With such a railroad England could dominate Africa. But the Boer republics were in the path between the English territory of the south and that of the north. Rhodes inspired a raid which brought on war with the Boers. English armies spent three years at enormous cost conquering the Dutch rancher-fighters, in order to acquire this rich territory. The Cape-to-Cairo railway still had several uncompleted gaps when the world war of 1939 broke out.

Britain naturally wished to control the direct, as well as the roundabout route, to India. By a combination of diplomacy and financing, the British government obtained control of the Suez Canal. A French engineer named De Lesseps had revived an old scheme when he had proposed to dig a ditch deep enough for the passage of ships across the flat isthmus which separates the Mediterranean from the Red Sea. The canal was opened in 1869. In 1875 the ruler of Egypt, who had taken a large financial interest in the Suez Canal project, found himself so greatly in debt that he was compelled to sell his shares of stock. British Prime Minister Disraeli seized this opportunity to buy the Egyptian ruler's interest and gain con-

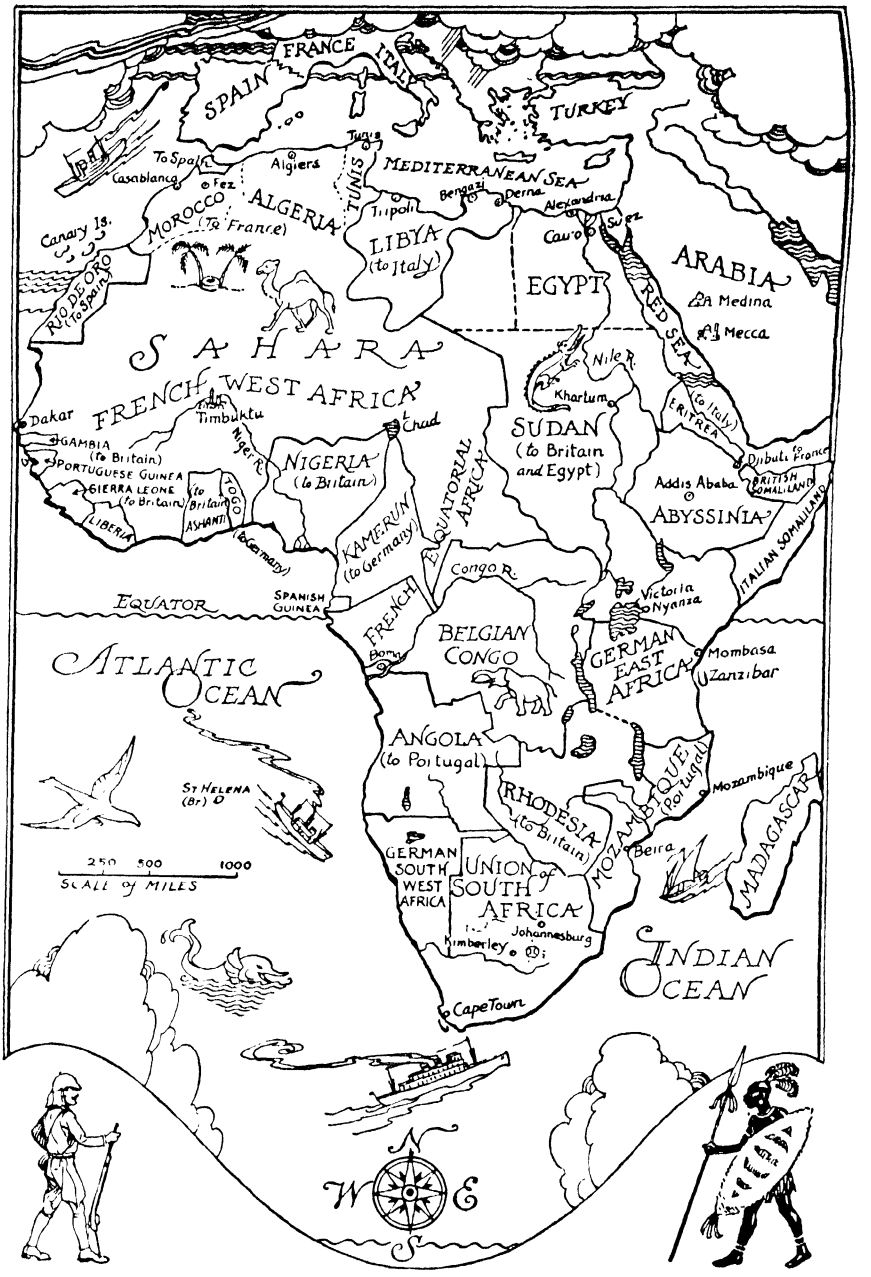
trolling influence in the canal company. Since then the canal has been under British control and protection, although the board of directors remained mostly French until the German conquest of France in 1940. In order to keep a close watch on its interest in the Suez Canal, Britain established a protectorate over Egypt; that is, Britain permitted Egypt to govern itself but claimed the right to supervise what Egypt did and to protect it against enemies. The protectorate was given up, after years of strife (1922), but British troops still remained garrisoned at certain points in the Egyptian kingdom, and Alexandria was a British naval base.

Britain Grants Self-Rule to Her Colonies

By 1900 the ruler of England had become head of an empire which included about one fourth of the earth's habitable area and about one quarter of the earth's inhabitants, a unique empire built and held together by sea power, the greatest empire of modern times, the largest and most wealth-producing empire of history up to our day. As Britain's empire grew, the relationship of many of the British possessions to the mother country changed somewhat. Colonies populated by white inhabitants were granted the same democratic self-rule that Englishmen in England had won for themselves, the same self-rule that the thirteen American colonies had got by fighting. Canada became a self-governing dominion in 1867. The king of Great Britain appoints a governor-general to represent him in the Canadian government, but the country is ruled by a Senate and a House of Commons elected by the Canadian people, and by a prime minister chosen by these two groups. Newfoundland remained separate, with a governor sent from London. Australia, New Zealand, and South Africa (after the Boers had been somewhat reconciled) became self-governing dominions.

European Nations Scramble for Territory

In the nineteenth century the game of empire building changed character—changed from the conduct of adventurous expeditions to the shameless grabbing and trading for the territory of others. Agents of Great Britain, France, Portugal, and Belgium divided Africa over dinner tables in European restaurants. Boundaries were drawn through regions no white man had ever seen; the stroke of a pencil made millions of square miles and millions of natives the possession of one or another of the European powers. Various countries of Europe seized ports in China on one excuse or another. Germany, just becoming a united nation, took a region east of Lake Tanganyika on the east coast of Africa. King Leopold of the new state of Belgium took a huge territory in the Congo, running halfway across Africa from the west. France took Algiers and Tunis on the north and made vast conquests in the Sahara and in the Sudan. The German kaiser took Tsingtao, the best harbor in north China, and a railway right of way through big Shantung province, in payment for the killing by Chinese fanatics of two Lutheran missionaries—who



Africa in 1914

turned out to be Austrians, not Germans. He arranged for the construction of a railway from Constantinople to Baghdad and brought the whole Ottoman Empire under German influence. To protect Germany's commerce and colonies, a navy was built which in size and strength was surpassed only by that of England.

With Germany, Japan, and Italy coming into the empire game as eager new players, rivalry became more bitter. The game became a contest of dog-eat-dog trading methods and a mad scramble for world territory and world power which culminated in the bloody total wars of our twentieth century. At the same time, Asiatic and other peoples were going through a renaissance, learning to use coal and water and petroleum power and machines, and developing strength and leadership to end the white man's game of empire building in Asia.

To Say It Again

Throughout the nineteenth century the British continued to add territory to their already large empire. India came under the control of the British government, and new outposts were gained in the Far East. A vicious phase of the expansion of trade was the forcing of opium upon China. Australia and New Zealand, in the South Pacific, were added to the British Empire; and when Africa was divided among the European empire builders, Britain got the lion's share. Then Cecil Rhodes's vision of a railroad from Cape Town to Cairo over British-controlled territory inspired British leaders to seize by force large areas in Africa. British empire builders felt that they could not leave France in control of the Suez Canal because this would give France a shorter route to the East than the British route around Africa.

At the beginning of the twentieth century the British Empire included one fourth of the earth and one fourth of its people. The more advanced of these colonies had been granted self-government, remaining bound to the mother country by ties of trade and sentiment. But fear of Russia, the old rival in Asia, remained—fear that increased as Russia began to industrialize. German production, population, and ambition were growing into Britain's greatest challenge, and Italy and Japan were becoming infected with the empire-building fever.

To Know and to Pronounce

Singapore	Tasmania	Tanganyika
Captain Cook	Disraeli	King Leopold
Australia	De Lesseps	Sir Stamford Raffles
New Zealand	Shantung	Cape-to-Cairo railway

Check Your Understanding of the Empire Game with These

I. What lands did Great Britain add to her empire in the eighteenth and nineteenth centuries?

1. To what extent did Britain control trade at the beginning of the eighteenth century?
2. How did the British Government get control of India?
3. What new territory in Asia was added to the British Empire?
4. What unfortunate effect did Britain's desire for trade have upon China?
5. What large areas in the South Pacific did Britain add to her empire?
6. What European nation gained control of the best parts of Africa?
7. What was Cecil Rhodes's Cape-to-Cairo scheme?
8. What land in South Africa did Britain have to conquer before she could begin Rhodes's project?
9. What was the nationality of the engineer who dug the canal joining the Red and Mediterranean seas?
10. How did Britain gain control of the Suez Canal?
11. How has the relationship of the principal parts of the empire to the mother country been changed since the middle of the nineteenth century?

II. How large had the British Empire become by 1900?

18. THE UNITED STATES EXPANDS AND BECOMES A WORLD POWER

Be on the Lookout for the Answers to These

I. How did the United States grow to its present size?

II. What makes a nation a "world power"?

While the United States developed into the world's richest and most powerful nation, the expansion of our country differed in several ways from the empire building of European nations. It was done chiefly by the settlement and development of regions which were primitive and almost uninhabited. The early settlers had little conscience about taking land from the primitive Indians; but, after the United States became an established nation, seizure of territory from weaker peoples proved to be against the conscience of most Americans, as was shown by appropriations of Congress to pay, sooner or later, for everything the United States took. Always, the effort was made to give the people of annexed territories such advantages and privileges of education, healthful living, and self-government as were enjoyed by citizens of the United States. The American people never forgot that they had originally rebelled against the rule of an empire, and they struggled to keep themselves and their part of the world free from the brutal clashes and domination of grasping empire builders.

The United States Asserts Itself

The American Revolution took the people who formed the United States out of Europe's empire struggles for more than a century. George Washington resisted the efforts of his ally, France, to get his new nation involved in the struggles between European empires. He warned against letting the United States become mixed up in agreements with European countries which might throw our country into the clashes between the powers of Europe. He said we should be free to "choose peace or war, as our interest, guided by justice, shall counsel," and that we might "safely trust to temporary alliances for extraordinary emergencies."

President Jefferson, in turn, threatened to make such a temporary alliance with his recent enemy, Britain, rather than see Napoleon become an empire builder in the New World. The acquisition of Louisiana in 1803 doubled the area of the United States. A hundred years after its purchase the land was estimated to be worth almost five hundred times the original price paid.

British interference with American shipping and Yankee desire to possess Canada brought on a second war between the United States and Britain (1812-1814). At first, Britain waged this war halfheartedly in order to be free to deal with Napoleon, to dominate Europe, and to take care of its great interests in India. With Napoleon's exile to Elba, Britain adopted an aggressive policy toward the United States. Raw American soldiers fled from British forces, who seized and burned the new Capitol at Washington. However, the British were successfully repulsed when they attacked Baltimore. American seamen fought well, both on the high seas and on the Great Lakes. The most brilliant naval exploit of the war was fought on Lake Champlain, which not only saved New England and New York from falling into the hands of the British but indicated the turning of the tide in favor of the United States. The American frontier general, Andrew Jackson, won the only consequential American land battle at New Orleans (January 8, 1815). This happened several days after the British Government and our envoys had signed a peace treaty in Belgium (December 24, 1814), but there was no cable or radio to inform generals fighting far away. The war gave frontiersmen like Jackson ambitions to extend United States territory farther—even beyond the great area of the Louisiana Purchase. Men who had ambitions for United States' growth were called expansionists.

Soon after the War of 1812 the action of European rulers caused the United States Government to issue a warning that we would protect our country and Latin America from empire builders. Following the defeat of Napoleon representatives of the European governments, calling themselves the "Holy Alliance," met to arrange to put Europe back just as it had been before Napoleon. Among other things, they promised to help Spain get back her South and Central American colonies, which had gained their independence through revolt. The thought of having European empire builders busy once more in the Western Hemisphere frightened the United States. This fear, and dislike of Russian expansion in the Pacific, caused President Monroe to declare his famous doctrine (1823), which stated that the lands of North and South America were "henceforth not to be considered as subjects for future colonization by any European powers." The Monroe Doctrine went on to state further that "any attempt on their part to extend their system to any portion of this hemisphere" would be considered "dangerous to our peace and safety."

Although Great Britain in 1815 joined Austria, Prussia, and Spain in putting boundaries in Europe back where they were before Napoleon, she did not wish to see Spain recover her lost American colonies, because British merchants had won most of the trade of the new South American republics. The British Government, therefore, supported the Monroe Doctrine. President Monroe also issued a warning to Russia, which had occupied Alaska and was

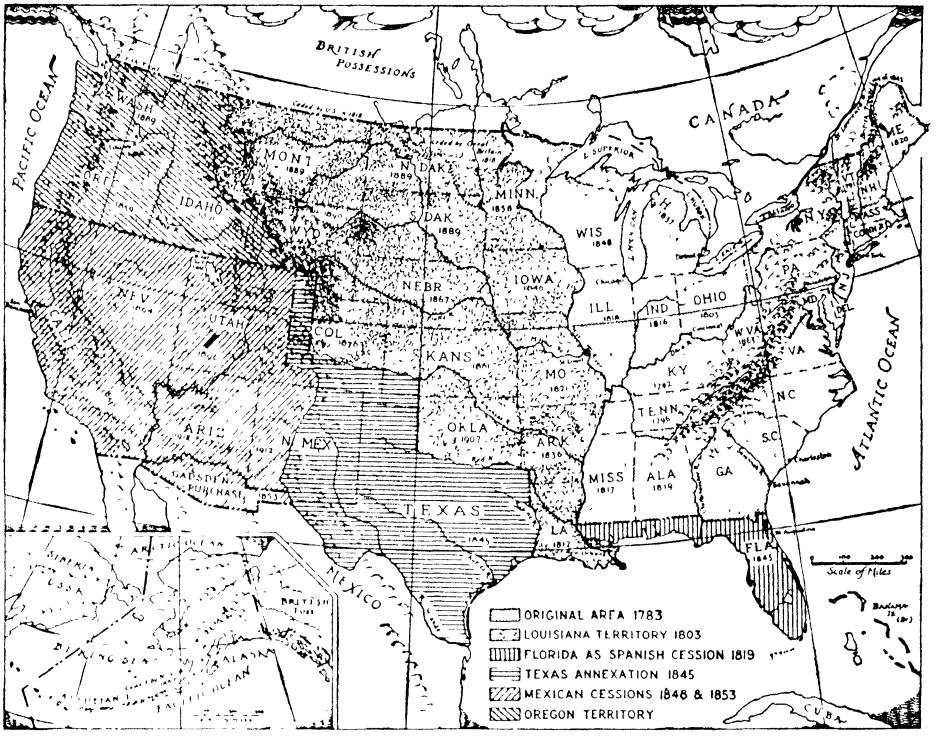
reaching down the Pacific coast. However, France, Holland, and Britain, without protest from us, retained their old colonies of Guiana and certain West Indian and other islands in this hemisphere.

During the next century the United States grew to be a power in world affairs. The Latin-American states protected by this Monroe Doctrine looked at it suspiciously, fearful lest the United States be "protecting" them only to take them later for itself. Military and financial ventures by the United States Government and by private American citizens in Central America and the Caribbean Island republics gave some reason for this fear. In our day, when the fierce new empire building of Germany and Japan began to frighten the South American countries as well as to concern the United States, a series of Pan-American conferences was arranged by President Franklin D. Roosevelt and Secretary of State Cordell Hull, and arrangements were made for general co-operation in the defense of North and South American countries against any future attempts of European and Asiatic nations to extend their empire building to the Americas.

Pioneers Push to the Pacific

United States' expansion had continued steadily after the Louisiana Purchase. General Andrew Jackson had invaded Spanish Florida in 1818 as a retaliatory measure because Spain had failed to prevent the Florida Indians from raiding our borders according to promise. The dispute was settled when Congress paid Spain $5,000,000 for Florida (1819). During the next twenty-five years the immense territory which later formed the states of Texas, New Mexico, Arizona, and California was taken from Mexico. This expansion, second in vastness to Louisiana Territory, began with disputes over what was then Mexico's great northern province, Texas. Mexican politicians had invited American cattlemen and cotton planters into this region. When the Yankees, after moving in, refused to become Mexicans, the officials of Mexico became unfriendly toward them. The United States Government offered to buy Texas, but Mexico refused to sell. Led by Sam Houston, Texas settlers revolted and set up a separate republic under a blue flag with a lone white star. Soon this Republic of Texas was received into the American Union as a state (1845).

While Texas was still a separate republic, General John Frémont was assisting American settlers in California to rebel against Mexican rule there. Angered at this interference, the Mexican Government declared war. While one United States force invaded Mexico from the north in 1847, General Winfield Scott and his assistant Robert E. Lee marched upon Mexico City from the sea, as Cortés had done. The American commanders made friends with the people of the captured capital of Mexico and made possible an amicable treaty that added to the United States the territory from which later were formed the states of California, Nevada, Utah, most of Arizona and parts



The United States expands from coast to coast.

of New Mexico and Colorado. Congress paid Mexico $15,000,000 compensation for this region.

Soon after the dispute over Texas arose with Mexico, the United States made with Great Britain a settlement of the boundary of the northwest corner of the country, known as the Oregon Territory (1846). The Pacific coast had already acquired several centuries of romantic history. Coming after the English buccaneer Drake, who first explored the west coast in 1579, Englishmen, Spaniards, Russians, and Yankees had tried to establish posts on this coast for trade in sea-otter skins, and for exchange of goods with China. The American military explorers, Lewis and Clark, blazed a trail from the Missouri River to the mouth of the Columbia (1804-1805). John Jacob Astor, the first American millionaire, founded the first trading post under the Stars and Stripes at Astoria, located at the mouth of the Columbia River (then called, also, the Oregon). Settlers from the East poured into the new Oregon country. By temporary agreement the United States and Britain were jointly occupying this region which both countries claimed. The settlement gave the United States the territory that became the states of Washington, Oregon, and most of Idaho. By 1848 the continental boundaries of the United States had reached practically their present limits.

The United States Throws Off Slavery

We must now note the effect upon America of that most horrible feature of modern Europe's empire building, the black slave trade. Dutch and other slave traders bought Negroes from Arabs and others who captured or purchased them in Africa and carried them to planters in all the new white-man-dominated areas of the earth. Negro slavery even outranked the opium trade as a flagrant crime and future trouble-maker. In our United States in particular did it pile up trouble. Slavery came to be considered a necessary part of profitable cotton raising in the South. But in New England, after factories sprang up, the slave was in the way. "Hired help" was better for factory work, and also it could be told by the owner to take care of itself when he closed down the factory during slack seasons. Factory laborers, in turn, feared slavery as a threat to better wages.

When the United States Constitution was being written, Benjamin Franklin, and even Southerners such as Washington and Jefferson, wanted to abolish slavery, but delegates of the Southern states did not agree and the problem was not mentioned in the Constitution. By 1861 slavery had been abolished in most of the "civilized" countries. As the United States expanded across the continent to the Pacific, the Northern states, made up of factory cities and small farms, determined to put a gradual end to slave holding. The Southern planters, however, were determined to spread it into the new southwestern territories. Fighting between factions occurred, particularly in Kansas, under the leadership of John Brown, who also endeavored to start a slaves' insurrection in Virginia but was hanged.

A new, antislavery party, called the Republican party, was formed in 1856. Shortly after a Republican candidate for president, Abraham Lincoln, was elected (1860), South Carolina declared the union between itself and the United States dissolved and withdrew from the Union. Ten Southern states followed. They formed the Confederate States of America and elected Jefferson Davis as their president.

Four years of terribly destructive warfare followed between people of the same country—often between kinsfolk. The Confederacy had better generals than the Union but was finally overcome, chiefly because of its lack of factories and means of communication. Before Confederate commander Robert E. Lee surrendered to General Ulysses S. Grant, slavery had been abolished in the Confederate States by Lincoln's Emancipation Proclamation (1863). The American Negroes had, however, a long way to go in attaining equal political and educational rights and the opportunity for good living. The War between the States decided the slavery issue, but willingness to accord equal treatment to the emancipated people, and their education for equal status, came slowly. This cruel war, often called "The Civil War," also decided the fact that the great area that had become the United States could never break up into an area of jealous and warring states like Europe.

The United States Continues to Grow

At this time Secretary of State Seward desired to end foreign empire in North America as far as he could. Consequently, when the tsar of Russia offered to sell Alaska for $7,200,000, Seward put through the deal in a treaty signed in 1867. Secretary Seward was laughed at for buying an "ice-box." After the Yukon gold rush (1898), however, there was no more laughing. Several hundred times its purchase price has been taken from Alaska in furs, fish, gold, and other minerals, making it one of the great real-estate bargains in history. With the acquisition of Alaska, the expansion of the United States on the mainland of North America was completed.

Outside the continent of North America, the United States acquired territory in two directions—toward the south and across the Pacific. American investors in sugar plantations in Cuba resented the poor method of government which Spain used in that island, and American newspaper readers sympathized with the efforts of the Cubans to throw off Spanish rule. After the United States warship *Maine* was blown up in Havana (by whom, is not known), the American people demanded that Cuba be given self-rule. Spain was unwilling, and the United States declared war (1898). In the conflict that followed, the United States forced Spain to give up its hold on Cuba and Puerto Rico. When the war was carried to the Pacific, Spain lost the Philippine Islands and Guam to the United States. By this war the United States was brought more directly and more fully into world affairs.

The Hawaiian Islands, which had been used by the United States as a base during the Spanish-American War, were now, with the consent of most of the residents, taken over by the United States as a territory. Already, American planters in the islands had set aside the native queen, established a republic, and sought admission to the United States.

Presidents McKinley and Theodore Roosevelt talked of the destiny of the United States to become the master of the Pacific Ocean. A great French engineer, Ferdinand de Lesseps, had begun, but had abandoned, a canal across the Isthmus of Panama. The Clayton-Bulwer Treaty (1850), by which Great Britain and the United States had agreed to a joint guarantee of any canal built across the Isthmus, was set aside in favor of the Hay-Pauncefote Treaty (1901), which allowed the United States to build the canal and have "the exclusive management and policing of it." President Theodore Roosevelt, acting for the United States, then purchased the rights and the rusty Panama Canal machinery of De Lesseps. After encouraging Panama province to revolt against the Republic of Colombia, of which it was a part, our government leased the Canal Zone from the newly formed Republic of Panama and completed the canal. As a means of defending the Panama Canal in time of war, President Wilson bought from Denmark the Virgin Islands, near the canal's Atlantic end (1917). To provide the United States with further means

of protection, President Franklin D. Roosevelt, in 1940, traded fifty destroyers and other war materials for naval bases in British colonies and islands, stretching from Newfoundland in the north to British Guiana in South America.

Thus American territory and influence grew. After the presidency of Theodore Roosevelt (1901-1909), the American people, regarding themselves as prosperous and powerful enough, lost interest in territorial expansion. However, to guarantee America's safety from the grasping activities of European and Asiatic conquerors, the United States, in 1940, embarked upon a program of ringing the Western Hemisphere about with air and naval bases, extending its protection over all of North and South America and certain regions in the Pacific.

The evolution of the Monroe Doctrine into the alliance of all Western Hemisphere republics and commonwealths was a culmination that came with the threat of the second great war of the twentieth century.

A Summary

Gradually, by purchase or by seizure followed by payment, the United States added territories which extended its original area from the Atlantic to the Pacific and from the Rio Grande to the forty-ninth parallel, and annexed some lands outside this area. The Louisiana Territory, purchased from France, carried the Stars and Stripes far west of the Mississippi River. The Monroe Doctrine put an end to further empire building in this hemisphere by European nations and left the United States free to expand without danger. Florida was taken over from Spain, and the great territory of the Southwest was gained by a war with Mexico. The settlement of a boundary dispute with Great Britain gave the United States undisputed claim to the Oregon Territory as far north as the forty-ninth parallel. The Monroe Doctrine enunciated by the United States in 1823, and upheld by Great Britain, eventually developed into a policy of protection by the United States of the entire Western Hemisphere.

The slavery question had troubled the United States from the beginning, but things did not come to a head until South Carolina attempted to withdraw from the Union (1860). The War between the States that followed accomplished two things: it put an end to slavery in the United States, and it determined that these states should be "one nation, indivisible."

In 1867 the United States purchased Alaska from Russia to eliminate another foreign power from this hemisphere. At the close of the century the United States Government favored getting Spain out also. War resulted, and the United States gained Puerto Rico, the Philippines, and Guam. Our government aided Panama to secure her independence in order to be able to get control of the Canal Zone, and to complete the canal started by the Frenchman De Lesseps.

Then the Virgin Islands were purchased to protect the canal. In 1940 our government traded war supplies to England for sea and air bases off our Atlantic coast. Thus the United States grew larger, became unified, and established means to protect its holdings.

To Know and to Pronounce

Andrew Jackson	Abraham Lincoln	Lewis and Clark
Monroe Doctrine	Jefferson Davis	John Frémont
Pan-American	Robert E. Lee	John Jacob Astor
Holy Alliance	Ulysses S. Grant	John Brown
Sam Houston	The *Maine*	Hay-Pauncefote Treaty

Can You Find the Answers to All These?

I. How did the United States grow to its present size?

1. How did the expansion of the United States differ from the empire building of European nations?
2. What was George Washington's attitude toward alliances with European countries?
3. What was the first large area added to the United States?
4. What caused the War of 1812 with Britain?
5. Why was Britain anxious to conclude the war?
6. What battle was fought after the war was officially over? How did this happen?
7. What is the Monroe Doctrine? What caused President Monroe to pronounce it?
8. Why did Britain support the Monroe Doctrine?
9. What modern series of conferences exists for the purpose of maintaining hemisphere defense in the Americas?
10. From whom was Florida acquired? How?
11. Why did we have trouble with Mexico over Texas?
12. How did we acquire the territory from which Texas, California, Arizona, and New Mexico were made?
13. Identify: Lewis and Clark, John Jacob Astor.
14. How did the United States gain complete control of the Oregon Territory?
15. What was the cause that finally brought on the War between the States?
16. What was the immediate cause of the war?

17. What were results of the war?
18. How did the United States acquire Alaska?
19. Why did the United States fight a war with Spain?
20. What did the United States gain by the Spanish-American War?
21. How did the United States get control of the Panama Canal Zone? of the Virgin Islands?
22. Why does the United States now have air and naval bases in the Western Hemisphere? When did it acquire them?

II. What makes a nation a "world power"?

Looking Backward

The period that followed the crusades saw a great growth of trade between western Europe and the East. Crusaders who returned to western Europe desired the products of the East to which they had become accustomed. New routes to "the Indies" were constantly being sought, and thus many new lands were discovered. Whenever this happened, the discoverers claimed these lands in the name of the ruler under whose flag they sailed. So the first western European empires were built.

Little Portugal, the first to acquire colonies, bit off far more than she could chew. Spain looted her colonies instead of trying to organize them to be governed. The Dutch were not strong enough to hold all they seized. So the two chief contenders for the position of the world's number one colonial and commercial nation were France and England. Between 1689 and 1763 these two nations fought what were really "world" wars—since they were fought on three continents: Europe, Asia, and North America. At the conclusion, England was supreme. The American Revolution was a temporary set-back, but a second attempt of France, under Napoleon, to build a great empire, first overseas and then in Europe alone, was finally put down in 1815.

For a hundred years England's supremacy was not seriously challenged. But on the world scene three late starters completed their national unification in the latter part of the nineteenth century and desired to follow the pattern of the great nations before them—that is, to build empires. These three peoples were the Germans, the Italians, and the Japanese. The German threat was the most immediate and brought that nation to blows with England in 1914.

While certain European nations were expanding into colonial empires, the youthful United States was growing too. Perhaps it could be said that it was building an empire also. But its empire in the beginning was not colonial; it stretched from the Atlantic to the Pacific Ocean, from Canada to Mexico. To accomplish this expansion, the United States had to acquire land held by several other nations. But the United States did not stop growing when it reached

its natural boundaries; it spread out beyond and obtained title to land in other parts of the world. And then, eventually, because of these far-flung possessions, the United States found itself drawn into the whirlpool of world conflict that grew out of the struggle for empire.

A Time Chart

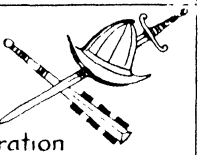
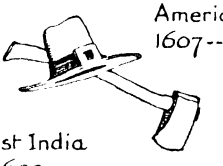
This unit takes you from about 1500 to 1914. Draw a time-line representing these years. On it locate the items listed below. If your text does not give you a definite date for some of these, consult the library.

Vasco da Gama's voyage to Calicut
Founding of New Amsterdam
Dutch East Indies conquered by Japan
England's five wars with France over colonies
Louisiana Purchase
Battle of Trafalgar
Battle of Waterloo
Sepoy Rebellion
Claiming of Australia by England
Settlement of New Zealand
Canada becomes a dominion
Second War between United States and Britain
Monroe Doctrine
Acquisition of Florida by the United States
War with Mexico
Settlement of the Oregon boundary dispute
Attempted secession of South Carolina from the Union
Emancipation Proclamation
Spanish-American War
Panama Canal opened

A Few Projects

1. Look up in reference books in the library the life of some one of the early explorers (such as Da Gama, Columbus, Magellan, Drake) and report to the class.
2. Get the full story of Cecil Rhodes and the Boer War, and tell it the class.
3. The early colonial wars between England and France were only parts of greater wars. What are these wars called in European history? What nations were involved?
4. Read up and report on the complete story of the Louisiana Purchase.

The STORY

	1400	1500	1600	17
PORTUGAL	Da Gama sails to India – 1498  Cabral discovers Brazil – 1500	Settlements in India – Brazil Africa – Ceylon Annexed by Spain – 1580	Independence re-established 1640	
SPAIN	Columbus discovers America – 1492 founds Santo Domingo – 1496 	Armada defeated – 1588 By conquest and exploration Spain claims more than half of all America		
HOLLAND		Independence secured 1579	Dutch East India Company 1602 New Netherland founded – 1623 Portuguese possessions in India and Ceylon seized	
GREAT BRITAIN	Cabot explores Atlantic coast 1497–98 	Raleigh's colony on Roanoke I. 1585  British East India Company – 1600	 American 1607 ------ War 1689	
FRANCE		Cartier explores the St. Lawrence R. 1535	La Salle discovers the Mississippi 1682 	
UNITED STATES			Thirteen colonies founded – 1607 --------- 	

# of EMPIRES

00 1800 1900



Brazil declares independence 1822



Peninsular War 1806-08



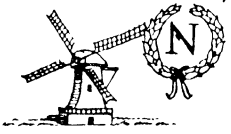
Latin-American colonies declare independence 1810-1826

Spanish-American War-1898



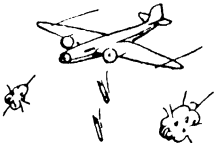
Civil War 1936-1939

Conquered by Napoleon-1795



Independence restored-1815

Belgium annexed 1815 - 1830



World War II 1940—1945

Colonies ----1733

Clive takes Bengal 1759

between France and Britain

Cape Colony 1815

Suez Canal 1869



Boer War 1899-1902

World War I 1914-1918

World War II 1939—1945

----------1815

Canada to Britain 1763

Napoleon conquers most of Europe 1795-1815



Algeria 1830

Tunisia 1881

World War I 1914-1918

World War II 1939—1945



-----1733

Independence declared-1776



Louisiana Purchase 1803

Alaska 1867

Monroe Doctrine 1823

War between States 1861-65

War with Spain-1898

Panama Canal 1914

World War I 1917-1918

World War II 1941—1945

5. Imagine you are a radio news commentator in France in 1815. Recount for your listeners the story of Napoleon's escape from Elba and his landing in France.
6. Find out how many miles the use of the Suez Canal cuts off the voyage from England to India. Consult an atlas (or refer to the map on pages 274-275), and use the scale of miles in measuring.
7. Read to the class one of the fiery speeches given in the United States Congress over the slavery question.
8. Read "A Message to Garcia" by Elbert Hubbard. What is the point of this essay?
9. Report to the class the full story of the revolt that secured independence for Panama.

Learning with Maps

1. Secure or draw an outline map of the world, and on it locate the territories included in the early empires of Portugal, Spain, Holland, France, and England. Use a different color to designate each empire.

2. Be able to point out on a wall map of the United States each of the areas acquired from other countries not included in the original thirteen colonies. Give dates.

For Your Pleasure in Reading

The Adventures of a Trafalgar Lad, by John Lesterman
England's sea struggle with Napoleon.

The Black Tulip, by Alexandre Dumas
William of Orange.

Blennerhassett, by C. F. Pidgin
The story of Aaron Burr.

A Boy for the Ages, by Irving Bacheller
Early life of Lincoln.

Cape Horn Snorter, by C. J. Finger
The War of 1812.

Captain Blood, by Rafael Sabatini
The "Glorious Revolution" in England.

Children of the Covered Wagon, by Mary J. Carr
From Missouri to Oregon.

In Clive's Command, by Herbert Strang
England's "empire builder" in India.

The Clutch of the Corsican, by A. H. Bill
Napoleon Bonaparte.

The Covered Wagon, by Emerson Hough
Out to Oregon.

The Crossing, by Winston Churchill
Daniel Boone; George Rogers Clark.

Defender of the Faith, by Marjorie Bowen
England under Mary Tudor.

Drums of Dambala, by Henry Bedford-Jones
Revolution against France in Haiti; Toussaint L'Ouverture.

Eastward Ho! by F. R. Dulles
The British East India Company.

Fifty-four Forty or Fight, by Emerson Hough
Oregon boundary dispute.

Filibuster, by G. H. Gerould
The Spanish-American War.

Great Captain, by Honoré W. Morrow
Three books about Lincoln—all in one.

Hobnailed Boots, by Jeannette C. Nolan.
Lewis and Clark's expedition.

The King's Passport, by Henry Bedford-Jones
France under Louis XIII; Richelieu.

The Last Frontier, by C. R. Cooper
General Custer, Buffalo Bill, and others.

Linn Dickson, Confederate, by Allan Dwight
The War between the States from the Southern point of view.

Lorna Doone, by R. D. Blackmore
England in the time of James II.

The Man of the Storm, by Mrs. Ethel Hueston
Lewis and Clark; Louisiana Purchase.

The Masked Rider, by May Wynne
Life in England in the seventeenth century.

North of 36, by Emerson Hough
Independence for Texas.

Oil for the Lamps of China, by Alice T. Hobart
American business goes to China.

The Overland Trail, by Reginald Kauffman
The gold rush to California.

The Perfect Tribute, by Mrs. M. R. S. Andrews
Concerning Lincoln's "Gettysburg Address."

The Power and the Glory, by Phyllis E. Bentley
The Puritan revolution in England.

Refugees, by A. Conan Doyle
The flight of the Huguenots from France to America.

Scaramouche, by Rafael Sabatini
The French Revolution.

Seward's Folly, by Edison Marshall
Alaska.

So Red the Rose, by Stark Young
The War between the States.

The Story of Sonny Sahib, by Mrs. S. J. Cotes
Sepoy Mutiny in India.

Susanna and Tristram, by Mrs. Marjorie Allee
Operation of the Underground Railroad.

The Texan Scouts, by J. A. Altsheler
The winning of Texas freedom; Alamo; Crockett, and others.

Through by Rail, by C. G. Hall
Building of the railroads to the Pacific.

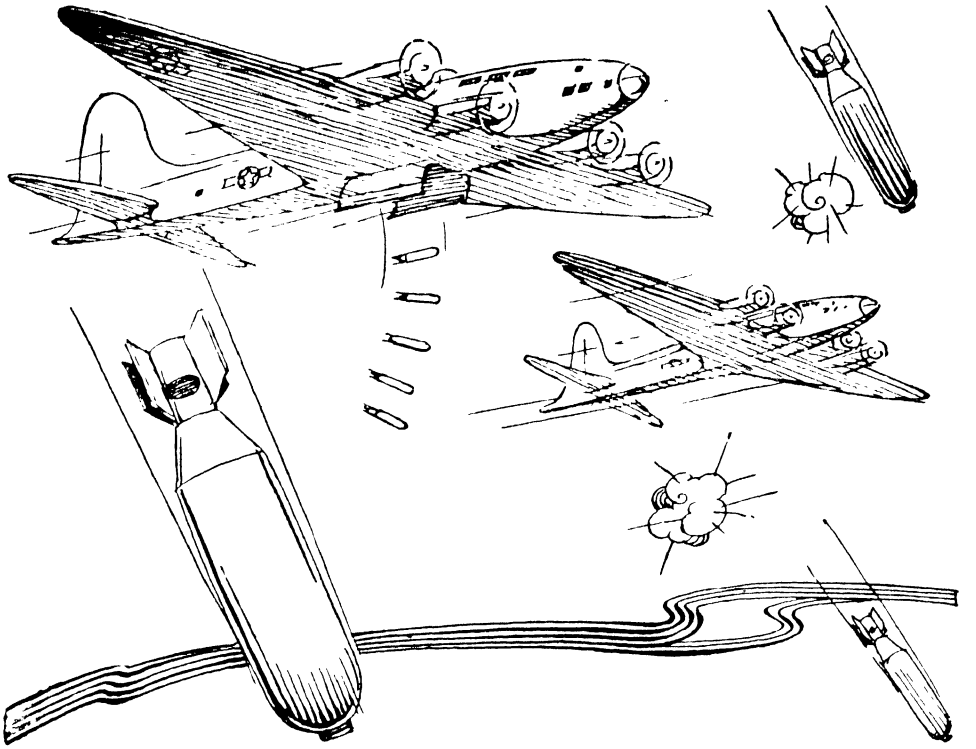
Tonty of the Iron Hand, by Everett McNeil.
LaSalle's chief assistant.

The Triumph of the Scarlet Pimpernel, by the Baroness Orczy
Overthrow of the Reign of Terror; Robespierre.

The Turning Wheels, by Stuart Cloete
The Boers in South Africa.

When Horses Pulled Boats, by A. F. Harlow
The canals of early America.

Up from Slavery, by Booker T. Washington
A story about Negroes by a Negro.



UNIT SIX

TWENTIETH-CENTURY BIDS FOR EMPIRE

Imperial Rivalries Climaxed in the Rivalry between Britain and Ambitious Germany, Which Gathered into Itself Other Rivalries about the World and Erupted in the Two Horribly Destructive World Wars of the Twentieth Century.

Looking Ahead

After imperial rivalry between France and Britain settled down into British supremacy, a new ambitious power arose in Europe. It overshadowed France and Russia and carefully planned to rival Great Britain in world empire. This power was Prussianized Germany. The threat of her armed might resulted in a European war (beginning in 1914) that involved Japan and the United States, both on the side of England; and a quarter century later in a second war that involved the United States, when Japan, taking the opposite side, launched a surprise attack upon the American navy. These gigantic wars, which broke

out in the first half of the twentieth century, changed the map of the globe and the relationships of all races, nations, and classes, and man's whole style of life in every part of the world. Soviet Russia, China, India, and North and South America were greatly affected. The most notable change in global relations resulting from the terrific upheaval has been evidenced by the demands for self-determination made by the newly awakened peoples of the continent of Asia.

More and more as the war wore on it became clear to thinking people that the extremes of nationalism, wherever and by whomever expressed, held grave dangers to the peace of the world.

19. THE FIRST SHOWDOWN, 1914–1918

High Points in the Following Pages

I. What situations in Europe led to the World War of 1914-1918?

II. What is the story of the war?

III. What was the nature of the peace established?

The terrific story which we are to consider in this unit properly begins with the rise of rivalry between Britain and Germany. After the exile of Napoleon Bonaparte, Britain, in order to restrain her old rival France, financed and favored Prussia. The result was the rise of a new, even more dangerous, rival, a united Germany under the leadership of Prussia. We must go back now and note some facts about the growth of this Prussia into the modern nation of Germany which attempted to dominate all Europe.

Germany Is United

Prussia was ruled during the eighteenth century by a succession of Fredericks and Frederick Williams. The greatest Prussian king was Frederick II (ruler at the time of the American Revolution), who reformed education, built roads and canals, played the flute, wrote books in French, argued against Christianity as a "soft" religion, built the best army in Europe based on the musket, and saved so much money that the money unit of the United States was named "dollar" from German *thaler*. Frederick "the Great" set up an ideal of bluntness, thoroughness, obedience to leaders, and emphasis upon rules that became the German idea of perfect manhood.

After Frederick, Prussia was defeated by Napoleon, who wanted the more gentle south Germans rather than the warlike Prussians to be the leaders of the German race—the most numerous race in Europe west of Russia. Napoleon organized the south German principalities into the Confederation of the Rhine, with more freedom of press and speech than any Germans had ever before enjoyed. In response, the south Germans were loyal to him even after Frenchmen refused any longer to join his armies. When, after Waterloo, the Austrian statesman Metternich and Britain (with Russian Tsar Alexander playing second fiddle) reorganized Europe, they broke up the Confederation of the Rhine and caused the leadership of the German people to go to Prussia. Metternich's and Britain's arrangement had one good feature: Defeated France was not so harshly punished as to cause the French people to live for revenge. Largely for this reason there were no big wars in Europe for fifty years.



France tried republican government, and several kinds of monarchs—the last one the vain nephew of Napoleon, known as Napoleon III. Talented and scheming Prince Otto von Bismarck was chancellor of Prussia in the generation following Napoleon. Bismarck got support from Britain (Queen Victoria at first thought he was "wonderful"—later, "terrible") and persuaded or bluffed nearly all the German states save those under Hapsburg rule to join in a greater German nation—destined to be the most powerful military nation in Europe. To draw the German people together, Bismarck brought about wars with Denmark, Austria, and lastly France, defeating each in turn in a quick, sudden war. His army captured Napoleon III, then took Paris, which was held for a billion-dollar indemnity—the largest fine levied against a defeated nation in history, up to that time (1871)—and the territory of Alsace-Lorraine. To everyone's surprise the patriotic French people "dug into the sock" and paid the debt by 1873. During this time they set up the Third Republic, which lasted to 1940.

Determined to dominate Europe and have "a place in the sun"—in other words, to possess an empire which would rival Britain's—the new, united Germany used the French war payment to begin building the largest standing army in the world, with compulsory military training for all youths; also to build railroads, start factories,

and begin a navy. The German Government rigidly controlled the lives of its people. It encouraged science, medicine, music, and scholarship; made German cities the cleanest and best built in Europe; cleaned and protected forests and planted trees; and introduced health and old-age insurance and other social welfare measures. Germany became known as the world's most progressive nation. American scientists, artists, and teachers went to Germany to study. The German people were glad to be ordered about. They were sentimental, obedient, and thorough, but never developed the spirit of freedom without which cleanliness and prosperity would be meaningless to an Englishman, Frenchman, or American. Also, the teaching (like that of old Sparta) that love and mercy are "soft," that hardness is manly, and that "blood and iron" make a nation great prepared the German people for the most destructive outbursts of violence in human experience against older nations which Germany determined to outdo in the game of empire. You remember that the Thirty Years' War (ending in 1648) had left only about half the German populace alive. By Bismarck's time they had increased so that his united Germany (which still did not include Austrian and other east European Germans) had about thirty million people—approximately the same number as England or France. Although many Germans emigrated to North and South America, population in Germany increased much faster than in France and England. So did industry. German factories were newer, and their men and machinery were more efficient.

Bismarck wisely kept silent about the growing rivalry and encouraged German princes and princesses to marry Queen Victoria's children and German nobility and professors to cultivate friendship with the upper and learned classes of England. At the same time, the great chancellor maintained an alliance with the tsar of Russia which kept his eastern boundary safe. But the egotistic young Kaiser William II pushed Bismarck aside, quarreled with his uncle King Edward VII of England, dropped the alliance with the tsar, and openly talked about a German empire in Europe extending from Scandinavia to Persia. He planned a Berlin-to-Baghdad railway and copied Napoleon's idea of using Mohammedans in an empire-building scheme by making a speech in Jerusalem declaring himself their protector. Meanwhile, German goods were displacing British goods in markets such as Turkey, India, China, and South America—markets which British merchants had regarded for a century as their own.

Britain's businessmen rulers slowly waked up to the fact that in using Prussia to overthrow Napoleon and to humble France, they had got themselves a more thorough and dangerous rival. Some "fighting Englishmen," such as Lord Northcliffe, a newspaper publisher who had once been a newsboy, began a clamor against Germany like that of Roman Cato's against Carthage. The upper class and most of the royal family (of German blood) sought some way of compromise.

Colonial Secretary Joseph Chamberlain (a practical politician who championed slum clearance and better conditions for workingmen and at the same time grew rich from Birmingham real estate and manufacturing) probably feared war against the Germans would be even more formidable than against the French under Napoleon. He believed Englishmen and Germans should work together to keep the peace since, said he, "at bottom, the character of the Teutonic race differs very slightly indeed from the character of the Anglo-Saxon race." The advancing of this idea only increased the vanity of Prussian soldier-landlords (called Junkers) and German philosophers. Chamberlain was convinced that a British-German alliance could successfully maintain the peace of the world. But the kaiser, who hoped by keeping aloof to gain the top position, refused to make such an alliance.

British statesmen (Salisbury, Grey, Asquith) sought to ease the tension with Germany without giving up British trade and territory. They hoped that Germany's seizure of a port in China, islands in the Pacific, and territory in Africa would satisfy German ambitions. But after Chamberlain's plan had failed they took the precaution to join the alliance existing between France (which hoped for revenge for her 1870 defeat) and the Russian tsar, who had been cold-shouldered by Kaiser William II. (The alliance was called the Triple Entente.) German leaders studiously prepared for *der Tag* ("the day"), when they would seize their "place in the sun" and show the older nations who (as they saw it) was best fitted to be master of the age of machinery and world trade. British leaders "muddled along," hoping for some turn of fortune which would weaken their growing rival—such as had so often favored the British Empire. Plodding German scientists, manufacturers, and traders might gradually have cornered most of the profits of the empire game without war if a clash between the Germans and the Slavic peoples in eastern Europe had not given to Prussian military leaders, who had become the spoiled darlings of their people, a wished-and-prepared-for opportunity to use force.

Right here, let us take a little wider look at Europe to see how, co-incidentally with German-British rivalry, this German-Slavic clash grew up, and how also the new nation of united Italy got into the bloody brawl of 1914. The Hapsburgs, German ruling family of Austria, were greatly worried lest their middle-European empire break up altogether. We have already said that the Austrian Netherlands were lost to the Hapsburgs in 1815. This territory later became the nation of Belgium (1831) through the union of the Flemish and the French provinces of the Hapsburgs. Then revolt broke out against Austrian troops in a dozen small Italian states, which had been left under Hapsburg rule by the statesmen who reorganized Europe after Napoleon's fall.

Italy Is United

The fiery Italian Mazzini inspired the citizens of the Italian states to think of themselves as one people; the clever statesman Cavour put out "atrocity



UNIFICATION *and* EXPANSION *of* ITALY
Dates indicate additions to the Kingdom *of* Sardinia (Kingdom *of* Italy after 1861)

propaganda" picturing the suffering of Italians under Austrian rule. Cavour was joined by the patriot-adventurer Garibaldi, who had been fighting in an "Italian legion" in South American revolts against dictators and tyrants.

Garibaldi's devoted followers, called "Red Shirts," took Sicily and Naples. Some people wanted to make him king of united Italy (1861), but he turned the honor over to King Victor Emmanuel II (of Sardinia and Piedmont), the only Italian ruler who had previously remained independent of Austria, aside from the Pope (who was the ruler of the Papal States). In 1870 Victor Emmanuel took Rome. In protest the Pope shut himself within his ancient palace, the Vatican. Popes who followed remained self-made prisoners in the Vatican and the surrounding grounds until 1929, when the Italian dictator Mussolini and Pope Pius XI agreed to make the "City of the Vatican" a separate state—the smallest in the present world.

Victor Emmanuel set up a strong central government, established a con-

script army, and started the Italian navy. Such things were expensive and taxes were high. The people were poor. Much of Italy consisted of dry and rocky mountains; there were many swamps. Much valley soil, good in old Roman days, was worn out. Several million Italian peasants and artisans migrated, particularly to the United States and to Argentina. So the new Italian Government went into the empire-building game to get coal, iron, and oil, and territory to take care of the overflow of humans from Italy's large birthrate. When France, knowing that Italy was preparing to seize Tunis in North Africa, got there first, Italy in anger made an alliance with Germany and even with her former oppressor Austria. This famous Triple Alliance lasted from 1882 to 1915.

Alliances Make for Disunity

Europe was now divided into two big camps of three nations each (you have just read of the British-French-Russian alliance called the Triple Entente). Italy had to be content with strips of African desert along the Red Sea and Indian Ocean, while other nations were getting enormous, rich areas. When Italy tried to unite her strips of desert by taking the better-watered Abyssinian highlands, the Abyssinians (also called Ethiopians, a black people with a primitive, independent civilization and a form of Christianity), armed with British guns, smashed the Italian army—to the great humiliation of the new nation (1896). Italy then made a secret alliance with France—while still allied with Germany. Italy next fought Turkey (1911) and took another slice of Mohammedan desert west of Egypt (Libya), and some islands (the Dodecanese) in the Aegean Sea that once made up part of the tiny empire of ancient Athens.

After the Hapsburg monarchy of Austria had lost Italy, it was defeated by Bismarck. Then it began to have continual trouble with its Hungarian and Slavic subjects. Hapsburg Emperor Francis Joseph gave Hungary its own parliament and remained ruler of both Austria and Hungary, called jointly Austria-Hungary. But his several million Czech subjects likewise wanted a separate state. Then the tsar of Russia, which is largely Slavic, encouraged the Slavs in the growing Balkan state of Serbia to stand up against the Hapsburgs and plot trouble for them. Berchtold, the Austrian foreign minister, determined to slap down Serbia on the first pretext that offered. When it came to Germans against Slavs, Germany's Kaiser William II backed the Austrian emperor. He wanted a convincing demonstration of the superiority of Germans over Slavs. He thought he could scare off his cousin the Russian tsar.

The Pot Boils Over

In June, 1914, the Austrian Government sent Archduke Francis Ferdinand, heir to Francis Joseph (who had already reigned sixty-five years) on tour along the Serbian border, although the Serbian Government had duly warned that this would be courting danger. At a little town on the Austrian side (Sarajevo), Archduke Ferdinand

was shot dead and his wife injured by a student who sympathized with Serbia but was an Austrian subject. The doctor who attended them later testified that the archduke's wife was finished off by poison in the hospital, at the order of Austrian officials, in order to make a bigger case against the Serbs. So heartless can statecraft be!

Austria demanded that Serbia take the blame and pay by practically accepting Austrian rule. Serbia accepted most of the terms and agreed to submit the rest to arbitration. British foreign minister Sir Edward Grey came into the picture, suggesting a European conference. The German kaiser told the Austrian Government he would back it to the limit, and went on a North Sea cruise. While diplomats frantically sent telegrams from capital to capital, generals set in motion war machines they had been building for fifty years. Each government claimed it was acting in self-defense.

When the kaiser learned how serious matters really were, he rushed back and advised Francis Joseph to take the Serbian offer, but Berchtold, the Austrian foreign minister, who seems to have been the biggest villain in this general game of bluff, wired back that it was too late and that war had already begun. It was not true. The tsar ordered Russian mobilization (calling to arms of all trained men). The kaiser did the same and, when Russia refused to demobilize, declared war. The kaiser at the same time proposed that France promise to remain neutral. France refused. Germany declared war on France and demanded that Belgium let its armies pass through to strike France on its unfortified Belgian frontier. King Albert of Belgium refused, and Germany invaded Belgium. Belgium then declared war and joined France. The kaiser believed that Britain was unprepared for war, and her people to an extent educated against it—while Germans were educated for it. He counted on British neutrality, although seventy-five years before, Prussia, Britain, France, and Austria had agreed that no one of them would ever send an army into Belgium; and Bismarck had taken care to respect this treaty during the Franco-Prussian War—a war in which British sympathies were with the Germans, so long as they did not try to remain in control of France. British statesmen were now as unwilling to have the kaiser overwhelm France as, earlier, they had been to have Napoleon III overrun Germany, for either would destroy the balance between the two big powers on the Continent which gave Britain deciding influence there. Worse than that, a continent united as one military empire might threaten Britain, or seize its empire. All of these matters of deep policy became immediate fears to Englishmen as German armies advanced to Belgium's North Sea ports; and, when the kaiser refused to back out of Belgium, Britain declared war (August 4, 1914).

Such is the story of the outburst of that series of most costly and cruel wars ever fought by man, which marked the beginning half of the twentieth century. We who have reviewed history know that world wars have occurred ever since European nations became empire

owners around the world and got into rivalries which spread around the globe like the ripple of a stone thrown into a pond. As communications have increased from sailboat to airplane, and as man's developing control of power and the machine have increased the destructiveness of his weapons from rifle bullet to blockbuster, violence has destroyed more regions and human lives. As the making of weapons has grown from a few gunsmiths working together to an airplane industry with one hundred thousand workmen in one place, and as war has grown so costly that only millions of persons contributing can support it, war has become, we say, total—that is, involving *all* the people of a nation.

We have seen that the historical background of these wars began in the way in which Europeans went out of Europe after the Middle Ages, to take possession of unsettled areas of the world and dominate peoples of the settled areas, and build great, round-the-world rival empires. In the twentieth century, the empire-building ambitions of the Germans were frowned upon and feared by the English-speaking people of the United States as well as of the British Empire, and we shall see how in each case this came about. The German military and arrogant theories of discipline and mastery over other peoples antagonized Americans much as ancient Spartan theories antagonized the Athenians.

While these struggles were taking place between European peoples who had spread their influence and blood around the globe, a reaction was also developing among the other races upon which they had made impact, chiefly in Pacific and Indian Asia. These Asiatic peoples were learning and copying the methods of gaining power practiced by the European conquerors, and developing rivalries among themselves, and generally getting ready to push the Western man back out of their part of the world. We shall see, too, how that developed.

A yet further element in these wars was the coming to a head of long-brewing antagonisms between Slavs and Germans in eastern Europe. One or the other was bound to succeed Britain as the dominant influence on the European continent. Meanwhile the German Reich (government) set out to gather all Germans under the control of one state, and Russia sought to bring all Slavs under her control.

Now, to go back to the beginning of these wars, in the summer of 1914: the western European rivalry between Germany and Britain and the eastern European racial hatreds had suddenly united to make one great, bursting carbuncle of war. This war became world wide because of rivalry over empire, particularly between Germany and Britain. That empire phase was to draw the United States also into the war. Both the Hapsburg empire and the tsar's Russia went to pieces in this war. It became the first showdown between Germany and Britain for world power.

The German army swept across Belgium in three weeks and got within forty miles of Paris, when it was stopped in the battle of the Marne. The tsar's army marched into eastern



In 1914, after smashing through Belgium, Luxembourg, and northeastern France, the Germans were stopped, in their drive on Paris, by French, Belgian, and British armies, who made a stand at the Marne River.

Germany, got pinched between its marshes, and was decisively defeated. The opposing armies, totaling ten million men, dug into the earth. Behind the lines women made guns and ammunition and did farm and factory work. It was a new kind of war—mechanized war—more destructive and far more costly than any before it. Improved machine guns and artillery and the new weapons of the submarine, tank, airplane, and poison gas came into use.

More nations came into the struggle. Turkish army leaders had been impressed with German military thoroughness and had engaged German generals to reorganize their army. Britain offended the Turks by taking without compensation two warships being built for them in British shipyards. Germany made the grand gesture of sending Turkey two ships to replace them. This, combined with Russia's declaration of war against her, brought Turkey in on the German side (October, 1914). Italy, pledged to both sides, had been waiting for the highest bid. She inclined to go to the opposite direction from her recent enemy, Turkey; and when France and Britain promised her the near-by parts of Austria, inhabited by Italians, and a share of Germany's African colonies, Italy rushed to the side of England and France (May, 1915). Less than a month after the war started, it was enlarged from a European to a world war by the declaration of Japan against Germany. Japan had had an alliance with Britain since 1902, made to keep Russia from expanding in Asia. This gave Japan the opportunity to seize Germany's Pacific islands lying between Hawaii and the Philippines, as well as Germany's railway in China opposite Japan. Japan kept on—overrunning an entire province (Shantung) of her neighbor China. Japan got a secret agreement from Britain, France, and Italy, who previously had jealously held Japan back in China, permitting her to go as far as she liked at China's expense, in return for patrolling the Pacific and Indian oceans. The United States Government wanted an independent China with which to trade, and which would offset ambitious Japan. President Woodrow Wilson highly resented Japan's actions.

The United States Is Drawn into the Conflict

From the European side, also, the war was coming near to America. The sudden war declarations of August, 1914, had scandalized and grieved the American people. They had been told by peace lecturers and writers that large scale war was a thing of the past; that science and machinery made instruments of war so deadly that nations would never again dare fight. The attention of Americans had been given to schemes for arbitration and world courts. They had no neighbors strong enough to fear, and Europe had not threatened them for fifty years. With all the territory and resources they cared for, they entirely failed to realize the bitterness of the European empire game. Their school histories had taught them practically nothing about these unpleasant facts of international life,

but rather had pictured a world of sweetness and light, every day getting better in every way. Americans had come to regard Germany, which set the pace in sanitation, medicine, reforestation, chemistry, engineering, and social security (care of children, mothers, and aged), as the world's most progressive nation. Germany had supplied most of the world's modern music—which Americans were beginning to appreciate. German scholars led in research. Educators and scientists flocked to German universities to take degrees. German immigrants were thrifty, honest, and well liked, and in some communities of the United States were in the majority. The German language was taught in schools, and nearly all Americans knew a few words—real or slang. Kindly, comic characters on stage and screen and in "funny pictures" were given German accents and traits.

Americans liked the English people, too, in a patronizing sort of way—as a boy often does his father after he gets too big any longer to fear the parent. Generations of Americans who had carried hatred in their hearts against "John Bull" over the wars of 1776 and 1812 and British favoritism to the South in the War between the States were gone. Passages putting England in a bad light ("lion's-tail-twisting," it was called) had been eliminated from our schoolbooks. Some textbook writers went to the opposite extreme and described the American Revolution from the British rather than from the American viewpoint. Literary-minded people made pilgrimages to the tombs of English writers. Some Americans went so far as to imitate the English accent. Our relations with the other European contestants were sentimentally friendly. France, which helped us win our freedom, had always been popular in America, except for a short time after the Reign of Terror. Each summer tens of thousands of Americans spent delightful vacations in England, France, Germany, and Italy, and liked the old cities, neat countrysides, courteous people, and greatly delighted in the cheap living costs in these European countries. Many Atlantic seaboard people traveled year after year in Europe, without having seen their own great country west of the Hudson River.

Thus after the great European war broke out, many months passed before news of its conduct, and expressions of its general aims, caused Americans, from President Woodrow Wilson down, to adopt the ultimate national attitude favoring a British-French victory. Individuals and groups took sides according to their backgrounds and prejudices, while most Americans merely hoped and prayed that the horrible business would soon end. American trade interests were first affected by the naval blockade of Germany which cut off Germany from the outside world except through Holland and the Scandinavian countries. The British navy seized ships and much cargo belonging to Americans. Feeling began to run high in this country against Britain, for this was the same sort of interference that had brought on the War of 1812, and, by the way, the very thing the Union had done to the Con-

federacy—in which case Britain had complained. President Wilson protested to London without avail.

Germany countered with a new kind of blockade against Britain—a blockade by sinking without warning any vessel sighted within certain distances from England, Scotland, and Ireland. American ships were sunk by submarines they never sighted, and ships of other nations with Americans on board also went down. The United States immediately protested to Germany. When the great British liner *Lusitania* was sunk off the coast of Ireland (May, 1915) with the loss of twelve hundred lives, one hundred twenty-four of them American, including several famous and popular persons, most Americans became angry at Germany. Stories—many later disproved—of German atrocities against the civil population in Belgium also turned Americans against the Germans.

Britain controlled almost all avenues of war news. There were as yet no radio voices carrying war news and propaganda going out over enemy heads. Most British and American lecturers, writers, and editors pictured the war as a moral crusade—the ultimate fight of humanity against brutality, democracy against monarchy, Christ against anti-Christ. In the Eastern states, and in New York in particular, warlike feelings came to the fore, but the bulk of the country—where ties with Britain were fewer and relatively fewer people were of British ancestry—refused for months to consider the prospect of war. President Wilson was re-elected in 1915 on the slogan: "He kept us out of war." But German sinkings caused the President to send increasingly strong notes to Germany—with no effect on the submarine campaign until (April, 1916) he sent a virtual ultimatum (last warning before action). For a time Germany agreed to the American demand that she sink no merchant vessel without warning the passengers and crew and permitting them time to leave the ship.

Early in 1915 Britain tried to strike at the Central Powers through Turkey. At the suggestion of Winston Churchill, a forceful journalist, Boer war veteran, then politician, later statesman, who had been made lord of the admiralty (minister over the fleet), an expedition by land composed of French, British, and Australian troops and a powerful Franco-British fleet were sent to the Dardanelles to attempt to seize the waterway from the Mediterranean to the Black Sea. But the attackers were driven into the sea with dreadful losses.

England and France were not gaining in western Europe either, because their armies had separate commanders and failed to co-operate, and because the factories of England and France were not efficiently geared to wartime production, while Germany's industry worked as one united war-supply machine. Thinking the Allies (England and France) were losing, Bulgaria jumped in to aid the Central Powers in their attack upon Serbia, which was overrun (October, 1915). Russia attacked the Austrian armies and pushed them back on a wide front. This encouraged Rumania to join the Allies (August, 1916), but before the year was

over the Central Powers had overrun that country as they had Serbia.

Encouraged by these successes in Europe, Germany now announced she would sink without warning all vessels sighted near the coasts of France, England, and Italy. Slowly England learned how to combat the submarine, by using the convoy system (escort by war vessels) and with hearing devices which warn of a submarine's presence. But she lost hundreds of merchant vessels and at one time was down to six weeks' supply of food for the whole population of the British Isles. Germany started the new submarine campaign realizing that it would draw the United States into the war on the side of the Allies, but believing that the United States was already giving them all the help it could. German observers had been watching our border war with Mexico's bandit Pancho Villa, in which our tiny regular army was shown to be poorly disciplined and equipped. From this they concluded that Americans were incapable of effective organized warfare! In addition to general American indignation against Germany came concern by the American Government over finances, business, and agriculture, when the heads of Britain and France secretly confessed to President Wilson and American bankers their fear of defeat. Bank closings and unemployment had threatened the United States at the time of the outbreak of the war. Things went to the opposite extreme when Britain, France, and Italy bought American wheat, steel, and manufactured goods on credit and created a great boom in manufacturing and agriculture, with high wages and prices. But, with the threat of Allied defeat, panic was coming in redoubled measure. As President Wilson was hesitating, the discovery of a fantastic German effort to get Mexico to invade the United States and Germany's enlargement of the sea zone for submarine attack without warning came as final provocations. President Wilson went before Congress (April 2, 1917) and requested a declaration of war. In the debate which followed fifty representatives and six senators opposed it bitterly. War was declared on April 6, 1917. The country as a whole was eager to fight "the Huns," as the Germans were unhistorically dubbed in newspaper headlines.

Americans were angry but exceedingly vague about what they had gone into. Most of them felt that "Germany forced us into war"—that when a nation sank our ships, and other ships which carried our people, we had to go out and fight it. While American soldiers went out to "show the kaiser," oratorical older men, women who pinched on food and used every moment to knit clothing and raise money, and the more serious young men of fighting age, regarded the war as a crusade "to make the world safe for democracy," and "the war to end war." These well-turned phrases were Woodrow Wilson's—the President's ideas had changed rapidly as the war progressed. Before the German attacks on American shipping, he had viewed the war as a last horrible clash in the old game of empire building and had asked Americans to be "neutral in thought

and deed"—not wishing one nation to win more than another. He had said that Americans should be "too proud to fight." He had advocated "peace without victory" of either side, and the formation of a league of nations to end the scrambling for empire and to outlaw wars. From this doctrine he changed to a belief that complete victory over aggressive new empire builders was necessary as a basis for lasting peace and his planned league of nations; but he held to the idea that the defeated nations must be treated generously. The youth of America at that time had not experienced war, nor had they seen many newsreels and photogravures of its realities.

European nations on both sides had been about to give up. The brother of the new emperor, Charles of Austria-Hungary (Francis Joseph had finally died), was talking terms with the president of France. When the American Congress declared war, of course, all peace talk was broken off—the Allies believed American material and men would bring them overwhelming victory. The United States advanced about seven billion dollars, mostly to Great Britain, which in turn advanced funds to other Allies. Providing capable fighters was more difficult. For the first time since the War between the States, Congress passed a draft law (forced joining of the army), and this time rich parents could not hire substitutes for their sons as they did for a time in the 1860's. Four million young men were in the nation's armed forces; half of them got to France under General John Joseph Pershing. Somewhat over half of this number got into the fighting, and only a fraction of this last number, again, had been adequately trained. American boys, scarcely trained to handle rifles, had to replace weary French veterans who had begun to mutiny against commanders who were losing their heads and sending them to mass deaths.

Equipping our men proved most difficult of all. Americans learned that having the largest share of the world's factories, and having the specialized tools to make military machines and goods, were two different things. It took almost a year to get an American army into action in France, and even then its rifle and artillery equipment had to be bought from the French and English. The American government promised to "darken the sky with airplanes"; millions of dollars were spent on airplane production, but only a few score American planes flew in that war. Army and navy bid against one another in the factories, and several thousand citizens became millionaires out of war orders—often for useless goods. The nation paid dearly, but, to the surprise of Germany—and of Japan, who was watching too—after a year, the American army demonstrated great fighting power.

Such was the chain of events taking Americans, who thought they were out of Europe's empire and power struggles for good, back into those struggles. Speakers and writers for a quarter century were to try to explain to the puzzled American people what it was about and how they were involved, and to offer them every sort of advice as to

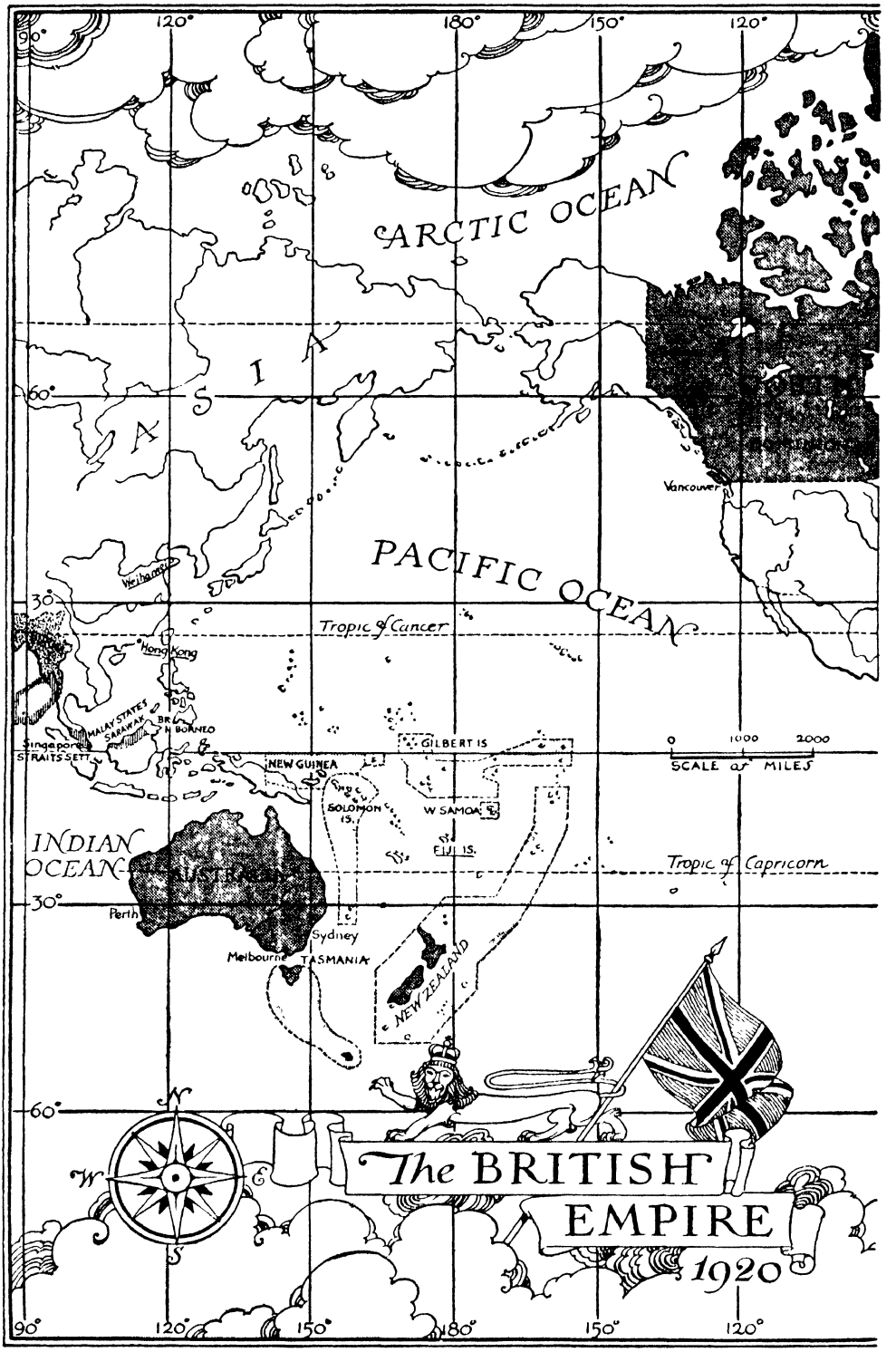
"what next." (As we now know, it was all to happen again.)

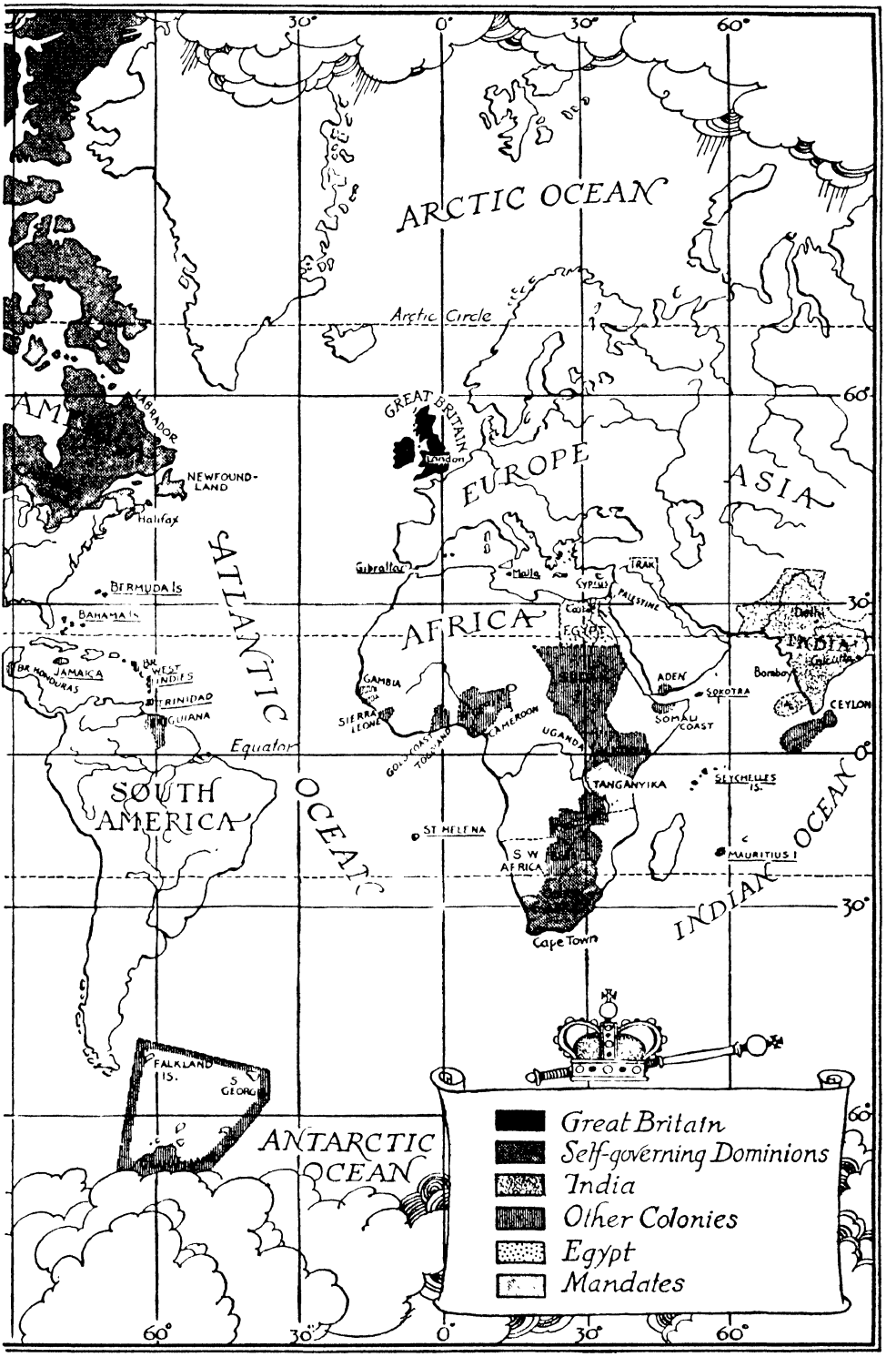
America's entry made the war even more truly a world war, fought on every continent and ocean. Woodrow Wilson persuaded China and several Latin-American countries to join his crusade. China turned over German ships hiding in her ports, and British and American missionaries there recruited coolies to dig trenches in France. Otherwise, these nations gave little besides "moral support." But Britain and France showed new life. David Lloyd George, a fighting Welshman who had opposed Joseph Chamberlain's Boer War, had been made prime minister in 1916 and was now given power by Parliament effectively to organize the entire empire's industrial, man, and woman power for war. Georges Clemenceau became premier of France and united his nation for victory or death. And finally the Allies decided to combine all their forces under one supreme command, that of the French Marshal Foch.

The Allies needed the United States all the more because Russian soldiers, given ammunition that did not fit their guns and allowed to starve by their incompetent government, revolted and went home. Germany imposed a humiliating treaty on the new Russian Bolshevik government of Lenin and Trotsky. Then the German armies turned west and again drove against France, almost reaching Paris. But American men and materials were arriving in quantity; and Germany and her associates were now running out of food, fighting material, and men, and were putting fifteen-year-old boys in the trenches. Germany's ally Bulgaria was the first to quit. Arabs led by Feisal of the Hedjaz, assisted by the English scholar-adventurer T. E. Lawrence (Lawrence of Arabia), compelled Turkey to give up. Italy, at first badly defeated by the Austrian army, reorganized with Allied help and drove the Austrians over their border. An Allied expedition fought its way up the Vardar River valley from Salonika, Greece, and retook Rumania, which had fallen to the Central Powers. Hungarians revolted, and Austria sued for peace. In a great German-English naval battle (Jutland) Britain lost more ships, but the German fleet was penned up. Later, when the kaiser ordered the fleet to try again, German sailors mutinied. As the war continued, Britain tightened the blockade and food grew scarce in Germany. Then civilians rioted in Berlin, and the kaiser fled to Holland.

The Armistice Is Signed

In October, 1918, certain German leaders, constituting themselves the government, had asked for an armistice (cessation of fighting) on the basis of Woodrow Wilson's generous Fourteen Point proposals, set forth in January, 1918, as the basis for final peace settlements. On November 11, 1918, they got it, instead, on severe military terms more like those which Germany had imposed on Russia the previous March and on France in 1871. Allied and American troops marched into German territory as far as the Rhine; the German army was disbanded; most Ger-


120°
180°
150°
120°
90°
ARCTIC OCEAN
ASIA
60°
Vancouver
PACIFIC OCEAN
Wellington
30°
Tropic of Cancer
Hong Kong
MALAY STATES
SARAWAK
BRITISH BORNEO
Singapore
STRAITS SETT.
GILBERT IS
0 1000 2000
SCALE of MILES
NEW GUINEA
SOLOMON IS.
W SAMOA
FIJI IS.
INDIAN OCEAN
Tropic of Capricorn
AUSTRALIA
Perth
Sydney
Melbourne
TASMANIA
NEW ZEALAND
60°
The BRITISH EMPIRE
1920
90°
120°
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150°
120°

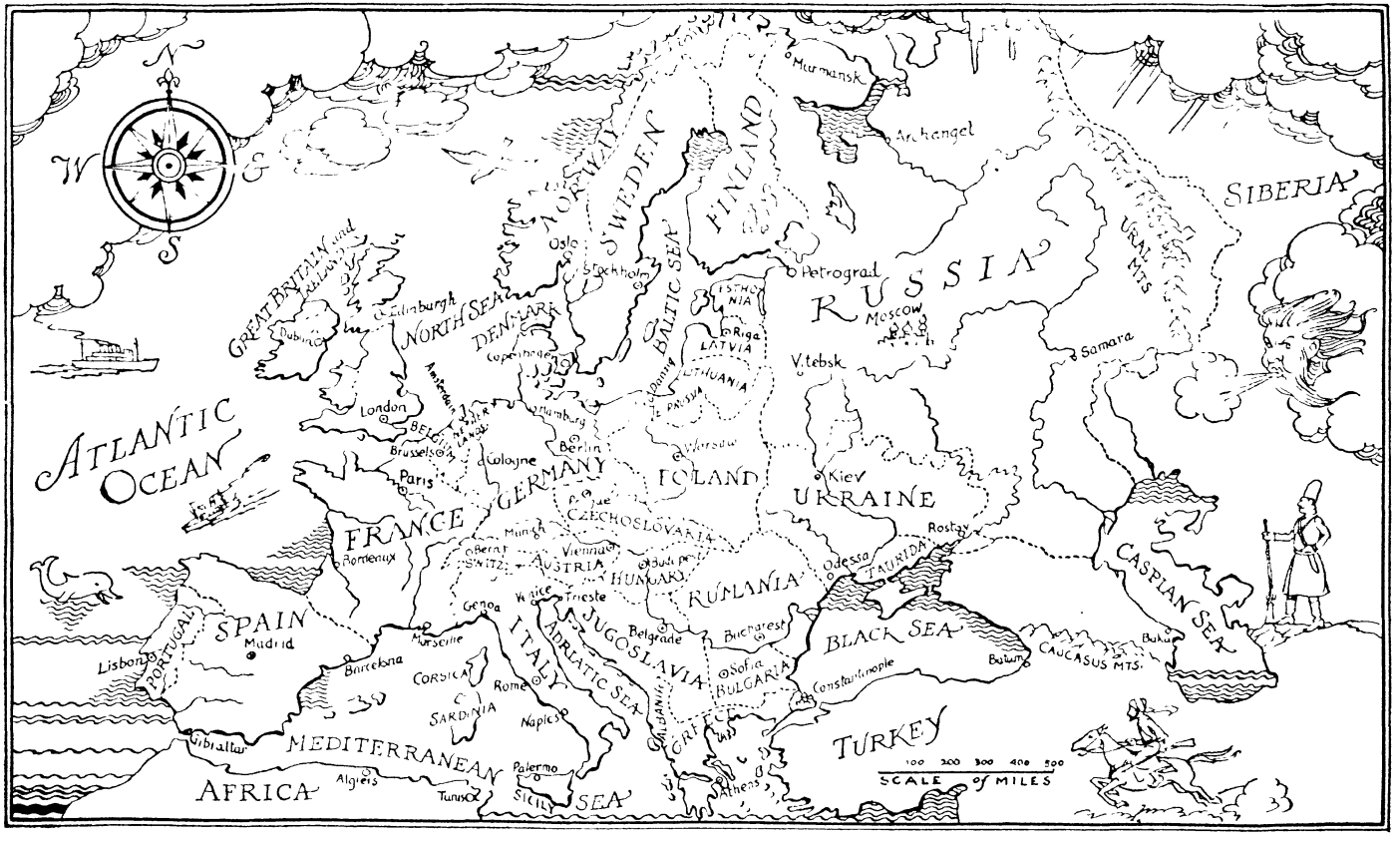

ARCTIC OCEAN
Arctic Circle
AMERICA
LABRADOR
NEWFOUND-LAND
Halifax
GREAT BRITAIN
London
EUROPE
ASIA
Gibraltar
Malta
CYPRUS
IRAK
PALESTINE
EGYPT
Delhi
INDIA
Bombay
Calcutta
CEYLON
BERMUDA Is
BAHAMA Is
BR HONDURAS
JAMAICA
BR WEST INDIES
TRINIDAD
GUIANA
ATLANTIC OCEAN
AFRICA
GAMBIA
SIERRA LEONE
GOLD COAST
TOGOLAND
CAMEROON
UGANDA
ADEN
SOMALI COAST
SOCOTRA
Equator
SOUTH AMERICA
TANGANYIKA
SEYCHELLES IS.
ST HELENA
S W AFRICA
MAURITIUS I
INDIAN OCEAN
Cape Town
FALKLAND IS.
S GEORG
ANTARCTIC OCEAN
Great Britain
Self-governing Dominions
India
Other Colonies
Egypt
Mandates

man locomotives, railroad cars, and trucks were given to France. The Germans maintained (with support from many Allied leaders) that the peace negotiators were obligated to follow Wilson's Fourteen Points. However, later it was maintained by some that yet more severe terms than those ultimately imposed would have prevented the war which broke out in 1939.

The Versailles Peace Treaty

After the armistice of November 11, 1918, the victorious Allies began bickering with one another over the final peace settlements. Woodrow Wilson crossed the Atlantic to join the conference of the Allied premiers held in the palace of Louis XIV in Versailles. Wilson finally agreed to the Allies' harsh terms in return for their agreeing to his League of Nations idea. He did not foresee that both their revengeful attitude and their mutual jealousies doomed any league to failure. Germany's colonies were distributed among the important victor nations under a new name for additions to empire: "League mandates." In Europe disputed areas were taken by the winners or made into little new nations which would help to keep Germany surrounded.

Italy was dissatisfied with the settlement given for her help. Woodrow Wilson opposed giving Italy a city named Fiume, across the Adriatic, whereupon Italy walked out of the peace conference and had to be wheedled back. An Italian author named d'Annunzio got up an expedition and took Fiume. Soon hungry workmen in Italy, influenced by the communist revolution in Russia, began to take possession of factories. A newspaper editor named Benito Mussolini organized some fellow war veterans into what he called the "Fascist" party (from the *fasces,* the bundle of sticks bound about an ax handle, carried by ancient Roman officials as their emblem of authority). Mussolini, son of a blacksmith, had been an ill-disciplined youth, then a socialist writer; in 1914 he founded a paper called *Il Popolo d'Italia,* in which he immediately began agitating for Italy's entrance into the war. He was consumed by ambition for power for himself and for empire for Italy, and after the war he hated France, which he believed cheated Italy of her share of winner's loot. Mussolini preached the necessity of unquestioning obedience to the leader (himself). His Fascist columns of strong-arm men, using the black shirt as an emblem (Garibaldi had used red shirts), began to enter Rome on the morning of October 30, 1922, and the city was peacefully occupied. Frightened, five-foot-tall King Victor Emmanuel made Mussolini head of the government (1922). Mussolini abolished democratic government in Italy, killed, or jailed, or intimidated all opponents, took over education from the church, put everyone under national discipline, and made all newspapers his mouthpiece. He abolished socialist and communist unions and united bosses and workmen alike in official unions. This kind of highly centralized government under the control of a political group which allows no recognition of, or representation to,



Europe in 1920

other political parties is called *totalitarian.*

All around the world the after-effects of the Allied victory seemed to be bad. Irish patriots, accused of trying to get aid from Germany during the war, continued a desperate guerrilla warfare against British forces, getting much American sympathy, until the treaty recognizing the southern Irish republic (Eire, 1921). The Jewish people of America and the world, who had done much to finance Britain and France and bring the United States to their aid, were gradually finding empty Lloyd George's promise that Palestine should become a restored Jewish national home. The Mohammedan Arabs, who had been promised the same—and additional—territory, felt resentful. In India leaders such as Mohandas K. Gandhi, who had remained loyal to Britain and helped send a million men and great treasure to the war, were thrown into jail for resorting to passively coercive measures to get their promised reward of self-rule. China's wrongs were ignored, and President Wilson, who had promised that China would get back her Japanese-occupied province, was put in a bad light. In spite of high-sounding words in the Versailles Treaty and in the League of Nations Pact, the big nations were playing the same old dog-eat-dog, catch-as-catch-can empire game. Yet many optimistic people in Britain and the United States, and a few elsewhere, hoped that through the League of Nations the selfish and short-sighted Versailles Treaty might gradually be modified. They opposed keeping up protective armament and preached faith in a new order of peace.

Woodrow Wilson pledged that the United States would join the League, but the Senate refused to ratify the treaty (of Versailles) which set up the League. President Wilson would not compromise with his political enemies, Senators Henry Cabot Lodge and Hiram Johnson, on a provision that would excuse the United States from joining in military measures against violators. The greedy and vague terms of the treaty, and fear of being drawn into another war through the League, turned most Americans against it. Going out on a cross-country speaking tour in its favor, President Wilson had a paralytic stroke from which he never fully recovered. He had no radio by which to reach the people from his own study. Afterward the question was debated: If America had joined the League would the next great war have been prevented?—Possibly. You may form your own opinion. Lack of faith, laziness, and quarreling between England, France, and Italy might have smashed a league in spite of our active membership. But when Americans thought that by turning down the League and making separate treaties they were getting out of Europe's struggles for good, they were badly fooling themselves!

Big difficulties arose over three provisions of the Allied-German treaty. 1. The reparations (damages) Germany was to pay for destruction in Belgium, in France, and on the oceans were far too high. There wasn't that much money or portable wealth ($32,000,000,000) in

Europe. 2. Another provision which caused difficulties was that new, small nations were to be carved out of certain areas of the Central Powers. Woodrow Wilson had proposed "self-determination"—making small racial groups into separate nations—to solve the problems of race tension such as caused the outbreak of the war between Austria and Serbia. But the boundaries of these new nations could never include most of the people of one race without including many people of other races, who then could claim to be a persecuted minority. To give those nations the necessary raw materials such as mines and timber, and in Poland's case, an outlet to the sea, and to make it possible for their armies to defend them, they were granted arbitrary boundaries which were thorns in the flesh of their neighbors. 3. A third provision over which hatred arose required Germany to remain disarmed and other nations gradually to disarm. France, fearful of the ability of the much-larger Germany to recover, refused to disarm unless Britain and America guaranteed her against German attack. The United States declined this responsibility. France remained armed. The Germans then made this their excuse for illegal drilling and arming—much of it done in Russia by permission of the new government. During the 1920's the Soviet republic was in bad repute with Britain, France, and the United States over its refusal to pay the debts of the tsar's government and its agitation for worldwide communist revolution.

In Other Words

Following the permanent exile of Napoleon, Britain helped build up a powerful Germany to serve as a check on France. Under the leadership of Prince Otto von Bismarck the German provinces were joined into a united German empire with William I of Prussia as its head. The new German nation wanted to build a colonial empire stretching through southeastern Europe and the Near East. Britons belatedly realized the seriousness of the German threat to Britain's position as the dominant political influence in Europe and top trading nation in the world.

At the same time that Germany was completing her national unification, Italy was doing the same thing under the leadership principally of Count Cavour, prime minister of the Kingdom of Sardinia-Piedmont. The poverty of the country and the rapid increase in population drove Italy into the empire-racket, and she joined the Triple Alliance with Germany and Austria.

The Germanic Austrian ruling class feared Russia and the border Slavic peoples who looked to Russia. In this they were incited by the German kaiser, William II. The struggle broke into violence in July and August, 1914. Nation after nation in Europe was drawn in. Japan joined her ally Britain in order to have a reason to take German possessions and encroach upon China—and this

alarmed the United States. The United States had grievances against both sides but finally the unrestricted submarine warfare of Germany brought this country into the war on the side of the Allies. In a few months after the effective entry of the United States into combat, the war was stopped with an armistice asked for by Germany on the basis of the Fourteen Points announced by United States President Woodrow Wilson. But the actual terms of the peace were far harsher than the Fourteen Points had called for.

Postwar conditions in Italy made possible the overthrow of the government there and the establishment of the Fascist totalitarian state under Benito Mussolini. In various parts of the world the war left very difficult problems to be solved. The United States Congress got into a political squabble, and a majority in the Senate could not be persuaded by President Wilson to ratify the Treaty of Versailles or to enter the League of Nations. In the meantime the terms of the Versailles Treaty were already proving non-enforceable.

The Allies, partly co-operating and partly scheming against one another in their League of Nations, soon lost their control over the resentful, fanatically rebuilding Germans. Suspicion between communist organizations and capitalistic governments aided German militarists, who prepared as did those of Italy and Japan to overthrow British-French supremacy in sea, land, and air power, and in world trade. The American people were influenced by leaders, called "isolationists," who advocated a stand-aloof policy. Aside from this influence most Americans grew disgusted with the lack of vision and pettiness of European statesmen and people. To top it all, the democratic peoples, France, Britain, and the United States, drifted into a foggy idealism about pacifism and assumed that if they held on to what they had and did not rearm, the nations which wanted more territory and materials would let them alone. Thus the way was well paved for further armed conflict.

To Know and to Pronounce

Bismarck
Kaiser William II
Mazzini
Garibaldi
Abyssinia
Serbia
Sarajevo
Lusitania
The Allies
The Central Powers
convoy
armistice
Fascist
totalitarian
Eire
self-determination
League of Nations
League mandates
Third Republic
Triple Entente
Triple Alliance
Count Cavour
Victor Emmanuel II
Francis Joseph
battle of the Marne
mechanized warfare
Winston Churchill
Woodrow Wilson
Pancho Villa
John J. Pershing
David Lloyd George
Georges Clemenceau
Marshal Foch
Lawrence of Arabia
battle of Jutland
Treaty of Versailles

Going Back over the Route

I. What situations in Europe led to the World War of 1914-1918?

1. What policy did Britain follow after the defeat of Napoleon to keep France from endangering her again?
2. What kind of Prussia did its rulers build up?
3. Who was chiefly responsible for uniting Germany?
4. How was this accomplished?
5. What did the new German nation aspire to do?
6. Who made up the Triple Entente? Why was it formed?
7. Who controlled most of Italy?
8. What three men took the lead in freeing Italy?
9. Who became ruler of united Italy?
10. Why did Italy enter the empire-building game?
11. Who made up the Triple Alliance? Why was it formed?
12. What colonial territory did Italy acquire?
13. What situation developed in Austria-Hungary that precipitated the World War of 1914-1918?

II. What is the story of the World War (1914-1918)?

1. What was the immediate cause of the war?
2. Why is much of the guilt of starting the war laid at the door of the Austrian foreign minister?
3. List the important nations that entered the war at the beginning and state the reason given in each case.
4. How did this war differ from earlier ones?
5. Why did Italy not enter the war at its beginning?
6. On which side did Turkey enter? Why?
7. What situation caused feeling in the United States to run high against Britain? Against Germany?
8. Why did the United States enter the war? When?
9. What were the effects of the United States' entry into the war?
10. Who became the new leaders of the governments of Britain and France?
11. Who became the leader of the combined Allied forces?
12. Why did Russia withdraw from the war?
13. What conditions led Germany to ask for an armistice?

III. What was the nature of the peace established?

1. What was the basis on which the armistice was granted?
2. What kind of peace terms were imposed?

3. What did Italy gain from the peace settlement?

4. What conditions made it possible for Mussolini to seize power in Italy?

5. How did he change the government of Italy?

6. Point out other areas of disturbance in the world after the war, and tell why the trouble existed.

7. Why did the United States not become a member of the League of Nations?

20. GERMANY'S SECOND BID FOR EMPIRE GROWS INTO GLOBAL WAR

Questions for Your Study

I. What scheme in New Asia grew as confusion increased in the West?

II. How did Hitler come to power in Germany?

III. How did Britain and France view rising Germany?

IV. What chain of events led into the second world war of this century?

As the nations drifted for the second time in the twentieth century into war-around-the-globe, both purely political factions and idealistic groups spent a great deal of energy laying the blame on one another. This helped not at all to stop the fatal drift in which they all sensed that they were caught. Since Americans seemed more willing than others to accept blame, the most popular thing was to lay the blame for the war on the failure of the United States to join the League of Nations. On the other hand, persons who had watched Lloyd George of Britain and Clemenceau of France hold out against President Woodrow Wilson of the United States on the very question of embodying the League of Nations idea in the treaty of peace felt that nothing the United States could have done as a full member would have enabled the League to save the world—or even itself. They saw the same old-fashioned balance-of-power politics and jealousies dominating the policies of governments after Lloyd George and Clemenceau had given in to Wilson on the point. Refusal of the peace conference to endorse the principle of race equality asked by Japan angered the Japanese and other Asiatics.

Efforts that the United States did make in co-operation with the League were often defeated by the greeds and mistrusts within and between other nations. Perhaps American willingness to risk the use of force to stop aggression, in collaboration with other nations under League authority, would have strengthened those who wanted to make the League work. But they were outnumbered by statesmen who never intended that it should work save in their own narrow interests. The British bloc of votes in the League Assembly defeated efforts led by American officials and many British and other reformers to bring a clean end to the opium traffic at its source.

In an effort to remove the dangers from growing sea rivalry, a series of naval disarmament conferences took place between 1921 and 1936—which

resulted in the United States scrapping powerful new ships as well as old ships, in Britain scrapping her older ships, and in Japan taking the advantage by building ever-larger ships secretly. The effort to keep Japan on a ratio of sea power smaller than Britain or the United States sharpened Japan's feeling of resentment toward the white-race nations and its determination to gain equality of power.

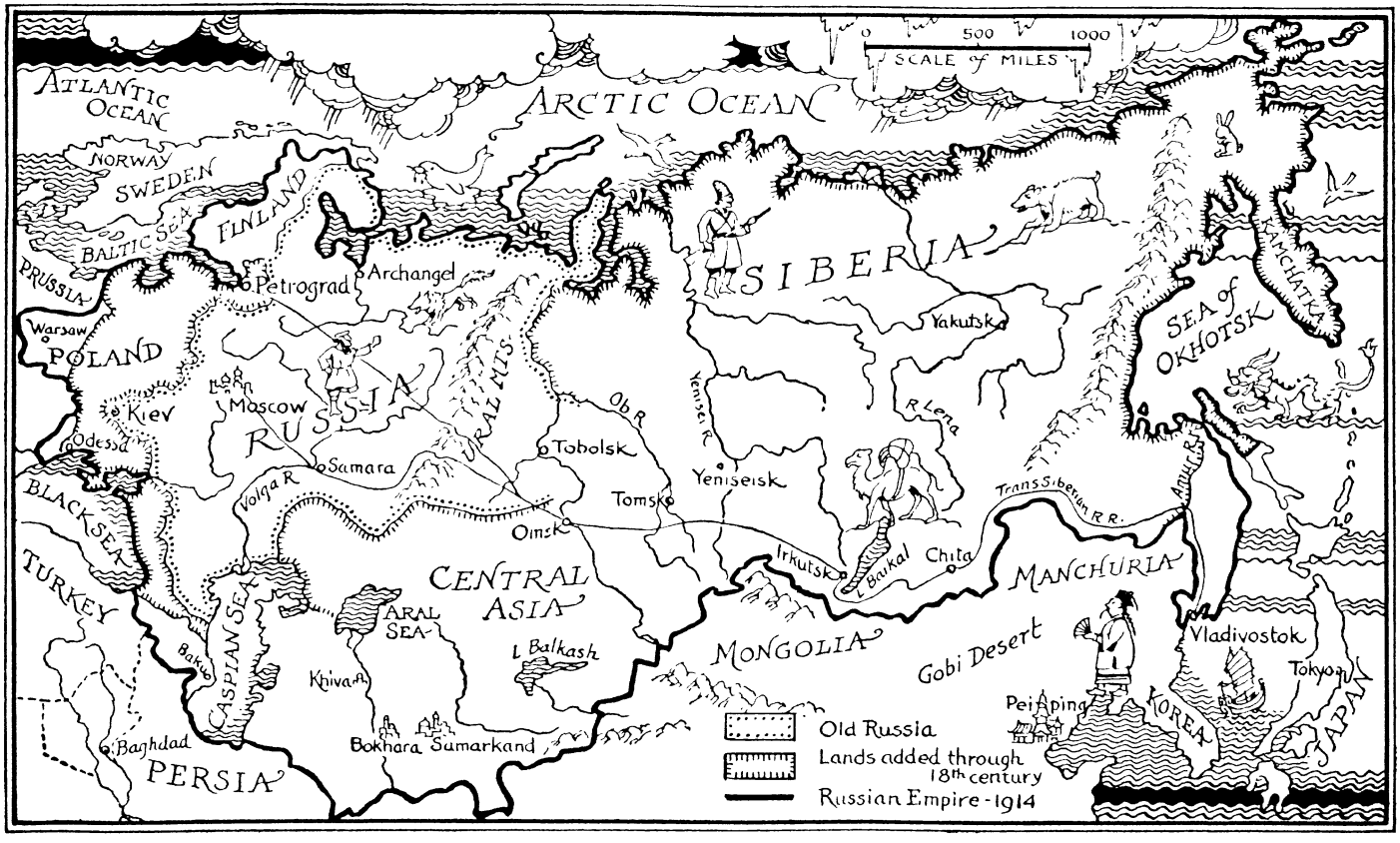
Japan and Russia Bid for Power

A tussle took place in Japan between somewhat international-minded politicians, backed by heads of the great firms which were enjoying rapid increase in trade and wealth, on the one side, and military men who held to the old-fashioned contempt of their class for trade but believed that Japan had a divine mission to perform by the sword in the world, on the other side. After the United States Congress had passed an immigration act (1924) discriminating against Japanese on the basis of race, the struggle was settled in favor of the militarists by a series of assassinations. The Japanese army cut loose in Manchuria in the autumn of 1931, shooting up the Chinese garrisons and defying the League of Nations, of which Japan was a member, to interfere.

The United States had promoted the Kellogg-Briand Peace Pact, signed by most nations, including Japan, repudiating the use of war as an instrument of national policy. It had also promoted several agreements—called the Pacific pacts—with Japan, Britain, France, and other powers with interests in the Pacific, which guaranteed protection to the Republic of China while it was getting organized and modernized. These various pacts were registered with and placed under the general administration of the League of Nations.

When Japan defied all commitments by aggression on China, Colonel Henry L. Stimson, United States Secretary of State, sent a strong protest to Japan, expecting Britain and other nations to do the same. Some British statesmen disbelieved that words would be followed with action and therefore disapproved saying anything; others, for example, Mr. L. S. Amery, actually declared in favor of Japan against China. He and his group felt that Chinese aspirations were encouraging Indian nationalism and endangering British imperial interests in China and elsewhere in Asia, and that a division of interests between Japan and Britain in Asia would be the safest for both. A League of Nations Committee under Lord Lytton, with Charles G. Dawes as American observer, made an investigation of the Manchurian incident and reported adversely to Japan. Japan then, as we shall see, became the first League member of long standing openly to withdraw and flout it. Thus, in the first test in the League calling for enforcement of pledges it was nations other than the United States which failed to measure up. Whether or not actual United States membership in the League would have affected this test situation is an ideal question for debating societies. The general cost to the world and lesson to our generation is another matter.

Perhaps an even greater factor in



The Growth of Russia (1700–1914)

making the well-laid plans of Versailles go astray was the rise of Soviet Russia, the world crusade for communism, and the reaction of the Versailles Treaty signers to these things. Lloyd George and Wilson were at first friendly toward Lenin's regime, although disappointed at the failure of the moderate Kerensky, an able middle-of-the-road socialist who had taken over in the early days of the Revolution. But when Lenin's minister of war, Trotsky, made a separate peace with Germany at Brest-Litovsk, leaving the other Allies to finish the war without Russian aid, Britain, France, and the United States gave backing to anti-Lenin groups in the hope of overthrowing the new Soviet regime. The Soviets were disappointed and, instead, Russia signed a treaty of friendship with Mustafa Kemal which united Turkey and Russia against the West (1925). Moscow and communists about the world called the League a combine of imperialist thieves, and the League spurned later secret advances from Russia. When disarmament was in the air, Soviet Foreign Commissar Litvinov startled the League by proposing total disarmament by all and was turned down. Russia extended credit to Germany which enabled her to begin rearming in violation of the treaty; then after Germany became a menace again, Soviet Russia was finally admitted to full membership in the League. The diplomatic tussle began, to see whether the western European powers could further their own interests by using Nazi Germany against Soviet Russia, and Russia against Germany, or whether Soviet Russia could use Germany against England and France and these nations in turn against Germany. Stalin seems to have won this game—to the extent of having a year and nine months to prepare for German assault while Poland and the western European nations were bearing its brunt.

Japan, as well as Germany, played a game with its potential enemy, Russia. Some Japanese war lords, notably Araki, wished to take Pacific Siberia from Russia before tackling China but were overruled. Stalin, playing for time as in the case of Germany, was willing to sign a nonaggression pact with Japan's Matsuoka (the American-reared Japanese statesman who defied the League) right after Japan, Germany, and Italy had signed an "anticommunist" pact. When Germany suddenly attacked Russia in June, 1941, Japan remained neutral; and when Japan attacked the United States and Britain in December of that year, Russia remained neutral, although Britain and the United States had thrown full support to Russia against Germany. Meanwhile, Russia had absorbed several Baltic states and a bit of Rumania and had seized territory from Finland in a bitterly contested war.

How the Peace Was Lost

This factual recital of the course of events between the two wars shows how out of gear with reality were the provisions of the League. They show that any future international order limiting war must be based upon the realities of where strength resides, how frankly its spokesmen will speak, and to what

extent they can and will halter the forces and the ambitions of their own nations.

We can now sum up the reasons why the costly Allied victory of 1918 "went sour": 1. There was no relation between the high-sounding war aims declared by Britain and France while they were fighting, and the terms of peace they made when triumph was made possible through American intervention. 2. The victors immediately started scheming against one another; Britain and France were not inclined to give Italy all of the promised booty; Britain and France became jealous of one another and each was willing to "take the other down a peg." Both feared Russia and communism inspired by Russia within their own borders. 3. The Allies received victory as a gift from an outside power, the United States. The gift cost the American people 360,000 dead and wounded sons, and twenty-two billion dollars. Then the United States withdrew from the picture. Without America, France and Britain did not have the population, production power, and wealth to maintain their triumph over the growing German nation. Under these conditions the only hope of stability for each of the mutually jealous victors was to make friends with, and win the co-operation of, Germany—if this was possible. 4. The League of Nations was used to cover up intrigue and violence; it was given no power to adjust claims, keep order in the world, and punish aggressors; it came to resemble a debating society of separate, selfish, timid member governments.

Hitler Comes to Power in Germany

Now let us go back and retrace developments that led directly to the beginning of general shooting and bombing again—in September, 1939.

After Germany had signed the Versailles Treaty, it could not pay the reparations; it had no gold, and other nations had taken its foreign markets. By the Treaty of Versailles its army was disarmed and its navy and merchant marine were taken. The remaining German navy was to be handed over to Britain, which had it surrounded. But German captains damaged or scuttled (sank) their own ships. The German Government then had to agree to pay their value. All Germany's colonies and parts of the homeland were given to other nations. Germany lost 45 per cent of its coal production, 65 per cent of its iron-ore production, 15 per cent of its arable lands, and 10 per cent of its factories, stores of all kinds, and even cattle, sheep, and hogs. The Allies insisted that this was scant replacement of the fearful damage done the nations on whose soil German armies fought the war. But sixty-two million Germans remained to be fed, clothed, and housed.

During the war the German Government had issued about seventeen billion paper marks (the *mark* is the German unit of currency, and was then valued at about one quarter of a United States dollar). These had been put out with no gold backing—that is, they could not be exchanged for real money. As a result, the value of the mark went downhill like a toboggan. In 1914 the

mark was worth about twenty-five cents in our money. By 1921 the value had dropped until it took about sixty marks to equal one dollar; a year later the ratio was seven thousand to the dollar, and late in 1923 it varied from two and one half trillion to four trillion to the dollar. A quart of milk then cost two hundred fifty billion marks; a wheelbarrow full of paper money was needed to buy a loaf of bread. People whose wealth was in money found themselves penniless; savings of a lifetime were swept away almost in an instant; such things as houses, land, stocks and bonds, paintings, diamonds, suffered less, but also lost value. Foreigners and Germans who had foreign money bought up great estates and castles for a song.

Wages could not possibly keep up with such inflation, and workers starved. But manufacturers and people who owed money profited greatly. Labor was paid in the cheap money, and debts that had been contracted at the rate of four marks to the dollar could be paid back in marks worth next to nothing. Eventually the government had to declare its mark abolished without compensation and establish a new currency with a set value. This caused further losses to many people of Germany and to foreigners who had money invested there.

Assertions that many of the speculators who had made money out of the collapse of the mark were Jewish, the keen competition in professions such as law and medicine—entered by many Jews—and immigration of Jews from Poland where conditions were even worse laid the groundwork for German persecutions of the Jewish people. Landed aristocrats and most of the old army officers sulked in the background. Trouble in plenty loomed ahead.

American commissions (headed by Charles G. Dawes and Owen D. Young) got the reparations greatly cut down. The United States tried to help further by reducing the debt owed to it by Britain and other European nations. Also, large new American loans were made to both sides. With American and some Allied encouragement German workmen and intellectuals had elected Friedrich Ebert, a labor leader, as first president of a German republic, and had written a constitution (at the town of Weimar). After Ebert's death (1925), a war hero, the aged General Paul von Hindenburg, was elected—which showed that the workmen and liberals had already lost control. The old soldier held the lid down for seven years, until he was 84. But young men growing up refused to admit that Germany had been defeated, claiming rather that it had been betrayed by Jews and bankers. Meanwhile, rich industrialists, who owned the power plants and factories, looked about for a young leader who would suppress the labor unions and stamp out communism.

All sorts of political parties—of racial, of religious, and of economic tinge—had sprung up in Germany. An Austrian paper hanger and would-be artist, a corporal in the war, named Adolf Hitler, headed one of the most fanatical groups, the National Socialists—Nazis, for short. Hitler had organized his private army (brown shirts) in imitation

of Mussolini. He started a revolt in a beer cellar in Munich, was jailed for a short time, wrote in jail a book, *Mein Kampf* ("My Struggle"), which was to make him wealthy and gain for him millions of disciples. His was a scheme to use race and national hatreds, expert propaganda, industry, and the old German (and new Italian) warrior-nation idea plus Mussolini's new type of state organization. These combined would make Germany master of Europe and the greatest world empire, he thought, displacing Britain. It was a dream of world empire that would have done credit to Alexander the Great, Genghis Khan, or Napoleon, but none of these worked it out step by step and announced it in advance to the world as did this obscure, dreaming jailbird, Hitler. Most people scorned him—or laughed it off. But many politicians and wealthy men in Germany, England, and France thought they could use Hitler for their own selfish interests. He was, on the contrary, to use them, and ruin them—and their nations—and to out-do all previous conquerors and empire builders of history in cruelty and destruction.

Hitler's schemes were helped by the world-wide depression and unemployment that reached the United States about 1929 and hit a "low" several years later. Trade fell off because most nations were out of gold and had only goods to pay with, and nations which had gold—chiefly the United States—would not buy outside goods with it because this would take orders and work from their own manufacturers and workmen. The hard-pressed German republican government tried to increase its trade and employment by a deal with what was left of Austria, for trade without tariffs (as Napoleon had once introduced in Europe and Bismarck had forced between German states). France, with some English backing, threatened force to prevent this. The German people then turned to Hitler, who proclaimed no fear of the Allies. Old President von Hindenburg was persuaded to make Hitler chancellor of Germany. His Nazis set fire to the Reichstag (German parliament) building, blamed the fire on the large German Communist party and wiped that party out, then abolished the republic. Britain, France, and the United States, hit by the depression, were too worried about failing banks and starving people at home to do anything about the rising German Napoleon. A crop of little dictators in Spain and Japan and other nations imitated him. This depression was the sour fruit of the old struggle for empires and markets, and it led into the latest phase of the empire struggle in our day.

Balance-of-Power Tactics Dominate Europe

French and British leaders learned that the German Government was building new weapons and drilling troops on a large scale. Then Germany stopped paying reparations. France asked Britain to join in military measures against Germany. Britain declined, partly because British workmen and intellectuals and university students were opposed to any more war, and partly because British politicians and bankers had be-

come jealous of France and favorable to Germany since Germany's defeat. The old British scheme to maintain Britain's influence in Europe, by always encouraging less powerful nations there against the most powerful, was operating again. This "balance-of-power" policy, as it was called, preventing Europe from being united or dominated by any one nation, had become "bible" to British statesmen. Following it, they had backed Prussia against Napoleon, and Germany against Napoleon III until, following the Franco-Prussian War, Germany had become too strong; now—a few years after the World War—it seemed to them time to reverse again and encourage Germany. When the French army seized Germany's Ruhr coal region in 1923, it received no British backing, the German operators refused to produce, and the French had to withdraw. Then some French army officers tried to revive Napoleon's independent south German state along the Rhine, but as they handed out guns to south Germans, British troops took them away. Finally, all foreign troops and inspectors withdrew from German soil. German "blood-and-iron" leaders took advantage of all these things.

Because Britain had the advantage in the League of Nations (each dominion of the British Empire had a vote while France had only one), France countered by making for herself a "private" league of the new nations formed around Germany—principally Poland and Czechoslovakia. Poland opened new shipping and oil industries, but its ruling class was self-centered and inefficient. The energetic Czechs, many of them American and German trained, built the best small army in the world, its largest munitions plant (Skoda), and some of its most modern factories. The cheaper Czech goods pushed aside British-made goods in the markets of the Balkans, Asia Minor, China, and even America. Under these circumstances many British industrialists were indifferent to Hitler's seizing of Czechoslovakia. Another reason inspired them as well. In 1924 a Labor government with J. Ramsay MacDonald as prime minister ruled England for a short time. It imposed heavy taxes to support the millions who could not find employment after the war, and their families. Big owners in England feared that the Labor party would become even stronger and would be inspired by Russian communism to take away their property. They began to think that a strong Germany would stop the growth of communism—perhaps destroy Soviet Russia. Many French politicians and factory owners felt the same way.

At the same time moneyed people all over the world were becoming impressed with the accomplishments of Mussolini, or Il Duce ("chief" or "leader"), as he was called on the thousands of enlarged photographs of himself he ordered posted everywhere. Mussolini did get factories and railroads to running, encouraged shipping, drained swamps, improved agriculture, cleaned up slums, rebuilt cities, and encouraged athletics in Italy. But he used brutal methods and his top men got rich.

The dictators of Russia, Germany.

and Italy put their unemployed at regimented work—the whole nation being treated like soldiers in an army. The big democratic governments—Britain, France, and the United States—lacked the authority to do that. They could not force their citizens to give up property and to work as one man to make up for losses caused by war destruction and the cost of care of the permanently injured; all they could do was to increase taxes on those who were earning. As a result, these productive persons became less and less able to buy food products and manufactured goods for themselves, while they had to carry the load of people thrown out of employment because these very articles were not selling. At the same time the dog-eat-dog struggle for foreign markets became more bitter as Japan, Czechoslovakia, and Italy offered cheaper goods.

As the victors forgot their bitterness over the war (Germans, being defeated, never did), Englishmen of the upper and wealthier classes returned to the idea of Joseph Chamberlain that the English and the Germans had much in common and should work together. Joseph Chamberlain's older son Austin, as cabinet minister, and his younger son Neville, as prime minister, clung to the idea. British bankers, and also Americans, lent further millions of dollars to Germany, which Hitler used to buy war materials. King George V, in 1917, had repudiated his German family connections and given the royal house the English name of "Windsor," but his son, Edward, very popular as Prince of Wales, was inclined to be sympathetic to German claims. Some Englishmen did not like this. Another group resented Edward's insistence upon better housing and more work for the poor because it was done in a way that embarrassed the owning families. As Edward VIII he reigned only a few months and was never crowned. His intention to make the twice-divorced American Wallis Warfield Simpson his queen enabled Parliament and the state church to force him to turn over the crown to his brother, who became George VI. This royal upset further puzzled the British people, who wondered what leaders to trust. The new King George and the attractive Queen Elizabeth toured Canada and visited the President of the United States—the first time a British king had set foot in America. Canada's feeling for the mother country was heightened by this royal visit.

In France workingmen organized, lowered hours, put in a socialist premier (Blum), flirted with communism, and cut down their army's budget. Meanwhile old-style French officials stole public funds shamelessly. Scandals began to come out. Hitler made full use of British and French confusion; his arms manufacturers, propagandists, and agents worked in perfect unison. When finally he threw off all pretense, openly repudiated the Versailles Treaty, and announced universal conscription, Britain and France could not bring themselves to take up the challenge, but only to vote huge sums to modernize their arms. Much of this money was frittered away. Many believed that they had waked up too late anyway. Greed,

blindness, and laziness had let their victory of 1918 be turned into defeat. Mussolini and Hitler boasted that the older empire holders were senile; that democracies could not fight; that the new dictator-managed totalitarian states would take charge of the world.

The Three Gangsters Begin Action

Germany, Italy, and Japan were now ready to begin violent seizures of empire in open flaunt of the older empire holders—chiefly Britain. Like gunmen in position to hold up a roomful of people, their geographical positions gave them "the drop" on the British and French empires. Their military and diplomatic experts gradually came to an understanding. Their chief worry was whether or not the "outside powers" of Russia or the United States would try to block their game. But Dictator Stalin of Russia, caught between Japan and Germany, was cautious, and was watching his chance to play his own game. The people of the United States could not at this time see that they were concerned.

Japan first pulled the gun (1931). Breaking her League of Nations pledges and other treaties that more particularly concerned the United States, the Japanese army leaped upon three huge provinces of China (September, 1931). The Manchurian incident was a carefully prepared surprise action, although it is likely that Dictator Stalin of Russia and some British officials who advocated a deal with Japan at China's expense had advance hints. Japan, overcrowded with people and eager for an outlet for her surplus population, for years had had her eye on Manchuria. When the news of the military seizure without declaration of war was verified, and when the Japanese army refused to pause and discuss the matter, United States Secretary of State Stimson served notice on Japan to keep the terms of her treaty and withdraw her troops. He expected Britain, as pledged by treaty (1922), to do likewise. But Britain did nothing. The next spring (1932) the Japanese navy destroyed a good bit of Shanghai. Japan had again followed her established custom of not bothering with the old-fashioned courtesy of declaring war but had sprung without warning upon an unprepared victim. This was soon to become the new style for Western aggressors also. When censured by the investigating committee of the League of Nations, Japan ill-temperedly resigned.

Mussolini next acted, seizing Ethiopia (1935), where Italian armies had been defeated a generation earlier. This time Italians could blast the defenseless natives from airplanes. Some French and British statesmen were "in the know" about Italy's aggression, but their governments were forced by popular indignation to call for League of Nations "sanctions" (penalties); that is, they agreed to make no loans and to sell no munitions to Italy and to buy no Italian goods. The sanctions were a pretense, for Italy's vital supply of oil from British wells in Persia and her military use of the Suez Canal were not hindered. But "sanctions" became the red flag to Mussolini's hatred of Britain and France, and later were made his chief excuse for declaring war on them in

their dark hour when the German war machine was at its peak.

After Japan and Italy had taken turns at flouting both the League and the so-called stronger nations, it was Germany's turn again.

Nazi conspirators had tried to seize Austria in 1934 (assassinating the almost midget-sized Premier Dollfuss). At that time Mussolini had checked Hitler by moving his army to the Austrian border and had said he would never allow Austria to go to Germany. But now Mussolini was busy subduing his new empire in Africa, and Hitler had shown him friendship by condemning sanctions. Hitler summoned the head of the Austrian state to his "eagle's nest" on the mountains at Berchtesgaden, gave him a tongue-lashing, and a few days later marched a Germany army into Vienna and annexed Austria, sending Mussolini a telegram of thanks for doing nothing. British and French statesmen excused their helplessness and laziness at this defiance of the Versailles Treaty by saying that, after all, the Austrians were a Germanic people.

Revolt Hits Spain

When civil war broke out in Spain in 1936, Hitler and Mussolini co-operated. Spain had been considered fortunate in that she remained neutral throughout the first terrible war of the century, although the antagonists were all around her. But her ruling classes used neutrality only to enrich themselves, while the poor grew more desperate. Revolt had driven out the weak, last Spanish king, Alfonso XIII (1931), and the Republicans, led by the idealistic and learned Dr. Manuel Azana and others, came into power. It looked as if the republic had become established by an almost bloodless revolution, when revolt broke out in 1932 and a group of royalists seized Seville. A loyalist (Republican) army crushed the movement. Five months later a radical revolt occurred in Barcelona. Again the loyal Republican troops were able to overcome the revolutionaries. Throughout the spring of 1934 the country was torn by strikes. After the election in February, 1936, the group in power was composed chiefly of socialists and communists and was hostile to the Church. Midsummer saw open rebellion on the part of the more conservative parties under General Francisco Franco. A bloody civil war followed.

Mussolini assisted General Francisco Franco to ferry his African troops from Spanish Morocco (1937) and to begin a bravely resisted conquest of the peninsula from south to north that in two years made Spain the bloodiest battle ground and the most impoverished nation in Europe. The Church supported Franco, although the Catholic inhabitants of the Basque region of the northwest resisted to the last. Mussolini sent Franco fifty thousand Italian troops and many planes. Hitler helped by experimenting on Spanish Republican armies and the helpless people of their capital, Madrid, with new diving planes and bombs. Many leading Frenchmen helped General Francisco Franco, while French labor and socialist groups favored the Republican side. British policy worked out in favor of General

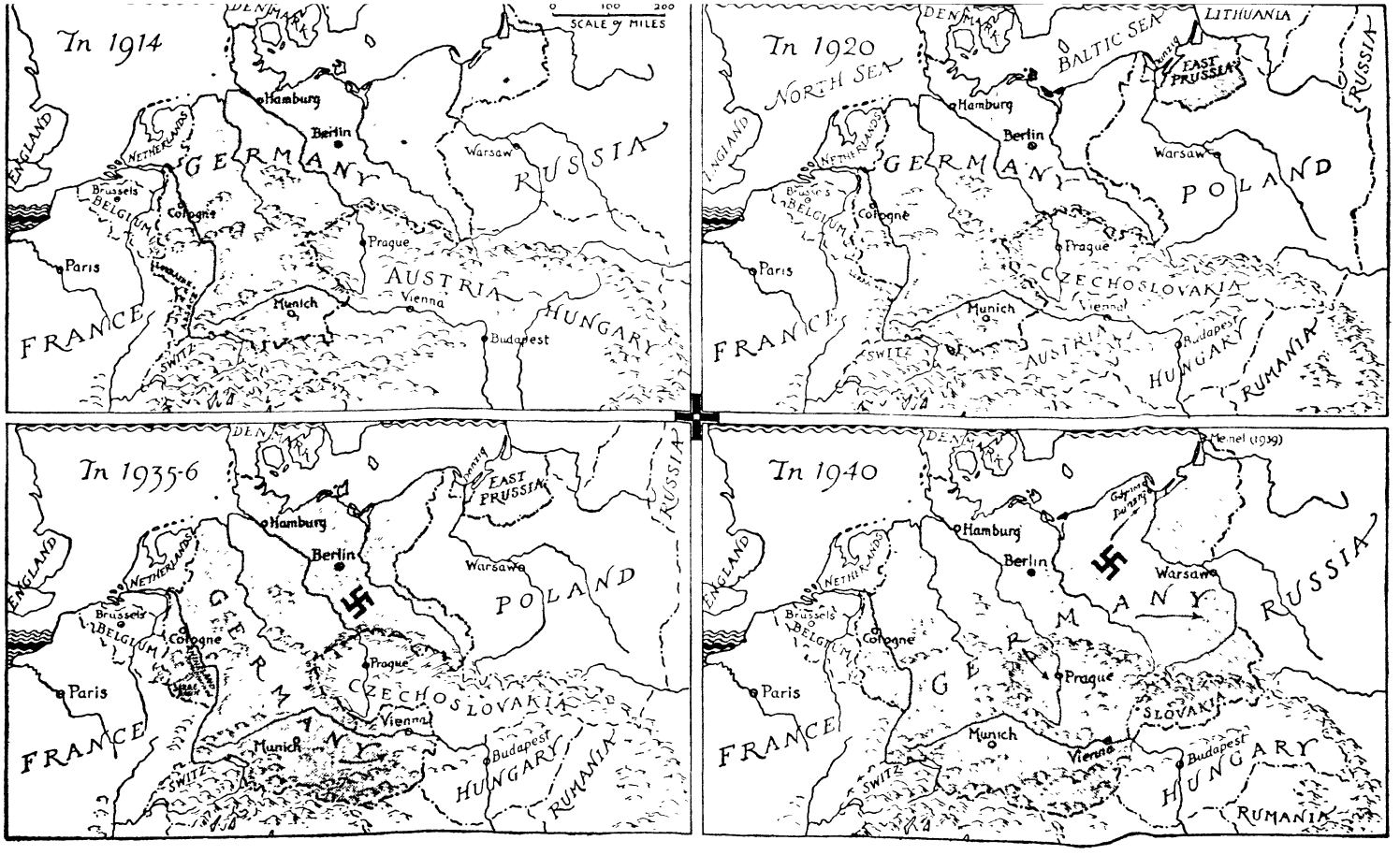
Franco. Some Britishers happened to be interested in Spanish iron mines in the Basque region. The Republican government was in possession of plentiful stocks of gold and silver and tried to buy adequate war materials from the United States. But Congress had passed a "Neutrality Act" stopping the sale of war materials to nations at war. Never before had one government refused to sell goods to a friendly government fighting a revolution, but at President Roosevelt's request the act was made to cover Spain. Americans had the idea that they could keep out of Europe's scrimmages through such laws. Oppositely, Britain sold goods to the Spanish Republicans, and did nothing about many Italian sinkings of British cargo ships. After two years of savage destruction and bombings of cities, the Republicans and radicals were crushed (1939). Franco began rebuilding his wrecked nation and trying to act independently of Mussolini.

The tragic Spanish civil war was a confusing prelude to the horror of global war soon to engulf those governments which had endeavored to be so astute at the expense of the Spanish people. The confused statecraft of the United States and Britain and Russia in regard to Spain gave promise of continuing to be a fly in the ointment after the close of the global war—and even to contaminate wider circles about the Mediterranean.

The Tempo Quickens

Meantime (July, 1937) Japan went at empire building again. Her soldiers were now fearless of Britain and rewarded their British allies by destroying or taking British properties and by slapping British citizens in the streets of Chinese ports. The United States State Department exhorted and warned, but this meant little to Japan so long as the United States State Department and Congress seemed not to care or to dare to stop American airplanes, gasoline, chemicals, scrap iron, copper, and other military supplies from going to the Imperial Japanese army and navy. American missionaries and traders were frequently wounded with weapons made of American steel. This time Japan's bombers and armies went on until they had destroyed most of the ports and cities and hundreds of the villages of the coastal plains and wide, lower valleys of China.

Now Hitler, having drilled his workmen, peasants, and soldiers for five to seven years, took the spotlight in full performance. His Nazi ruffians increased their attack upon German Jews; his treasury agents seized the opportunity to confiscate their property and blackmail them. Hitler had preached that the concentrations of a great part of Germany's wealth in the hands of Jews and also in the hands of the Catholic and the Lutheran churches were responsible for much of the state's financial worry. Official enslavement and robbery, and mob attacks upon Jews, hid many Nazi crimes against human freedom. It earned for the Nazis the contempt of the world. Three hundred thousand Jews removed as refugees to lands that were indignant over their treatment—yet did not warmly welcome them. An equal number re-



Germany (1914–1940)

mained in Germany in destitution—to be transported (at the end of 1939) to a southern district (Silesia) of newly conquered Poland. Thousands committed suicide. Other dictators imitated Hitler's pillage and persecution of the Jews. In Italy the persecution was half-hearted, due to the influence of the Pope. (In the Middle Ages the state had sometimes taken the side of nonconformists against the Church—now it was just the other way round.)

Hitler by this time had Czechoslovakia surrounded. The rich, beautiful little country was like a frog in a snake's mouth. Knowing how willing Britain's diplomats would be to see him pursue his conquests in the "right" direction (toward Russia), Hitler used them to keep the Czechs, with their excellent men and material, from resorting to war. With Britain's and France's endorsement (given in spite of the French-Czech treaty) Hitler took the Sudetenland portion of Czechoslovakia (1938), the excuse being that the Sudetens were Germans. British Prime Minister Neville Chamberlain and French Premier Eduoard Daladier made Hitler several visits (Berchtesgaden, Godesberg, Munich) to hear and yield to his blustering demands. What he had seized with British and French consent included the Czech defenses. Hitler early in 1939 went further and rushed his army (by motor) into the Czech capital, Prague. The British and French premiers persuaded the Czech Government to order its half-million capable Czech soldiers not to fight, enabling Hitler to get intact thousands of carloads of military goods. He got the world's largest arms plant (Skoda). From Czech banks he got sixty million dollars' worth of gold. British banks later released to the Germans thirty millions more that the Czechs had put in Switzerland under control of British bankers on the condition that the Germans would buy British goods. They did buy—war goods that England and France and their threatened little allies desperately needed. In spite of all these indications that a crisis was in the making England and France did not seriously rearm, though Colonel Charles Lindbergh, who had been living and traveling in Europe after the kidnaping and tragic death of his infant son, told them that Germany's air force was better than that of any other two countries put together. Events were to vindicate him regarding the German air force. He came under much censure for opposing the American drift into the war and for seeming to approve of the dictator states.

Britain was disastrously unprepared. British owners and bankers did not want a war—that would cost them their property in taxes as surely as would the growth of labor governments or communism. Their main plan was that if Hitler got too dangerous they could starve Germany out with a naval blockade—and in case things got yet more serious, they could count on the aid of the United States again.

War Again!

In the summer of 1939 Hitler demanded the return to Germany of the city of Danzig, which Poland used for a seaport, and the Polish "corridor"

that cut German territory in two. This claim of Hitler's was admitted to have more reason than was true of the Sudetenland. But British and French public opinion refused to let the officials of their countries dawdle any longer, so the governments of the two countries made a pact with Poland. However, they were unable to send any war materials or to prepare Poland for resistance. They sent representatives to Moscow to make some sort of pact for encircling Germany. But Russian Dictator Stalin, perhaps because of British and French indecision and lack of preparation, had decided upon an opposite policy. He dismissed his veteran Commissar of Foreign Affairs, Litvinov, who had done much to bring the Soviet Union into the League of Nations in 1934 and suddenly made a ten-year nonaggression pact with Hitler. Without a declaration of war Hitler now marched his armies into Poland. Although unprepared, the British and French governments issued warnings to Germany that her troops must leave Poland, under penalty of war. The warnings were not heeded, and Great Britain and France, true to their commitments, issued declarations of war against Germany (September, 1939).

Thus flared the second great war of the twentieth century—the second showdown between Germany and the British Empire. Even more than the first, it was to spread around the globe, involve several other wars, incipient or already going on, and change the whole way of living of all mankind.

To Sum Up

The end of the first war over Germany's bid for world empire saw the allies of Britain victorious but divided in aims, mutually jealous, and both foolishly harsh and foolishly weak toward the defeated. Soviet Russia had risen, despite their disfavor and opposition, and exerted a most disruptive influence. Italy was disgruntled. The United States was disgusted and aloof. Japan's militarists were plotting to overthrow their own more international-minded statesmen, put themselves at the head of Asia's revolt against Western dominance, and take advantage of troubles between Western nations to build a great empire—to control Asia and eventually the world. The 1930's were a decade of grandiose pipe dreams and schemes unsurpassed in recorded time and destined to burst in our day in a war of unprecedented violence, extending about the globe and from poles to equator.

The terms imposed upon Germany by the Treaty of Versailles left her in a ruined condition economically. The republic formed there after the armistice was given no assistance and was doomed to failure from the start. Various factions, not satisfied with Germany's lot, looked about for a new leader. Adolf Hitler, founder of the National Socialist party, a bombastic orator and troublemaker, who had taken advantage of the freedom given under the republic to

disrupt and weaken other groups, was the man chosen by weak or scheming German statesmen. Hitler was made chancellor and, upon the death of President von Hindenburg, became *Der Fuehrer* ("the leader") of the totalitarian state conceived and set in motion according to plans he had drawn up in a book, called *Mein Kampf,* written while he had been briefly in prison.

Under Hitler Germany again became a united nation. British foreign policy was to make Germany strong once again, so that Germany might serve as a check on France and as a barrier to the westward spread of much-feared Russian communism. The general attitude of France and England was to grant the Italian and German dictators some of their demands in the hope of averting war.

But a series of events had been happening that were to lead to the second great war of our century. In 1931 Japan seized Manchuria and waited to see what the world would do about it. The world did nothing, so Japan moved ahead in China. Italy, a little later, moved into Ethiopia. Then Germany and Italy used the Spanish revolution as a proving ground for their new weapons of war, and Germany took advantage of the general confusion to seize Austria. England and France permitted Germany to take a part of Czechoslovakia, hoping this would satisfy Hitler. Their air forces were insufficient to stop him, anyway. But when Hitler later completed his conquest of the Czechs and presented demands to Poland, Britain realized that she had permitted Germany to build a Frankenstein that could be stopped only by force. In desperation the governments of Great Britain and France, unprepared as they were, declared war on Germany.

The old-fashioned statesmen of both countries saw their schemes for averting a showdown crumble. They were forced to oppose Germany through fear of the future and even more by the indignation of their peoples. Yet they knew that pacifism and laziness, and disputes between industry and labor, had not equipped their nations to meet the enemy on equal terms. In addition, most of the high politicians of France were exceedingly corrupt. They were soon to be conquered, but in England, following staggering initial defeats on the Continent, the narrow escape of her armies at Dunkirk, and a tremendous avalanche of bombs poured down upon London and surrounding territory during the air "blitz" of 1940-1941, new blood was to come forward to fight the war.

The lessons to be learned from this failure, and which we must take to heart, are: (1) The strong nations must be honest with one another; (2) Strength must care for itself and remain alert and strong; and (3) The people of all nations, while not overlooking these realities, must press their statesmen to arrange methods of providing for needs, and settling disputes, and adjusting old wrongs to forestall the ancient, destructive recourse to the test of arms. A summary of the course of war in the Atlantic-European and the Pacific Ocean-Indian Ocean arenas will be found in the last unit of this book.

To Know and to Pronounce

Manchuria	Stimson	Friedrich Ebert
Soviet	Dawes	Weimar Republic
communism	Stalin	Kellogg-Briand Pact
Lenin	Hitler	Mustafa Kemal
Kerensky	*Mein Kampf*	Ramsay MacDonald
Trotsky	Dollfuss	Alfonso XIII
Litvinov	Berchtesgaden	Francisco Franco
Nazi	Skoda	Basque region
Reichstag	sanctions	Neutrality Act
Mussolini	Matsuoka	George VI
Prague	Danzig	commissar

To Help You Get Things Straight

I. What scheme grew up in New Asia?

1. What two groups struggled for control in Japan? Which won?
2. Where did Japan strike first?
3. Why did many nations oppose Russia after the war of 1914-1918?
4. Who were Japan's friends in the new line-up?
5. Why did the war fail to bring lasting peace?

II. How did Hitler come to power in Germany?

1. What was Germany's economic condition after the war?
2. What happened to the German mark? With what effects?
3. How was the money problem finally solved?
4. How were German reparations eased?
5. Who was Friedrich Ebert? Paul von Hindenburg?
6. What was Adolf Hitler's plan for Germany?
7. What changes did Hitler bring to Germany when he succeeded Von Hindenburg?

III. How did Britain and France view rising Germany?

1. How did certain British policies help bring Hitler to power?
2. Why did Edward VIII of Great Britain give up his throne?
3. Who became king of England when Edward VIII abdicated?
4. Why did Britain and France do nothing about Hitler's open violation of the Versailles Treaty?
5. State in your own words the four reasons given for the Allied victory going sour.

IV. What chain of events led to the second great war of this century?

1. How did Japan in 1931 set into motion the train of events that led once again to general war?
2. What new style in warfare did Japan set?
3. Where did Italy move to seize territory?
4. How did Britain make the seizure possible?
5. Where did Germany move first?
6. What countries aided General Franco in his revolution in Spain?
7. How did the United States act toward the Spanish revolution?
8. What attitude did the United States take toward Japan's continued aggression?
9. Why did Hitler persecute the Jews?
10. Why did Hitler want Czechoslovakia?
11. How was he able to take it?
12. Why did Britain and France not oppose Hitler more determinedly?
13. What did Hitler want from Poland?
14. Why did Britain and France declare war when Hitler invaded Poland? When was this?

21. THE RENAISSANCE OF ASIA AND THE STRUGGLE FOR EMPIRE OVERLAP

Here Are Questions This Chapter Will Answer

I. How did the West become interested again in the East in modern times?

II. What has been the attitude of the West toward the East?

III. How has the Japanese Empire been built?

We have noted the growth of European nations into world-wide trade and political organizations, loosely called empires. Each of these empires was in itself a collection of undertakings in trading, mining, engineering, and property owning. Conflicts within each empire were adjusted and kept under control by its imperial government. These modern empires (Spanish, British, and so on) were not imperial in the true sense of each empire being a unit, with the same laws applying throughout and equality of citizenship. Instead, each empire was controlled by an exploiting class of aristocrats or merchants. The controlling class was sometimes more commercial-minded, sometimes more military-minded. The controlling class in each empire kept the enterprises under its own flag bound together for bigger rivalries with those under other flags. We have seen how these rivalries became world conflicts.

Empire Building in the Western Hemisphere

In the midst of one of those world wars, the founders and builders of the United States of America took the thirteen English colonies out of the British Empire by revolution. Great areas that had been parts of the French and Spanish empires were added and absorbed—thus the country we know as the United States of America was formed. It was the intention of the founders of this new nation, and of the leaders who succeeded them to the end of the nineteenth century, that this great, new continental country, stretching from the Atlantic to the Pacific, should remain strictly out of the national and imperial ambitions and clashes of the European peoples and of European empire builders in the world. But the older outside world pressed upon America, and the United States, as it grew, pressed upon the outside world.

About the end of the first quarter of the nineteenth century the United States Government declared that American safety required that the whole American hemisphere be ruled out of bounds for the world-empire game. This declaration, the Monroe Doctrine, kept the Spanish king from attempting to recover his lost South and Central American colonies. Britain was able to keep

most of the trade of those areas. Spain never quite gave up the hope of recovering her colonies until after the war with the United States in 1898, in which her fleet was destroyed, Cuba lost, and the Philippine Islands and Guam in the Far Pacific ceded to the United States. In the course of the same war the United States annexed Hawaii in the mid-Pacific.

During the nineteenth century British areas in the American hemisphere, notably Canada, acquired such a large degree of self-rule and the aims and thoughts of their people became so much like those of the United States, that fear of the British Empire in this hemisphere—provided its extent were not increased—disappeared from American minds. America and Britain had learned to live without hostility as neighbors. However, there was yet to rise on the part of America the fear of rivals of Britain who might threaten to overwhelm England and pursue Britain into this hemisphere. Our fear of Napoleon lifted early in the century when he sold Louisiana, the chief French possession on this side of the Atlantic, to the United States in 1803. During the latter half of the nineteenth century Americans regarded themselves as safe from any European rival of Britain because British fleets dominated the seas. Americans got lazy about their own protection, relying on the "mother country." They had the feeling that they could stand off Britain, and that British sea power would stand off the world. This applied from after the War of 1812 with Britain right up to the second world war of the twentieth century. The most effective argument in convincing Americans that they should back Britain in 1941, even at the cost of war with Germany, was that we needed the British navy between us and Europe. To keep the British navy in that position we had to keep Britain independent and intact—so ran the argument.

European Empire Builders Look Toward the East

But America's most serious mix-up with the outside world was coming from Pacific Asia. There, the struggle for empire between European empire builders became most bitter. There, native resentment first crystalized into the challenge of war with our own weapons.

Japan nearly became a Christian nation,[1] like the Philippines, as a result of Roman Catholic missionary effort, about 1600. But the military dictatorship of Japan changed from one family (that of Hideyoshi) to another (Tokugawa), and the tide turned toward Confucian ideas interpreted in a narrow nationalist sense. Christianity was persecuted to the point of being wiped out, and Japan was closed to all traders and visitors in order to make sure the hated religion and any other alien ideas would not contaminate the Japanese.

The Tokugawas put to death members of a Portuguese trading mission, drove away British East India Company captains, but permitted the Dutch to send in one ship each year and to keep a trading mission in a shut-off camp on a tiny island in Nagasaki harbor—this

[1] In the "Story of Religions," in Part Two, will be found an account of the clash between Christianity and Buddhism in China and Japan and a sketch of Japanese history in the Middle Ages.

in recognition of the fact that a Dutch navy had helped destroy the last Christian rebels on a near-by promontory.

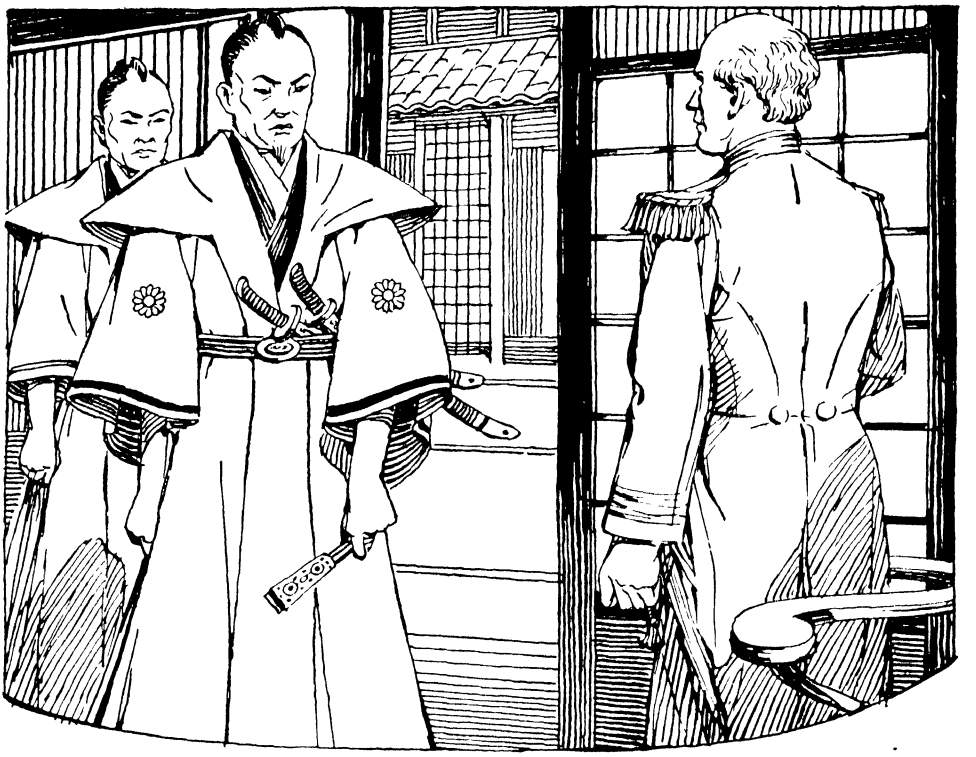
During the seventeenth and eighteenth centuries and the first half of the nineteenth century, the empire-building nations of Portugal, Spain, Holland, France, and Britain were too greatly interested in the riches of India, the Spice Islands, and China, and too busy getting footholds and fighting one another in these areas, to care much about Japan's exclusiveness.

Britain's supremacy in India was established by Clive and Hastings in the last half of the eighteenth century. The Mogul Empire founded in India by descendants of Genghis Khan was going to pieces after several centuries of strength. French soldiers of fortune had come in and backed rebellious princes, so the British backed the emperor and soon had the princes and emperor alike under their control. The French and Portuguese were left a few backwater ports only on the Indian peninsula.

China and Japan Are Reopened

British explorers had laid claim to the great islands of Sumatra and Java. These they traded for the coast of Malaya claimed by the Dutch, in a deal which was part of the settlement of the early world war of which the American Revolution was a part. The British East India Company developed the cotton-goods trade and the raw cotton trade out of India, mentioned elsewhere. Merchants from the Middle East, who were under British protection and who became British subjects, developed a thriving trade in a sleep-producing drug, called opium, made from the poppy. Greed for oriental markets took the British around the corner of Asia, from the Indian Ocean into the Pacific, and up the coast of China.

In the course of opening a Chinese market for opium, Britishers came for the first time into armed conflict with the Chinese at Canton, and the British navy took possession of a round island with a high central peak called Hong Kong, near the mouth of the Pearl River, twenty miles below the Chinese trading city of Canton. The Opium War, a series of skirmishes fought between 1839 and 1842, was settled by a treaty signed at the Yangtze River port, Nanking. Another series of skirmishes was fought from Shanghai north to Peking, in 1856 to 1860, and Peking, capital of China, was entered for the first time by Western conquerors (British joined by French). The Chinese emperor was forced to guarantee protection to foreign traders (including opium traders) and to Christian missionaries, and to grant their right to live in China under the laws of their own countries administered by consuls (representatives of their countries). That is, an American citizen could live in China and be governed by the laws of the United States. This privilege of being exempted from the application of local laws is called *extraterritoriality* (*extra* means "outside"). It was applied less effectually to other areas of Asia, including Siam, Turkey, and even Japan for a time. Not until 1944, when China had been largely overrun by Japan, and Britain and America had been knocked out of the Philippines and South Asia by Japanese



Commodore Matthew C. Perry persuades the shogun of Japan to sign a treaty opening Japanese ports to American trade (1854).

forces—making Britain and America allies of China—was this claim of the right of extraterritoriality in China fully given up by the Western powers.

About the time British marines were fighting the Opium War against China, Russian explorers were landing on Hokkaido, big northern island of the Japanese chain, home of the first inhabitants of Japan, the Ainus. During this period, also, American and British sailors shipwrecked on Japanese islands were imprisoned and tortured. Because the Japanese were not at this time allowed to leave their country, Japanese seamen, rescued on the American coast and returned by American Commander Biddle, were beheaded before the commander's eyes as a lesson that there are no exceptions to Japanese rules. The American commander himself was rudely pushed down on the beach. A feeling arose in the United States against the island barbarians who lay athwart the developing trade route from the Pacific coast of Canton. Our new nation was becoming Pacific Ocean conscious. By 1848 the Oregon Territory had been added to the United States. The next year gold was discovered in California, attracting many Chinese. Soon coolies were being brought into the country as contract laborers (persons imported from a foreign country under agreement to work for a particular employer) to build the new American railroads.

Contact with Japan seemed important enough for the United States to arrange to send a small fleet of warships to Japan in an attempt to bring her into the world family of nations. The expedition, under the command of Commodore Matthew C. Perry, arrived in July, 1853. Commodore Perry delivered letters from the President of the United States to the "Great Tycoon" (or shogun), who was the hereditary dictator of the Tokugawa line, although the honorary head of the Japanese nation was the mikado, or Tenno ("Son of Heaven"). Perry delivered his message and gave the Japanese officials until the next year to think it over. He retired to Hong Kong and came back in February, 1854, to catch the Japanese fortifying the harbor with Portuguese guns, preparing for his reception but far from ready. He told them it was already "next year," a Yankee trick the Japanese would have loved to have used themselves; and he intrigued them with his shipload of mechanical toys. Most appreciated was the miniature railway he set up on the beach. Japanese men in oriental robes went whirling around, perched on top of the little cars. The shogun signed a treaty of trade and friendship, and Japan gradually became the best customer of the United States outside of the Western Hemisphere. This co-operative relationship continued until broken off by the United States in 1941, in a belated effort to force Japan to withdraw her forces from China and Indo-China.

Japan Turns Imperialist

Meanwhile, the Chinese Empire had continued, during the nineteenth century, to prove its inability to cope with the intruding Westerners and an inability to cope with Japan, who began to imitate Western methods in her dealings with her Eastern neighbors, China and Korea. In 1894 and 1895 Japan surprised the world by attacking China as a result of the rivalry to control the throne of Korea. China had a shiny new navy just bought from Britain. Before declaring war, Japan destroyed it in the Chinese harbor of Weihaiwei. After land defeats in Korea and Manchuria, China made peace. Japan received the big island of Formosa (renamed Taiwan), and an indemnity (sum paid for damages), and started on the way to becoming a "power."

Russia, Germany, and France at this time served notice on Japan not to take a part of Manchuria—they had their own designs. The last important occupant of the Chinese throne was the Empress Tzu-hsi, who backed an anti-foreign movement that culminated in the beheading of missionaries in some provinces and in the besieging of the foreign legations in Peking. British, German, French, United States, and Russian forces fought their way from the northern seaport Tientsin to Peking, stormed the ancient capital, and held it until a treaty most favorable to foreigners was made.[1] Foreign powers were given the "right" to keep armed guards in the Chinese capital and port cities and

[1] The name of the Chinese group that attacked foreigners was interpreted by the Westerners to mean the "Society of Righteous Fists," and hence called *Boxers*. Therefore this affair, which in the summer of 1900 spread through the northern provinces of China, is known as the Boxer Uprising.

were granted huge indemnities and control over the best Chinese sources of government income, the customs duties and the Salt Tax. The administration of these was dominated by Britishers. During the second half of the nineteenth century foreign concessions (areas and cities ruled by foreign consuls) had developed. The most important of these concessions were in Shanghai. China came to be anybody's meat to pick on. Even Italy and little Belgium demanded and got concessions. Only the United States adopted a policy of doing by China as it would like to be done by. The United States refused to hold independent territorial concessions in China, brought about the union of various concessions at Shanghai into one International Concession, and led the movement to give up extraterritorial rights in China. After repaying its citizens who had suffered injury and loss, the United States turned back the remainder of the Boxer Indemnity to China for a university near Peking (Chinghua) to prepare Chinese students for study in America.

In the closing years of the nineteenth century Secretary of State John Hay expressed United States' policy towards its Asiatic neighbors across the Pacific as opposition to further empire building, maintenance of native independence, and an "open door" for American trade and mission work. This open-door policy, which guaranteed equal opportunities for commerce and industry to be upheld for the nationals of all countries in China, became the mate to the United States' Monroe Doctrine for Latin America. As in the case of the Monroe Doctrine, there were accusations of selfishness in its application. The greatest lapse was the willingness of Theodore Roosevelt, who acted as peacemaker in the Russo-Japanese war, to turn Korea over to Japan. In defense of his attitude it may be said that Korea's government was very bad; China was unable to stabilize it; Russia was meddling in it; Theodore Roosevelt thought poorly of Russia and was much impressed by Japan's diligence. He thought the Far-Eastern situation would be stabilized and Japan satisfied in this way. He had already run into strong feelings over Japanese emigration to California.

All through the nineteenth century Russia was pushing out across Siberia to the Pacific. The tsar got from China the seacoast of Manchuria, which became Russia's Maritime Province, containing her Pacific Ocean port of Vladivostok on the Japan Sea. The tsar built his Trans-Siberian Railway. Then, wanting a warm-water terminus (Vladivostok harbor is frozen during a part of each year), he got a railway concession across Manchuria to Port Arthur, and to the site of the city of Dairen, in the area which Japan had been bluffed out of taking in 1895.

Between the visit of American Commodore Perry's gunboats and Japan's war with Russia, a period covering the last half of the nineteenth century, Japan had studiously and industriously adopted the methods and instruments of power of the West with which to resist the Western empire-building powers. She was the first Asiatic nation to do so. She developed universal education, modern military and naval methods, modern transportation and communi-

cation from steamship to electric railway and airplane, publishing agencies and radio systems, modern mining and factory methods, and world-wide modern commerce. But all the time she clung to the medieval Japanese philosophy of Japanese superiority and stateism. "All-for-one," the formula of any stateism, became in Japan a religion: "all for the Tenno," who was regarded as god living on earth.

As modern Japanese power developed, Japanese resentment also grew against Western nations and races who would not admit them as social equals—particularly against the United States. At the same time the Japanese gave way to brutal impatience against Oriental neighbors who would not accept without question the very selfish and dominating Japanese leadership against the Western empire builders in Asia and near-by waters. This movement against empire builders from the other side of the world developed into a Japanese crusade to build the Japanese Empire.

Thus Japan took the lead in the Renaissance of Asia in material things but remained backward in spiritual and political concepts. On the European side of the globe much the same sort of lopsided development was going on in Germany. The evil fruits of such one-sided development did not become apparent until the twentieth century, when it wrought untold destruction and brutality. During the last half of the nineteenth century and well into the twentieth Japan and Germany were regarded by most observers as the world's most brilliant examples of progress, east and west. Their ambition was fired, rather than tempered, by the callous attitude of Russia, Britain, and the United States, who already had so much. The United States, more than satisfied after taking the Philippines and hoping to get rid of them without losing face or position, nevertheless became the greatest obstacle to Japanese empire building.

When Commodore Perry persuaded the shogun to open up Japan to foreign trade and influences, warrior clans, held down by the Tokugawa rulers and seeking a pretext to throw them off, rebelled "in the name of the divine emperor" (who had become a figurehead under the shoguns). In 1867 the eighteenth Tokugawa of this remarkable ruling but not reigning house stepped aside and restored all authority to the mikado.

But the rival samurai (warrior) clans did not get the real power. Instead, the power went to a group of very young adventurers who had quietly gone abroad, studied in Europe, and returned to organize modern military and naval units and political groups. The real makers of modern Japan were Yamagata, who became head of the national army in which all children from kindergarten up were enrolled, and Ito, who wrote and interpreted a constitution that provided for government by departments under the technically supreme authority of the mikado. With government encouragement the old banking house of Mitsui and many new enterprisers went into every form of heavy industry and commerce.

During these change-over years there were frequent outbreaks against foreign ships in Japanese waters and foreign dip-

lomats in the Japanese capital. United squadrons—British, French, Dutch, and others, sometimes accompanied by a United States vessel—got together and blew a Japanese clan village or two off the map. But the United States Government disapproved of any retaliation that went beyond punishment in the direction of conquest. Japan, even as had China, owed her national preservation in her years of weakness to the policy of the United States.

The new bosses of Japan found it difficult to keep the nation in the groove they had carved out for it, through the control of the new Japanese parliament and political parties alone. Statesmen and military heads began to rely upon secret societies (organized by strong men who belonged to the defeated samurai caste) to swing opinion and votes or to eliminate men standing in the way by the time-honored method of assassination. In consequence, Toyama, Chief Dragon of the Black Dragon Society, made more history than any legitimate official—and most of it violent. The society's name came from Heilung (which means "black dragon"), the northernmost province of Manchuria. Toyama and his band as youngsters had taken oath written in their blood to add this province to the Japanese Empire.

In 1904 Toyama decided that the heaven-sent time had come to smite the tsar. This was just before the Trans-Siberian Railway was completed, while revolution (Lenin's first attempt) threatened in Russia, while British jealousy of Russia was at a high point, and while the United States Government under Theodore Roosevelt could be counted upon to adopt the British attitude. But Ito and the Japanese cabinet hesitated. Toyama had his brilliant disciple, the still subordinate naval officer Togo, strike without warning and bottle up the Russian Far-Eastern fleet in Port Arthur. There was nothing left for Ito to do but follow with an official declaration of war. Russian armies were beaten on the plains of Manchuria—to the astonishment of the world. Japan became the hero of nationalists in India, China, Afghanistan, and Turkey—wherever Asians yearned for the tables to be turned on Europeans who had encroached upon them.

The tsar ordered his large Baltic fleet —at that time second only to Britain's navy—to sail to the other side of the world in order to annihilate Japan. Britain was jealous of Russia and encouraged Japan. British and Russian ships fired on one another as the Russian fleet passed England. Big Russian ships then avoided the Suez Canal increasing their sail by fifteen thousand miles around the Cape of Good Hope. The Russian fleet was then denied the use of the British port of Hong Kong in which to refit. It made what battle preparation it could in a primitive French harbor in Indo-China. Togo, using primitive Marconi wireless telegraphy machines in fishing junks to scout the approaching Russians, guessed they would try to come through the Straits of Tsushima between Japan and Korea to reach Vladivostok, their refitting port. By hiding the greater part of his ships between the islands of Tsushima ("double island") in the middle of the straits and leading on the Russian

admiral with the others, he caught the Russian navy broadside. The battle that followed made Japan in a few hours the world's number two sea power. United States President Theodore Roosevelt arranged a peace conference at Portsmouth, New Hampshire. The tsar did not want peace, for he was transporting his troops to Manchuria for a showdown —he merely wanted to stall. But his emissary, Count Witte, signed a peace which gave Japan the south Manchurian territory Russia had bludgeoned from China, the railroad across it built with French money, and the southern half of frozen Sakhalin Island. Japan soon gobbled up Korea (renamed Chosen), suppressing Korean nationalists cruelly.

In 1915, in the midst of the Great War, Japan declared that her alliance with Britain made it necessary for her to take German possessions in the Pacific. She proceeded to seize Germany's highly developed port of Tsingtao on the China coast, then went on to occupy the German-built railroad and much territory in the Chinese province of Shantung and to serve Twenty-One Demands on the Chinese government in Peking which would have given Japan an Asiatic empire for nothing. China was in great disorder. The long revolutionary plotting of Sun Yat-sen, first graduate of the medical school in Hong Kong, and others had forced the corrupt Manchu ruling house to abdicate, but Dr. Sun's effort to head a Chinese republic at Nanking had been destroyed by dictator-minded General Yuan Shih-kai, who was scheming to become emperor. Through American newspapermen Yuan managed to appeal to President Woodrow Wilson against the Japanese threat. Japan had covered herself by treaties with Britain and France, which President Wilson said were kept secret from him while we were in the process of becoming their ally against Germany. The opposition of Wilson, however, stopped Japan's encroachment on China at this time, and when he asked the United States Congress to declare war on Germany and Austria he also invited China to join the allied cause by way of protecting her (against the other "ally," Japan!).

Toward the close of this great European conflict Russia went through several stages of revolution. In 1917 the Bolsheviks (majority group) under the leadership of Lenin came into power. They were communists, who set about making Russia a soviet republic.

The Vostok (Far East) of Siberia was in disorder, and American, British, Italian, and other forces went in to protect the arm of the Trans-Siberian Railway crossing northern Manchuria from seizure by the Bolsheviks and the covetous Japanese. But the Japanese joined in with very much larger forces and were only dislodged by the advancing armies of the new Union of Soviet Socialist Republics, which pushed to the Siberian Pacific coast after 1922.

Meanwhile, Sun Yat-sen with Russian Communist encouragement and young military officers trained in Japan (where Toyama had given him refuge with a view to weakening China) got the Chinese nationalist movement started again in China. In 1925 Dr. Sun died. His chief aide, Chiang Kai-shek, and the Soong family carried on the movement

until all of China was pretty much under its rule. Foreign powers were finally brought to recognize the new national capital at Nanking, a change which left their legation properties and armed guards stranded at Peking (renamed Peiping). Russia first and then the United States sent ambassadors to China, in theory raising it to the rank of a "first-class" nation.

The Soong family consisted of the children of Charlie Soong, early Christian convert, first Chinese graduate of New York's Columbia University, modern publisher in Chinese, and long-time backer of Sun Yat-sen. The American-educated eldest Soong daughter had become Sun's secretary, then his wife. A second sister married a member of the ancient clan of Confucius, H. H. Kung, who had foreign training as a Y.M.C.A. secretary, and as an educational and economic administrator. The third sister married Chiang Kai-shek, tying things up neatly. A brother, T. V. Soong, became financial expert to the new regime.

Japanese leaders feared two things standing in the way of their empire ambitions: the naval power of the United States and the growing organization of China. Violent incidents between Japanese and American occupational forces in Siberia had speeded a naval race in which Britain was also engaged, and France and Italy were interested. The United States Government, which had accepted Japan's mandate (granted by the League of Nations) over the former German islands lying between the Philippines, Hawaii, and Australia, now entered a series of naval disarmament deals (1922 to 1936) in which Japanese shrewdness and double-dealing got much the better of pacifist-influenced American statesmanship. The upshot was that Japan had naval power sufficient to challenge American power in the Pacific immediately that any considerable portion of the United States navy should get tied up in activities on the Atlantic. Also, Japan started building air power—totally unknown to the inadequate information services of Western nations.

Having pulled Uncle Sam's stinger and entertaining hopes that a deal could be made to divide China with Britain, members of the Black Dragon Society conducted several campaigns of assassination of Japanese leaders who were not "sold" on the program of empire building by force and who felt that Japan was doing well enough in conquering the world's markets for manufactured goods through the employment of her low-cost factory labor. Moreover, Japan, who had taken from England the cotton goods market of most of the world, had become chief purchaser of United States and Indian cotton and was making inroads on the rubber and metal industries of the world. But the militarists wanted faster growth of power and believed they could attain it by violence.

In 1931 an army commander under Black Dragon Toyama's orders shot up Chinese garrisons in Manchuria and seized that great wheat, soybean, and mineral area on a pretext that the Japanese railway had been tampered with. When the Tokyo government saw that the League of Nations powers were going to do nothing (save send quibbling investigative missions) about this most



Toyama and the Black Dragon Society are said to have been the secret power which led to the military domination of Japan. Toyama was so feared that newspapers printed asterisks instead of his name.

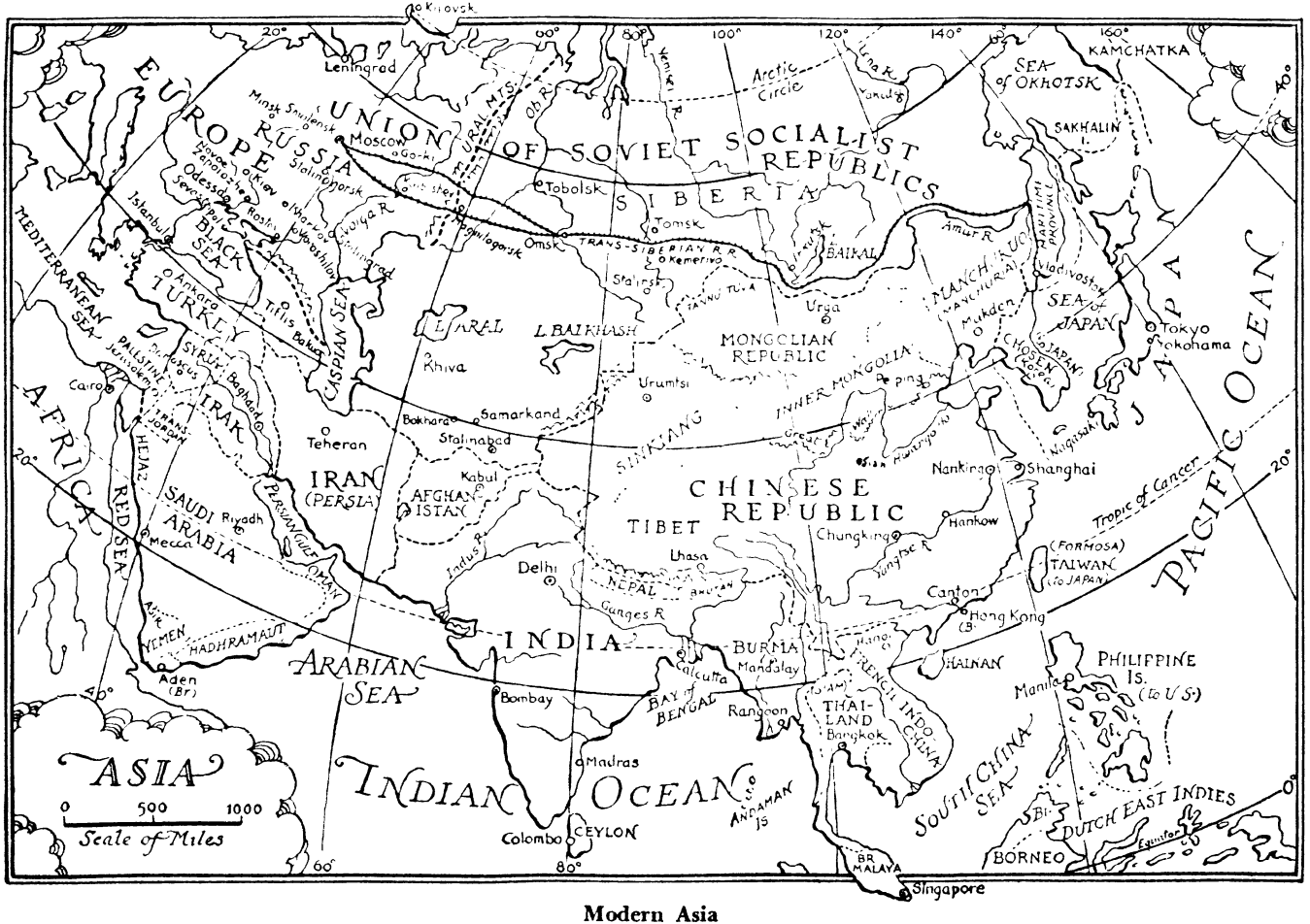
flagrant violation of the League Covenant, Tokyo backed the action of its troops and sent them on to complete the conquest of all of China north of the Great Wall. The Japanese navy seized part of the great port of Shanghai (1932), destroying one of the suburbs. Empire builders in the Western world followed suit. Mussolini defied the League and brutally conquered Ethiopia. Hitler came to power and withdrew Germany from the League. After Germany marched into Poland in 1939, Soviet Russia attacked Finland, seized the Baltic states of Esthonia, Latvia, and Lithuania, and was expelled from the League—which by this time had come to be a laughingstock.

In China Chiang Kai-shek and his Communist advisers had soon split. The widowed Madame Sun Yat-sen took the Communist side and for a time lived in Moscow. Chinese Communist troops had attacked Britishers and Americans in Nanking, bringing brief bombardment by gunboats kept by the extraterritorial powers on the Yangtze River. Chiang Kai-shek fought these Communist forces the length of China, from the bamboo-covered hill country of the south China bulge to the Yangtze gorges, then north to the loess plains around the ancient town of Sian.

The dissatisfied young feudal lord Chang Hsueh-liang, who had been driven by the Japanese out of Manchuria, was head of a garrison here. He kidnaped Chiang Kai-shek while the generalissimo was on a northwest tour, procured a pledge that the generalissimo would fight the Japanese instead of the Communists, and then surrendered to and returned with his own released captive to receive punishment—one of the most bizarre incidents of history.

To the Japanese it was serious. They seized Peiping and attacked Shanghai in the summer of 1937. The bitter war for the conquest of all China continued without cessation until it become a sector of around-the-globe war in December, 1941, when Japan attacked the United States and Britain.

The United States State Department, on the one hand, condemned and scolded the Japanese Government for breaking treaty guarantees to respect China's sovereignty and the open-door policy, which had been made at the time of the original naval-limitations pact. On the other hand, it supported the sale to Japan by United States merchants of scrap iron, oil, chemical plants, and airplane parts—by way of encouragement of trade and of keeping Japanese officials in good humor. Britain, caught in her second showdown with Germany, temporized and allowed the Japanese to mistreat her nationals and others under her protection and to use her settlements as bases against Chinese armies and ports of military supply. The American public was sorry for the Chinese but unconvinced. Iron traders and producers of cotton and oil wanted Japan's business, and Washington leaders were all-absorbed in the European crisis. Speaking in Chicago in 1937, President Franklin D. Roosevelt sent up a trial balloon in a suggestion calling for a moral quarantine against aggressor nations. The suggestion was dropped at once. However, when the United States gunboat *Panay* was sunk by a Japanese


EUROPE
ASIA
AFRICA
UNION OF SOVIET SOCIALIST REPUBLICS
RUSSIA
SIBERIA
Leningrad
Moscow
Stalingorsk
Tobolsk
Tomsk
Omsk
Urga
BAIKAL
SEA of OKHOTSK
KAMCHATKA
SAKHALIN I.
Arctic Circle
URAL MTS.
Ob R.
Lena R.
Amur R.
TRANS-SIBERIAN R.
MANCHURIA (MANCHUKUO)
Mukden
Vladivostok
SEA of JAPAN
JAPAN
Tokyo
Yokohama
PACIFIC OCEAN
MONGOLIAN REPUBLIC
L. BALKHASH
L. ARAL
Khiva
Urumtsi
INNER MONGOLIA
SINKIANG
CHINESE REPUBLIC
TIBET
Nanking
Shanghai
Hankow
Chungking
Lhasa
Tropic of Cancer
(FORMOSA)
TAIWAN (to JAPAN)
Canton
Hong Kong (Br.)
HAINAN
PHILIPPINE Is. (to U.S.)
Manila
Bokhara
Samarkand
Stalinabad
Kabul
AFGHANISTAN
Teheran
IRAN (PERSIA)
IRAK
SYRIA
TURKEY
Ankara
Istanbul
Tiflis
Baku
CASPIAN SEA
BLACK SEA
Odessa
Rostov
Stalingrad
Voronezh
Kharkov
Kiev
Minsk
Smolensk
Leningrad
MEDITERRANEAN SEA
Cairo
PALESTINE (Jerusalem)
TRANS-JORDAN
HEJAZ
SAUDI ARABIA
Riyadh
Mecca
RED SEA
PERSIAN GULF
OMAN
YEMEN
HADHRAMAUT
Aden (Br.)
ARABIAN SEA
Delhi
Indus R.
Ganges R.
NEPAL
BHUTAN
INDIA
Bombay
Calcutta
Madras
BURMA
Mandalay
Rangoon
BAY of BENGAL
THAILAND
Bangkok
FRENCH INDO-CHINA
Mekong R.
SOUTH CHINA SEA
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DUTCH EAST INDIES
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Modern Asia

plane on the Yangtze River a stern note was sent to Japan, who paid for the sinking with a check for one million dollars.

The Japanese mistreatment and killings of surrendered Chinese soldiers and civilians in Nanking finally became known in the United States (although our officials and editors were reluctant to let it appear). Chiang Kai-shek moved his capital up the river first to Hankow, then to Chungking above the Yangtze gorges in Szechuan province. Here all the big guns, shells, vehicles, and fuel necessary for carrying on the war had to be brought in by way of the new Burma road. This road had been built by the Chinese, who had only primitive implements and their bare hands, through some of the world's most rugged mountains. Chiang's Prime Minister Wang Ching-wei left him in 1940 to become head of a puppet government under the Japanese in bomb-blasted Nanking.

General Douglas MacArthur had gone (1935) from the post of Chief of Staff of the United States Army to that of Commander of the Philippine Army under the new President of the Philippine Commonwealth, Manuel Quezon. (In 1946 the Philippines are to receive full independence under an act passed in 1934 by the United States Congress.) MacArthur's hope was to build a Philippine force which could resist Japanese invasion. He underestimated the Japanese, especially in aviation—so did nearly everyone else. Those few students of Pacific Asian affairs who watched Japan with eyes not blinded by favors or hospitality received from the Japanese warned that Japanese militarists would strike when America's guard was down. The Japanese began to press into South Asia, making servants out of the weak French administrators of French Indo-China after France had fallen to Germany and pressing the Dutch administrators of the Dutch East Indies for oil and other favors after Holland was overrun. Thailand (Siam), strategically situated between Indo-China, Malay, and Burma, became a Japanese protectorate and base. The rulers of this peaceful little Asiatic kingdom resented the trimming in territory it had got on the one side from France, on the other from Britain, and they feared Chinese immigration. They were ripe to accept Japan as the champion of Asia.

Britain's south Asian empire was so threatened that British Premier Winston Churchill temporized by closing the Burma supply road to China for the period of the summer monsoon (rainy season) of 1940, making it plain that Britain dare not stand out against Japan unless assured of United States' willingness to go to war with Japan. The isolation-versus-intervention argument raged in the United States over Japan as well as over Germany. In the 1940 election both candidates for the presidency (F. D. Roosevelt and Wendell Willkie) declared that the United States could "stand against the forces of aggression" and become the "arsenal of democracy" without becoming itself involved in war. American pacifist organizations and some congressmen opposed strengthening our bases in the Pacific and Alaska. Other Congressmen favored this, but practical soldiers said it was too late; the President and the State Depart-

ment were sometimes for it, sometimes against (fearing to "set Japan off"). American Communists and Russian sympathizers wanted the United States to curb Japan but to do nothing against Germany because of her compact with Russia. At the same time Russia, who was having border fights with Japan, was, to use a Russian ambassador's words, vexed with the "warmongering Western democracies" which had condemned Russia for attacking Finland and which wanted to push Russia into the position of fighting Germany so that the two might cancel one another out.

The War of the Pacific Begins

In 1941 special Japanese emissaries twice came to Washington to talk about a deal. Much was promised the Japanese if they would join the movement against Germany, to which the United States was pledged by President Roosevelt after his meeting with British Prime Minister Churchill on the warship *Prince of Wales* in the north Atlantic in August, 1941. Secretary of State Cordell Hull offered Japan trade agreements, but he also demanded that Japanese troops be withdrawn from China and Indo-China. Only force could bring this about. However, President Roosevelt still had hopes that he "could talk Japan out of war" for some time yet.[1] Meanwhile, he was having much of the United States battle fleet brought from the Pacific into the Atlantic to protect convoys of lend-lease goods to Britain against German submarines and raiders.

[1] According to articles by his biographer, Forrest Davis, in the *Saturday Evening Post*, 1943.

In late 1941 the situation was made to order for Japan's Black Dragons. The previous June Hitler had suddenly broken with his proclaimed friend Stalin and invaded Russia. So swiftly did Hitler's troops advance that it looked as if Moscow would soon fall to German armies. With Moscow in their possession Germany could cut down through the Middle East, taking Persian oil, and meet Japan somewhere in India, where the Nationalists were boiling over at having India's provincial governments suspended and at having to go to war against Germany without being consulted.

To top it all, there was great confusion in the United States' commands in Hawaii and the Philippines. There was a lack of co-operation between army and navy commands, and between the Philippine Government and the armed forces there. Warnings from the State Department were insufficiently regarded. However, without a thorough investigation and pending the trials of commanders accused of failure in duty, what really happened cannot be stated.

It is clear that only an adequate United States air force could have pinned down the Japanese striking force. United States main line battleships were nearly all at the Pearl Harbor Naval Base, in Hawaii, being refitted. In any case, they would have been helpless without air cover, as were the prize British battleships sunk soon after by Japanese torpedo planes off the Malay coast.

Two or three hundred United States planes were in the Philippines, many so recently arrived that their engines were not broken in.

On Sunday morning, December 7, 1941, while Japanese emissary Kurusu in Washington was on his way to keep an engagement at the State Department, planes from a Japanese carrier force destroyed or put out of commission seven out of nine United States battleships in Pearl Harbor, did much lesser damage, and killed or wounded three thousand American men in uniform. The long-bearded Chief of the Black Dragon Society, Toyama, at nearly ninety, had given his last order to strike without warning. The planes in the Philippines never took the air against the Japanese invasion forces loading in near-by Formosa. They were destroyed on the ground, their pilots massacred. The reasons for this catastrophe, whether due to orders issued or unissued, have not been revealed at this writing.

On the previous morning the Russian ambassador Maxim Litvinov, coming to restore long-impaired diplomatic relations with the United States, had arrived by plane (via the Philippines and Hawaii) in San Francisco and was interviewed by one of the authors of this book. He got from Litvinov the idea that things were coming to a quick crisis in the Pacific. Nearly a year earlier the Oregon-reared Japanese statesman Matsuoka—who had stomped out of the League of Nations Assembly—had visited Berlin and Moscow and made pacts with both Hitler and Stalin. Russia was now in a position to concentrate on resistance to Germany—with immense, unconditional support in materials from America and Britain. Japan was left free to seize the Philippines, Malaya, the Dutch East Indies, and Burma, to threaten Australia, and to attempt to beat down China completely.

The Great War of the Pacific was on, but behind that war the great movement of the Renaissance of Asia continued. America's future hinged largely on winning the war against Japan, establishing peace, and awakening confidence in a rising Asia. Nevertheless America's chief attention and energies continued to be directed toward Europe as the war wore on.

The impact on Asia of an empire-building West going into the machine age had resulted in turning Asia into a colonial and market area fought over by rival industrial nations. It had created new, wealthy trading classes but had not greatly improved the lot of the common people, whose members increased after the introduction of modern sanitation and medicine. Asia developed new scholar classes, educated in Western science and literature, who became leaders of their people in overthrowing the old beliefs and customs, but then went on to revolt against the control and favored position of the Westerners who came to Asia and dominated the natives. Although the East Indians who had Aryan ancestors technically belonged to the "white race" and although the Japanese could claim that the Ainu part of their heritage was white, the movement became a revolt of Asia against the white race.

Sleepy Asia had been jolted into the machine age. Great port cities—Calcutta, Bombay, Singapore, Manila, Hong Kong, Shanghai, and others—mostly of slums, partly of grand construction, had arisen through the com-



bination of Western business enterprise and Eastern cheap labor. The railroad, automobile, and airplane replaced the camel and sedan chair. Minerals (including oil), forests and trees (including rubber), and lands not irrigated by the old Asiatic methods began to be exploited. Some of the best of Roman law, of Greek art, of British conceptions of individual rights, of American ideals of democracy, and of the fundamentals of German order had been introduced into the regions between Cairo and Tokyo. Everywhere—in Egypt, Arabia, Turkey, Persia, Afghanistan, India, Burma, Java, Malaya, Siam, China, Japan, Korea, Mongolia, and even Tibet—the spirit of nationalism, learned from the West, developed peoples into organized national units. Communism and the rugged spirit of the Russians attracted the peoples of Asia. What the future would be no man could tell, but the white man's joy ride was over. It had begun with his age of exploration and discovery, had reached its hey-day in his age of empire building, but it faded when resentful Asiatics learned how to

use Western weapons and when the Western man's rivalries exploded in destructive world wars which combined with the outbreak of hostilities among Asiatics themselves.

In all this the United States of America, occupying a continent between Europe and Asia, bordering on two oceans but in its direction of development facing west, motivated by the spirit of the open door rather than by ideas of domination—this United States had a great opportunity and a promise of great reward. But America neglected the problem of the Pacific, then through race prejudice offended those Asiatics who looked to her, and lastly gave those who hated her the opening to let loose on the Pacific the same sort of violence which had made the Mediterranean and Atlantic eras of history so bloody. When America committed this succession of errors, largely through indifference, she lost the greatest opportunity any nation ever had, the opportunity to establish friendship and enriching intercourse between East and West, between the civilizations which glorify Aristotle and Christ and those which glorify Buddha and Confucius, between a mellowing Europe and an awakening Asia. Viewed in this light, the War of the Pacific may be regarded as the most tragic event of history, taking place at the very time Europe is suffering destruction even as Mesopotamia was once ravaged.

Whether America's opportunity is lost forever, or can yet be in a measure retrieved, is the great question of our time.

As Western empire building and Eastern reaction to it clashed in the great global struggle, it looked as if Russia, the half-Western, half-Eastern and potentially most powerful nation on earth, would be left arbiter of the East-West clash.

Repeating

Interest in the Far East grew by leaps and bounds owing to western Europe's desire for trade with the East following the Crusades. But the Oriental peoples soon found that the traders from western Europe wanted to exploit the East. Then Japan, and later China, drove the foreigners out and lived apart from the rest of the world, Japan for more than two hundred years, China for a century.

The Opium War with England reopened China to world trade in the first half of the nineteenth century, and Commodore Perry and American warships reopened Japan at about the same time. But the new experience of these countries with the West showed that time had not changed the part the Oriental countries were expected to play. To make Asia "safe for Asiatics," Japan, and to some extent China, began to modernize themselves to compete with the West. Japan built a big modern army and navy, modernized her government under the Tenno, and developed machine industry.

Eventually Japan was bitten by the empire-building bug. First, she took For-

mosa from China in 1895. The United States advanced the "open-door" policy in 1900 and prevented European nations from dismembering China. Japan extended her influence on the mainland of Asia by the Russo-Japanese War of 1904-1905. China's revolution to establish a republic in 1911 and the consolidation of her government under Chiang Kai-shek after 1925 made speed a prime requisite of Japan's program. In 1931 Japan struck in Manchuria and "got away with it," thereby setting off the series of incidents that led to world-wide conflict again. Her attack upon Pearl Harbor in 1941 brought the United States into the struggle.

To Know and to Pronounce

Hideyoshi	Korea	Chiang Kai-shek
Tokugawa	samurai	extraterritoriality
Hong Kong	Ito	foreign concessions
Canton	Yamagata	Nanking
Peking (Peiping)	Mitsui	Chungking
Hokkaido	Toyama	Burma road
Ainu	Togo	Wang Ching-wei
shogun	Shantung	Douglas MacArthur
Tenno	Sun Yat-sen	Manuel Quezon
Formosa	Yuan Shih-kai	Matsuoka

Check Yourself with These

I. How did the West become interested again in the East in modern times?

1. How did the United States Government first become involved in Asiatic affairs?

2. What was the basis of United States' foreign policy from 1812 to 1914? Was this sound? Discuss.

3. Why was Japan closed to the outside world? When?

4. Who were the men chiefly responsible for giving England control of India? How was it accomplished?

5. Why did China fight England from 1839 to 1842 and again from 1856 to 1860? With what results?

6. What is "extraterritoriality"? When was it abolished in China?

7. Why was Commodore Perry sent to Japan? What were results of the expedition?

II. What has been the attitude of the West toward the East?

1. What were general effects of Japan's war with China in 1894-1895?
2. What caused the Boxer Uprising? What were the results?
3. What attitude has the United States consistently held toward Asia?
4. What is meant by the "open-door" policy?
5. Why did Japan speed up her program of modernization? Was her development complete and well balanced?
6. After 1867, who became the real leaders of Japan?
7. Why did England want the friendship of modern Japan?
8. What did Japan gain by the Russo-Japanese War? How did England and the United States help her make these gains?
9. How was the threat of Japan's Twenty-One Demands on China averted?
10. What family produced several prominent leaders of modern China? Identify its most important members.

III. How has the Japanese Empire been built?

1. What were imperial-minded Japan's two chief fears? How was the first of these neutralized?
2. How did Japan's seizure of Manchuria touch off an epidemic of imperialistic acts?
3. When did Japan begin her all-out war to conquer China? What was the United States' attitude toward the war in China? What was the British attitude?
4. Recount the chain of incidents that led to the bombing of Pearl Harbor by the Japanese.
5. What territory did Japan seize after her attack upon Pearl Harbor?
6. What is the significance of the "revolt of Asia" to the United States?

Looking Backward

The struggle for empire brought two great world conflicts before the twentieth century was yet half gone. Germany, Italy, and Japan did not become nations until the last quarter of the nineteenth century; thus their development was greatly behind that of other nations in many respects. It was natural that they should follow the example of other great nations—great nations that had built empires at the expense of weaker peoples.

German plans for empire plunged the world into war in 1914 when other nations determined to prevent German expansion. The United States contributed

greatly to the winning of the war and then withdrew, permitting European nations to resume their jockeying for power. England's desire to hold France down and to prevent the spread of communism from Russia caused her to build up a strong Germany again, a Germany that, under Hitler, made another bid for world power that led to war again in 1939.

The war in Europe gave rising Japan a chance to strike at the chief enemy of her "new order" in Asia, the United States. The blow came in spite of the fact that the United States had been trying to "buy" Japan's good behavior by supplying her with materials for her war with China. She followed up the advantage of her sudden attack upon Pearl Harbor by seizing the Philippines, Malaya, the East Indies, and various islands of the Pacific, to give her control of great war resources, notably rubber, oil, tin, and bauxite. The United Nations' policy of defeating Hitler first gave Japan ample opportunity to consolidate her gains before being called upon seriously to defend them. This United Nations' policy rendered China's position more and more precarious and strained her relations with the United States.

The basic facts of the global war seemed clear. The people of the world again desired this to be a "war to end war," but the question of whether great governments would always adjust their relations with each other on a basis of fair play loomed big. Certain it was that if great established powers refused to recognize the full importance of the renaissance of Asia and to act accordingly, the prospects for lasting peace would be slim indeed.

A Time Chart

The time-line you make for this unit should cover the years 1839 to 1941. Because the period is not very long, the scale can be fairly large. On your chart locate these:

The Opium War
Commodore Perry sails to Japan
Feudalism abolished in Japan
Franco-Prussian War
Unification of Italy completed
Japan gets Formosa
Boxer Uprising
Russo-Japanese War
Revolution in China
Britain declares war on Germany (first time in twentieth century)
United States declares war on German (also first war)
Revolution in Russia
Armistice that stopped the fighting

TWENTIETH-CENTURY

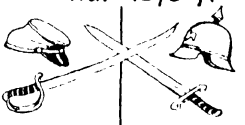
1840 1850 1860 1870 1880

EUROPE



Britain gets India 1858

Franco-Prussian War-1870-71

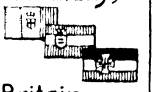


German Empire founded-1871

Italy is united 1871

Balance

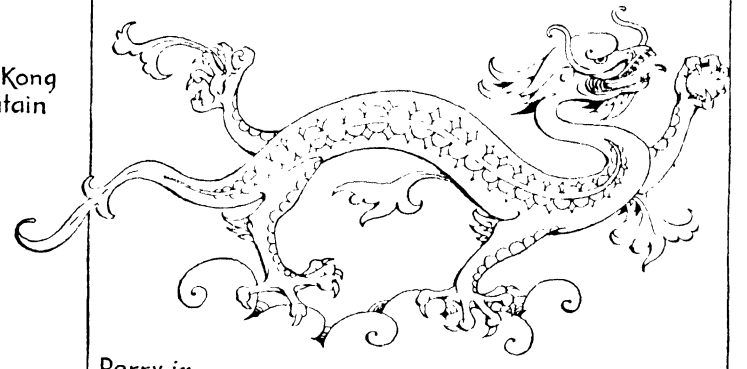
"Triple Alliance" 1882
Italy
Austria
Germany



Britain gets Egypt 1882

ASIA

Hong Kong *to* Britain 1842



Perry *in* Japan 1853-54

AMERICA



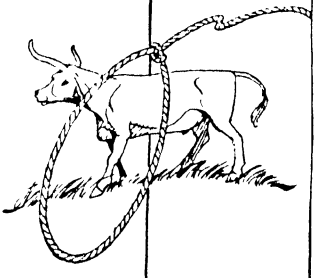
U.S. gets Texas 1845 California New Mexico 1848



War between *the* States 1861-65



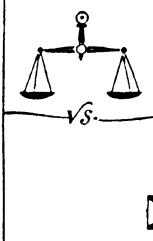
Alaska 1867



BIDS *for* EMPIRE

1900 1910 1920 1930 1940

of Power



"Triple Entente" 1907
Britain
France
Russia



卐 takes
Austria 1938
Czechoslovakia
1939

Spanish
Revolution
1936-39





Russo-Japanese
War
1904-5

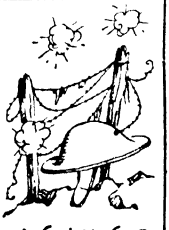
Japan gets
Formosa
1895

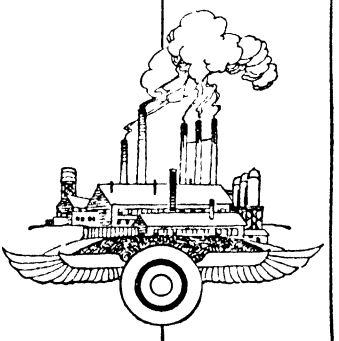
Japan gets
Korea
1911

Japan takes
Manchuria
1932 *and*
attacks
China-1937

"Open Door"
in China
1900







Mussolini comes to power in Italy
Eire is established
Japan's seizure of Manchuria
Hitler becomes Chancellor of Germany
Italy seizes Ethiopia
Revolution in Spain
Hitler takes Austria
Japan's war for China proper starts
Germany gets the Sudetenland
Germany seizes the rest of Czechoslovakia
England and France declare war on Germany
Japan attacks Pearl Harbor

Some Additional Activities

(Your librarian will help you find the right books for the topic that you choose from the list below.)

1. The next Napoleon to rule France after Napoleon I was Napoleon III. What happened to Napoleon II?
2. The Franco-Prussian War completed the national unification of Germany. How did the same war complete the national unification of Italy?
3. Read more about Garibaldi and his "Red Shirts" and report to the class.
4. Find a book that gives a detailed account of the opening days of the War in 1914 and be able to recount the steps for your class.
5. Secure a complete list of President Wilson's Fourteen Points, and discuss the merit of each.
6. Read the Kellogg-Briand Pact, the shortest of all peace pacts. Why did it fail? Discuss.
7. Show how the "balance-of-power" policy has worked out in the last half century.
8. What warning is there for us in Germany's experience with the mark after the war?
9. If you can find a copy of *Mein Kampf* read a part of it and make a report to the class.
10. Compare the careers of Hitler and Bismarck. Of Mussolini and Caesar.
11. Make a report on the life of some great Chinese or Japanese character, such as Sun Yat-Sen, Chiang Kai-shek, the Soong Sisters, Ito, Yamagata.
12. It has been said that had world forces prevented the seizure of Manchuria by Japan in 1931 the world would have escaped the great war that opened in 1939. Do you agree? Discuss.

Learning with Maps

1. Select some campaign of the Great War of 1914-1918, and make a detailed report on it for the class. Be able to show the movements of the opposing armies on a wall map.
2. Draw a map of Europe as it was in 1914, and designate the members of the Triple Entente and of the Triple Alliance.
3. On an outline map of Europe show the boundary changes which were made after the war of 1914-1918. Be sure to show the new nations created.
4. On an outline map of the world indicate the areas seized by each of the three nations, Germany, Italy and Japan, between 1931 and September, 1939. Show the date on which each area was taken.

Some Related Topics to Learn About

Read up on one of the topics listed below and come to class prepared to give a short talk and to answer questions about it.

The Seven Weeks' War
The Franco-Prussian War
The Steps in the Unification of Italy
A Description of Vatican City
The Subject Peoples in the Austro-Hungarian Empire
The Incident at Sarajevo
The First Battle of the Marne
The Second Battle of the Marne
The Signing of the Armistice
Wilson's Fourteen Points
The Structure of the League of Nations
Accomplishments of the League of Nations
The Russian Revolution of 1917
The Weimar Constitution
Life of Paul von Hindenburg
Schuschnigg at Berchtesgaden
The Siege of Madrid
The Munich Conference
The Chinese Revolution
The Soong Family
The Kidnaping of Chiang Kai-shek
The Incident at Marco Polo Bridge
Building the Burma Road

And a Few Books

Behind the Face of Japan, by Upton Close.

Beyond the Great Wall, by T. R. Williamson
The Japanese in Manchuria.

The Boy's Life of Colonel Lawrence, by Lowell Thomas.

Entanglements, by George Buchanan
England in 1937-1938.

Gallipoli, by John Masefield.

Government by Assassination, by Hugh Byas
The Japanese military clique.

Guadalcanal Diary, by Richard Tregaskis.

Inside Europe, by John Gunther.

Invasion Diary, by Richard Tregaskis
Action in Europe.

Only the Stars Are Neutral, by Quentin Reynolds.

Red Sky, by T. A. Harper
Russia before the Revolution.

Report from Tokyo, by Joseph C. Grew.

The Rest of Your Life, by Leo Cherne
Problems ahead.

Retreat with Stilwell, by Jack Belden
With "Vinegar Joe" in South China and Burma.

Revolt in the Desert, by T. E. Lawrence.

Russ Farrell, Airman, by Thomson Burtis.

The Soong Sisters, by Emily Hahn.

Tales of the Great War, by Henry Newbolt.

They Were Expendable, by W. L. White
Action in the South Pacific.

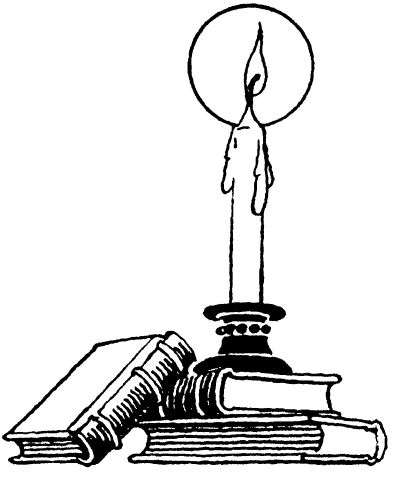
The Time for Decision, by Sumner Welles
American foreign policy.

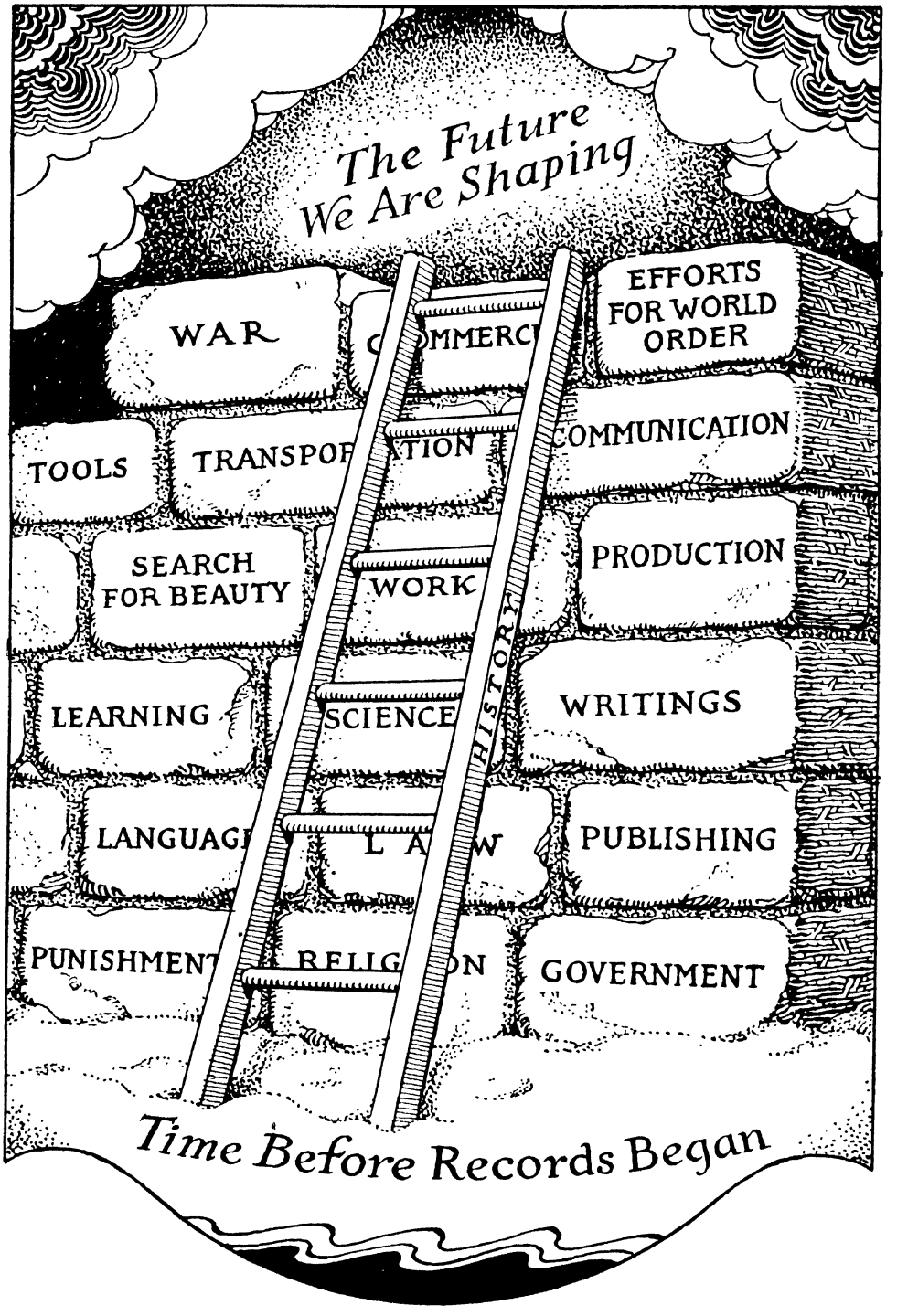
We Cannot Escape History, by John T. Whitaker
Revealing studies of the Nazi, Fascist, and Communist systems at work as the author saw them in residence in Berlin, Rome, and Moscow.

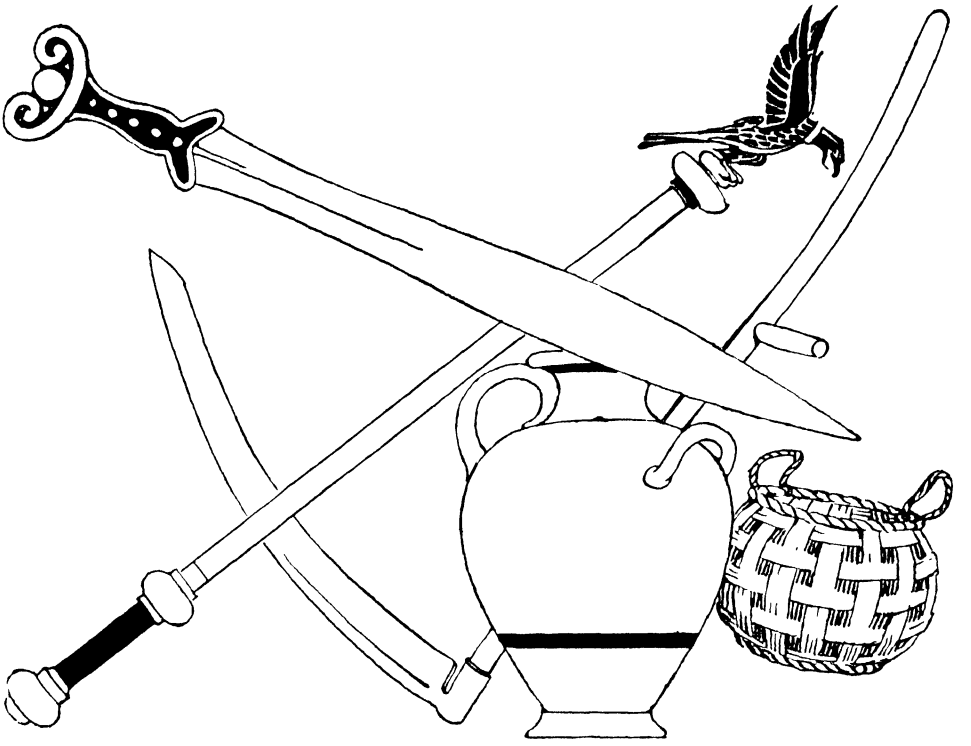
Winged Warfare, by W. A. Bishop.

PART TWO

The Stories behind Our Problems




The Future
We Are Shaping
WAR
EFFORTS FOR WORLD ORDER
TOOLS
COMMUNICATION
SEARCH FOR BEAUTY
WORK
PRODUCTION
HISTORY
LEARNING
SCIENCE
WRITINGS
PUBLISHING
GOVERNMENT
Time Before Records Began



PREVIEW: DAILY LIFE THROUGH THE AGES

I. How did people live in the early valley civilizations?

II. What was life like in ancient Greece and Rome?

III. What was life like in the Middle Ages?

IV. How has the machine altered living conditions?

We have glanced up the ladder of history and noted the rise and fall of civilizations, nations, and empires under their chief leaders. How did people house and clothe themselves, eat and think and play during the various eras of history? A little study of living habits will make men and women of the past more real to us. Also, it will give us, at this point, a timely review of the most important rungs in our ladder of history.

Through the ages most people have lived as comfortably and joyously and even as luxuriously as their intelligence and mastery over the world of things about them have allowed. Those who had power and property have enjoyed the most benefits. Those who went before us found solutions to many prob-

lems of daily living which we still use. On the other hand, we in this second century of machine production are striving to find means quite different from those developed in earlier times.

Let us begin this bird's-eye view of men's living conditions with the understanding that "ages" and "periods" of history are purely artificial divisions which historians have made in order to pigeonhole events. Life has been a constantly flowing stream. From time to time great discoveries have made sudden changes in the direction or speed of the current.

When we use the word *history* we usually mean recorded history—events of the past six thousand years or so which men living at the time or soon afterward wrote down. Excavations made in caverns in England afford evidence of the existence of man which give him claim to a race history covering many thousands of years. The part of his existence during which he has made written records (so far as we know) is a very small proportion of the whole life of man. It is to this relatively short period that we give our entire study, and we are practically interested in the modern period, a still smaller proportion of the whole.

We begin to be interested in early man when he tamed animals and plants and gave up his roaming life to establish a permanent home. From the earliest of such permanent homes sprang the delta civilizations. From the beginning of sheep- and cattle-owning communities in the deltas up through most of man's history in every country, the greater number of the people were poor and illiterate. It was accepted that their chief purpose in life was to support and serve the wealthy. These conditions prevailed without exception until the gradual rise and spread of modern democracy during the past two centuries. In a few countries, such as our own, the poor have gained an equal voice in their government, a right to education at public expense, and more or less opportunity to live comfortably. We must remember that there has been a considerable difference between the living conditions of the rich and poor in all civilizations.

Life in Early China

As we have learned, Egyptian civilization probably developed first, with the other valley civilizations, Mesopotamia, India, and China following. But let us first take a brief glimpse at home life and ways of thinking and playing in old China. These ways were kept by the Chinese right down to our time —we can still find them among the numerous peoples who are today our neighbors across the Pacific.

The house in which the early Chinese family lived had general details much like our modern dwellings. Its walls were of sun-dried brick. Its roof was thatched with millet stalks on rafters of willow poles, and its walls were plastered with a clay and straw mixture. Little wood was used except for doors and window frames and for a few pieces of furniture. Oiled paper, instead of glass, served as panes in the windows. Houses of several families of the same clan were located together and fenced in by a mud wall, the enclosure

being known as a "compound." In North China a unique feature was the combination bed and stove, called a "kang"—a raised, mat-covered brick platform underrun with flues, in which straw, brush, or dung was burned. Home life here was literally carried out on the "stove." In central and southern China the climate was milder; there dirt floors were covered with straw mats on which the Chinese sat with their legs crossed under them and ate food (mostly rice or millet) that was well cooked in a large iron crucible and served with salt-pickled vegetables and soybean sauce in dishes made of pottery (and later of the porcelain which came to be called "chinaware"). Instead of knife and fork, they used chopsticks—two long, thin pieces of wood held in one hand in such a way as to serve as a sort of pincers to pick up the food. At night they used the floor mats as beds. Fuel was scarce and fire was used only for cooking; people kept warm in winter, indoors and out, by putting on more clothing.

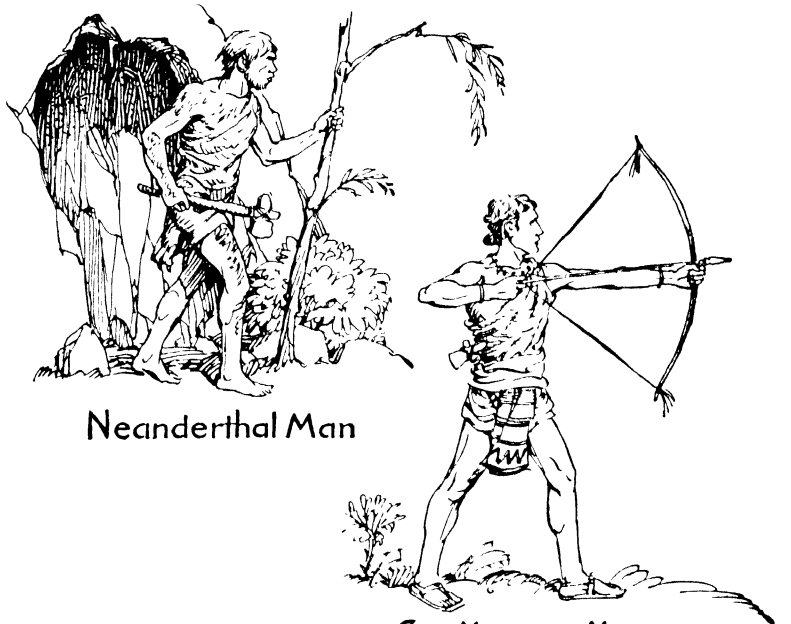
In old China affairs were conducted by families, not by individuals—even the census counted only the number of families. Chinese children were trained to respect the absolute authority of their father. The Chinese father, up to our time, had the right to condemn his own children to death if he felt this punishment was deserved. About 1925 the power of life and death held by a father over his children was taken from him by the law of the new Chinese republic. Respect for authority, developed in the family unit and in organizations of "working families," or gilds (groups working under one master are called "tongs" in China), largely accounts for the fact that few Chinese in our country go on relief rolls or truant lists. Few come before the courts save in connection with feuds between groups —the "tong wars." In old China members of the family who had died were still spoken of as part of the household and were believed to be present in spirit. This relationship between the living and the dead was the basic idea of the Chinese people; we call it ancestor worship.

Even the most primitive man must have taken time off from his hunting to ponder many questions about himself, such as: Where did I come from? Why am I here? What am I to do about it? What shall be my attitude toward the members of my family or tribe, and what shall it be toward the members of other tribes? Early Chinese thinkers gave answers to man's eternal questions which anticipated almost every answer given by thinkers in other countries and later times. Most of them recommended reason and tolerance, rather than strength and force, as principles to live by. The greatest names in Chinese history are those of teachers, rather than warriors or physical adventurers. This is true in our Western civilization, too, although we do not recognize it as clearly as did the Chinese. It proves that man must be at heart a serious-minded creature. Men like the old Chinese teachers, Buddha of India, Socrates of Greece, and Jesus of Palestine, have had millions of followers for century after century and have exercised far greater influence on a greater

TIME CHART

?10,000 B·C· OLD STONE AGE NEW

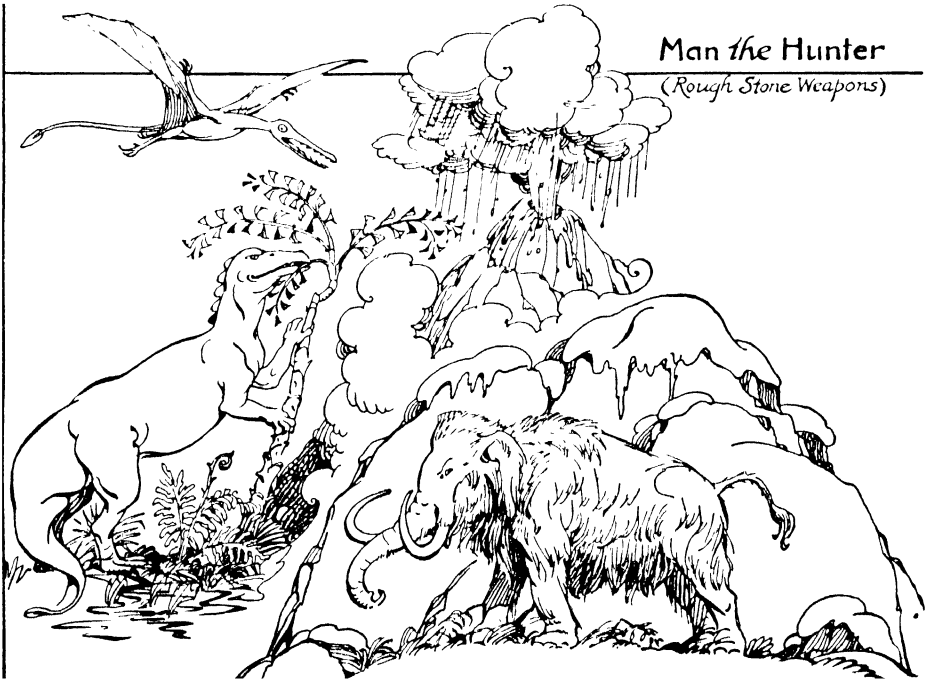
OLD WORLD



Neanderthal Man

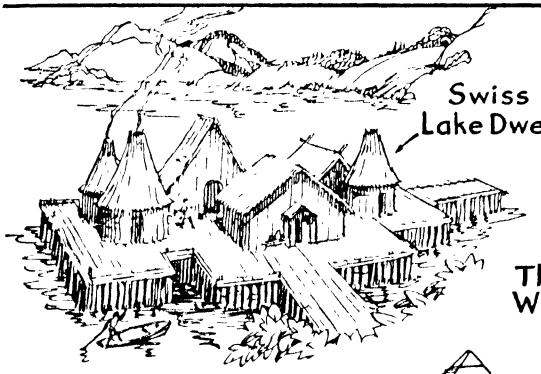
Cro-Magnon Man

NEW WORLD



# of HISTORY Recorded

STONE AGE | IRON AGE | B.C. | A.D.



Swiss Lake Dwellers

Iliad
Odyssey
Rig Veda



The Wheel

Domesticated Plants *and* Animals



Egyptian Calendar

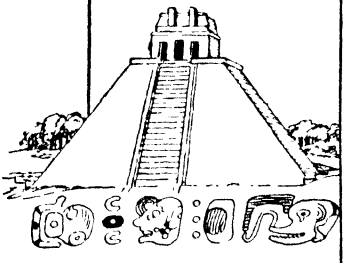
Stonehenge

Polished Weapons



Basketmaker People

Mayan Calendar



Maize
Potatoes
Tomatoes
Tobacco

number of lives than have any military leaders.

About half a millennium before Christ, in China a teacher named Lao-tse (meaning "Old Philosopher") put out an idea, interesting to us moderns, that all evil arises from competition. Said he: If men would cease their efforts to surpass and excel other men and to dominate nature, harmony would be restored.[1] Lao-tse's acquaintance Confucius drew up a kind of blueprint for conduct based on five relationships: sovereign to subject, father to son, elder brother to younger brother, husband to wife, and friend to friend. In each relationship a subordination of the inferior to the superior and consideration by the superior for the inferior were emphasized, except in that of friend to friend. Confucius believed that a man should choose friends only among equals. The teaching of Confucius became practically a religion, and his sayings, as well as those of other scholars, were memorized as a part of Chinese education.

The Chinese peasant and his family, including women, worked hard in the fields from morning to night on all days except feast days to pay rentals and taxes and to have sufficient food for the family until the growing season came around again. Millet, beans, and rice were the main crops; tea and cotton were grown in the south. The water buffalo was the work animal. Every family raised pigs, chickens, and ducks. Until about 1200 B.C. peasants clothed themselves in skins in winter and went naked in summer; then the short-fiber cotton plant came to them from India. Silk culture and weaving existed from at least a thousand years earlier, and the wealthy clothed themselves in silks. Prosperous Chinese led a life of pleasant study and sports. Music and poetry contests were popular; high respect was given musicians and writers. The Chinese developed a calendar to record events by specific dates and a system of astrology that gave, they thought, notice of events to come. They knew that one of the organs of the body kept the blood circulating, and they found medicines to help cure illnesses. Even the humble people held frequent festivals and sang songs containing wisdom and wit.

Recreation played a large part in Chinese life. Many centuries before Christ the Chinese played a kind of football, using a ball made of leather strips and stuffed with hair. The Chinese habit of reducing all actions to a formal pattern is shown in very early records which describe more than seventy ways of kicking a ball. The game was popular with the common people and in the army but was considered too undignified for an emperor. One emperor who dared to play it was reproved by his solemn councilors.

Early Chinese boxing was a rough and tumble sport chiefly indulged in to develop able-bodied soldiers. No holds were barred, and staves and spears—military weapons of the time—were used freely. Cavalry was in use about twenty-five centuries B.C., and the training of mounted troops made riding

[1] Lao-tse's philosophy, or rules for living, is called Taoism (pronounced dou'ism). *Tao* means "way."



The Chinese peasant and his family have lived close to the soil for centuries. His water buffalo is his "cow" and often a draft animal as well.

a fine art. Archery and sword play, skills also used in warfare, were made by the Chinese into popular sports.

Life in Ancient Egypt and Mesopotamia

Now let us change our focus to the Tigris-Euphrates valley in the western end of Asia, and a little beyond to the valley of the Nile, and take "candid-camera shots" of daily life among the earliest civilized people we know of—the "grandfathers" of Western civilization. From wall paintings and carvings in temples and tombs we get a rather exact idea of how they looked and lived. From evidence at hand the Egyptians appear to have been more interested in the next world than in life in this one. Much of the labor of the people was expended upon dwellings and furniture built for the dead and placed in tombs —which later generations opened, explored, and looted!

The common Egyptian home was small, with a thatched roof and dirt floor covered with rushes. It was scantily furnished: a few stools, a wooden chest for linen, some flat stones for grinding grain, mats of rushes for beds with upturned sharp edges to keep the scorpions off at night, a small image of a god, and earthenware bins for grain and oil. A fireplace served for heating and cooking, the smoke escaping through a hole in the roof.

In flat Mesopotamia when heavy rains "melted" down mud dwellings into piles of earth, the neighbors turned out to help rebuild the houses on the ruins of the old, and as the years passed, cities stood on higher and higher artificial hills. Digging into these hills, excavators find seven or eight layers of relics.

The home of the nobleman who owned estates in the ancient valleys was constructed of sun-dried bricks made of mud or clay and surrounded by a high fence enclosing lovely gardens. In the house bright-colored hangings served as partitions which could be easily removed to make larger rooms. On the floors were paintings to represent pools and other outdoor scenes, while on the ceilings painted stars peeped out from a blue sky. In such a setting, as would be expected, there was little furniture: a few low couches, chairs built on a base carved to look like the body of an animal, inlaid tables, and chests for clothing. Gaily colored vases served for decoration.

The peasant worked all day in the fields under the watchful eye of a taskmaster. His lunch, eaten in the fields, consisted of cakes made of meal which he dipped in a little oil as he ate, a bit of dried fish, and one or two onions. His wife worked at home grinding grain, baking, spinning, and weaving. Egyptian men tried to escape army service in every way possible because to march away with the Egyptian army too often meant no return to home and families. More and more the pharaoh began to hire foreigners to fight for him. In spite of the severe look to be found on most of the ancient carved and painted faces, the Egyptians were a gay people. Tall, slender, broad-shouldered, with large eyes, small white teeth, and dark wavy hair, they presented a stately appearance. Sometimes

the men wore square-cut beards that rather resembled a spade.

Upper-class Egyptian women had a much more free and active life than their poor sisters. They often joined their men on hunts and expeditions of one kind or another. Much of the land was owned by women and passed on by them to their daughters. The Egyptian woman rouged her lips and cheeks and applied mascara to her eyelids and red ocher to her finger nails. Then she surveyed herself in a copper mirror polished to brilliance. A cotton tunic or short skirt, with blankets or scarves for chilly times, was all the clothing she needed.

The Egyptian ruling class, which hired its soldiers, also hired its athletes, and the nobles and their ladies took their exercise by watching from the side lines. The hired entertainers wrestled, danced, tumbled, and swung weighted bags as gymnasts today swing Indian clubs. Games with balls included a kind of field hockey.

After several thousand years the glorious delta civilizations of Mesopotamia and Egypt became but run-down portions of the Persian Empire. Our attention now shifts to Europe, to the Greeks, who had borrowed so many ways of living from their neighbors in Egypt and Asia Minor.

Life in Ancient Greece

The early Athenians were great lovers of life. In contrast to the Egyptians they enjoyed great individual freedom. They believed that the citizen must help protect the state from enemies, but they also believed that the state was obliged to help the citizen to live happily and successfully as an individual. The citizen considered himself a part of the state, but he also thought of himself as an individual who was independent of the state and more important than the state. Athenians were educated as soldiers, but military training was only a small part of the program of education. In all ways individuals were encouraged and aided to develop their minds and bodies. The Spartans to the south, who were a small ruling class dominating a large slave population, held to an opposite creed. The individual Spartan was trained to give everything to the state and to live only to make it strong.

Greek houses stood smack against narrow, crooked streets no more than fifteen feet wide, usually muddy or dusty or very badly paved. The walls of a house were of sun-dried brick covered with a drab or yellow stucco. Because of the kind of building material used, burglars were called "wall-diggers." The huge, solid, single door by which one entered permitted a person to step directly from the street into the house. An open court extended through the middle of the house. Around this was a row of columns, and behind the columns were the dark, cell-like rooms whose only light came through doors opening upon the central court. Olive-oil lamps gave flickering illumination at night. The early Greek home would seem poor to us. The Greeks had neither sheets nor springs for their beds and no running water. They had open drains for sewers. The homes of the more wealthy had a large dining

room beyond the open court, and beyond that were living quarters for the women. Athenian homes were easily built, and some of them cost as little as one hundred dollars. Probably the most elaborate cost no more than two thousand dollars. The Greeks put their money into public buildings and temples, rather than spending it for private luxury—much as Egyptians put theirs into tombs.

In Sparta women had more freedom than in Athens, men less. Because Spartan men were away in the army most of their lives, women bossed the serfs or slaves (called "Helots"). The free men of Athens spent their days outdoors in the market place, the gymnasium, the army, or attending political meetings and lawsuits held in open fields; their leisure time was spent in groups, enjoying art, poetry, and music. Often they slept in gardens and clubs at night instead of going home. Because of the strong emphasis placed upon a good physical body, much of the time of the boys and men of Greece was given to physical training and athletics.

Because of the practice of exposing many girl babies on the mountainside to die, men outnumbered women in Greece. In Sparta, the city-state built upon militarism, a committee composed of old men decided whether a baby should live or not. Adverse decisions were handed down against weak and sickly babies, particularly girls. In Athens the father made the decision as to whether a baby should live, so naturally fewer Athenian babies were left on barren hillsides to die. Most Athenian girls were married when they became fifteen years of age. The girl had no legal freedom of choice; the husband was chosen by her father. When the wedding ceremony had been performed and the bride was taken to her new home, she became, not her husband's companion, but merely mistress of the house and mother of his children. She and her husband lived in different worlds; they had little in common. He was educated; she was ignorant. She lived secluded in the home, seeing only her own family and relatives, but she was mistress of the house.

The Greeks adopted most of their games from their neighbors in Asia Minor. The poet Homer gives us the earliest description we have of Greek athletics, held in honor of a warrior killed at the siege of Troy. The events were all playful versions of fighting activities: a chariot race, wrestling and boxing matches, javelin throwing, and a foot race.

In 776 B.C. an athletic festival was held at Olympia in honor of the chief Greek god, Zeus. Every four years, for more than eleven centuries afterward, the best athletes of Greece competed in these Olympic games; the only prize for a winner was a wreath of wild olive leaves taken from a tree sacred to Zeus. The first Olympic games had only the events which Homer describes in the funeral games. Later, however, other events were added: discus throwing, horse racing, and a foot race in armor. The most famous addition to the games was the pentathlon, a combination of five events: running, jumping, throwing the discus, throwing the javelin, and wrestling. The athlete who could

win three of the five events was the most highly honored victor in the games, because the Greeks admired the all-round athlete more than a heavyweight wrestler who could not run or a champion runner who could not throw the discus.

The Greek program of all-round physical development produced the most beautiful bodies of all time, if we are to judge from statues carved by Phidias and other famous Greek sculptors. When a winner returned to his native city, proud fellow citizens tore a hole in the city wall especially for him to enter. Some cities freed an Olympic winner from paying taxes. Tyrants of city states gave cash awards to their winners, and even bribed outstanding athletes to change their citizenship. A class of professional athletes grew up, sometimes receiving for a single victory a reward greater than a year's wage for a skilled workman. Only Sparta, true to her warlike code, held to the original ideal of a reward of honor, giving the Olympic winner the high privilege of fighting next to the king.

Almost every city of Greece had its own gymnasium for training athletes, and most cities had an athletic festival in imitation of the Olympic games. In none of these games, however, was there competition between teams; all events were for persons competing for individual honors. This overemphasis on individual excellence in athletics exactly parallels the Greek (Sparta alone excepted) overemphasis upon the freedom of the individual to think and act as he himself chose, regardless of the good of the whole state. And eventually this race of highly developed and cultured individuals was overpowered and enslaved by men who had learned to fight together—the Romans.

Life in Ancient Rome

The early Romans lived simply. When they were but a group of farmers, scattered over the seven hills that were destined to become the center of a great empire, the Roman house had only one room. A square hole in the middle of the roof let the smoke from the open hearth out—and the rain in. The hut contained only the crudest of handmade furniture.

As Rome grew into an empire, wealth flowed into the capital and into provincial and trading cities. Citizens who grew rich indulged in great personal luxury and vanity. Coarse and wholesome food was supplanted by dainty delicacies. Small farms were joined into great estates by rich folk. City houses of the upper classes were built after the plan of those of the Greeks, but much larger and more ornate. The Romans were pioneers in developing many of the fittings that we consider essential to housing; among these were indoor bathrooms provided with hot, running water, and central heating systems consisting of hot water which ran in open troughs through the house. The water supply of Rome was brought for a distance as great as fifty miles by means of stone aqueducts. Many of the rich had both city homes and country villas of brick and stone construction. Most of these homes were built about an open courtyard where the family met. Cicero's house, decorated with mosaics,

statues, paintings, and frescoes, and well provided with baths, cost many thousands of dollars. The furniture of the homes of the rich was expensive and lovely. It consisted of chairs, chests, couches, tables, and lamps. Cicero paid the equivalent of twenty thousand dollars for a table made of inlaid woods.

The rich drove about in chariots followed by slaves and servants. The chariots and the harness of the horses that drew them were highly ornamented with gold and precious stones. Little consideration was shown for the pedestrian; hit-and-run driving was customary. Rich women, like the horses, were often so weighted down with ornaments that they could hardly walk.

All the while many of the poor were starving. Many farmers lost or sold their land to the rich. As these ex-farmers came to Rome and demanded aid, skimpy food and shelter were provided them. To accommodate the influx, landlords of Rome built the first many-storied apartment houses, like our own save for absence of elevators. They were of stone and cement, four or five stories high. The lower floors of the apartment houses contained large and fairly comfortable apartments that brought in high rents. On each higher floor the quarters became poorer and the rents lower (the opposite of rates in our modern elevator apartments). The top floors were "flop houses" for those people with no occupations or work, who roamed the streets during the day demanding food. The degeneration of the middle classes into such lodgers spelled downfall for Rome. Rome's quarters for the poor were among the world's worst early slums. A census of Rome taken in the fourth century after Christ shows forty-four thousand tenement blocks—and in contrast, seventeen hundred fifty mansions.

In early Rome the husband had the power of life and death over his wife. He could sell her into slavery, or divorce her at will. Yet the ancient Romans respected women's courage and judgment, and as a result Roman women played a large part in business and politics. In later Rome, under the Caesars, women acquired the right to hold property, and it became easier and easier to sue for divorce. The Roman father held absolute power over his sons and unmarried daughters. He could claim all his children's earnings if he desired. Roman historians gloried in examples of fathers who impartially punished their sons for crimes or cowardice by banishment, slavery, or death. Such supreme authority remained with the father until he died. Then it passed on to his sons, who in turn ruled their own families. Under such severe control Roman children were silent, sober, and suppressed. Roman girls were married quite young; often a girl of thirteen or fifteen years of age married a man of thirty or more. The family of the bride made all arrangements; the girl had nothing to say about them. Marriage was a civil and not a religious matter, and a man could put aside his wife with little criticism to him or her. The Roman married woman was supreme in her own household.

The Romans believed that the strength of the state came before the pleasure of the individual citizen,

much as had the Spartans. As Rome conquered the world of the Near East, many Romans made fads of strange philosophies from other lands, such as Greek Stoicism, which lauded plain living, refusal to show pain or grief, and submission to fate, and the opposite Greek Epicureanism, which taught that life's chief good is pleasure. The majority of the people, however, held to the simple ideas of early days.

Christianity, when it first reached Rome, was thought to be one of the strange Eastern religions and was savagely persecuted. But the Roman spirit and Christianity had much in common, both insisting on simple, virtuous living; both were based on a strong sense of duty.

Romans were fond of festivals and of sports—the rougher the better. From the Greeks they adopted wrestling and boxing, but considered all other Greek athletics as "soft." Later Romans, like the Egyptians, preferred to watch rather than to take part in athletics. They liked their games and sports flavored with strong dashes of cruelty and blood. The Greeks had done some effective boxing by wrapping their fists with strips of dried rawhide. To this crude glove Roman boxers added prongs or spikes of metal, so that one blow was usually fatal. The gladiatorial combats likewise were bloody affairs.

All Greek and Roman athletic contests, including the Olympic games, were banned by the Christian emperor Theodosius (389 A.D.). The Christian Church first opposed the athletic games because they were a part of pagan religious festivals, but the opposition of the Church to athletics continued long after the pagan association was forgotten. Not until modern times did sports become again a prominent part of daily life, as in Greece and Rome.

Life in the Middle Ages

When the barbarians invaded Rome, western Roman society broke up into family and class units, each on its own, armed against the others. Then feudal life developed on the continent. The feudal lords built castles to protect themselves and their families and to fulfil contracts with vassals to whom they guaranteed protection. Castles became the chief mark of the age after the fall of Rome. These huge stone fortresses were usually built in places that were difficult of assault, such as at the tops of mountains or cliffs. In addition, the castle was surrounded with a high stone wall and a big ditch, called a moat, that was kept partly filled with water. This moat was crossed by a drawbridge that could be raised in time of attack. In the entrance on the castle side of the drawbridge was a portcullis, that is, a heavy iron gate that could be raised in time of peace but dropped suddenly in case of attack. Parts of the second floor extended out over the first, with openings through which scalding water or molten lead could be poured upon attackers below.

Inside the outer wall of the castle was an area in which the peasants found shelter whenever war was going on. Here were located blacksmith and carpenter shops and stores of food. Within the inner wall were the kitchen and more stores of food. The food cooked

was chiefly meat, turned over an open fire on a rod called a spit; from this process comes our expression "done to a turn." In the same part of the castle was a small chapel for religious worship. But most important was the donjon or "keep," which was the home of the lord. In the "keep" the lord made his last stand against an enemy who might get through the walls. The great rooms were dark, damp, and massive. Open fireplaces supplied the only heat; there was no running water, either hot or cold. Problems of construction and defense and the scarcity of glass allowed for few windows. The flickering firelight dimly lighted the suits of armor that the knights wore. Banners and tapestries hung from the huge beams of the ceiling and swung in the cold winter breezes that were not wholly stopped by heavy curtains over doors and windows. Sleeping facilities were meager. In the early part of the Middle Ages there were no beds; people slept on mattresses on the floor. Later, crude beds were used. There was no heat in the bedrooms at any time. In cold regions people slept in their clothes under heavy furs and skins of animals, and since they seldom changed their clothes, cleanliness played only a small part in their lives. Dinner was served in the combination living and dining room on a table of boards placed on trestles. There were usually a great many people at meals, and, for more comfort, often a big fire was built in a long pit down the middle of the room. The smoke escaped through the windows and doors as best it might. Table knives, forks, plates, or napkins were not in use. Thick slices of bread often served as plates, and everyone reached with his fingers for helpings from the large bowls placed in the center of the table. Bones were thrown over the shoulder, or to dogs in the room. At the end of the meal a bowl of water and towels for the washing of hands were passed. Perhaps this was the origin of the finger bowl.

Noble women, having little else to do, gave much time to costuming themselves. The styles of the time would seem to us very clumsy and hampering to free movement. Part of the costume of the well-dressed woman during one part of this period was an elaborate headdress that often towered a foot or more above her head. Styles changed from time to time, even as they do today. The lord was supreme master of his castle, of course, but while he and his knights were away fighting—which was much of the time—the lady of the castle and trusted serving-women managed his household. The education of boys of noble birth was left to women until they began training to be knights.

Children of the serfs could look forward only to becoming laborers like their parents; lower-class families lived only to support the knights and lords. The serfs lived in villages when they were not taking refuge from invading knights in the castle grounds; each morning they went out to work on the farms. The practice of living in villages and cultivating houseless farms outside is still followed by peasant farmers in some European countries today, as it is also in most of Asia. In the Middle



This is a diagram of the feudal castle of Coucy, as it appeared in the fourteenth century. It is based on a "restoration" by Viollet le Duc.

Ages the peasant village was usually located at the center of an area of fertile ground, and this was divided among the inhabitants so that each received an equal share. Beyond this fertile ground lay the pasture lands, and beyond these again the timberland that supplied fuel and building material. Each farmer obtained but a small yield from his land. Because he knew nothing of fertilizers or of crop rotation, he was forced to let one third of his acreage rest each year.

The homes of the peasant farmers were crude huts of logs or stone with thatched roofs and small, dark, unsanitary rooms. The floor was of pounded earth or rushes spread on the ground. There were few windows, for there was usually no glass to be had, and oiled cloth or paper was not very satisfactory. The fire for heating and cooking was built upon an open hearth in the center of the room, and the smoke found its own way out. Cattle were often housed under the same roof, another practice that can still be found in parts of Europe. A pile of straw on the floor or in the loft above served the family as a bed. Animal skins were often used for coverings. A few crude stools were used as chairs. Here, as in the home of the lord, there were no plates, and people ate with their fingers. Horns and gourds served as drinking cups. The peasant had a millstone to grind grain, an oven to bake bread, and rough iron, brass, and copper cooking utensils. His diet was a scanty one, consisting chiefly of cabbage and black bread made from barley, oats, and beans. Unlike the noble he ate very little meat, but occasionally had some fish. His chief luxury was honey which was used for sweetening. Since no food was stored for years when crops were poor, many starved in times of famine. The peasant costume was like a gunny sack, made of crude homespun with openings for head and arms and a belt around the waist, and was worn until it fell to pieces. Rent was paid to the noble in kind—that is, in produce. In addition, the farmer worked two days of each week on the lord's land without pay. On top of this he had to pay special levies from time to time. In spite of all these heavy payments, he received and expected no consideration from his lord, other than protection from the lord's enemies and bandits, for which the feudal agreement called. The peasant's life was almost all work; he had little time to play. The nobles, however, made sport with the practice of arms; you have read about the jousts and tournaments of that age.

After feudalism disappeared and the national states of Europe had grown up, the peasant was under the control of a king instead of a feudal lord, but his living conditions were little altered. The nobility still considered that the peasants' duty was to support them and that they existed only for this purpose. Such an attitude on the part of a ruling class which gave nothing in return—not even, any longer, military protection—finally angered the poor into such political uprisings as the French Revolution.

The Machine Changes Living Conditions

The coming of the machine tremendously altered living conditions wher-



Feasting made up a large part of the nobleman's life in feudal days. As he dined, the lord of the castle was entertained by the jester, or "fool."

ever it spread. For workers, the changes that followed the invention of machinery were at first definitely for the worse. England afforded a bad example of these changes. Artisan families who continued to produce in their own homes found that they could not compete with the factories equipped with the new machines and, as a result, were soon forced from their village homes into crowded and filthy cities that were rapidly springing up around the factories. Here, men, women, and children worked long hours, often eighteen hours a day, for wages hardly sufficient to keep them alive. Their condition was no better than that of the peasants of ancient Egypt or the serfs of feudal times. The new capitalistic system worked very slowly out of the old wrongs.

After the first flush of profit taking had passed, factory owners began to see that efficient operation of their plants and continued prosperity depended in some measure on the welfare of the working people. Long hours in confined factories or in the mines and overcrowded living quarters were showing up in ill health and poor work. Governments, responding to humanitarian demands, began gradually to require industry to recognize certain obligations to the workers. Progress in social legislation has been slow. But there is no denying that the wage earner in prosperous countries today lives in greater comfort and luxury than did the noble in the Middle Ages. Naturally, he hopes for even better days in the society of tomorrow.

With the rise of living standards men found more time for relaxation and play. In England the common people competed in feats of strength: wrestling, boxing, throwing the "hammer"—the sledge from the nearest village smithy. In Scotland they practiced throwing the *barre*—a log as thick as a telephone pole and eight or ten feet long. Football games were played with English villages on opposing teams; the goals were the market places of the villages, which were often three to five miles apart. It was a rough age, and it produced rough games. There were no rules in this kind of football, and the ball could be advanced or retained by any means. The inhabitants of the two villages might play for an entire day without scoring a goal. In one match between towns separated by a river, the teams piled up in the water, and thirteen men were drowned.

The nobles sometimes indulged in the common sports: Henry VIII of England was famous as a wrestler and hammer thrower. However, the nobles preferred sports of skill. They adopted tennis from the Italians (who had brought it from Byzantium). Tennis courts were standard equipment in most of the royal palaces of Europe—in Louis XIV's time Paris had eight hundred courts. Golf was invented in Scotland or Holland in the late fourteenth or early fifteenth century. Balls were made of leather covers stuffed tightly with hair or feathers, and clubs were whittled from the twisted roots or limbs of trees. In Scotland the game became so popular that it threatened to interfere with the practice of archery. As a result James IV of Scotland forbade the playing of the game. Someone

induced him to try playing it, however, and he became a golf fan. Bowling on the green is one game that arose in Europe long before the Renaissance. The green of Southampton Bowling Club, founded in 1299 and still in existence, has been used continuously for more than six hundred years.

When Cromwell's Puritans took control of England, they condemned all sports and games as activities of the devil and particularly forbade any kind of play on the Sabbath. This attitude was brought into the New World by English settlers, and it still survives in the "blue laws" of some of our American states.

Of course, in the New World, the European settlers found things other than sports to fill up their daily lives. They learned through costly experiments how to adapt the Old-World ideas of houses to conditions in the wilderness. Swedish colonists knew how to build log cabins, but the Puritan fathers who settled in an area much colder than that from which they had come at first made their cabins of roughly sawed or split planking. These ill-built houses had dirt floors and were equipped with handmade furniture. There were few windows because glass was scarce; light came from the fireplace or from candles at night. The same fireplace furnished heat and cooked the food. Water had to be carried from a stream or spring. Later, as the land was cleared and settlements became towns and cities, the colonists erected permanent homes modeled after those of their European ancestors. Even today it is possible to guess the region from which the early settlers of many sections of the United States came by noticing the type of house that predominates. The Spaniards in California constructed square, squat, mud or brick dwellings around a central patio, as they had in Spain. French houses are found in Canada and Louisiana, Dutch in New York and Pennsylvania, and English in Massachusetts and Virginia. Cheap, ugly, nameless styles of houses of both frame (wood) and masonry swept the United States after the War between the States. No one is proud of this type of architecture now. Today's builders are likely either to go back to colonial models or to use "modernistic" styles.

Drastic changes in methods of construction have taken place recently. There have been complete changes in the fittings of houses. The tallow candle gave way to the kerosene lamp, this to the gas light, and that in turn to the electric bulb. The next step will be fluorescent lighting. The fireplace is no longer a necessity but an ornament in our modern homes that have a central heating system of one kind or another, and perhaps are air-conditioned as well. The medium for cooking has evolved from the fireplace, through the wood and coal range, to the gas or electric stove of today. Hot and cold running water are ours with the turn of a faucet. The icebox, so generally popular, is giving way to the mechanical refrigerator. The improvement which has affected man's living habits to the greatest degree is modern plumbing.

To Know and to Pronounce

tong	compound	Phidias
Helot	chopsticks	Stoicism
Homer	Lao-tse	Epicureanism
Zeus	Confucius	pentathlon
moat	pharaoh	drawbridge
joust	donjon	ancestor worship

Some Check-up Questions on the Preview

I. How did people live in the early valley civilizations?

1. Which has covered a longer period, unrecorded or recorded history?
2. Throughout most of history what has been considered the chief purpose in life for the poor and illiterate?
3. Describe an early Chinese dwelling.
4. List some of the characteristics of Chinese life which seem peculiar to us.
5. What effect has the control of Chinese life by the family had upon the actions of the Chinese people?
6. Who were Lao-tse and Confucius?
7. Describe everyday Chinese life in early times.
8. Compare and contrast life in Egypt and Mesopotamia.

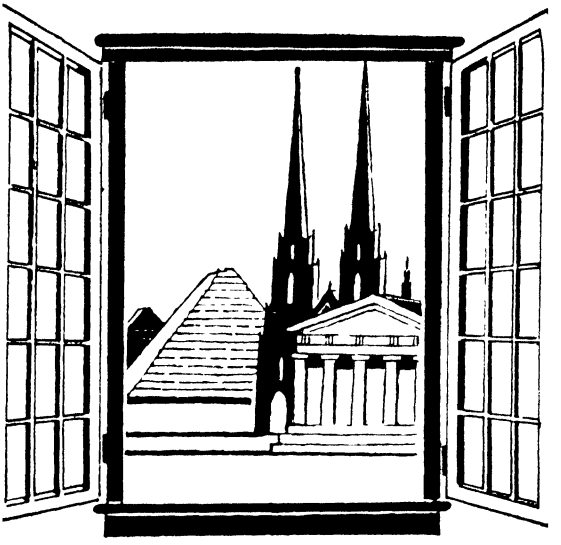
II. What was life like in ancient Greece and Rome?

1. What did the early Athenians consider to be the proper relationship between government and citizen?
2. What was the Spartan's idea of the individual's duty to the state?
3. How did Athenian men use their spare time?
4. What more-or-less-modern conveniences did the wealthy citizens of the Roman Empire have in their homes?
5. What was the status of women in Greece and Rome?

III. What was life like in the Middle Ages?

1. Describe life in a medieval castle.
2. Explain how land was divided among the peasants.
3. Name some of the sports European people of the Middle Ages enjoyed.
4. Point out instances to show how the daily habits and practices of European peoples were carried to this country by early settlers here.

IV. How has the machine altered living conditions?



UNIT SEVEN

RELIGION IN MAN'S STORY

Looking Ahead

One of the greatest factors in the moving of men and making of history is religion. For some peculiar reason, many historians are apt to overlook the tremendous force which religion has exerted in shaping our world. Possibly this oversight is due to the fact that men and women in our modern world—because of education, travel, and development in all branches of living—do not take their religious differences as seriously or as bitterly as in earlier ages. However, we feel that religion has played such an important role that there could be no story of man, or of the world he has created, without giving special attention to this dynamic force.

The story of religion, told at this time in man's story, provides an excellent opportunity for review since religion has not only played a major part in every age, but in many instances the next epoch would not have appeared in the form it did had it not been for the propelling force of religious fervor in the people concerned. There are many essential and basic truths we can learn from the study of this chapter, none of which is more important than the fact that the story of man in all parts and periods of the world is one story. Through their desire to spread their religious beliefs, men of all parts of the world have interacted upon one another. Also, through their religious thoughts and customs, men of one age have influenced human lives in

all succeeding ages, from the very bottom rung of our ladder up to now. For instance, many of us, whether religious or not, have Christian (first) names which are really ancient Jewish names from the Hebrew scriptures, which later became the Christian scriptures also.

Even today we should take note that the powerful force of religion still operates among us, although nowadays we hear more about the aspirations of men and women for security, social standing, or freedom under the head of "social reform" than under that of religion. The age is past when a man, woman, or child had to belong to some church in order to have standing and rights, just as now he must be a citizen of some country to be protected. Millions of persons are less formal, and millions are perhaps more confused than ever before, about religious beliefs and practices, but mankind is probably just as religious as ever. About 55,000,000 Americans are either church members or are growing up into membership. A rough estimate is that 1,850,000,000 of the world's more than 2,000,000,000 people are believers in the various religious faiths. This is the way in which they are divided: Christians, 682,000,000 (about one third of the total —including 332,000,000 Roman Catholics, 144,000,000 Orthodox Catholics, and 207,000,000 Protestants); Jews, 15,000,000; Moslems, 209,000,000; Buddhists, 150,000,000; Hindus, 230,000,000; Taoists and Confucianists, 350,000,000; Shintoists, 25,000,000; Animists, 136,000,000; Parsees, 1,000,000; and all others, 51,000,000. Of course, this is very rough figuring, grouping whole populations of primitive peoples as Animists, trying to divide Japanese who are Shintoists and some of whom are also Buddhists, figuring all Chinese as Taoists and Confucianists (they may be Buddhists or even Christians as well), and counting as Christians the entire population of "Christendom" rather than those holding formal church membership only.

There is no study which develops a greater tolerance and acts more surely to broaden a narrow viewpoint than the study of comparative religions. If tolerance and understanding are to be characteristic of the new world citizen, he must know something of the religions of the world. The knowledge of man's past religious beliefs and religious activities can be of the greatest value to us in shaping the new world that is to be. It can help us to estimate the religious movements of our day and to determine the proper relationship of church to state. It shows us how variable are the creeds (beliefs) and forms of religions but how constant is the deeper significance of religion as man's search for understanding and consolation (such knowledge gives us wisdom and determination to oppose the intolerance of groups toward one another). It shows us that the greatest steps in the progress of man have been taken because of the precious rights of freedom to worship, think, and talk as our own consciences dictate. It portrays clearly how highhanded and empty are the claims of superiority of race, and what a complete denial of progress is the attempt to exert dictatorship over beliefs and thought.

22. RELIGION AND THE RELIGIOUS

Questions the Following Pages Should Answer

I. What is religion, historically defined?

II. What is the relation between religion and everyday life?

We are here interested in religions as forces in history, usually organized forces. We will first look at features running through all the great religions that have been forces in history. Religion was earliest manifested in man's awe of or respect for persons, forces, or conditions that affected his welfare but were beyond his ordinary control. Such persons or forces, worshiped by man, might be real or imaginary.

Nature Worship, Man's Earliest Religion

Man's earliest religion was partly his fear of destructive forces or conditions (such as storm, flood, drought, and uncontrolled fire) and partly his admiration for beneficial and beautiful forces and conditions (such as light, rain, spring growth, abundance of game, or fire, which, when controlled, became man's first great advantage over the animals). Hero-worship, assuming a large place in the minds of the early Greeks, of the Japanese, of modern communist Russians, of Nazi Germans, and others, is really the ordinary man's awe of deeds that seem to him superhuman.

Many forces once worshiped as gods or feared as devils have in our day been brought under man's control by science. Such diseases as madness or the plague and such natural phenomena as fire and lightning (electricity) are examples. Other forces have become understandable, although they have not yet been brought under our control. We are even being given scientific theories about the cause of life. Thus science has pushed back the boundary of religion in modern times. We no longer believe that a god personally throws each thunderbolt. But behind what biologists, astronomers, and electrical engineers can tell us still lie the great mysteries of how and why the universe came to be, of why each seed develops in a fixed pattern, of what should be each puny individual's place in the world, and what should be his relations with other individuals around him. These problems (which every young person tries to satisfy himself about to some extent) find a place in the modern, and still great, field of religion.

The most natural expression of religion is prayer. Primitive man's prayer took the form of sacrifices (offerings) on altars to turn aside harmful forces—a sort of buying-off of the gods he thought he had offended. Higher

developments of prayer are our pleading for the aid of superhuman power and our expression of gratitude for well-being and a world filled with beauty.

Man's mind naturally personifies the forces of good or ill which he meets. He thinks of forces in the forms of men and of animals. In such a fashion came into men's imaginations the multitude of gods that they have worshiped and represented in images, drawings, and word pictures. Interesting ones are the cow-headed goddess Isis of the Egyptians, the bird gods of Java, the totems of Siberia and Alaska, the beneficent Buddha sitting on his lotus flower, and the winged and robed angels pictured by Christian Renaissance painters.

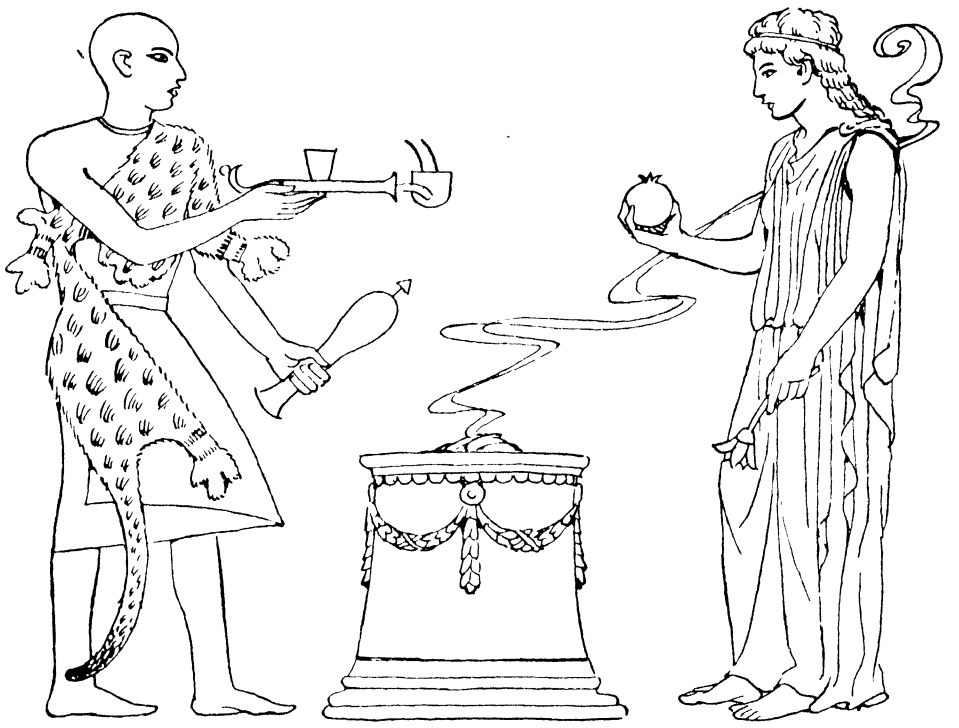
The environment (surfoundings and living conditions) of peoples affected their religious imaginations. The heart of the Egyptian religion was the struggle between life and death which Egyptians saw constantly taking place in the battle between the river Nile and the desert. The early Chinese thought of the gods as friendly but impersonal, because China developed in an area of rich soil and good climate, where the people did not feel such a constant need of superhuman aid. The importance of the family in Chinese organization caused continued emphasis upon ancestor worship when other peoples were abandoning it. Norsemen, living in northern European forests, thought of gods as huntsmen and warriors. The old Greeks, who seemed to have much time for song, dance, and play (at least their aristocrats did), pictured their gods as beautiful-bodied supermen and superwomen, who lived in a blissful state of revelry and to whom all things were possible, yet who, because of their very nature, acted by whim.

How Different Religions Developed

Differing modes of living turned basic religious feelings common to all men into particular religions. These religions in turn affected believers' manners of living and fighting, marrying, building houses, and punishing criminals. With the passage of generations differing religions became the most distinguishing marks of races and nations. For instance, the Hindu does not eat meat because his religion tells him that he may be reborn as an animal, or that he may have been one in a past life. A long-continued vegetarian diet has given him special physical and mental characteristics. The Old Testament ordained certain social and hygienic customs which make Jews all around the world a distinct people, although today they are racially intermixed. The same might be said of Mohammedans or Parsees. Much history has been made by disputes—often bloody—over some difference of custom that would seem unimportant were it not aggravated by religious fervor.

People in some eras and areas have been ready to fight to the death over religious differences, as in medieval Europe and in India. In China, by contrast, religious differences have been passed over easily. In our times religious differences are no longer the primary cause for wars but sometimes heighten the bitterness of national and group ambitions for power and wealth.

Religions, with few exceptions, de-



Sacrificial offerings were a part of many early forms of worship. At the left is an Egyptian priest offering incense. At the right is a Greek maiden with a pomegranate and a flower as gifts to the gods.

veloped priesthoods. The priests and priestesses assumed part- or full-time responsibility for the rites (ceremonies and offerings) designed to keep the favor of the gods, for the care of places of worship, and for warning their people regarding conduct and observances pleasing or displeasing to the gods. Organized religion takes the form of a world-wide or nation-wide church composed of many local groups (also called "churches," as are houses of worship) held together by a priestly hierarchy (different grades and ranks of priests) or ministry. In every society and religion, ambitious, worldly priests have used their position of middlemen between the people and the gods of their worship, to acquire wealth and wield power. You have learned of the struggle between the priests and kings of ancient Egypt, between the bishops of the early Christian Church and emperors of Rome, and in the ages that followed between European kings and nobles on the one hand and the Pope and the Church on the other. The struggle goes on in our day between government and church in Mexico, in Nazi Germany, and elsewhere.

The tendency through many ups and downs has been to limit the priesthood to "spiritual authority" over believers and completely to separate church and state. The organized church gets along best in the long run when it gives its

members complete freedom in political matters. We Americans may be justly proud that the most satisfactory relationship ever worked out between the great forces of church and state exists in our own democracy. We want to keep this arrangement running smoothly and to forestall any attempt to upset the principle of religious freedom and the policy of separation of church and state advocated by Thomas Paine, Thomas Jefferson, and others, and written into our national and state constitutions.

Another characteristic of religions is to develop sacred scriptures (*scriptures* means "writings"). These are the teachings of the founders (usually recorded by their disciples), the writings of prophets and priests, and the poems of fear, praise, and ecstasy composed by believers. Religious writings, such as the Hindu Vedas and Upanishads and the Jewish and Christian Bible, gave man much of his earliest and noblest literature. Scriptures and their interpretations (which sometimes become additions to the scriptures) fix the observances, ceremonies, and dogmas (essential beliefs) of a religion. Persons who think or practice differently from the interpretation generally accepted, or insisted upon, by highest church authority become "heterodox." Often they founded another sect (branch) of the same religion. There are now more than one hundred fifty sects of Christianity, more than seventy of Hinduism, almost as many of Buddhism, and two great sects of Mohammedanism. Wars —over property, authority, and influence, as much as over difference in beliefs—have occurred between sects of the same religion more often than between entirely different systems of faith and worship.

Some of the world's great religions have grown through the centuries and cannot be accredited to one great founder—as, for instance, Hinduism and Judaism. Others are based upon the teachings of a single great personality—for instance, Buddhism, Christianity, and Mohammedanism, founded by Gautama Buddha, Christ, and Mohammed. These three greatest religious teacher-leaders did not consciously set out to found brand-new religions, but rather to purify existing beliefs and straighten out existing thinking. Their religions have taken on many forms and practices unthought of by the founders. Still, their personalities have so dominated them that the three religions could not have existed without them. These and other religions claim supernatural revelation—that is, wisdom and instructions direct from Heaven through visions or words put into the mouths of, or handed in writing to, their inspired founders and succeeding prophets. Some of the great founders and lesser ones also died tragically. This aroused pathos in men's hearts and furthered their religions. Jesus and another religious leader, Mani (216-277 A.D.) of Persia, paid the supreme penalty.

To Sum Up

Man is by nature religious. In his early history, his religion was prompted chiefly by fear and superstition. Science, by teaching man to understand somewhat the forces that operate in the world, has done much to redefine religion as a purer expression of man's finer feelings and nobler aspirations.

To Know and to Pronounce

theology	scriptures	dogma
hierarchy	rites	heterodox
sacrifice	creed	sect

Use These as a Self-Test

I. What is religion, historically defined?

1. Give your definition of religion.
2. What was the first form of religion man developed? Why?
3. How has modern science largely put an end to nature worship?
4. What are the essential problems that organized religions try to help modern man solve?
5. What is the place of prayer in religion?
6. What is meant by supernatural revelation?

II. What is the relation between religion and everyday life?

1. How has the environment in which people live affected their conception of God?
2. How, also, have the religions of different peoples helped to shape their social customs?
3. What is the purpose of priests and ministers in a religion?
4. Why has there often been friction between religious and temporal leaders?
5. What relationship exists in the United States between church and state?
6. What are scriptures?
7. What part do they play in religion?

23. THE PAGAN RELIGIONS

Watch for Information on These Questions

I. What was the nature of the religions of early man?

II. What kind of religion did the Greeks and Romans have?

III. What other early religions still affect our daily life?

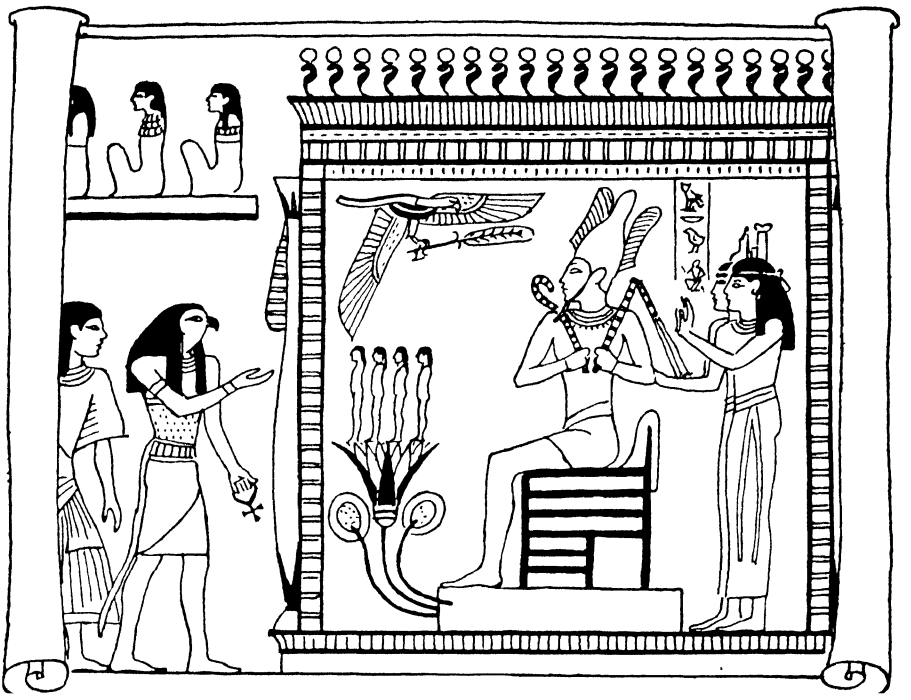
Going back to the beginning of our ladder, we find the religions of ancient China, Mesopotamia, Egypt, and Greece to have been various developments of *animism*—a name given by scholars to the primitive belief that every object, whether stone, tree, animal, or man, has a spirit. (*Anima* in Latin means "spirit." Note our word *animated.*) A typical gesture of animism was offering wine to the spirit of a tree to atone for having cut down the tree, or offering sacrifice to the spirits of slaughtered animals—a practice which is still observed in some countries.

There followed the idea that men's souls could leave their bodies under the spell of witchcraft and go free upon death. From this developed all the lore of ghosts and magic and the deep-seated religious concept of life after death. Connected with animism was the use of fetishes (charms made in crude images of man and beast and designed to bring the possessor luck by giving him the protection of, or power over, the thing represented). The American Negro's rabbit foot and the totem of the Northwest Indian are modern survivals of the fetish. Animism gave witch doctors and medicine men great importance and control over the people.

The Religion of the Ancient Egyptians

The Egyptian religion developed in an isolated land, without the enrichment of outside ideas. It became a narrow religion, chiefly concerned with providing fleshly comforts for the life after death. The kings and nobles constructed expensive tombs in the cliffs or inside pyramids, provided them with furniture, and equipped them with slaves (at first their own slaughtered servants and later images of serving men and women), with garments, wine and food, and finally with their own embalmed and wrapped corpses, called mummies. They developed the art of preserving the body to the highest degree yet known, with the result that every well-stocked museum today owns a mummy from some Egyptian tomb.

The Egyptian religion did little for the common people and slaves, who drudged under the lash to construct and stock the tombs of the rich. However, the gods were humanized, and some of them were endowed with moral attri-



This drawing, based on a painting in the *Book of the Dead,* depicts a soul brought before the god Osiris for judgment.

butes of mercy and justice and credited with the noble precepts found in the *Book of the Dead*. This is a collection of good sayings written on papyrus and laid in tombs to aid the souls in winning favor with the gods, the judges of the dead. It contains the concepts of the resurrection and the judgment of the soul, which were to come down through Judaism into Christianity. Isis was the great mother-god, representing the dawn, who gathered up the pieces of her husband Osiris (the sun) after he was slain and scattered by Set, the night. Their son Horus represented the new day, or the resurrection. Horus, also called Ra (represented with the head of a hawk), became chief god during the Old Kingdom. When the capital was moved to Thebes, the Theban god Amon became supreme. Ra, however, was partly identified with Amon, and the two names were often written together, as Amon-Ra.

The Egyptian gods later became identified with Greek and Roman deities, and thus the Egyptian religious ideas influenced the religions of the great civilizations which followed.

The Religion of the Greeks and Romans

The Greeks achieved a high conception of their gods so far as beauty and power were concerned, but gave them the characters of cunning, lusty humans. Greek religion, therefore, never

satisfied serious thinkers even among the Greeks. As in China, philosophies (men's attempts to reason things out) rather than religion (men's emotional response to power and wisdom greater than their own) were important in Greece. Also, the Greeks, unable to get together politically, maintained different rituals and feasts and worshiped a different patron god or goddess in each city-state. They generally agreed upon Zeus as father-god, who presided over a sort of god-colony on top of Mt. Olympus, whose naughty members made him no end of trouble. The most generally consulted oracle was that of Phoebus Apollo, the sun god. At the foot of Mt. Parnassus a priestess sat on a three-legged stool over a crack in the earth from which came out vapors and mumbled words, which the priests translated into wise two-way answers to the questions of statesmen, citizens, and other believers. The most generally participated-in religious festival was the athletic Olympic games, held every fourth year in honor of Zeus. A local Athenian religious festival was held in a great theater on the eastern slope of the Acropolis, where plays were performed in honor of the god Dionysus.

Athena the wise was the particular deity of Athens, Poseidon of the sea, Ares of war, Pluto of Hades—the dark region where men's souls went after death. Hermes was the messenger god (therefore of roads and commerce), and so on. Additionally, there was a multitude of half-gods, such as Atlas, who held up the world, and Prometheus, who stole fire for men from the gods.

The Romans, further west, made no more progress than the Greeks in religious concepts. They had a set of gods so similar to the Greek pantheon (collection of all the gods of the nation) that the Greek and Roman gods merged into one classical mythology (collections of god and hero stories, regarded by us as myths, are called mythologies). Zeus and the Roman Jupiter, also called Jove, became the same deity; Poseidon merged with Neptune, Ares with the favorite Roman god Mars, Pluto with Dis, Hermes with Mercury. The similarity of Greek and Roman religions helped greatly in the merging of the two civilizations after Rome conquered Greece.

The Greek and Roman religions, contrary to Greek culture and Roman government and law, play no part in our modern religious thought. They provided a mythology which writers, from those of the Italian Renaissance to England's Swinburne, delighted to draw from, and which artists and sculptors used in less degree. In our day authors and poets have almost ceased to use old Greek and Roman gods and goddesses as symbols and decorations (Venus for love, Mars for war, and so on). But we cannot fully enjoy classical English literature without some knowledge of the classical pantheon.

The Romans also practiced ancestor worship. Their lares and penates, gods of family and home, were similar to the ancestral spirits worshiped by the Chinese. Right up to Christian times, these gods of the home remained more important to the common people than the gods included in the glorious pantheon. Rome also continued to have,



According to Greek legend Prometheus stole fire from heaven and bestowed it upon mankind. For this he was severely punished by Zeus.

down to imperial times, some peculiar religious establishments such as the vestal virgins (daughters of upper-class families who tended the sacred fire in a special temple), and the augurs (who foretold future events by studying the flight of birds or the entrails of animals they had sacrificed). Following the Roman bent for organizing everything, Roman priests organized the worship of the gods into "colleges," all under a supreme pontiff elected by the citizens. Thus religion was made to support the state, as did everything else in Rome. This high priest could influence the augurs' predictions about the success or failure of state plans, and thus often secretly direct the course of events. Julius Caesar is credited with making such use of the office of pontiff. After Augustus Caesar's death the Roman senate, soon to pass out, voted that Augustus was a god, and had temples erected to house his statue throughout the empire. From then on the Caesars required worship of themselves as the divine heads of the state. So long as this empire-binding Caesar-worship was not interfered with by other religions, the Roman authorities remained tolerant of other religions.

The Roman state religion and the old Greek beliefs failed to satisfy a religious-minded people. More highly developed and more emotional religions spread from the East through the early Roman Empire. Mithra-worship developed from the teachings of an ancient Persian, Zoroaster. Mithraism taught that its hero Mithra was champion of light and good against darkness and evil. It gained millions of converts in the Roman Empire. Great temples were built to this Eastern sun god. Mithraism became the religion of the Roman army, and soldiers turned out at sunrise each first day of the week to salute the sun. This sun day later became the Christian day of worship. Even some Roman emperors took up Mithraism. Its once simple worship of light and good began to be corrupted with luxurious rites and sacrifices, and later emperors used force to suppress it. About this time came Christianity, which proved unsuppressible.

The Religion of the Germanic Tribes

The Germanic tribes of northern Europe had a primitive religion much like that of the Greeks and Romans. We learn most about it from the Icelandic sagas (hero stories), almost the only pre-Christian poems of all this area that have come down to us. They tell us that Woden, or Odin, was the god of war; Thor, his son, was the god of thunder; and Loki was the master of discord; that half-gods, called giants, did harm to gods and men, and dwarfs worked metals in underground caves. These barbaric Europeans held religious ceremonies in sacred groves. Horses and sometimes humans were sacrificed. Captives of war—probably at times whole armies—were thus slaughtered. Warriors killed in battle went to Valhalla (a hall of the slain or palace of immortality). The peculiar legend existed that eventually Valhalla and all the gods would be destroyed, and a race of younger gods would spring up to rejuvenate men and earth.

The mythology of the Norse (Scandinavian) and Teutonic (Germanic) re-

ligion has been used occasionally in modern literature. It gave us the English, German, and Scandinavian names of most of the days of the week: Tuesday from Tiu, god of war; Wednesday from Woden; Thursday from Thor; Friday from Frigga, goddess of love; Saturday, however, is named from the Roman god Saturn. Out of this mythology Richard Wagner, German musical composer of the nineteenth century, wove his "Ring Cycle" of operas. After the World War of 1914-1918 German supernationalists made an attempt to re-establish the pagan religion of the early Germans who worshiped the forces of nature, but those old rites had little to offer twentieth-century men.

In Summary

Man's earliest formal religion was animism, or nature worship. It arose from the belief that everything possessed a spirit. The Egyptians gave human characteristics to their gods, and the Greeks thought of them as more human than divine. Greek religious ideas were adopted almost wholly by the Romans, but when Rome became an empire under Augustus, emperor worship came in. Deeply religious people, however, were not satisfied and turned to other religions. Chief among these was Mithraism, the worship of goodness and light as represented by the sun. Mithraism gave Sunday to the Christian world. From the early religions of northern Europe have come our names for most of the rest of the days of the week.

To Know and to Pronounce

animism
fetish
totem
mummy
Isis
Osiris
Amon-Ra
Horus
philosophy
Zeus
Dionysus
Athena
pontiff
Poseidon
Ares
Pluto
Hermes
Atlas
Prometheus
pantheon
Jupiter
Neptune
Mars
Mercury
Venus
mythology
augur
Mithra
Zoroaster
sagas
Woden
Thor
Loki
Valhalla
Tiu
lares and penates
Frigga
Saturn
vestal virgins

Questions on the Text for You to Answer

I. What was the nature of the religions of early man?

1. What is animism?
2. What are some practices and beliefs that have come down to us from the early animistic religions?
3. What was the chief concern of the Egyptian religion?
4. What connection is there between Egyptian religion and the pyramids?
5. What is a mummy?

II. What kind of religion did the Greeks and Romans have?

1. What kind of creatures did the Greeks picture their gods to be?
2. Why were the Olympic games held?
3. Identify: Zeus, Athena, Poseidon, Dis, Ares, Hermes, Atlas.
4. What Roman gods correspond to the Greek gods named in question 3?
5. What effect has Greek and Roman mythology had upon art and literature?
6. When and how did emperor worship become the state religion in the Roman Empire?

III. What other early religions still affect our daily life?

1. What were the principal teachings of Mithraism?
2. What day of our week gets its name from a practice associated with Mithraism?
3. What effects have early Norse and Teutonic religions had upon present-day life?

24. JUDAISM AND CHRISTIANITY

A Few Pointers for the Following Pages

I. What is Judaism?

II. What is Christianity?

III. How was Christianity spread?

Christianity is a flower whose roots go back into early Mesopotamia and Egypt. Its stem is Judaism, the religion of the Hebrews. Let us briefly examine the development of this major religion of the Western World which has largely shaped our civilization and lives whether we are formal believers in Christianity or not.

The religion of Mesopotamia became more many-sided than that of Egypt because the plain of Mesopotamia was continuously invaded by ideas—as well as armies—from other lands. The most cultured of the early Mesopotamian peoples, the Babylonians, strongly pursued the idea that man could and should learn the will of the gods. They used astrology and various forms of prophecy. Astrologers, studying the stars for religious guidance rather than as a science, were the first astronomers. The planets were probably first named by King Nebuchadrezzar's astrologers, after gods with whom they were identified—a custom later followed by the Greeks and Romans, who gave them the names by which we know them. About the same time Chinese astronomers were discovering the movements of the same planets and stars and were recording eclipses, but the Chinese named most of the heavenly bodies for their appearance and direction, rather than after gods. However, the Chinese did name one star "the Cowherd" and another "the Spinning Maid." When these two stars approach one another, the Chinese call it their love affair—conducted across the "river of heaven" (our Milky Way). But to go back to the Babylonians and their love of discerning the future: The Old Testament book of Daniel [1] relates that Babylonian King Nebuchadrezzar called in the magicians, astrologers, sorcerers, and Chaldeans to tell him the dream which he had forgotten, as well as its meaning. They all failed, and a young captive of Judah, Daniel, through revelation from his God Jehovah, was able to reveal the dream about a great image with a head of gold and feet of clay—and interpret it.

While they gave so much thought to future events on this earth, Mesopotamians gave less thought and energy to life after death than did the Egyptians. They could not conceive of the soul's

[1] Daniel 2.



After the wise men of Babylon had failed, the young Hebrew Daniel interpreted the dream of the great king Nebuchadrezzar.

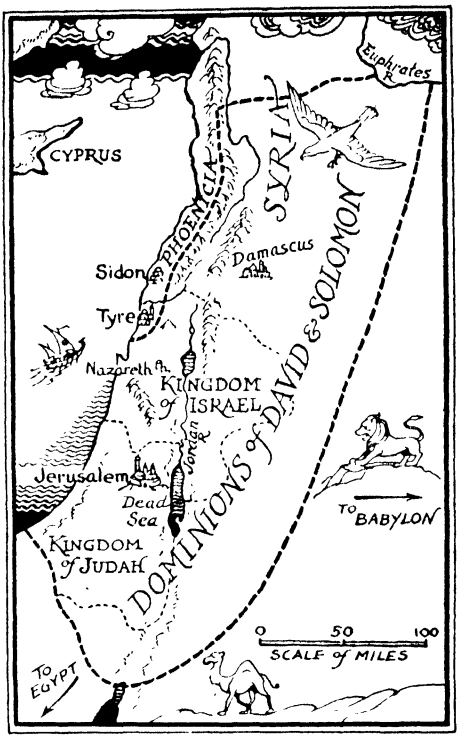
getting entirely away from the grave and had it spending eternity in dark caverns, which the Hebrews called *Sheol*. Some late sects of the Jews (toward the time of Jesus Christ) developed the doctrine of resurrection after death—probably from contact with the Egyptian belief.

Much cruelty marked Mesopotamian religions. Children were thrown as human sacrifices into the red-hot arms of the image of Baal, the Semitic local place-god. The Hebrews exterminated tribes—and even the animals of people—who would not accept their God. The Assyrians made mass sacrifices of war captives. The Mesopotamian religion developed the cruel—although just—code of laws that Hammurabi credited to the sun god of Babylon.

A striking feature of the story of religion in history is that all the great and lasting religions of the world had their origin in the relatively small area between the River Ganges of India and the Mediterranean shore of Palestine. Here sprang up Hinduism, here the Buddha lived and meditated, here Zoroaster taught, in this area the Jewish prophets saw visions, here Christ lived and died, and here Mohammed taught, saw visions, and fought. No "world religion," such as Buddhism, Christianity, and Mohammedanism, has had its origin in Pacific Asia, Europe, America, or anywhere outside of this area between the Ganges and the Mediterranean.

Judaism Takes Form

The most remarkable refinement of religious thought in all history took



Palestine in the Days of David and Solomon

place among the Jews. Their ancestor, Abraham, migrated westward from Ur, in the Tigris-Euphrates delta, and his great-grandsons, Judah and his eleven brothers, ended as settlers in Egypt. Their descendants rapidly increased, then were enslaved by the Egyptian pharaoh. Their exodus (or march out) of Egypt followed. During their forty years of desert wanderings under the leadership of their lawgiver Moses (through whom they received the Ten Commandments), and during their following struggle to conquer and settle Canaan (now Palestine), they developed a religion especially pure for their time. A never-equaled, romantic story of the search for better pastures and for freedom to follow tribal customs and

worship God, of jealousies and schemes and forgiveness and poverty, of imprisonment, success, and glory is told by great Hebrew writers in the most literary of all scriptures regarded as sacred, the Old Testament.

The foundation beliefs of the Hebrew religion were: There is one God, Jehovah, and the sons of Abraham are his particular, or peculiar, people, specially chosen to demonstrate the glory and power of the true God. Lawgivers and prophets were credited with direct inspiration from God, Jehovah. Through the prophets Jehovah was thought of as ruling the twelve Hebrew tribes. The theory of the Covenant was developed: that through free and joint agreement (called the Covenant) between Jehovah and their ancestors, the Hebrews were to keep themselves racially pure and live in every detail of life strictly in accord with the ordinances of Jehovah, in return for which he was to watch over them, cause them to prosper, and to protect them unceasingly. When the Hebrews suffered drought, invasion, or long captivity, it was explained as the punishment of Jehovah because of their lapses in keeping their part of the Covenant. But Jehovah always took them back for a new start.

In the Ten Commandments Jehovah is said to be a jealous God, rewarding those who serve him and punishing unto the fourth generation those who disobey. But the sufferings of the Hebrews and their experiences, both harsh and kindly, with neighboring peoples gradually modified for the Hebrews this old idea of a vengeful God into the unsurpassed conception of a merciful Father in heaven, patiently leading his earthly children out of human errors and frailties. The intolerant belief of the Hebrews that they were the only people Jehovah cared about, gradually developed in the minds of the more idealistic among them into a conception of themselves as the special people through whom the world would be brought to acknowledge, and live beautifully under, the one and only true God. Then swords would be beaten into plowshares, the lion would lie down with the lamb, and men would love God with all their hearts and souls and minds and their neighbors as themselves. Jesus was to teach that on these two precepts hung the whole of the Jewish law and prophets.

Meanwhile, influences from Persia and India contributed to the developing of Jewish theology, or "god-knowledge." In Persia, as we have already learned, the teachings of a philosopher called Zoroaster (or Zarathustra), said to have lived about 600 B.C., had developed into a religion which taught that the universe and all life and all human joys and sorrows were the result of the eternal struggle between light and darkness, good and evil. Ormazd was the god of good and light; Ahriman of evil and darkness. The Zoroastrian scriptures were called the *Zend-Avesta*. Zoroaster taught that in the end Ormazd would reign triumphant over all things and that the soul of the righteous would rest forever in his bosom. Death was regarded as pollution, to such a degree that Zoroastrians put their dead in "towers of silence," open

at the top, for vultures to devour, to avoid polluting the good earth with dead bodies. Millions of people at one time lived under this highly moral religion, but its only faithful devotees today are a few thousands of Parsees (meaning "Persians") in settlements in India. They are regarded by Hindu and Moslem citizens and the British rulers of India today, as a particularly clean, honest, intelligent, and kindly people. At Bombay you may yet see their towers of silence, continually served by thousands of vultures.

Philosophers and theologians call a doctrine of two opposing forces "dualism." Dualism came into Jewish and Christian theology as the struggle between God and Satan for the souls of men. It is interesting to note that the deities looked upon as good in one religion often became the devils of rival religions! As a development of this concept of eternal war between good and evil, there arose in the Hebrew religion the prophetic concept of a coming Messiah, or Savior, to lead the Jews in their world-transforming mission. Naturally, the more selfish and nationalistic Jews thought principally of the glory and the rescue from foreign rule that the Messiah would bring to their people. When Jesus of Nazareth came, claiming to be the predicted Messiah, but putting the emphasis on the spiritual mission of the Jews, they were disappointed and offended by him. In the most spiritual of the Hebrew prophets, such as Hosea and Isaiah, appears the thought that men's souls, put in bondage to the devil through sin (represented in the story of the Fall, or disobedience of Adam and Eve) could be taken out of the devil's hands and saved only by the substitute punishment or sacrifice of someone important enough to be worth all the souls of all human beings put together (called the doctrine of the atonement).

The Beginnings of Christianity

Shortly after the establishment of the Roman Empire, the Child was born (in Bethlehem, Judea) who was to be regarded in time by men of many races as the long-awaited Messiah, while his own people, the Jews, were to reject him. He was brought up in Nazareth, a town of Galilee near Lake Galilee, under the Lebanon Mountains in north Palestine. Jesus lived a beautiful and perfect short life, working for his parents until he was thirty, then preaching in synagogues and open fields for three years. He taught that all men are sons of God and that after his death he would rise again. His popularity rose and fell, but a few humble men left their occupations to follow him. These disciples regarded him as the Christ, the son of God who was in a very special sense the long-awaited Messiah.

Jesus was put to death by a Roman governor, Pilate, at the instigation of the priests of his own country, who feared that his teaching and popularity were undermining their control. His disciples interpreted his death as a sacrifice great enough to redeem from the devil's grasp (where their forefather Adam's sin had put them) all human souls willing to ask for the substitution of Jesus's life for theirs. To this doctrine was added the love inspired in

men's hearts by Jesus's life and death, the example of his supreme demonstration of love, and the confidence and bravery created by the belief that he had risen from the dead, ascended to heaven, and would watch over believers always, and return to take them to a glorious existence with him. So Jesus's statements, "I am the resurrection and the life," and "whosoever liveth and believeth in me shall never die" [1] became the basis of Christian teachings. Thus was born our most history-influencing religion, Christianity.

At first, Christianity grew as a new sect of Judaism. The Apostle Paul—Jewish by birth, Greek as well as Jewish in learning, and a Roman citizen—gave Christianity an interpretation that made the Jewish Messiah the savior of Gentiles (non-Jews) as well. Paul directed Christian mission effort toward the western Mediterranean and Europe. His letters of exhortation to Greek and Roman churches were to comprise a large part of the New Testament, which was to be added to the Jewish scriptures to make the Christian Bible. Apostles organized scattered believers into churches. A Christian hierarchy, or priestly organization, grew up. The Roman emperors tried to suppress Christianity, but their persecution only spread and strengthened it.

When helpless young Romulus Augustulus, last emperor at Rome, was deposed, the Christian bishop of Rome was the only prominent authority left to deal with the invading barbarians. He became the supreme head, called Pope (father), of the Christian world.

[1] St. John 11

Through the early Middle Ages that followed, the Christian clergy were the only conservers in western Europe of old Mediterranean civilization and Roman law, and the spreaders of civilization to the Germans and Celts.

In the third century after Christ Christian monasticism (explained as you read) began in Egypt. Buddhism, Judaism, and other Eastern religions had groups of men and women sworn to strict, and usually unmarried, life. They devoted themselves to plain tasks and prayers. This example, and the troublous times, inspired Christians to take the vows of monks and nuns and to live in monasteries and nunneries donated by rich believers. The earliest order of monks which survives and prospers in the Western world is the Benedictines, founded by St. Benedict about 500. The monks worked hard at religious tasks and manual labor as well. Some did carpenter or mason work. Others cultivated the fields. Still others copied ancient manuscripts and illustrated them by hand, taught the learning they had acquired to the students of that age, or took care of the sick and injured of the community. The monasteries were the schools and hospitals of the Middle Ages.

Two Forms of Christianity Develop

The Emperor Diocletian (284-305) separated the Roman Empire into western and eastern jurisdictions. Constantine, first Christian emperor, a quarter century later moved his capital to Byzantium and renamed it Constantinople. Church government followed the trends: the Bishop of Rome became

Pope over the West, while, however, maintaining claim to catholic (meaning "universal") authority. The four patriarchs of the East headed, under the Roman emperor, the church in the East. After Jerusalem, Antioch, and Alexandria fell into Mohammedan hands, the Patriarch of Constantinople acted as primate (head) of the Eastern Church. Two great divisions of Christianity, Roman Catholic (but no longer catholic, or universal, in its geographic scope) and Orthodox, came into being. These divisions still exist, although the turn against religion in Russia since the Revolution of 1917 has made the Orthodox Church but a shadow of its historical self.

Because of the extent to which Christianity spread when no agency of political government was strong, the Church easily became the most powerful organization of the Middle Ages. Perhaps we should stop here to raise the question of why Christianity made such progress among the Romans and barbarians. It was not hard for serious-minded Romans to become Christians. The basic principle of Roman life was the same as the Christian: devotion to duty and the sacrifice of life to something greater than the individual. With the Romans this greater thing was the state; with Christians it was the kingdom of God. In addition to this appeal to sense of duty, Christianity appealed to people generally for three reasons. First, it gave them one perfect, all-powerful Godhead to worship instead of many confusing deities. Secondly, it taught them that this God looked upon them as a father looks upon his children: it replaced fear in their hearts with love. And in the third place, it held out the prospect of a happy eternal life; this helped the many whose lives were anything but happy here to endure their lot.

In Summing Up

Judaism, the religion out of which Christianity developed, was the first great religion to be based upon monotheism—the belief in one god. For the Hebrews that god was Jehovah. Closely associated with Judaism were the Covenant and the Ten Commandments. Not only did Judaism differ from other religions by being monotheistic, but it also eventually taught that its God was like a kindly father rather than a vengeful overlord.

Hebrew prophecy had taught the people to look for a Messiah, a deliverer, and it was natural for them to think of this Messiah in terms of military deliverance from their political oppressors. For this reason they were not inclined to accept as their messiah Jesus, the carpenter of Nazareth, who taught that all men should recognize their dependence upon a higher power and try to live in harmony with their fellow men by always seeing to it that their actions did not react harmfully upon others. But such teachings interfered with the activities

of the important people of Palestine, and Jesus was tried on false charges, found guilty, and executed.

Paul became the first great Christian missionary. At first Christians were persecuted in the Roman Empire because they refused to worship the emperor. But under Constantine, Christianity came to be tolerated and then favored, and later under Theodosius it became the state religion of the empire. After the fall of Rome the Church aided greatly in preserving and spreading civilization. During the early Middle Ages the monastic side of Christianity was widely developed. Christendom was now divided into two parts: the Roman Catholic Church in the West, headed by the Pope at Rome; and the Greek Orthodox Church in the East, headed by the Patriarch at Constantinople. Christianity spread rapidly. It gave the people one God to worship instead of many; it taught that He was a kindly God, and it offered the prospect of a perfect and blissful future life.

To Know and to Pronounce

Judaism	Parsees	Gentiles
Hebrews	Satan	Old Testament
astrology	dualism	Ten Commandments
Jehovah	Messiah	*Zend-Avesta*
Baal	atonement	New Testament
Abraham	Bethlehem	monastery
exodus	Nazareth	nunnery
Moses	Galilee	patriarch
Canaan	Palestine	Roman Catholic Church
Covenant	synagogue	Orthodox Church
Ormazd	Pilate	Hosea
Ahriman	Paul	Christendom

Now You Should Have This Information

I. What is Judaism?

1. What were the general characteristics of the early religions of Mesopotamia?
2. In what part of the world have all the major religions of history developed?
3. What are the basic beliefs of Judaism?
4. Identify: Jehovah, the Covenant, the Ten Commandments.
5. What characteristics of Judaism marked it as different from any other religion up to that time?

II. What is Christianity?

1. What did Zoroastrianism contribute to Judaism?
2. What was the Hebrew belief regarding a Messiah?
3. Why did the Jews refuse to believe Jesus to be the Messiah he claimed to be?
4. Where was Jesus born?
5. Where did he spend most of his life?
6. What were his basic teachings?
7. Why was he put to death?

III. How was Christianity spread?

1. Who first carried the Christian religion to people who were not Jews?
2. What part of the Bible has come down to us from Judaism?
3. What part was written after the time of Christ?
4. How did the Christian clergy aid in the preservation and spread of civilization in western Europe during the early Middle Ages?
5. Describe monasticism.
6. Identify: monk, nun, monastery, nunnery.
7. Explain the origin of the Roman Catholic and Greek Orthodox branches of Christianity.
8. What were the aspects of Christianity that gave it such a wide appeal?

25. CHRISTIANITY SURVIVES PERSECUTION AND CONQUERS THE ROMAN EMPIRE

Be on the Lookout for These

I. How was Christianity received in the Roman Empire?

II. How was Christianity spread among the barbarians?

Christian missionary effort, responsible for so large a part of our world's history, must be ranked as the greatest international enterprise in the story of man. It was begun by the disciples of Jesus Christ, whom he commanded: "Go ye into all the world and preach the gospel [good news] to every creature." [1] Paul, greatest missionary among them, a Jew born in Asia Minor, preached from Jerusalem to Rome. Christian teaching that Jesus had risen from the dead and ascended to become equal with God the Father made the Jewish priests bitterly hostile. Paul turned to the Gentiles. When the Jewish leaders had him arrested and turned over to Roman authorities for punishment, as they had done with Jesus, Paul was able to appeal his case to the emperor on the basis of his Roman citizenship. It is believed that Paul died while waiting for a trial in Rome. The Apostle Peter is said to have been crucified head downward in Rome. Later, bishops of the Church at Rome maintained that Peter had founded the church in that city. As Peter's successors, they claimed headship over all Christians everywhere. Their argument was that Christ had said to Peter: "Thou art Peter [*Peter* is Greek for 'rock' or 'stone'] and upon this rock I will build my church," and "I will give unto thee the keys of the kingdom of heaven." [2]

Christianity Grows through Persecution

The apostles and their converts soon ran afoul of the Roman emperor. Roman officials who tolerated other religions feared the vigor of Christian teaching. They resented the refusal of Christians to call the reigning Caesar a god and to burn incense before his statue, and they were angered by the Christian condemnation of Roman social habits and sports. Christians kept to themselves, held their own feasts, and sent their children to their own schools. They were dubbed "haters of mankind," accused of teaching slaves to be insubordinate, and suspected as minority (smaller) groups always are. Under such suspicion and attack they took to meeting secretly, whereupon

[1] St. Mark 16:15.

[2] St. Matthew 16:18-19.

their enemies spread rumors that Christians sacrificed children and practiced other horrible rites. Condemned as witchcraft were their chief symbols, the cross and fish—the latter used because its letters in Greek were the initial letters (acrostic) for "Jesus Christ the Savior." The Roman emperors, beginning with Nero, decreed torture and death for Christians. The persecution went to unforgettable extremes of cruelty. For more than two hundred years, Christian men, women, and children were occasionally pounced upon, imprisoned, crucified, covered with pitch and burned, sewed in skins and torn by dogs, or thrown to wild beasts in the circus, and their property was confiscated. The persecutions were most severe in Rome, the capital. There Christians took refuge in an underground labyrinth, used as a vast tomb by Rome's Jewish community, known as the catacombs.[1]

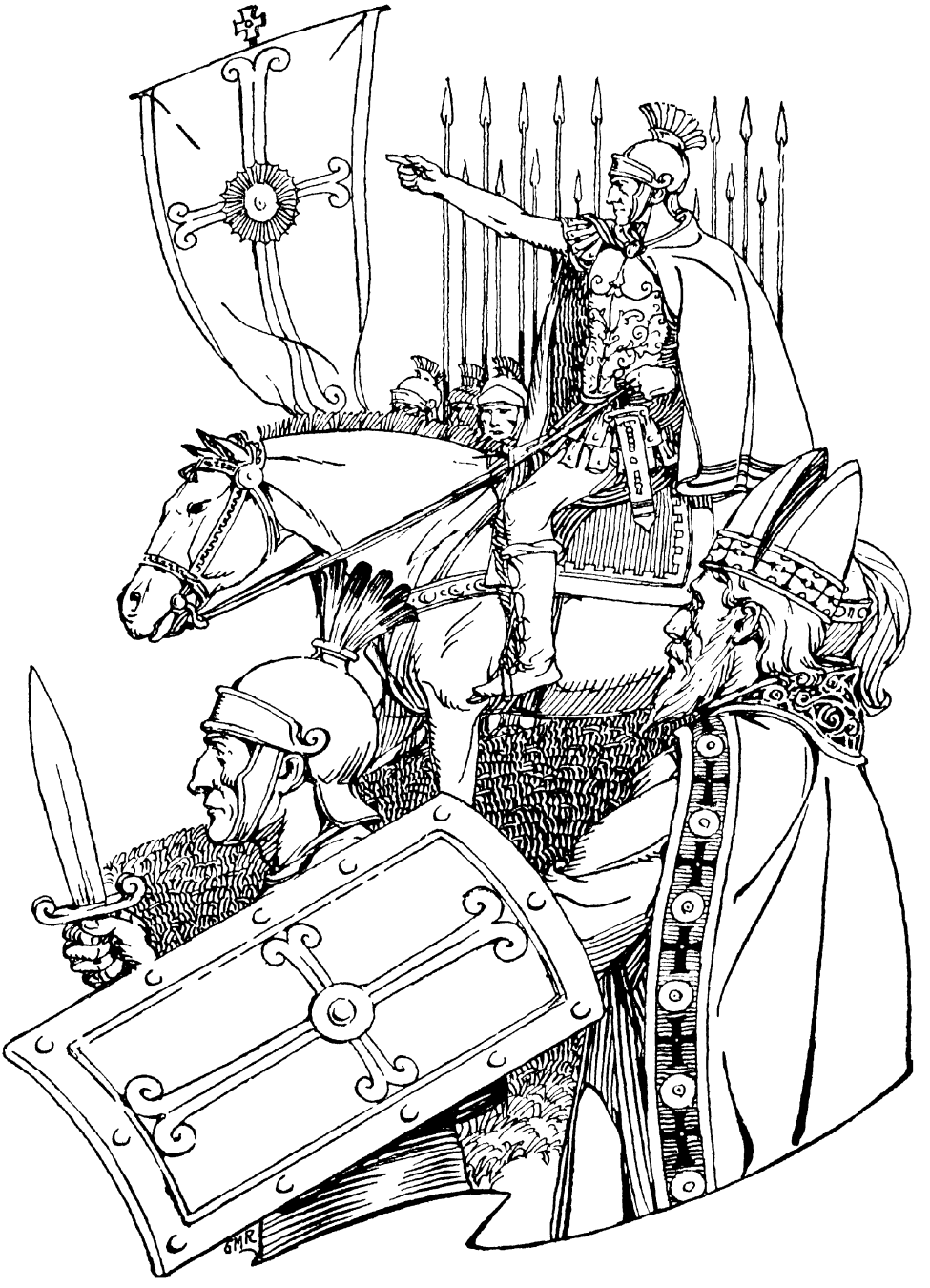
Christianity Becomes the State Religion

But the Roman world was too big and composed of too many elements for persecution to be successful. From the blood of the martyrs who went joyfully to their deaths sprang the seed which brought forth harvests of converts. Less than three hundred years after Christ was crucified, half of the hundred million people of the Roman Empire had become Christian by religious profession. Emperor Diocletian made one last furious effort to kill Christianity (303-311) through severe persecutions. The results were so bad that he was compelled to desist. His successor, Constantine, accepted Christianity, appointed bishops as his advisers, and replaced the pagan eagle on the standards of the Roman army with the cross. Most important was his Edict of Milan (313), giving freedom to every man to follow the religion of his choice. This is called the first official proclamation in Europe of religious toleration.

Christians had drifted away from the observance of the seventh-day sabbath along with other Jewish ordinances. They now largely fell in line with Constantine's regulation setting aside the first day of the week as a day of rest and religious services. To have a weekly rest day was a great boon to slaves. As persecution ceased, Christianity became less "peculiar," absorbing into itself elements from its environment.

Constantine had made it possible for Christians to live and prosper. He now tried to get them together. Already a bitter struggle had broken out in the Church whether Jesus was God or man, and whether God was one or three-in-one. The emperor brought all the bishops into conclave at Nicaea in Asia Minor. They adopted a creed endorsing the trinitarian (three-in-one) view of the Deity and expelled from the church Bishop Arius and his followers who held that Christ was a created being. This heresy (a belief or practice condemned by church heads) was to persist, however, particularly among some Christianized German tribes and in the

[1] Roman law required burning of the dead. This was against the Jewish religion. The Jewish community took to burying its dead secretly in the ancient underground passageways, known as the catacombs, digging them ever longer. You may go through them when you visit the Eternal City (a popular name for Rome).



Constantine replaced the pagan eagle on the standards of the Roman army with the Christian symbol, the cross. After nearly three centuries of persecution the Christians were at last granted religious equality.

East. In spite of the Emperor Constantine's zeal, this first Christian emperor was not baptized into the Church until he was on his deathbed.

A later emperor, Theodosius, going a step farther, forbade non-Christians to worship their pagan gods and ordered all his subjects to accept Christianity. He suppressed the Delphian oracle, the fortune-telling establishment of the Greeks that had existed from ancient times, and even stopped the Olympic games, which were not revived until modern times. Christians were now disregarding the Milan edict of toleration and persecuting non-Christians! From that time on it became practically impossible for non-Christians to hold office or claim the benefits of Roman citizenship. The Roman Empire had become Christian in politics and forms. Still, the worship of the old gods continued in country districts, which caused non-Christians to be called pagans (*paganus* in Latin means "rural") or heathen ("people of the heath," or wilderness). In spite of the official ban pagan philosophy continued to be taught in Athens until the time of the Emperor Justinian (527-565 A.D.). His great code of laws practically outlawed non-Christians. It made one form of Christianity the state religion of the Eastern Empire. Jews, east and west, who rejected Christianity were sometimes persecuted, sometimes merely pushed out of official and educational life into merchandising and money-lending. They became stigmatized as usurers (takers of improper interest). Their own religion forbade this profession, but since they had to live, they developed the theory that it was all right to make money out of Gentiles, their persecutors, in ways forbidden among Jews themselves.

Missionaries Carry Christianity to the Barbarians

Christianity's great job in the west was to convert the barbarian invaders. Ulfilas converted the Goths in the fourth century. His Christianity was Arian and therefore heretical. The first barbarian king to make Catholic Christianity his state religion was Clovis, the Frank. His Christian queen persuaded him to call on Christ to help him win a battle with the Alemanni tribe. He pledged that if he won he would have his army baptized; three thousand of them were baptized by sprinkling in one grand ceremony (496).

Some of the early Christian teachers made as great marks in history as did the Roman emperors and medieval kings. Between 300 and 400 A.D. lived Gregory of Nazianzus, who converted the Armenians. These isolated people have remained faithful to Christianity through many centuries of persecution and slaughter. During and after the World War of 1914-1918, the Moslem Turks almost annihilated the Armenian people. A part of the remainder compose a small state in Soviet Russia.

Late in the sixth century, another St. Gregory was the greatest churchman in the West. Standing in the Roman Forum one day, he observed some tall, fair-haired, blue-eyed boys in the slave market. He asked about them and was told that they were Angles who came from Angleland (Britain). "Not Angles," he is said to have replied, "but

angels." He learned that the Angles were not Christians. When he became Pope, he remembered the blue-eyed, fair-haired boys he had seen in the Forum, so he sent Augustine, a missionary, and a body of monks to the Angles.

Augustine arrived on the island in 597 A.D. Ethelbert, the ruler of southeastern Britain (Kent), insisted on receiving Augustine out-of-doors, because he was afraid the missionary might cast a spell under a roof. But with the help of Ethelbert's queen, Augustine was able to convert the king to Christianity. Ethelbert then permitted Augustine to establish his headquarters at Canterbury in Kent. This city is still the seat of the chief religious leader of England, the archbishop of Canterbury.

We must notice a few more of the great preachers who made Europe the realm of Christianity, or "Christendom." Chrysostom trained young missionaries like Ulfilas at Constantinople and sent them to convert the Goths of the north. Martin of Tours was the great apostle to the Gauls. Patrick, whose birthday is celebrated by Irish people and their friends all over the world, was taken to Ireland as a captive slave boy from Britain. He escaped but returned (about 432 A.D.) on a self-appointed mission to convert the Celts of Ireland. The Irish are today one of the most faithful Catholic peoples of the world.

Boniface (about 680-755) was the great missionary to Germany, and Ansgar (801-865) to Scandinavia. From Rome the Poles were converted to Catholicism; from Constantinople went missionaries of the Eastern branch of the Church to convert the Balkans and Russians. Some early disciples carried Christianity into Persia and India. Disciples of the great Persian Christian teacher Nestor carried Christianity farther, into western China (in the eighth century), and founded monasteries there which flourished until absorbed by the Moslems centuries later.[1]

By about 700 A.D., practically all the tribes who had entered and settled in the Roman Empire had become Christian. During the eighth, ninth, and tenth centuries the Germans of central Europe, the Scandinavians of northernmost Europe, and the Slavs and Poles of eastern Europe became nominally Christian. Norwegian missionaries carried Christianity and civilization to Iceland about 1000 A.D. This little northern island has had, for 950 years since, one of the happiest and most democratic existences of any world community.

Christianity helped tame the barbarians who had never known Roman culture. Through Christian ideals they were led to a better way of life. The monks that brought them religious teaching created written languages for them. With such cultural improvement the Germanic peoples gradually assumed the leadership of Europe.

[1] Scholars are much interested in a stone found at Sian, west of the bend of the Yellow River, written partly in Syriac, which was the sacred language of the Nestorian priests, and partly in Chinese, listing early Christian institutions in China. One of the authors of this book had the privilege of visiting this valuable stone and encouraging the Chinese officials, who did not then realize its interest to the Christian world, to give it care.



"Not Angles, but angels," said the Benedictine monk Gregory, when he saw the English slave boys in the Forum. Later, when he became Pope, he sent missionaries to Christianize Angleland.

To Say It Again

When Christianity was introduced into the Roman Empire, it immediately came into conflict with the government. The Christians could not worship both God and Caesar. Horrible persecutions resulted, until finally Constantine granted freedom of worship with his Edict of Milan. Later Theodosius made Christianity the state religion.

After the fall of the Roman Empire in the West religious teachers moved among the invading barbarians and gradually led them to a more civilized way of life. By 700 A. D. most of these people had been Christianized.

To Know and to Pronounce

Gospel	pagan	Edict of Milan
Paul	heathen	Nicene Creed
Peter	usurer	Arius
persecution	Ulfilas	Gregory of Nazianzus
catacombs	Clovis	Canterbury
Constantine	Pope Gregory	Martin of Tours
Theodosius	Augustine	Ethelbert
Boniface	Ansgar	Patrick

Use These Questions as a Self-Test

I. How was Christianity received in the Roman Empire?

1. Why were Christians persecuted?
2. What are the catacombs?
3. What was the chief effect of the Christian persecutions?
4. Who became the first Christian Roman emperor?
5. What was the Edict of Milan?
6. The Nicene Creed?
7. What is the importance of Theodosius in the history of Christianity?
8. What is the origin of the use of the words *pagan* and *heathen* to mean non-Christians?

II. How was Christianity spread among the barbarians?

1. What was the big task that Christianity faced in western Europe?
2. How did Pope Gregory help to carry out this task?
3. How did Canterbury become the religious center of England?
4. Discuss the work of the most important early Christian leaders.

26. THE EMPIRE OF ISLAM AND ITS REMAINS

The Following Pages Should Answer These

I. What is Islam?

II. How and where was Islam spread?

During the seventh century a rival religion arose in Arabia, which ranks high in man's story as a culture-preserving, empire-building, but also war-making force. Soon after the time of Pope Gregory, far away in the Arabian desert, a stalwart Arab camel driver named Mohammed was having visions. The Arabs claimed to be descendants of Abraham, through his disowned son Ishmael instead of through Isaac.

Mohammed Establishes a New Religion

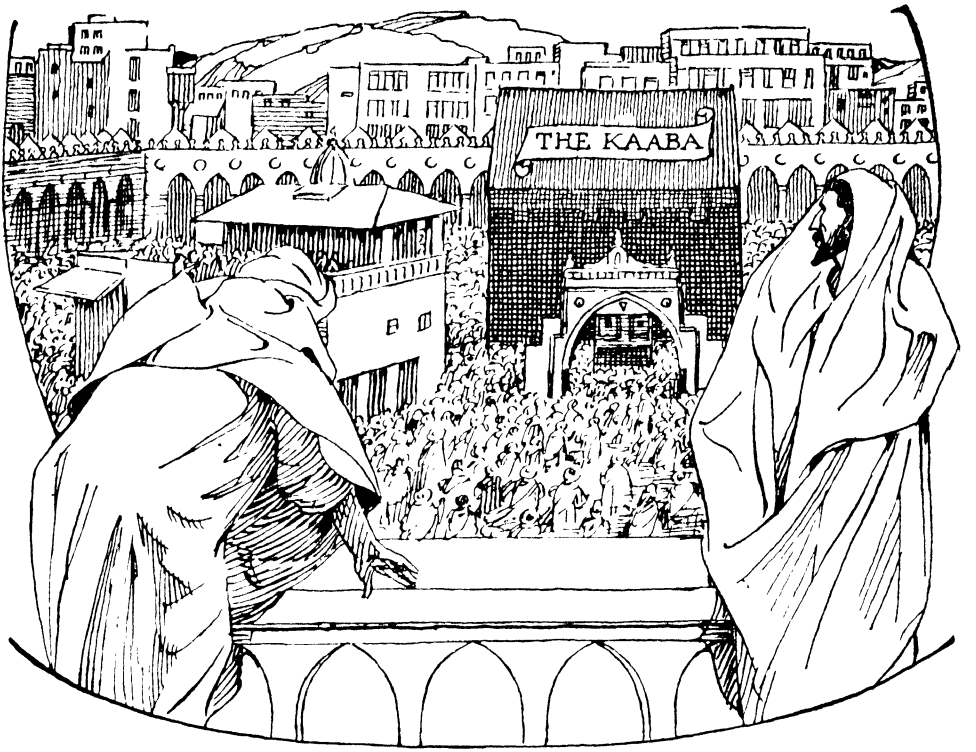
Mohammed wished to cleanse the Arabian religion of its many cluttering gods and superstitions and to rescue Mecca, the sacred city of the Arabs, from quarreling and money-grabbing priests. He married the rich widow Khadija whose camel caravans he commanded, won her as his first convert, and used her money to prosecute his plans. He was laughed at and opposed, as are most dreamers and reformers. On one occasion he made bold to show his power by commanding a mountain to come to him. When it stayed put, he gained the admiration of his hearers for adaptability and humility rather than supernatural power, by saying: "Then Mohammed will go to the mountain!" At first he taught his followers secretly, but as he became more open the Arabs in the ancient sacred city, Mecca, drove Mohammed and his little band out. They had to take refuge for many years in the near-by desert town of Medina. Mohammed was a man whom defeat strengthened. He showed his character by dating the establishment of his religion from his Mecca failure, called the Hegira ("flight").

Islam Resembles Judaism and Christianity

From Judaism he borrowed his strict doctrine of one God (monotheism). His teaching was summed up in the simple declaration which has been the Mohammedan call to prayer ever since: "There is no God but Allah, and Mohammed is his prophet." When the muezzin (priest) stands on the minaret (spire) of the domed mosque (temple) and sings this call, believers within hearing spread their prayer rugs on the ground and kneel with their faces toward Mecca. Mohammed



The flight of Mohammed from Mecca in 622, known as the Hegira, proved the saying that "a prophet is not without honor save in his own country."



Pilgrims go from all over Arabia to the sanctuary in Mecca to worship at a shrine containing a small black stone, once sacred to pagans. This stone is housed in a square stone building known as the Kaaba (so labeled in the diagram above).

showed his debt toward Judaism by accepting Moses as a lesser prophet, and his respect for Christianity by recognizing Jesus likewise. But he bitterly opposed the Christian dogma of the Trinity, which by this time gave the Son and the Holy Spirit equal standing with God the Father. Mohammed's Allah was a glorious, terrible, just god, but not the intimate father in heaven known to Christianity. Yet man's duty and joy was to praise Allah constantly. Mohammed's teaching was that men were constantly falling away from God, who in his mercy sent teachers like Abraham, Moses, and Jesus to lead them back. Mohammed claimed to be the greatest and last of these teachers.

A Mohammedan is often called a *Moslem,* meaning "one who has submitted" (to God). *Islam* ("submission") means the group of submitted persons who have peace with God; in other words, the Mohammedan church. To be different from Jews, who strictly observed the seventh day as their sabbath of rest and worship, and from Christians, who had gradually adopted the first day, Sunday, as their weekly holy day, Mohammed chose the sixth day, our Friday, for Moslem fasting and prayer. Every Mohammedan must

recite the Mohammedan creed, pray five times daily, give alms, observe the fast month of Ramadan, during which he may not eat until after sundown, and to make sure of reaching heaven must during his life pay one visit to Mecca to worship before the Black Stone in the Kaaba, a relic of ancient fetishism. The Mohammedan who dies fighting infidels is to go straight to heaven, regardless of his previous errors.

Mohammed made his religion inclusive, giving all equal standing once they were converts, regardless of race or station. He permitted plundering and enslaving of unbelievers. Most peoples conquered by the Mohammedans were quick to accept the new religion. Practically all the Persian Zoroastrians made the change. Some fled to India. We have noted that about one million of their descendants there, known as Parsees, still follow the religion of Zoroaster. But though Mohammed made Abraham, Moses, and Jesus prophets of his religion and based his teachings upon the laws of the Old Testament, Jews and Christians did not become converts. Mohammedans, however, found the Jews very useful in trade and banking. For this reason, prosperous and cultured Jewish families arose in the Middle Ages among the Moslem Moors (north African Arabs) in Spain. These old Spanish Jewish families are the aristocracy of modern Jewry. Moslems were forbidden to lend money at interest. This gave Jews and Syrian, Armenian, and Greek Christians the opportunity to grow wealthy as bankers and pawnbrokers in the Moslem world. They also became greatly hated there. Christians in Italy and Spain similarly developed and similarly ill-treated the Jewish money-lending class. The irony of it is that both the Moslem and medieval Christian doctrines against money lending had come from the Jewish law prohibiting usury.

Though Mohammed was an illiterate man, he had a striking manner of speaking. His followers scratched down on palm leaves, and anything else that came to hand, his teachings and many of his stories of visions. From these was compiled the Koran (meaning "to read"), the sacred scriptures of the Mohammedan world. Where the Koran differs from the Bible, Jews and Christians were said to have corrupted their scriptures. The Koran demands a simple life, such as fitted the hardy desert dwellers who were Mohammed's first converts and soldiers. It forbids the use of wine or liquors (tea and coffee were included in the prohibition as they later became known to the Mohammedan world). Pork is forbidden, as with the Jews. The Arabians were a polygamous people—so many of their young men being killed in tribal wars that women tended to outnumber men. Mohammed condoned plural marriage, limiting the faithful to four wives. He commands good treatment of women but denies them the possession of souls. Faithful Moslems were promised gardens in which they might dwell in heavenly luxury, with constant attendance by women-like angels called *houris,* who never argued and did not have to be worried about. Mohammed's heaven

through which many rivers flowed is the very ideal of bliss to the simple son of the desert, who in this life lacks even water and must scrub his hands with sand. Mohammed forbade between believers the raids and fights that were the Arabs' sport as well as livelihood, commanding relentless war upon unbelievers instead.

Islam Builds a Great Empire

By the time Mohammed had died (and, according to a myth which sprang up, had been suspended between heaven and earth in a golden coffin) his warriors had taken only a portion of Arabia, including Mecca. After his death an internal fight broke out over the leadership. His son-in-law Ali was assassinated. Ali's followers, who called themselves the Shiite sect, made of his death a great heroic tragedy, which until recently was re-enacted every year in the neighborhood of Basra, at the mouth of the Euphrates River. Each year a devotee, who had received anything he asked for during the year, let himself be speared to death as he rode full tilt on horseback, while onlookers whipped and cut themselves. The Shiites spread eastward into Persia and Afghanistan, and, departing from Mohammed's original teachings, divided into wild sects. One called itself the Assassins —from it we get the word. The Shiites of this area are bitterly resentful of their foreign rulers. The main body of Mohammedans are known as the Sunnites, from interpretations (called the *Sunna*) which their scholars added to the Koran. They conquered the entire Mesopotamian Valley and also spread into India. Caliphs (religious chiefs) at their capital, Baghdad, grew wealthy and cultured and supported universities and learned men who preserved the learning of the Greeks at a time when western Europe was in chaos. Six years after Mohammed's death his successor, the Caliph Omar, seized Jerusalem from the weakening Roman clutch (638) and changed the site of the great Jewish temple of Solomon into the foundation of the Mohammedan Mosque of Omar.

The Saracens, or Arabs, carried Islam across northern Africa. Here the Arabs came to be called Moors. The southern shore of the Mediterranean remains Mohammedan to the present day. Moorish caliphs, sultans, khedives, and beys (various ranks of rulers and nobles) built fleets and dominated shipping on the Mediterranean for centuries. They made settlements in Sicily which lasted several centuries, and they nearly conquered Italy. Crossing from Africa in the eighth century, the Moors overran and settled Spain and pushed up into France. The decisive battle took place at Tours, France, in 732, between a Saracen (Arab) army and the Franks led by Charles Martel (the "Hammer"), as we have learned. But the defeated Moors remained an important part of the population of Spain, adding much to its culture and wealth, until driven out by Queen Isabella at the end of the fifteenth century. We have noted that many of the differences between Spaniards and other Europeans are due to Moorish blood and influences, resulting from the Mohammedan conquest.

A totally different breed of fighting men, a Mongol-type people from central Asia, called Turks, came near to overwhelming Christianity from the east. Forced out of the oases of Turkestan on the northwestern border of China by the Mongol conquerors (Genghis Khan and his nephews), the Turks came down through Caucasia and Persia, devastating everything as they went. Genghis's grand-nephew, Tamerlane (about 1400), pushed through the Turks, conquered Persia, and destroyed the irrigation works of Mesopotamia, transforming that garden area of the world into the desert which it is today. After Tamerlane died, his Mongols accepted Mohammedanism and established the Mogul Empire in India. Its Moslem dynasty greatly strengthened Mohammedanism in India. The Moguls clashed with the empire-building Portuguese, as we have seen, then came under the thumb of the British East India Company.

The advance tribe of Turks, called Seljuks, conquered the Arabs, accepted their Moslem religion, and fought off the early crusaders, as we shall see in our next chapter. A later migration of Turks under the warrior Othman and his successors, known as Ottomans, became converted to Mohammedanism and put an end to the Eastern Roman Empire in 1453. These Mohammedan Turks retaliated for the crusades, carrying their holy war, called *jihad,* into Europe. Their jihad was finally stopped in the region of Prague and Vienna by Christian Czechs, Germans, and Poles, under the medieval Polish hero, John Sobieski. But Turkey remained the world's most important Mohammedan power.

The Turks also clashed with the Russians, who had thrown off the rule of the Mongol khans and had begun attacking Constantinople while it was still the eastern Roman capital (Russian attacks were made as early as the ninth century). Russian and western European forces finally pushed the Turks out of Europe, save for the narrow strip along the strait of the Dardanelles, during the World War of 1914-1918. The victorious British and French Allies thought to end the Turkish Empire completely, but the Turkish soldier and statesman, Mustafa Kemal (also known as Ataturk), rebuilt and modernized the Turkish nation. He put an end to the line of caliphs who claimed to be the successors of Mohammed, separated church and state, destroyed the power of the Moslem priests, gave complete equality to women, and abolished the woman's veil and the man's fez and the use of the Arabic language in the mosques. Kemal in our day put an end to thirteen-hundred-year-old orthodox Mohammedanism in the world's most important Moslem country. Islam is being modernized more slowly in Egypt, India, and Persia.

Palestine remained largely Mohammedan. British General Allenby during the World War of 1914-1918 brought Jerusalem under Christian rule for the first time since the crusades. The British through their romantic Colonel Lawrence of Arabia had promised independence to the Arabs in order to get Arab help against the Turks and



King Ferdinand and Queen Isabella finally conquered the Moslems who ruled Granada, in 1492, and made all Spain Christian.

Arab protection for the Suez Canal. When Allenby took Jerusalem, British Foreign Minister Lord Balfour promised to make Palestine into a homeland for the Jews. The two promises conflicted, since Palestine had been settled by Arabs for fifteen hundred years. The Arabs fought off the Jews from Europe and America who came to colonize Palestine as a Jewish national homeland. Then the British tried to stop the Jews from coming. As Nazi Germany and other European nations began driving Jews out and they flocked to Palestine, more than ever in need of a national home, both promises became more and more difficult to fulfill. The Arabs resorted to much violence to keep out further Jewish immigration, although they had made much money from rising land values and services to the increasing population. Britain's jealous rivals, Germany and Italy, tried to make the most of her difficulty, posing as protectors of the Mohammedans and inciting them to violence. This was a touchy problem for Britain, since Moslem Arabia and Egypt dominate the Suez Canal, bottleneck of the British Empire, and since the largest Mohammedan community in the world today—perhaps half of the two hundred million existing Moslems—lives under a weakening British rule in India.

We have seen that within a century after the Hegira (which took place in 622 A.D.—Islam's Year One) Islam had spread across North Africa and far into Europe. It went yet further afield. Arab traders took it to India, Malaya, the East Indies islands, and the China coast. Mohammed's own young uncle is believed to have established the first mosque in Canton, China. Chinese rulers hired Turkish warriors, who soon settled in China's northwest province of Kansu and its southwest province of Yunnan, and made those regions dominantly Moslem.

By the time of the discovery of America Mohammed had millions of believers in China, and his teaching had become the religion of the Malay Peninsula, of the Sulu Archipelago, and of the coasts of Borneo, Sumatra, and Mindanao (largest island in the Philippines). In the Philippines, eastward-spreading Mohammedanism clashed with Christianity, which was being carried westward around the world by Spanish conquistadors and priests. The Spanish explorers named the Mohammedan islanders *Moros,* after their own Moors. They felt right at home when they found Mohammedans for them to drive back in the East Indian islands, because in their own Spain on the opposite side of the world their Queen Isabella had just driven the last Mohammedans from western Europe.

Let us now review the terrific struggle that determined whether Christianity or Islam was to be the dominant religion on the continent of Europe.

By Way of Repetition

In Arabia in the seventh century there appeared a man named Mohammed who claimed to be the prophet of Allah, whom he named as the only true god. His followers were called Moslems, and the religion they developed was called Islam. Mohammed was forced to leave his own home town Mecca and establish headquarters in the town of Medina. This was in 622, the Year One of the Moslem calendar.

Inspired by the religion of Mohammed, the Arabs set out to spread Islam, by force if necessary. People were first conquered and then persuaded to become Moslems in order to obtain certain privileges open only to followers of Mohammed. Thus the Arabs built a great empire that took in the Near East, northern Africa, and Spain. But further conquest was stopped when the Moslems were defeated at Tours by the Franks in 732, exactly one hundred years after the death of Mohammed.

Moslem Turks later took Constantinople and brought about the fall of the Eastern Empire, but the Moslem Empire gradually diminished until only the modern country of Turkey remains to remind one of the old empire. During the World War of 1914-1918 Great Britain promised to give Palestine to the Arabs again, but she also promised to the Jews a homeland in Palestine, and only difficulty has resulted. But even though the empire is gone, Moslems are to be found in India and the East Indies, parts of China, and the Philippines, as well as in the Near East, northern Africa, and parts of Mediterranean Europe. Islam is therefore one of the great world religions.

To Know and to Pronounce

Mohammed	Moslem	sultan
Ishmael	Islam	khedive
Mecca	the Kaaba	bey
Medina	Moors	fez
monotheism	Koran	Saracen
muezzin	Shiites	Seljuks
minaret	Sunnites	Ottomans
mosque	caliph	John Sobieski

Now Check Yourself with These

I. What is Islam?

1. Where did Islam develop?
2. Who was its prophet?
3. What is its sacred city?
4. In what ways was Islam closely associated with Judaism and Christianity?
5. What were the basic teachings of Mohammed?
6. What day of the week do Moslems observe as a day of worship?
7. Mention some religious observances expected of Moslems.
8. How were conquered people treated by Moslems?
9. What attitude did Moslems take toward Jews?
10. What is the sacred book of Islam?
11. What are some of the restrictions it places upon the people?

II. How and where was Islam spread?

1. What lands came to be included in the Moslem Empire?
2. What is the importance of the battle of Tours?
3. How was the Moslem Empire established in India?
4. In what way did the Turks help spread Islam?
5. What changes did Mustafa Kemal and his program of modernization bring to Islam?
6. What conflicting promises did Britain make during the World War of 1914-1918 regarding Palestine, which she has been unable to keep?
7. To what countries not included in the Moslem Empire did Islam spread peacefully?

27. CHRISTENDOM AND ISLAM FIGHT IT OUT: THE CRUSADES

Ideas Discussed in the Following Pages

I. In what religions is Jerusalem of importance?

II. Why were the crusades undertaken and what did they accomplish?

We have admired the true missionary zeal of the early Christian teachers who carried religion and culture to barbarian peoples. We cannot feel the same way about later churchmen and nobles in France, Italy, Spain, England, and Germany, who set forth to spread what they called the reign of Christ, but also to get glory for themselves, by means of the sword. Their specific object was to drive the Moslems out of Jerusalem, which by this time was holy city to three hostile religions: Judaism, Christianity, and Mohammedanism.

Jerusalem, the Holy City of Three Religions

During Jesus's life Judaea had a Roman governor, but the local government was still under Jewish priests and elders. These officials asked for the death of Jesus because he claimed to be king of the Jews, whereas they claimed to be loyal to Rome. Yet forty years later they revolted against mighty Rome. The Jews put up such a desperate and valiant resistance that it took a great Roman army under the general Titus a year to capture the walled city of Jerusalem.

As the Roman Empire became Christian, Jerusalem became largely a Christian city. Christians made pilgrimages to the birthplace of Jesus in Bethlehem and to his sepulcher in Jerusalem. Then (in 638) the Mohammedan Caliph Omar overwhelmed the Roman garrison (as we have related) and made Jerusalem a Moslem holy city, second only to Mecca. A legend grew that Mohammed had ascended to Heaven on his Arabian charger from the flat rock on which had stood the ancient Jewish temple. Here the Mohammedans built the great Mosque of Omar. At the present time they retain exclusive possession of this ancient Jewish holy site, but Jews approach the wall at its foot and weep for their past glory. This wall, supposed to contain stones from Solomon's temple, is called the Wailing Wall.

The conquering Moslems were at first tolerant toward both Jews and Christians in Palestine, permitting them to continue in possession of their various holy spots. But when the Jews steadfastly refused to accept Mohammedanism, their Arab cousins turned bitter—an attitude that complicates af-

fairs in Palestine to the present day. So long as the Arabs controlled Palestine they remained kindly toward Christians, permitting Christian pilgrimages and even encouraging them, as a means of revenue. Partly because of this basic Moslem friendliness toward Christianity, and partly because of the rivalry between the Christian sects, the historic sepulcher of Jesus remained to our day in the charge of Moslem keepers. After the defeat of Turkey in 1918 the keepers were protected in this duty by British troops.

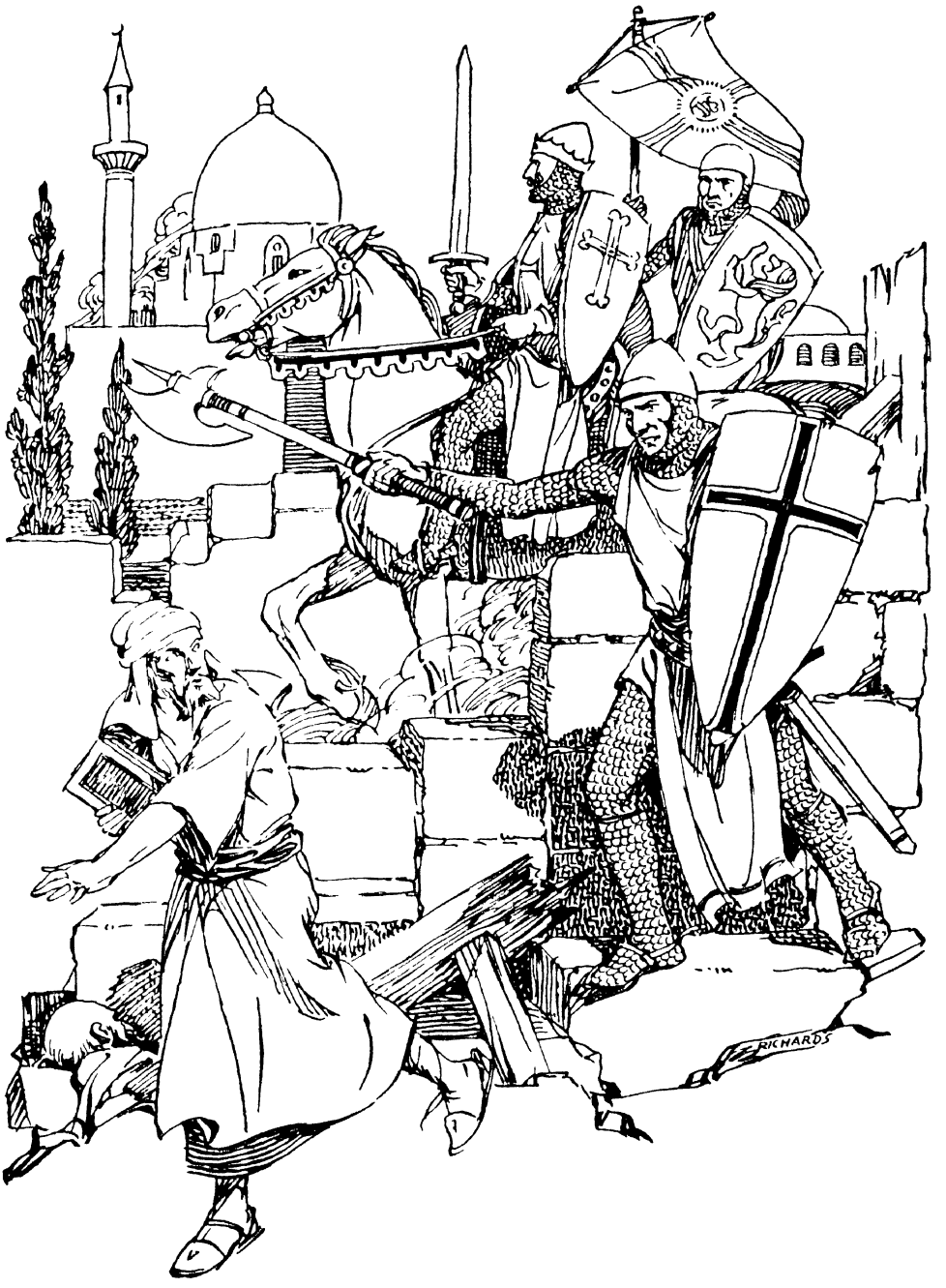
In the eleventh century the tribe of Turks called Seljuks overwhelmed the Arabs and became masters of Palestine, as we have explained. The Seljuks quickly accepted the Mohammedan religion and became more fanatical than their Arab teachers. They mistreated the Christian pilgrims—which shows that they were also less worldly wise than the Arabs, for these pilgrims had provided a fine tourist business.

The idea arose in Europe that if enough pilgrims would go together, bearing arms, they might take Jerusalem away from the Mohammedans and make it a Christian city. The Pope, trying very hard to keep Christian nobles and kings from fighting one another at home, welcomed the idea of getting them to unite to fight the Mohammedans. The constant struggle to hold the Mohammedans back in the western Mediterranean — where they had crossed from Africa, overrun Spain, conquered North Africa and Sicily, and even invaded Italy—made the idea of attacking them near their home base seem a wise countermove. Furthermore, Europe was poor and plague-smitten; the thought of adventure and greener pastures appealed to the common people; and European kings and nobles were burdened with many younger sons whom they needed to be rid of for the sake of peace at home. Merchants, particularly of Venice and other city states, encouraged the movement in the hope of getting a grasp on trade with Persia and the Orient.

The Christians Take Jerusalem

Pope Urban II consecrated the idea, and Peter the Hermit, an illiterate evangelist of great power, preached it among the common people. In 1096, three poorly organized and ill-equipped hordes fastened a large red cross on their chests—whence the name of crusade ("trip with the cross")—and started overland through Hungary. One group massacred ten thousand Hungarian Jews by way of practicing up for the Moslems. Other groups went to such excesses that even the Christian Hungarians turned on the crusaders and wiped them out. Some of the third group got through to Constantinople—to end up in virtual slavery in the Christian Eastern Roman Empire. Two years later the main army, numbering twenty-five or thirty thousand, with better leadership and organization provided by kings and nobles, fought their way to Jerusalem and regained possession of the Holy Sepulcher.

Jerusalem fell to the Christians in 1099. They massacred the Arab inhabitants and, covered with blood (the "treading the wine press of the Lord"), threw themselves sobbing before the



The First Crusade resulted in the capture of Jerusalem (1099) and the setting up of a Latin kingdom in the Holy Land. After the Moslems began to win back the Holy Land other crusades were launched.

Holy Sepulcher. For ninety years they actually maintained a "Latin Kingdom" in Palestine, largely under French crusaders. French cultural influence thus became strong in this part of the world. The French language is still the "second tongue" in the Near East. The Latin Kingdom was destroyed by the Saracens under Saladin in 1187.

Other Crusades Follow

The crusading movement went on for two hundred years, for as time went on the Moslems would retake the Holy Land, thus calling for another crusade. Time and again, ignorant Europeans under squabbling leaders set out, insufficiently provisioned and armed, knowing little about the seas and mountains that had to be crossed, and with no idea of the distance. They expected miracles to take them to Palestine, deliver the Moslems into their hands, and send them home loaded with loot and glory. Great organizations of fighting knights came into being: the Knights Templars (to rescue the holy temple), the Knights Hospitalers of St. John (who began as a field hospital service), and the Teutonic Knights. (The Knights of St. John still survive on the Island of Malta.)

In the Third Crusade (undertaken to reconquer Jerusalem) King Richard the Lionhearted of England made himself a hero, but he failed in his task. Richard's English knights stopped long enough on the sea route to Palestine to aid in the capture of Lisbon from the Moors in Spain and make Portugal a separate state. Until recent times Portuguese have regarded England somewhat as a godfather to their little nation.

The western Europeans found they did not like the Greek Christians of the Eastern Roman (also called Byzantine) Empire any better than they liked the "infidel" Turks. Repeated demands by the eastern Roman emperors that the crusaders take orders from them, and the news that a usurper was squandering the public funds, and not fighting the Moslems, made the armies of the Fourth Crusade decide not to go to Palestine after all. Instead they captured Constantinople (1204) and established a Latin Kingdom there which lasted for fifty years. Shortly afterward, followed the most pathetic of the crusades, the Children's Crusade stirred up by the boy preacher Stephen in 1212. Thousands of children under fifteen poured into Italy in the belief that a dry pathway would open for them through the Mediterranean Sea. Three fourths of them perished of disease, exposure, and starvation. Several thousand were gathered up by merchants masquerading as "kindly Christians," and sold into slavery to rich Moslems in Egypt. Only a few ever returned to their homes.

Some Results of the Crusades

While Frederick II, German ruler of Northern Italy and Sicily, was leading a crusade, the Pope, doubtful about his loyalty, started a home "crusade" against him in an attempt to depose him. However, Frederick obtained from the Moslems by negotiation more than did the others through all their fighting.

The Teutonic Knights, making no



Christian and Mohammedan Dominions in Europe about 1600

progress in Palestine, turned to crusades against the pagan Prussian and Lithuanian tribes along the Baltic Sea, and founded a German state in East Prussia. They took over the "free city" of Danzig, which was to become a bone of contention between Germans and Slavs down to its incorporation into united Germany by Hitler in 1939. It looked as if everyone in Christendom was going to start crusading against someone—Moslem, pagan, or fellow Christian.

On the whole, the story of the crusades, extending over a period of two hundred years, is a nightmare of stupidity, suffering, and bloodshed. One redeeming feature was the willingness of men to lay down their lives for something greater than themselves. Time has softened the story of the crusades into romance. The Christian Europeans discovered that the Moslems possessed learning and culture. Each side learned much from the other, as told in other chapters of our book. The most important result of the crusades was that they opened the door for the discovery of Asia by our European ancestors, and the discovery of Asia led directly to the discovery and settlement of America.

To Repeat, Briefly

Jerusalem is a city sacred to the religions of Judaism, Christianity, and Islam. The Arabs captured it from the Christians. Then the Turks, who had become Mohammedans, conquered their fellow-Moslem Arabs. Christian pilgrims continued to visit the holy shrine and spread the idea that it should be in Christian hands. But this was only one of the reasons for the crusades (the military expeditions to free Jerusalem from Turkish control). The Church in western Europe supported the crusades because they offered a chance for knights to engage in warfare without having to fight Christians in western Europe and also because the crusades promised to make the Church stronger. The adventure of the crusades appealed generally to people long under feudal discipline. To the merchants of the seaports they promised greater markets and trade.

Two hundred years of crusading failed to win back Jerusalem permanently, but the effect upon western Europe was tremendous. These military journeys acquainted the people of western Europe with a civilization far more advanced than their own. They brought western Europe back into contact with a line of progress that had been all but lost when the Roman Empire fell in the West. They paved the way for the Renaissance, or awakening of western Europe, a change that led directly into the modern period of history.

To Know and to Pronounce

Titus	Mosque of Omar	Holy Sepulcher
Saladin	Frederick II	Knights Templars
Urban II	Peter the Hermit	Knights Hospitalers of St. John

Some Questions to Help You

I. In what religions is Jerusalem of importance?

1. Of what three religions was Jerusalem a holy city?
2. What legend supports the contention that the city is sacred to the Moslem religion?

What is the Wailing Wall?

II. Why were the crusades undertaken and what did they accomplish?

1. What were the crusades?
2. Who controls the holy places of Jerusalem today?
3. When did the crusades take place?
4. List four or five motives back of the crusades.
5. What effects did the crusades have upon the Near East? Upon Europe?

28. CHRISTIAN MISSIONARIES VISIT ALL PARTS OF THE WORLD

Here Are the High Points of the Following Pages

I. How did Europeans become interested in the Far East?

II. What effect did European contact have upon the Far East?

The later crusaders grew more and more fanatical and bloody; but more reasonable minds in Europe were disgusted with religious madness and were turning to a truer conception of religious missionary effort. A gentle monk, Francis of Assisi, in Italy, became a pioneer in this revival of the kind of missionary effort conducted by the first Christian apostles. Francis had established a retreat where he communed with nature and preached to the birds. In 1219 he went to Egypt, where the crusaders were beseiging Damietta. He was taken prisoner and led before the sultan, to whom he preached the Gospel. Francis founded the Franciscans, an order of devoted monks and preachers. About the same time Dominic had formed a similar order, the Dominicans. The oldest Roman Catholic order, the Benedictines, had been started by a Roman monk, Benedict, back in the sixth century. All three orders devoted themselves to promoting the faith with a new zeal.

Europeans Become Interested in the Far East

Tales told by Persian and Arab travelers turned the eyes of religious and commercially minded people toward the Mongol Empire. Genghis Khan had united the tribes of Mongolia (who lived much as American Indians, and looked much like them) into the world's greatest force of fighting horsemen. They were called the Tartars by Europeans of this time, who spoke of them as beings from Tartarus (Greek for *hell*). By 1240 Genghis, or his generals, had conquered Turkestan, driving the Turks off in the direction of Asia Minor, and had overrun most of what is now Russia. He was ruthless and even boasted of being the world's greatest butcher of men and of destroying cities so completely that his horsemen could ride over their sites. He died in 1227 and was buried secretly. Seven hundred twelve years afterward, in 1939, Mongol keepers of his silver casket took it down into western China to keep it from being used by Japanese agents trying to stir up the Mongols.

Genghis's greatest successor was his grandson Kublai Khan, who was more interested in China's wealth and culture than in impoverished Europe. Kublai completed the conquest of China and enlarged the city of Cambaluc (western spelling for *Khan-baligh,* meaning

"khan's capital"), which later became Peking. He sent learned Mongols and Chinese as envoys to make contact with the great rulers of Europe. The Pope and other Christian leaders were fascinated by what they heard of this glorious and cultured emperor, Kublai, and the idea came into their heads of getting him to co-operate from the Asiatic side in crushing the Mohammedans between them. The Pope sent courageous Christian monks to make contact with the Mongol world, even hoping to convert it and its great khan to Christianity, and, if not, at least to procure an ally against Mohammedan warriors.

Christian Missionaries Visit the Far East

The first of these missionaries, John de Plano Carpini, went from Italy to the khan's court in 1245. We must give this fat, heavy, sixty-five-year-old priest credit for making one of the most amazing trips in history. Perhaps his trip should be considered the first great adventure of the age of exploration just beginning to dawn. Carrying the seed of the Christian religion in his mind and taking with him only dried millet and salt for his bodily needs, he rode donkey-back for one hundred six days, across three thousand miles of mountain and desert, until he reached the court of Kublai Khan.

Carpini was followed by William de Rubruquis, friend of Europe's great scientist, Roger Bacon. Then, in 1260, the Polo brothers of Venice, Nicolo and Maffeo, who were trading up in the Caspian Sea region, made friends there with an envoy of the Great Kahn and persuaded him to let them accompany him back to the Mongol court, which had been established in Cambaluc. Maffeo and Nicolo Polo were the first Europeans whom Kublai, greatest of the khans, met. They returned to Venice after nine years' absence, with a request from the Great Khan for a hundred missionaries to teach Christianity in his vast empire, extending from Canton, China, to Poland. This request was unheeded for several years, but finally the Polos enlisted two Dominican teachers, and started again for Asia, taking also Nicolo's seventeen-year-old son, Marco. The Dominicans lost heart and turned back, but the Polos went on to the court of the Great Khan, where they stayed for seventeen years. Marco traveled all over China as an official for the Khan. The Polos returned to Venice by sea, having been gone twenty-four years. Thus, they pioneered both land and water routes to Pacific Asia and brought back tales of a rich, cultured civilization entirely unknown to Europeans. Marco finally put his experiences into a book, which was banned by the Church because it spoke too highly of "heathen" peoples; but it was widely circulated (as are most banned books!). Several centuries later this book fired the minds of Columbus, of Vasco da Gama, of the Cabots, of Magellan, and of others, and started them off on the voyages which proved the world to be round.

Marco Polo's travels, among the greatest in the whole field of adventure and exploration, are properly part of the story of missionary enterprise. True, the Polos were looking for trade oppor-

tunities, but in those days religious zeal was a part of such enterprise. The Polos had tried to take missionaries into Asia. The missionary motive continued to run through the story of exploration and discovery down to recent times.

Later, even the voyages of Columbus were made possible by missionary motives. He and other early discoverers bore the cross of the crusades upon their breasts. The very religious Queen Isabella of Spain, who financed Columbus, was more interested in saving the souls of the heathen across the sea, where Columbus thought he would find Marco Polo's China, than of extending her empire or gaining wealth. Later, Father Marquette, the builders of the adobe missions from Texas to California, and many other pioneers of the New World went out primarily to save souls. The missionary David Livingstone opened up darkest Africa in the middle of the nineteenth century, after explorers and traders had passed it up for three hundred fifty years.

By 1350 there were flourishing Christian missions in Persia and China. Peking had a Roman archbishop, who labored forty-two years and made thirty thousand converts, mostly among the ruling Mongols. It was a harder matter to win the Chinese from confidence in their ancient philosophy. But great stimulation came to Europe from this intercourse between the two continents, at just the time when European scholars were beginning to guess that the world is round. It became the aim of zealous, adventurous, and trade-minded Europeans to reach Cathay and the "Indies," the name which Marco Polo gave to all of south and east Asia, including Japan and the islands to the south. In the attempt to reach the Indies by sea, America was to be discovered.

Mongol rule of China ended (1368) when a Chinese warrior, a one-time Buddhist monk, drove Kublai's successors off the throne and killed or expelled all the Mongol garrison troops. This brought to power in China the Buddhist Ming dynasty, and the supremacy in Pacific Asia of another great religion, Buddhism. Our next chapter will deal with the story of Buddhism. Christianity almost disappeared in China, and the Mongols were pushed back into central Asia, where they were converted to a superstitious form of Buddhism (Lamaism of Mongolia and Tibet) and became even less friendly to Christian Europe than the Turks and Arabs.[1] Overland travel became almost impossible to Christians, and Europe was forced to concentrate upon reaching China and India by sea.

Not until 1644, when one of the more primitive eastern Mongol tribes, the Manchus, gained the upper hand in China, did the Christian Church in Peking again flourish. The Jesuits, missionaries of the new order called the Society of Jesus (founded in Paris in 1534 by two Spanish nobles, Ignatius Loyola and Francis Xavier), were now active in the Orient; Xavier had followed the sea route of Da Gama to India but died (1552) while trying to get to China.

[1] We have noted that the Mongols who conquered Persia and India and got separated from the main body of their people became Mohammedans.

Meanwhile, the Spanish Dominicans had secured a stronghold in the Philippines; and to this day the Filipinos, almost alone among the Asiatic peoples, are of the Christian faith. The work of the Christian missionaries in China was not helped by the methods of the European traders to whom China had granted a tiny foothold on her coast. The white man's conduct was not harmonious with his religion. Yet early Roman Catholic missionaries won some confidence, for they were friendly men who adapted themselves to Chinese customs, dressed in Chinese robes, did not oppose Chinese ceremonies (including reverence for ancestors), and adopted Chinese names. They were patronized by the Manchu emperors of China, who had them correct the Chinese calendar and tables of astronomy; they introduced clocks; and they became court painters and architects, bringing European art into China for the first time since Greek art had come to China centuries before.

While European priests were making these contacts with the Manchu court at Peking, at home in Europe—that is, in Switzerland, Holland, Scandinavia, most of Germany, and parts of France—religionists, politicians, and kings were breaking away from the Pope and setting up various Protestant sects. We shall go back to our story of western Christianity after first noticing what part the great religion called Buddhism played in eastern Asia.

In Other Words

Reports of early adventurers such as Marco Polo interested the people of Europe in the Far East. Travel into that part of the world was motivated principally by either the desire to spread the Christian religion or the desire to trade. Columbus and other navigators were inspired by the need for an all-water route to the "Indies."

When the Ming dynasty came into power in China, Buddhism became the favored religion and Christianity suffered. Later, in the seventeenth century, the Manchus gained control of China. Under them, Christian missionary effort was resumed.

To Know and to Pronounce

Franciscans	Marco Polo	Francis of Assisi
Dominicans	Jesuits	John de Plano Carpini
Benedictines	Ming dynasty	William de Rubruquis
Tartars	Manchus	David Livingstone
Kublai Kahn	Ignatius Loyola	Father Marquette
Cambaluc	Francis Xavier	Nicolo Polo

To Help You Get the High Points

I. How did Europeans become interested in the Far East?

1. Identify: Genghis Khan, Kublai Khan, the Tartars, Cambaluc.
2. Why did Christian leaders of Europe become interested in the Mongol Empire in Asia?
3. What part did the following play in bringing Europe and Asia closer together: John de Plano Carpini, the Polo brothers?
4. What two principal motives lay behind the travels of early adventurers?

II. What effects did European contact have upon the Far East?

1. What religious changes did the establishment of the Ming dynasty in China bring to Asia?
2. When and how was Christianity brought back into China?
3. Who were the Jesuits?

29. BUDDHISM SPREADS OUT FROM INDIA AND MEETS CHRISTIANITY IN JAPAN

Keep These in Mind as You Read

I. What is Buddhism?

II. To what countries was Buddhism spread?

III. How did the coming of Christianity affect Japan?

In India had arisen the oldest of the three great civilization-carrying religions. It was the Buddhist religion, or Buddhism. Its birth came some five hundred years before Christ. Its first thousand years saw it creep into Ceylon and China and Japan; eventually it spread over Burma, Siam, Java, Tibet, and Mongolia. This was not as great a mileage-spread as registered by either Christianity or Mohammedanism, but during the Middle Ages Buddhists outnumbered by many millions the adherents of Christianity and Islam combined. Scholarly and kindly Buddhist teachers carried civilization over the most populous areas as well as the thinly settled regions of the world's largest continent, Asia, and to groups of islands lying beyond.

Buddhism Develops and Then Dies Out in India

Buddhism grew out of the older religion of India much as did Christianity out of Judaism. Like Christianity it is founded upon the personality and life of a great teacher who sought to reform the older religion, which is called Hinduism. Hinduism, which still persists, is a compound of the god-beliefs of the early dark-skinned Indian people and of the Aryans who invaded India and brought along beliefs similar to the Germanic and Greek religions. Hinduism is not an exact name—it loosely groups many forms and sects. It is called Hinduism, from *Hind* ("Ind" or "India")—also Brahmanism, after its priestly caste or class, the Brahmans.

Hinduism's greatest reforming teacher, Gautama Buddha, was born nearly six centuries before Jesus—in no such humble circumstances as was Jesus. He was a prince of the Sakya Kingdom, which lay close under the Himalaya Mountains. In his twenty-ninth year he took note of the misery and the crime among his common people, became disgusted with his own protected, luxurious life, renounced his wealth, his father, wife, and child, and went forth as a wandering beggar. As he meditated under a great bo tree, the vision came to him of how to throw off the evils of life.

Gautama, henceforth called Buddha

(the "enlightened"), founded an order of monks, and later of nuns. He and his early disciples condemned as profitless both the life of pleasure and the life of self-torture practiced by Hindu saints. Pain, Buddha said, is the result of man's cravings for ease, pleasure, wealth, or excellence, or even his craving for death itself. All ambitions, all cravings, must be studiously given up; then pain no longer is known. Each soul is born again and again into the world, as a man or as some lower form of life, until it has attained nirvana (a word that means "blowing out," as of a flame). But the highest-type souls choose to remain in contact with the suffering world even after they are free of it. These are known as Buddhas. This latter doctrine is too intellectual for most believers; they simply think of the Buddhas as gods and make idols of them. So we have images of Buddha sitting on the lotus flower, which represents beauty formed out of mud, or on the elephant, which represents long life, and again with many hands, symbolizing the dispensing of blessings. You have probably seen carvings or pictures of these Buddhas. Gautama, the first Buddha, opposed idols, and would be greatly shocked today to see himself made into an idol. But doubtless most founders of religions would be shocked by the practices of their followers in later ages.

Buddhism, when not combined with superstition, is a religion teaching charity, non-injury, forgiveness, and friendliness for all beings and inanimate nature. It forbids taking life of any kind. It holds each man responsible for motives rather than for the results of his acts. It emphasizes that goodness can come only through knowledge. Toward other faiths it is the most tolerant of the great religions, teaching that all beliefs and practices are steps on man's long pathway to freedom from human craving, and that all "good" gods and their prophets may be forms of the Buddha, and all religions may be paths toward enlightenment. The Buddhist forgives even crimes and the violence of war on the grounds of ignorance but believes that men and women who commit them must live over and over until they have learned better.

Buddhism divided into two great schools and many sects. The Mahayana school believes in vicarious redemption, that is, that one person's sufferings and virtue can be substituted to save another, the same doctrine that became the center of Christianity (the teaching that Christ's goodness and death can save others) Calling on the Buddhas to bestow salvation degenerated after a time into the meaningless repetitions of their names. The lazy Tibetans went so far as to write these names on slips of paper turned by wind and water wheels, the idea being that each time the name went around, its writer had called the Buddha in prayer. An elaborate ritual of chanting, robing, censer swinging, incense burning, bell ringing, and alms giving came to compose the temple services. The ritual has many similarities with the Christian mass. Tibet, Mongolia, China, and Japan are the Mahayana countries; while Ceylon, Burma, and Siam have



Sitting one day under a tree and reflecting on the riches and the pleasures of life he had given up, Gautama had a heavenly vision. Thereafter he became a teacher of truth and was called Buddha by his disciples.

followed the more philosophical but less really religious school, called Hinayana, which keeps closer to the doctrine of the founder.

About the year 250 B.C., an Indian ruler, Asoka, became an ardent worshiper of Buddha, and through him the priesthood rose to dominance and wealth throughout India. He did for Buddhism in India what Theodosius did later for Christianity in Rome, made it the official religion. The effect in India was bad: once the Buddhist priesthood was secure and wealthy it became careless, corrupt, and superstitious; after a time the old Hindu religion swallowed it up.

Today, two thirds of the three hundred ninety million people of India are Hindus of many sects and degrees of spirituality, varying from the rigid self-denial and principles of non-resistance preached by Gandhi down to the show-off fanaticism of fire-walkers, nail-sitters, and vermin-covered beggars. The other hundred million are Mohammedans, offspring or converts of the Mongol conquerors who created the second all-India empire, one thousand seven hundred fifty years after Asoka's time. The bitterness between devotees of India's two major religions, Hinduism and Mohammedanism, has been an obstacle to political unity in modern times. It is offered as one of the reasons for perpetuating alien rule of India.

Thus Buddhism disappeared in its homeland; but it continues to the present in the lands of its missionary endeavor: Ceylon, Burma, Siam, Nepal, Tibet, Mongolia, China, and Japan. In the first century A.D. the Chinese Emperor Ming-ti dispatched ambassadors, who crossed the world's highest mountain range into India to procure the Buddhist scriptures. Soon Buddhist temples flourished throughout China. The native Chinese beliefs were expressed by awesome idols representing earth-spirit, learning-spirit, war-spirit, and other spirit gods, and by small slabs bearing the names of ancestors. Chinese became Buddhists without giving up their ancestor worship. In China it is not necessary to "belong to the church" to be a Buddhist. One may go to the temples when one pleases and keep his own shrine at home. Priests are invited to officiate at weddings and funerals. Temples are supported through lands and gifts.

Japan Adopts China's Civilization and India's Religion

Buddhist teachers brought Indian civilization to China and enriched Chinese civilization with the Indian cotton plant, with Greek methods of painting, with many new words, and with a few thousand other things. Indian Buddhist missionaries also made alphabets from Sanscrit letters for the wild Tibetans and Mongols and taught them to write their own languages. Buddhism carried Hindu customs and civilization into Burma, into Siam, and into Ceylon, Java, and other islands. But Buddhism's biggest job of civilizing was done in Japan. In this case Buddhism carried highly developed Chinese civilization to a primitive people.

Buddhism played much the same

part in early Japanese history as Christianity in that of Britain and northern European nations. One of the paradoxes of history is that the Japanese, civilized by the world's most pacifist religion, became so war loving. But underneath the Buddhist beliefs, the original warrior-hero religion of the people of Japan persisted and was encouraged by Japan's leaders. Chinese and Korean Buddhist missionaries found Japan, about 590 A.D., populated by a black-haired, light-skinned people (related to the Lapps and apparently to the Basques) called Ainus; by a Malay-like people related to the Filipinos; there were also Mongol-like and Chinese-like people; and—in largest number—a mixture of all these. When the Chinese missionaries came, Japan [1] had no written language, had no permanent dwellings, and had no clues as to its past save some stone tombs, kitchen middens (piles of shells and bones), and an extravagant and rather ribald folklore about the divine origin of its chieftains.

You may notice the interesting coincidence that Buddhist missionaries took Chinese civilization to Japan at exactly the same time (late sixth century) that the Christian missionary St. Augustine and his fellow monks were taking Christian civilization—and Roman civilization again—to England. Other striking parallels exist between the British Isles and the Japanese Archipelago. Each is a group of two or three large and some tiny islands separated by a narrow sea from a continent which knew civilization much earlier than they. Each was peopled by a mixture of different racial elements. A millennium (one thousand years) after each was thus civilized, each developed into a great seafaring nation. Each set out to build empire.

The chieftain of one of the Japanese tribes, the Yamato, saw that he could use the knowledge of the missionaries to strengthen his power. So a Buddhist court grew up about him in Japan, imitating the costumes, ceremonies, and laws of the emperor of China. In time, the chieftainly family surrounded by this court became the supreme reigning (although often not ruling) house of Japan, claiming godhood, and regarded by its subjects as too sacred to make a mistake, to be changed, or to be defeated.

The first great native Japanese Buddhist priest, Kobo Daishi, studied in China and returned to found the first popular sect of his religion in Japan. It was he who created the two separate Japanese alphabets out of parts of Chinese ideographs—the picture symbols of ideas which we shall describe in the chapter on language and writing.

Owing to Japanese passion for order and regulation, Buddhism in the islands took a more organized form than in other parts of the Buddhist world. Great temples with gigantic idols of the Buddha, some of them very beautiful, were erected. The Buddhist churches went in for education of children, relief work and charity—such as looking after the welfare of orphans and widows and taking care of the

[1] More properly pronounced *Nihon* or *Nippon*, which means "sun-rising" (that is, to the east of China).

wounded in war—and encouraging art and literature.

The Japanese became a people of Chinese culture, so far as appearance went; they took as their very own the Chinese sages, Confucius, Lao-tse, the Chinese poets, and enough Chinese words to make more than half their spoken and written speech. But *inside,* they were a very different people. They were nearer in spirit to the war-loving Malays and the cruel Mongols. Five to ten per cent were samurai—members of proud, life-despising, arrogant warrior families who made the peasant masses support them and repair the destruction of their bloody feuds.

The warring clans of Japan united briefly against the Mongol emperor Kublai Khan's two attempts to conquer the Japanese Islands with armies of Mongols and Chinese which he sent across the China Sea in Chinese junks. Marco Polo's story of Kublai's "invincible armada" (you remember Spain's) that failed was the first that Europe had heard of Japan, which Marco called Zipangu. Marco did not visit Japan, but repeated the Mongol belief that its houses were covered with gold. The "gold" was probably the gold lacquer which adorned the temples and palaces.

In the late sixteenth century a witty, wise young man named Hideyoshi (dubbed "Monkey-face" because he was so ugly) left his studies in a Buddhist monastery to become a warrior and succeeded in uniting by the sword all the clans of Japan. He sent an expedition to seize the Philippine Islands—but its members found the Christian Spaniards there ahead of him. They bluffed the Spaniards into paying tribute and left, promising that the Japanese would be back. Then Hideyoshi sent his warriors to conquer Korea, swearing that he would go yet further and "roll up vast China like a screen" in revenge for Kublai's attacks on Japan. Just as his armies succeeded in Korea, Hideyoshi died, bequeathing his authority to his young son. The power really fell, however, into the hands of Hideyoshi's associate, a high-born, cold-blooded disciplinarian named Tokugawa. Tokugawa withdrew the Japanese troops from Korea and set out to drill his nation in the Spartan-like (or Fascist-like) obedience which marks them today. He put order above liberty and the fierce crushing of opposition before human kindness.

Christianity Comes to Japan and Is Banned

During Hideyoshi's time Buddhism in Japan had grown into several powerful sects engaged in rivalries which often became violent. Then came the first European as well as Christian influence on Japan. The Jesuit missionary Francis Xavier, while waiting to get into China, appeared in Japan with his new religion. Xavier left Japan soon, and after eleven years of amazing missionary accomplishment in far Asia died on the island of St. John, near Hong Kong. He had, however, established a few teaching monks in Japan. Christianity quickly became fashionable—first adopted by people of the upper class, as had been Buddhism.

By 1600 Christianity could claim several hundred thousand converts in

Japan, including high lords and even the prince Hideyori, son of the great unifier, Hideyoshi. It looked as if Japan would become a powerful Christian nation. The Jesuits thought all Asia might become Christian in the wake of Japan, and that Christendom might extend across Europe and Asia from the Atlantic to the Pacific oceans. But Lord Tokugawa, who ruled after the death of Hideyoshi, grew fearful of the influence of the foreign priests, particularly of their association with Hideyoshi's son, Hideyori, whom Tokugawa was cheating out of first place. Christians were accused of a plot to add Japan to the Spanish Empire, although the Dominican priests in the Philippines were not at all friendly to the Jesuit priests in Japan.

Tokugawa I (Iyeyasu) issued a series of decrees gradually banning Christian worship. His son, Tokugawa II (Iyemitsu), succeeding as supreme general, or shogun (changed by Europeans into *tycoon*), ordered (1631) the death of all who refused to trample publicly on the cross once each year. Perhaps thirty thousand converts were killed; it was one of the most cruel suppressions in history, and it succeeded better than the Roman persecutions of Christianity. Tokugawa crucified men, buried women and children alive, and tortured suspects with instruments copied from those perfected by Queen Isabella's inquisitors in Spain, as described to him by a Japanese Jesuit monk who had been in Madrid.

The last few thousand Christians fled to a ruined castle by the sea, near Nagasaki, and desperately fought off Tokugawa's army. But a Dutch East India Company fleet happened by and finished them off by bombardment, after ascertaining that they were Catholics. (The Dutch Protestants remained full of bitterness after having driven the Spanish Catholic troops of "the butcher" Alva out of Holland.) Tokugawa rewarded the Dutch by allowing them to send one trading vessel every year to Japan and granting them also a tiny trading station in Nagasaki harbor. He cut all other contact with the outside world, fearing even trade might bring Christianity in. Buddhism was made Japan's official religion; the samurai (warriors) were encouraged to read Confucius.

This closing up of Japan more tightly than any other maritime nation has ever been closed necessitated the calling in of the great merchant fleet which Tokugawa I had built under the inspection of Will Adams. This British East India Company captain had gone out to Japan and been held there to serve Tokugawa, although in honor and luxury. We may properly consider the story of this first great Japanese merchant fleet—forerunner of Japan's merchant marine today—under the story of religion, since its greatest voyage was in religious service. In 1604 two hundred Christian Japanese lords and retainers arrived on one of its vessels at Cortés's port of Acapulco, Mexico, enroute to visit the Pope. They crossed Mexico by trail, shipped to Cuba and thence to Europe, and returned the same way; and, when their ship returned, it carried as passenger the Spanish viceroy of the Philippines.

This is the first recorded Japanese transpacific voyage.

Two hundred twenty-two years after Japan's isolation was imposed by Tokugawa I, American Commodore Matthew Perry crashed it at the point of United States' guns (1854). Of great religious interest was the experience of the first United States Government representative to Japan. In the old Christian area around Nagasaki, he found Japanese, mostly women, who told him they were Christians secretly observing a religion passed down six or eight generations in spite of ban and persecution. Asked to protect them, he interceded for them with the new Japanese Government and persuaded it to re-establish religious tolerance for Catholics. This American representative was a descendant of the Dutch Protestants who had helped kill off the seventeenth-century native Catholics. Catholic and Protestant missionaries were soon, after that, at work in Japan.

Today, Buddhism is most alive and active and modern in Japan. The return of Christianity strengthened rather than weakened it. Possessing the amazing Japanese gift for copying and adapting, Buddhist leaders in Japan took over the strong features of Christian organization and instituted Buddhist Sunday Schools, Young Men's Buddhist associations, Buddhist missionary societies (sending missionaries to China, America, and elsewhere), and they even reworded Christian hymns, for example, "Onward, Buddhist Soldier!"

Buddhism in Japan has had to adapt its ceremonies to racial and national spirit and to tolerate the worship of national heroes and emperors, both real and mythological. Christianity there, with a following of only two or three hundred thousand in a nation of seventy million, is doing the same thing. In the Roman Empire, you remember, Christians refused to worship the emperor, bringing on dreadful persecution. The blind Japanese Christian saint Kagawa, before the outbreak of the second World War known and honored throughout the world, stood almost alone in opposition to Japanese militarism and imperialism.

Since Japan began to imitate and rival the Western empires, her leaders have developed out of the ancient beliefs a national faith amounting to self-worship, called Shinto ("way of the gods"). After the fall of Japanese feudalism in 1867, Japanese statesmen tried to make a separate state religion out of Shinto, thinking it would strengthen the government as state religions had done in Germany and England. Tax-supported Shinto shrines were built in every district. All the Japanese and their conquered subjects are required to worship at the shrines erected to emperors and heroes. But Shinto can hardly be called a religion. It ranks more properly with the reverence for Lenin in Soviet Russia and the "heiling" of Hitler in Nazi Germany. In 1940, in the interest of nationalism, Japan again closed herself to a degree against foreign teaching, and Christian missionary and teaching work were brought to a standstill. Only so long as religions do not conflict with emperor-worship are they tolerated in Japan.

To Say It Over Again

Buddhism, a religion developed out of Hinduism by Gautama Buddha, or the "enlightened" one, grew up in India. Buddha taught that all pain is caused by the desire of people for pleasure or wealth, or, in fact, for anything. Obviously then, the way to rid oneself of pain is to eliminate all desire. Such a state the Buddhist calls nirvana.

Buddhism spread into various countries of Asia, among them Burma, China, Thailand (Siam), and Japan. But gradually it disappeared in India, leaving Hinduism and Islam the two chief religions there today. Hindus and Moslems have been easily stirred up against one another; this situation gives rise to one of India's major obstructions to achieving national unification and securing independence.

In Japan the Yamato tribe or group, by surrounding itself with priests of Buddhism, used the new religion as a means of gaining control of Japan, and to give the Japanese people the idea that the emperor's family itself is of divine origin. From China, along with Buddhism, came much of Chinese civilization which the Japanese adopted, such as architecture, language, education, and the like. But by nature the Japanese were more warlike than the tolerant Chinese. A warrior, Hideyoshi, united Japan by force and interested the samurai in foreign conquest. He was followed by strict Tokugawa, who first taught his people the extreme sacrifice and obedience to the state that characterizes the Japanese people today.

Christianity was first brought to Japan by the Jesuit missionary Francis Xavier, and for a time it greatly increased in influence there. But this increasing influence caused Tokugawa to become unfriendly to Christianity, and his son in 1631 banned the religion from the islands and enforced his action with extreme persecution. With Christianity literally wiped out, Japan was then closed to the outside world.

Japan was again opened to the world and religious tolerance guaranteed to the Japanese people through action on the part of the government of the United States. Today Christianity, Buddhism (which has adopted many phases of Christianity), and Shintoism (sometimes called a religion) exist side by side in Japan, even though the government in 1940 ended foreign missionary work and limited religious activity.

To Know and to Pronounce

Hinduism	Hinayana	Tokugawa
Brahmanism	redemption	shogun
nirvana	samurai	Nagasaki
Mahayana	Hideyoshi	Shinto

These Will Help Clinch the Chapter

I. What is Buddhism?

1. Where and when did Buddhism grow up?
2. Who was the founder of Buddhism?
3. To what other areas did Buddhism spread?
4. Out of what earlier religion of India did Buddhism grow?
5. What does the word *Buddha* mean?
6. What did Buddha teach to be the cause of all pain?
7. What is nirvana?
8. What attitude does Buddhism take toward other religions? Toward all forms of violence?

II. To what countries did Buddhism spread?

1. Even though Buddhism spread into many parts of Asia, what eventually happened to it in India?
2. What are the two chief religions of the people of India today?
3. How does the religious problem cause India much trouble today?
4. In what specific ways did the spread of Buddhism to China enrich Chinese civilization?
5. What peoples did the early Buddhist missionaries from China and Korea find in Japan?
6. How did the chieftain of the Yamato tribe use Buddhism to help gain for his family first place in Japan?
7. What outstanding characteristics was the family supposed to have?
8. Who was Kobo Daishi? What was his great contribution to Japanese civilization?
9. In what ways did Buddhism affect Japanese life?
10. Who are the samurai?
11. Who was Hideyoshi? What did he accomplish in Japan? Outside Japan?
12. How did Tokugawa attempt to alter Japan?

III. How did the coming of Christianity affect Japan?

1. Who introduced Christianity into Japan? How was it accepted?
2. Why was Christianity banned from Japan in 1631? With what results?
3. When, how, and by whom was Japan again opened to the world?
4. What phases of Christian organization have been adopted by Buddhism in Japan?
5. What is Shintoism?
6. What compromise did both Buddhism and Christianity have to accept in order to operate in Japan?

30. RELIGIOUS AND ANTIRELIGIOUS MOVEMENTS IN MODERN TIMES

Big Points in the Following Pages

I. How have science and reason given rise to so-called "antireligious" ideas?

II. What is the status of religion in the world today?

III. What religions besides Christianity are found in the United States today?

IV. What effects have resulted from missionary activity?

Religion was one of the biggest factors in the story of Rome, in the story of Europe after the invasions, in the story of the Arabs and Turks, and in the story of the civilizing of Japan. Religious motives and disputes provided so many of the events of history in Europe in the Middle Ages that we had to give the important features of the story of religions in those times in Part One of our book, and need not repeat them here.

New Religious and Antireligious Ideas Appear

A thousand years after the barbarian invaders of the Roman Empire became the submissive children of the religious father at Rome came the Protestant revolt and the setting up of new "state" churches in England, Germany, and the Scandinavian countries. These state churches were rebelled against in turn by the Protestant sects called "evangelical." Then, rebelling against all formal churches and sects, about the time of the French Revolution, came free-thinkers and antireligious philosophers.

In the French revolt against authority, indignation over the corruption and the greed of the Christian priesthood, strengthened by the critical attitude of Voltaire and other leaders, grew into a declaration of war upon religion which went to absurd lengths during the days of terror. The French revolutionists, objecting to the religious origin of the names of the week, tried to rename them; they carried a girl through the streets crowned with garlands as the "goddess of reason"—which was a confession that they had to have some sort of god, after all.

In the English revolt and in America criticism of religion took the mild form of "freethinking" and of deism, which was the profession of a general belief in God, without accepting creeds and miracles. Thomas Paine (an Englishman who became a patriot of the American Revolution), Robert Ingersoll (American orator a century later), and others were much hated and ill-treated for their "daring irreligion." Some of

the ideas they stood for are accepted by some church people in our day, so changeable is popular feeling as to what is "religious."

Unitarian churches sprang up about 1800. Unitarianism is a revival of early Christian views which were rejected by Church authorities. It regards Christ as the model man, but not as God. It insists upon basing belief on individual reasoning. The preacher, William Ellery Channing, and the poet and philosopher, Ralph Waldo Emerson (in his earlier years), were the great American leaders of Unitarianism, which flourished chiefly in New England and controlled Harvard Divinity School for many years. The movement met strong opposition in England, where not to believe in the Trinity was a penal offense up to 1828.

The theory that man evolved from lower forms of life, proposed by Charles Darwin and other scientists, greatly upset the established religious faiths for a time. Then, in the early part of our twentieth century, churchmen began to feel that there was no real conflict between Christian scriptures and scientific discoveries and theories. Although today most people incline toward religion based upon reason, history shows that religions based upon independent reasoning never spread far or lived long, while religions based upon authority dominated continents and have lasted for centuries.

In our day, since the Great War of 1914-1918, have come the attempts of Communist, Nazi, and other political sects to destroy religions independent of government and substitute state worship. But the Communists have found it necessary to give their people a substitute hero worship; shrines such as Lenin's tomb, containing his embalmed body, have a distinctly religious flavor. After Russia was attacked by Germany in 1941, the Soviet Government under Josef Stalin relaxed its hostility to religion and reopened its churches to public worship. In Nazi Germany a confused effort was made to develop a racial religion free from Jewish and Christian elements; the movement was marked by attacks upon churchmen and seizures of church properties. It could hardly survive defeat of Nazi Germany. Modern belligerently anti-religious efforts showed indications of short historical life. Atheism does spread as a passive indifference to religion, notably in Latin America. But never has it shown itself capable of becoming an active, crusading force for very long.

Caught between the rival state systems of Communism and Fascism in our day, the Catholic Church walked warily in Europe, favoring its nineteenth-century enemy, democracy, preferring Fascism to Communism when there was no alternative, advocating concessions in order to avoid or to end civilization-destroying wars among the great powers. The Church was a bulwark of racial tolerance in days of political persecution of racial minorities. The Pope took a strong stand against openly socialistic forms of government, while at the same time advocating a wider sharing of the wealth of modern production with workers. Today the papal succession is our connecting link with the old Roman Empire. This oldest

European dynasty in our modern world has learned how to ride the tides of revolution and reaction.

Religion in the Western World

During the age of discovery, colonization, and early empire building, the Church played a dominant part in the French- and Spanish-colonized portions of the Americas and the Philippines. As early as 1493, immediately after Columbus returned from his first voyage, the Pope found himself sufficiently in authority over Far Asia to bestow everything west of a given line—which ran, as it turned out, through the mouth of the Amazon River—to Spain, and everything east of it to Portugal, in order to prevent colonial rivalry between those two "faithful daughters of the Church." A paganized native Filipino Catholic Church divided religious authority in the Philippines and received special encouragement after the Japanese conquest of the Philippines in 1942. But the chief Japanese aim was to introduce Shinto.[1]

In Mexico and in some countries of South America the Church is pushed back to purely religious functions, interpreted in a strict sense and subject to constant official interference. Foreign priests are banned, churches limited, and church properties confiscated. Use of religious orders for political intrigue, such as Spanish Philip II's use of the Jesuits in England, is fortunately not a feature of contemporary history. A continual dispute exists over the right of the state to perform marriages and grant divorces. The Church still refuses to recognize the validity of marriages performed by civil officials and holds out against divorce in all lands. The accumulation by the Church in some countries of an overwhelming amount of the productive land aggravated the modern attack upon the Church in Latin America.

The most prosperous section of the Catholic Church today is in the United States of America, where no national hierarchy (centralized church authority for the nation) has been set up, and the Church gives freedom of political views and activities to its clergy and its laity (the membership). The Church insists upon its right to conduct its own schools for its children, and in the more Catholic states gets state support for these parochial schools. There is some controversy over this matter, and also over the growing amount of church property free of taxation. This property is largely used to support schools for the Catholic communities and hospitals for all, regardless of religious faith. There remains in the United States among the Protestant voters, particularly in the South, some reluctance toward placing a Catholic in high office—a feeling gradually becoming less noticeable in Presidential campaigns.

The individual narratives of the one hundred fifty to two hundred Protestant sects with which we are familiar in the United States are too intricate for such a brief historical survey as this. On the good side, the sects have increased individualism by giving men

[1] The American rule of the islands from 1898 to 1941 protected the vast church properties. In 1903 the United States Government paid approximately $7,250,000 to the Pope for properties confiscated during the revolution against Spain.

and women boundless opportunity to select the sort of creed and congregation most suited to their own minds and temperaments. On the bad side, they have wastefully overlapped, split the religious-minded people of communities into ineffectual little groups, and tended to make Christianity a laughing stock to scoffers. The feeling grows in our day that the differences dividing Protestant sects are meaningless, often mere continuations of long-dead feuds, and that congregations should unite. In 1939 the Methodist sects united into one group of eight million. Of course, there were some "bitter enders" who refused to come in. The Protestant denominations (sects) have put more and more emphasis upon political and social reform activities and on work for world peace. The aggregate of their hospital and other charity work is tremendous.

The United States has been a fertile field for the growth of religions, some of which can hardly be classified as direct offshoots of Christianity. An indirect offshoot is the Church of Jesus Christ of Latter-Day Saints, popularly known as Mormonism, after the *Book of Mormon,* an addition to the Bible, which Joseph Smith, the founder, claimed to have discovered written on golden plates in the New York woods, in 1823. After trying to set up communities, first in the east and then in the Mississippi valley, the Mormons, driven by persecution, migrated west under their intrepid young leader Brigham Young, settled on Great Salt Lake, and built a remarkable civilization in the valley east of the lake. Earnest young Mormon missionaries have since planted Mormonism in many parts of the world, notably in Hawaii.

Other religions that have developed in this country are Spiritualism, forms of Indian and Persian mysticism (beliefs in the tapping of supernatural power) such as Bahai, and several flourishing groups emphasizing faith healing. Among the latter is Christian Science. East Indian cults sometimes also find audiences here. America in the past century was noted for emotional religious outbursts such as took place in camp meetings and revival meetings. This emotionalism seems to be passing, or perhaps going out of religion into other activities.

Protestantism Becomes Active in Missions

The most recent great flare of Christian missionary activity was the Protestant campaign to carry the gospel to every nation, kindred, and tongue. We might mark its beginning with John Eliot, the Puritan who translated the Bible into early New England's Indian tongues. It became a great history-making factor in the hands of heroic pioneers to India, China, and Burma—William Carey, Robert Morrison, and Adoniram Judson—and led to the formation of the British and Foreign and the American Bible societies, all about 1800. Scores of these missionaries have stories of adventures and personal bravery as great as any ever told. Toward the end of the nineteenth century, the missionary spirit got into colleges in the form of the student volunteer movement, beginning at Williams College, Massachusetts. Thousands of young

men and women flamed with the passion to go out into every part of the world and convert the heathen. Nothing in history is more remarkable than the willingness of millions of Christians of the Protestant nations, most of them middle-class or poor, to donate weekly through their church and other mission societies, to support missions whose plants came to represent a total investment of hundreds of millions of dollars, for the benefit of people they had never seen, knew nothing about, and oftentimes would not have admitted into their homes. It is proof that there are motives in the human heart stronger than the immediately selfish.

A new color was given mission work by medical missions, educational foundations, and the Y.M.C.A. Intended originally to make Christian converts, these services became ends in themselves and pioneer forces in introducing modern Western ways in other lands. Missionaries introduced modern medicine, hospitalization, and sanitation into a great part of the world; mission schools and colleges brought science, foreign-language study, and modern educational methods; the Y.M.C.A. was the model for youth organizations everywhere. The largest medical mission work, that in China, has been taken over by the Rockefeller Medical Foundation.

The great Protestant mission movement, which may be called "a modern crusade," was inspired by the belief that all the "heathen" were ripe for Christianity, and that the entire world would become Christian within the nineteenth century. Expectation of the return of Jesus (called the "second advent"), running through nearly all Christian denominations in greater or less degree, made the conversion of the world an urgent matter. The mission movement is the church's obedience to the last command of Christ to his disciples, as told in the concluding two verses of the book of St. Matthew: "Go ye therefore and teach all nations." This is followed by "Lo, I am with you always, even unto the end of the world." Some sects have set dates for the end of the world, as did some medieval monks who expected it in 1000 A.D.

But today's crusade—of modern missions—while greatly shaping history, has in our day failed of its original objective, even as did the less-noble medieval crusades against the Moslems. The unchristian trickery and violence used upon non-Christian peoples by Western traders and governments, and their brutal opium and slave trades, placed an early stumbling block in the pathway of mission work. The clash of rival sects in the mission field and the intolerance of missionaries with one another formed a second obstacle. The spectacle of Christian nations in the World War of 1914-1918 praying to the same God to aid them to slaughter one another and involving non-Christian nations in their war wherever possible brought to a climax the question of the efficacy of missionary effort. The rising spirit of the people of so-called "heathen" lands, especially of Japan, China, and India, has caused these people to resent the white Christian missionary's claim of superiority for his

religion, and to turn back to their own ancient teachers and faiths—although with greatly purified interpretations.

Governments of recent "mission lands" no longer allow mission schools to require their students to go through the forms of Christian worship and to study religious dogma. Military Japan adopted a most hostile attitude toward missions in Korea and China, feeling that their democratic and liberal influence and the contacts provided through them with Western nations stand in the way of Japan's enslavement of conquered peoples. In Japan's undeclared war upon China Japanese forces lost no opportunity to destroy Christian schools, hospitals, churches, and foreign mission properties.

Today the non-Christian world has come to distinguish between Christianity and the doings of Christendom, and even to distinguish between the spirit of humble, devoted missionaries on the one hand and their quarrels over trifles of doctrine on the other. The non-Christian world is tremendously grateful to the missions for educating thousands of its present leaders, introducing modern medicine and cleanliness, and doing everything in their power to block the schemes and mitigate the harm of rapacious traders and imperialists. Grateful it well may be. The two heroes of Chinese nationalism, Sun Yat-sen and Chiang Kai-shek, the very Christian-like non-Christian Mohandas Gandhi of India, Japan's Christian saint, Kagawa, and scores of lesser political, cultural, and scientific leaders of Asia's Renaissance owe their careers to mission training, to Christian ideals and Christian-born influences, and to Christian connections and sympathies abroad.

Today the retreat from mission fields coincides with the bafflement of Christian churches at home. The automobile, the motion picture, sports, and the radio, have made large numbers of the populations of the United States, Canada, and England into non-churchgoers. General loss of interest in the dogmas and forms of religion, particularly in the Protestant world, has cut down interest in and support of foreign missions. Distress in Western lands caused by war and depression, reinforced the "charity-begins-at-home" theme, and, finally, the conditions of the latest war forced home to the United States, Canada, Britain, and Scandinavia—from whence most came —the great majority of Protestant missionaries. The future of Christianity in non-Christian lands now seems to lie in independent native churches. One hundred thirty years of Protestant effort in China has raised up about one million professed Christians out of 450,000,000 people. (The much older Roman Catholic work claims a million actual communicants.) A yet smaller proportion of converts exists in India. Seventy years of work in Japan has raised up about 200,000 Christians out of 70,000,000 people. Korea showed the largest proportionate mission success, but Japanese officialdom there is choking out Christian work. In some primitive communities of Africa, South America, and the islands of the seas, the success has been much greater. This has been offset by the drop in population of primitives, to whom customs of dress, housing, and eating insisted upon by missionaries

proved harmful, particularly in Hawaii and the South Seas. Diseases introduced by traders and other elements were yet more responsible for the dying out of these peoples. The missionaries have made up for whatever harm they were guilty of by heroic medical work, such as that for lepers.

To sum up the results of the religious missionary endeavors in history: The greatest culture-spreading religions have been Christianity and Buddhism, after which ranks Mohammedanism. As missionaries went out to preach their faith, they carried with them their particular civilization. Frequently they taught better ways of living. Their intentions were always good, but sometimes they carried also their own narrow quarrels and prejudices, and too often they were the advance agents of tyrannical monarchs and exploiting empires. Through their history, the missionaries of Christianity and Mohammedanism were more guilty of confusing their trade and empire interests with their religious messages than were the missionaries of Buddhism.

It was, of course, perfectly natural for the Mohammedan missionary to want to bring his converts under the rule of his caliph, for the Spanish missionary to promote the rule of his "most Christian king," for the English missionary to feel that he could do more for people if they were included in the British Empire, and for the American missionary to want his converts to use bathtubs and toothbrushes like Americans. Looked at historically, however, the civilizing good done by missionaries greatly outweighs their unintentional harmfulness, and we must estimate as cheap the condemnation of, and jokes about, missionary effort by nonreligious people. Traders and conquerors, and sometimes slavers and opium peddlers, used the valiant pioneering work of the missionaries to further their fortunes, while the missionaries gave their lives to show victimized races that there was a better side to European civilization.

To Summarize

In the story of religions, then, we note the operation of man's eternal back-and-forth swing from extreme order to extreme liberty. In religious groups the trend has been for orderliness in doctrines and organization to harden into tyranny over the mind and body. And freedom of thought and organization have tended to crystallize into endless quarreling sects; the outcome has been chaos. Man's great need of the "golden middle way" is shown in the story of religious life, as in every other phase of history. Only by more emphasis on the combination of order and liberty can we attain a happy stability—not without variety, but without terrible cataclysms and destruction.

One of the great features of Christianity has been its support of efforts to spread the religion into all parts of the world. What began as a purely religious movement developed into one designed to carry medicine, science, sanitation,

and education, as well as religion, to peoples of non-Christian lands. But the spread of Christian ideals has too often been accompanied by obviously non-Christian acts so that the good effects have to a considerable extent been offset by the bad. The result has been unfriendliness to missions on the part of some nations of new Asia. In spite of this, many of the world's great leaders today are Christian or Christian-educated. And most of the world has learned to recognize the teachings of Jesus and Christianity when practiced by true Christians.

To Know and to Pronounce

deism	parochial	Emerson
Unitarianism	Mormonism	Darwin
atheism	spiritualism	Brigham Young
laity	Bahai	Christian Science

Can You Answer These?

I. How have science and reason given rise to so-called "antireligious" ideas?

1. What is deism?
2. Name some famous figures in history who have been considered "irreligious."
3. What is Unitarianism?
4. What American writer was a leader in this belief?
5. Why have certain scientific discoveries and theories been opposed by strict religionists?
6. What is the prevailing attitude of religious people toward science today?

II. What is the status of religion in the world today?

1. Judging from history, which kind of religion has a greater hold on people, that based upon independent reasoning or that based upon authority?
2. What modern attempts to break the power of religion over people have appeared in the world?
3. What is the position of the Catholic Church in Europe today?
4. In the Philippines?
5. In Mexico and in other parts of Latin America?
6. In the United States?
7. What is the position of Protestantism in the United States?
8. Who was the founder of Mormonism? The chief leader?

III. What religions besides the Catholic and the Protestant sects are found in the United States today?

1. Name some of the non-Christian religions found in this country today.
2. In what countries did they originate?

IV. What effects have resulted from missionary activity?

1. What have been the results of Protestant missionary work in foreign lands?
2. What have been the reasons for such extensive and expensive activity?
3. What are some reasons why such missionary activity has not been more successful?
4. Why are some nations definitely opposed to the spread of Christianity today?
5. What in general is the state of foreign missions today?

Looking Backward

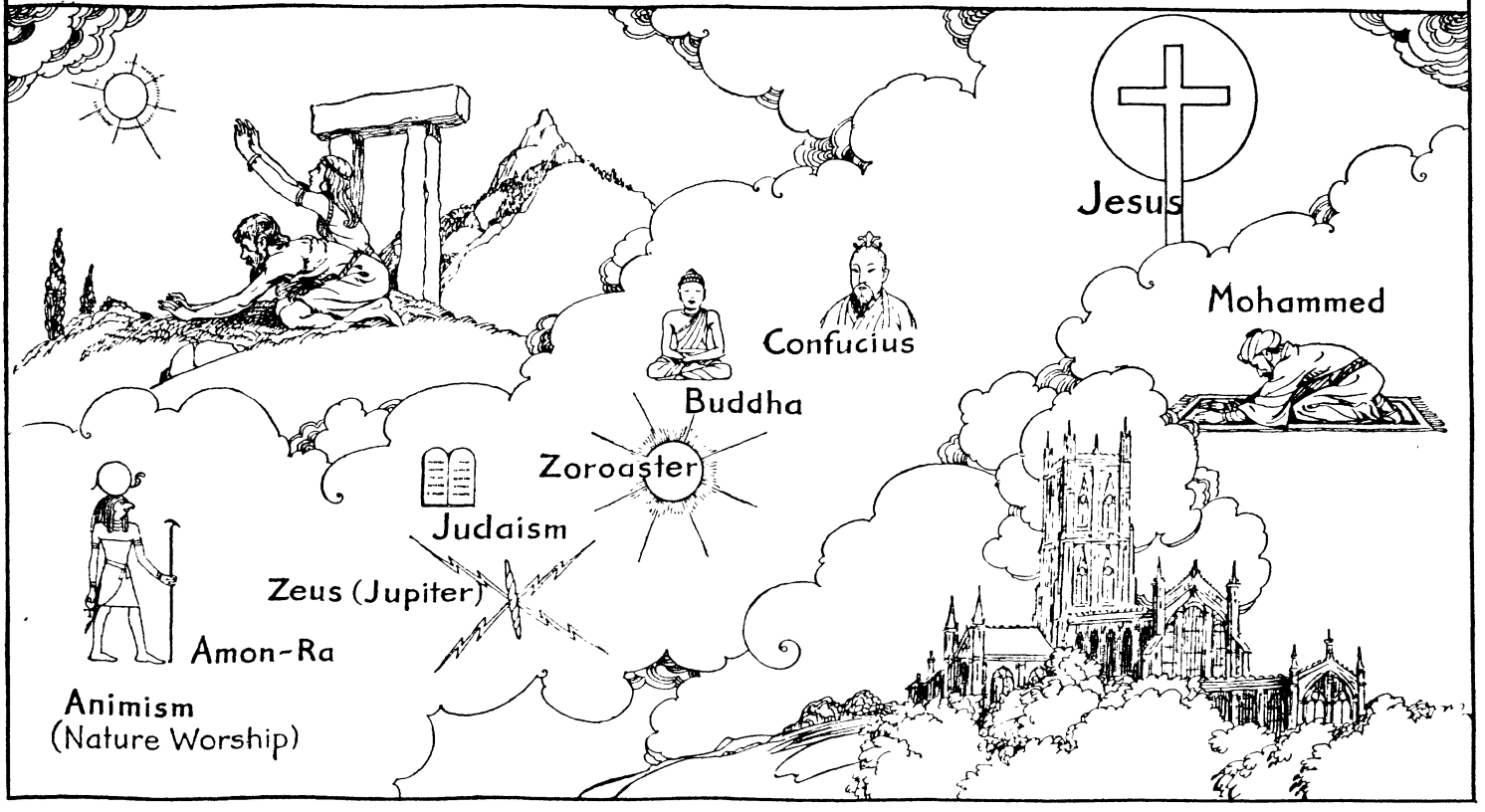
For us in this age in America the lessons of the story of religion are that:

1. Man is religious by nature and his periods of indifference toward existence after death and supernatural forces do not last long. Ages of great change, such as our own, bring changes in man's feeling of dependence upon God, changes in tastes, and changes in the use of leisure time, to which religious practices slowly adapt themselves. But so long as man has mastered neither the meaning nor the tragedy of death, and so long as beauty overpowers his soul causing him to find "sermons in stones . . . and good in everything," he will require religion. Students of history may assume that our non-Sunday-school going, scripture-ignorant generation is merely a transition generation to a coming age of deeper religious convictions and corresponding practices.

2. Whatever the name and form of the prevailing religion of the future, it will be more universal and general than even the widest-spread religion of the past, for modern exploration, communication, and research have made thinkers of all civilizations familiar with one another's thoughts and revelations. Men will no longer call followers of other religions than their own "heathen" or "infidels." Doubtless they will also have tolerance for the professed agnostic or non-believer. It is likely that the world religion of the future will be Christian, in the sense that Christ stated fundamental religious principles more simply and lived up to them better than any other religious teacher of history or myth.

3. Religion will be closer to man's actual daily life than heretofore, in harmony with the teaching (stressed in Christianity) that actions rather than beliefs are the truest expression of religion. Religion will concern itself with justice, clean politics, kindly government, elimination of poverty, crime, and war.

Great Religious Leaders *and* Cults



Meanwhile, as we live through this perplexing era of strife and change, we may be thankful for the very heart of religion exhibited in the most noble teachings of all the great historical religions. We admire old Chinese teachings, such as "Do not by others as you would not have them do by you," and "Love conquers all things, even as water puts out fire, but do not expect a cupful of love to quench a cartful of fire." We accept such Buddhist precepts as: "There are truths without end," and "Every action is a consequence; every action has its consequence." From Judaism comes, "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God." And Christianity gives us "The kingdom of God is within you," "Whatsoever ye would that men should do to you, do ye even so to them."

Religions are a subject regarding which carelessly educated people are sadly ignorant today; they know more, perhaps, about such rapidly changing things as motors and swing music. But the really educated man understands the basic religions and their influences upon mankind, and is proud of his knowledge, which he can use to evaluate the religious movements and anti-religious movements of his time.

Some Projects for You to Work Out

1. Draw an outline map of the world and on it indicate the areas occupied by people of the principal religions of the world.
2. On a map of the Mediterranean world trace the various missionary journeys of Paul.
3. On a map of the Mediterranean world trace the routes of any of the crusades in which you happen to be particularly interested.
4. Debate the following statement: In spite of the great loss of life and property, the crusades helped Europe more than they harmed it.
5. One belief of the Moslems is that at his death Mohammed ascended to heaven from the rock upon which the Mosque of Omar is built. Another belief is that after his death he was suspended in a golden coffin halfway between heaven and earth. Perhaps you would like to look up more information about these two beliefs and report your findings to the class.
6. A product of our machine age is the Mazda lamp, but its name goes back for centuries in religious history. From your study of this section can you explain why this name was chosen for an incandescent light?
7. It has been said that democracy is nothing more than the carrying of the teachings of Jesus into every phase of human life. By way of comparison, list in parallel columns the chief teachings and principles of Christianity and democracy.

For Your Continued Reading about Religion

The Apostle, by Sholem Asch
A novel based on the life of St. Paul.

Armor of Light, by T. D. Mygatt and Frances Witherspoon
A story of the early Christians in the Roman Empire.

Ben-Hur, by Lew Wallace
A sea fight and a chariot race make this story of Palestine during the lifetime of Jesus an intensely interesting one.

The Bible Designed to Be Read as Living Literature, edited by E. S. Bates.

Brother Saul, by Donn Byrne
A fictionized account of the life and journeys of the missionary Paul.

The English Bible and Its Story; Its Translators and Their Adventures, by James Baikie
A simple story of the development of the English Bible.

How the Great Religions Began, by Joseph Gaer
A simple story of the beginnings of the various religions.

Master Kung, by Carl Crow
The story of Confucius and religious life in China.

This Believing World, by Lewis Browne
A most readable book on the growth of religious faith and the spread of the great religions.

The Nazarene, by Sholem Asch
A novel based on the life of Christ.

The Religions of Mankind, by Edmund Davison Soper
A study of the various religions for the more advanced student.

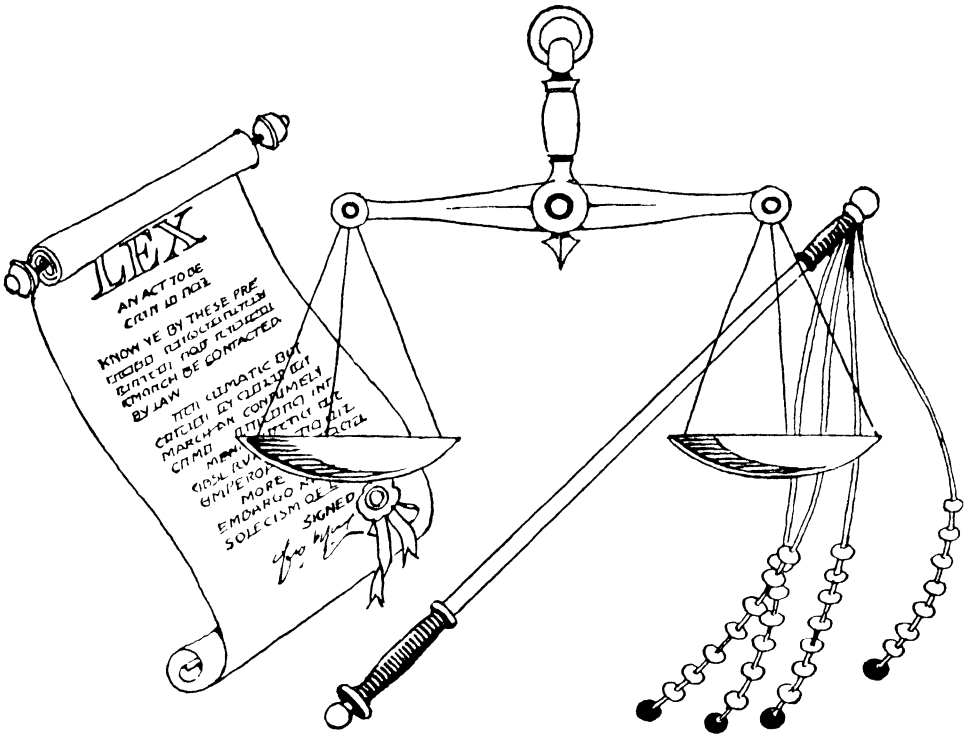
The Splendor of the Dawn, by John Oxenham
More about early Christians in the Roman Empire in the reign of Nero.

The Story of Religion, as Told in the Lives of Its Leaders, by C. F. Potter
Emphasizes the lives of the founders of religions.

The Swordmaker's Son, by William Stoddard
More about early Christianity.

Treasure House of the Living Religions, selections made by Robert E. Hume
Gems from the scriptures of eleven great religions.

In addition to these books mentioned, your library will provide you with fascinating biographies of Jesus, Mohammed, Buddha, or perhaps of the other great religious thinkers of history.



UNIT EIGHT

THE STORY OF GOVERNMENT, LAW, AND PUNISHMENT

Looking Ahead

Every day each of us is conscious, more or less, of the operation of government and law in our lives. Sometimes we are inclined to resent what we consider interference with our personal liberty, but more often we recognize the need for and value of rules and regulations in group life.

In this section we shall see how the idea of authority first developed. After noting briefly the legal systems of early civilizations, we shall read about the very important new type of government developed by the Greeks. Rome's contributions will be easy to understand, for their effects are still felt. As we climb the ladder, the Middle Ages will make their important contributions, and a move toward democracy will once more appear upon the scene. We shall see democracy grow stronger in England and be written into the Constitution of the newly formed United States of America. Later, while democracy is developing in the United States to an importance before unknown in history, the pendulum in Europe swings back

and forth between democracy and dictatorship. The World War of 1914-1918, fought, as we believed, "to make the world safe for democracy," brought the world—in Italy, in Russia, in Germany, in Turkey, in Spain—a big new crop of dictatorships. To close the section we shall consider our present problems of law, punishment, and government, which increase in number as population increases and as life grows more complex. The consideration of these problems is of extreme importance to all of us.

31. HOW AUTHORITY GREW

Look for These as You Read

I. What are the duties of citizens to government and government to citizens?

II. How was the idea of authority developed in the river-valley civilizations?

In every phase of man's story the cycle of progress—moving from tyranny—to rebellion—to freedom—to chaos—to tyranny again—is seen, as the two great desires in men, the desire for order and the desire for freedom, come into conflict and each in its turn runs to an extreme.

But the story of government, which we now want to sketch, is the very essence of that conflict and its cycle. This was best expressed by the father of political logic in the West, Plato of ancient Greece. He said: "The excessive increase of anything often causes a reaction in the opposite direction. . . . The excess of liberty, whether in states or individuals, seems only to pass into slavery . . . and the most aggravated form of tyranny arises out of the most extreme form of liberty." [1]

Most of the examples of the truth of Plato's words which we shall note have occurred since that wise man's time—bearing him out. The lesson to be learned is, as always: Both order and liberty are necessary—we must combine them; each must make room for the other. As always, instead of hot-headed rebellion or cold-blooded arrogance, we must create a golden middle way.

In surveying the story of government and its problems, we must first trace the growth of authority in human societies. Nothing matters more to us than who controls our actions toward others and tells us what we can and cannot do with our possessions. Control of persons and wealth has been the problem of government all through history. You are living at a time when men and women of all races, nations, and classes are highly stirred up over these problems. Recently, dictators have been trying to establish a form of government which they tell us is new. Our little study of the history of government will show us that it is really very old. In our own country all sorts of changes in government are being recommended—some by wise and good men, some by selfish persons, some by just muddle-headed persons, and some by actual traitors who would like to destroy our nation.

The question of authority has to be related closely to that of responsibility: What responsibilities do we want government to assume? In our day governments have to do many more things than they used to. We agree that our

[1] Plato's *Republic*, as quoted in *The Life of Greece*, by Will Durant.

government must keep down crime and cheating, suppress pests, prevent traffic accidents, and so manage affairs between our nation and other nations as to avoid wars when possible, and quickly to win those which cannot be avoided. We Americans demand government which at the same time will allow us to think for ourselves, to move about and to talk freely, to share according to our abilities in our country's wealth, and to try out new ideas and methods. To establish, preserve, and promote government which will do all these things is the biggest job of man today. The way you work at this job will deeply affect your lives and the happiness of those who are to follow you. Either you have to take part in the undertaking or just accept what more ambitious and greedy people hand you. In tackling the job, you want to know what men of other ages and countries have done about it. History is made up of the stories of blunders and successes of leaders, tribes, cities, classes, and nations, in this task of governing themselves and others. Of course, in periods of great corruption, such as during the breakdown of the Roman Empire, government was based on the standard routine of rich persons enslaving the poor. And in periods of breakdown and chaos, such as the Dark Ages, government was on a simple gangster basis—each man paying some stronger bully for protection. We will not dwell on these periods; they are of value only as horrible examples to be avoided, and we have already learned enough about them to understand that lesson.

In every community men had to settle the question, Who is boss? This is the question of who shall hold the *authority*. The boss had to have help, or agents, to enforce his authority, to settle disputes, and carry out construction works for his own glory or for the use of the people, or both. This created the problem of sharing, or the dividing, of authority and gave rise to official classes. Every boss had to make rules to simplify the job of controlling people—rules to govern them and rules to guide his official helpers. The development of such rules into law is a very large part of the story of government. But it came to be realized that bossing the people was only half the job of government. Recognizing and protecting their rights as human beings and citizens was the other half. Intelligent and upstanding people in our history, such as the ancient Hebrews and Greeks and modern Britons and Americans, insisted that their governments be established (or constituted) on the principle that people have rights which no boss may ignore or overrule. Constitutionalism—that is, the defining of people's rights, their protection from despotism—is the most interesting part of the story of government to us who are governed. Let us look at our ladder of history and see where and how these separate phases of the problem of government were most notably worked out.

Government began in history in the same way it begins with the family: with parental authority over children. The earliest form of regular control that we find among humans was that of the father, called patriarch when



In the days of the Chinese Empire an ambitious boy could look forward to winning the buttoned cap of a mandarin and becoming an official.

father of a clan. Excellent examples of the patriarchal system are China and old Rome, as already described in our section on daily life through the ages. The father's control broke down during strife and warfare. As barbarians attacked settled people under patriarchal rule, strong young fighters became more important than wise old men. Men left their fathers' homes and collected around fighting heroes, who gradually took authority for peacetime rule, as well as during the conduct of war. War heroes and leaders became peacetime lords. In China such lords fought one another until (as we have seen) one lord named Ch'in conquered or bought off each rival and made himself supreme ruler of China.

But a supreme ruler has to have help in governing millions of people. China gives us an excellent example of the growth of a professional official class. There, the supreme ruler or emperor had continual trouble with the heads of families and clans until he invited them to send their most gifted young men up to the palace to help him rule. The selected boys had to pass a series of examinations in wisdom and literary style and were given offices according to their grades. The clans became contented with their government, for each, however humble, felt that it had a chance to put a son into high office. This selection of officials by examinations, begun about three hundred years before Christ, created in China the first great civil-service system of which we have any record. Later, in the Roman Empire, and especially in modern governments, young men were trained to be officials and got promotions by merit. Only a little more than sixty years ago did our own United States begin in earnest to get its officials by civil-service examinations and experience. Our postmasters, revenue collectors, and diplomats—except the top ones—are civil-service men. Some persons think civil service is now overdone, creating a bureaucracy (members of bureaus, or departments of government, not subject to change through public opinion) instead of representative government.

In China the conception of father-government (patriarchy) continued under the new forms. Until our day the civil-service county magistrates, although they might be too young to grow even a few sparse Chinese whiskers, were called "father-mother officials." In Japan, which began to copy Chinese governmental ideas about 500 A.D., the patriarchal idea took another form. The chieftain of the outstanding clan came to be regarded as the father of the entire nation; his word was law. Ancestor worship caused him to be regarded as a god as well. Thus, in Japan was developed the unquestioned headship of the "divine father" whom the Japanese call *Tenno* ("Son of Heaven") and we call *mikado*.

One-man rule developed along a different line in Egypt. The Egyptians thought more about supernatural things and life after death than about this life; hence their witch doctors and priests became influential enough to displace patriarchs in authority over the people. A line of warrior chieftains called pharaohs established themselves on the

throne of Egypt, then struggled for hundreds of years with the temple priests for control. Not until the pharaohs had killed many priests, and destroyed their huge temples, did they win in this struggle and establish themselves as absolute monarchs.

Thus, in various forms, did authority and its agents develop in ancient governments.

To Repeat

United States citizens of the present age are demanding of their government greater security, and at the same time greater freedom, than ever before. In the effort to achieve this there are many problems to be solved. Either you must be active in helping solve these problems and be able to sift intelligently the good proposed solutions from the poor, or you must accept the solutions which more ambitious people hand you, be they good or bad.

Out of the past have come the contributions of other peoples toward providing two big features of government which represent man's love of order and his love of liberty. The first is the establishment of authority; the second is the establishment of checks on authority to protect the rights of citizens.

Authority first appeared in the father of the family. Soon it was given to the oldest member of the clan. Gradually this power to rule was transferred from peaceful old men to wartime leaders and heroes. In China the co-operation of the people in government was obtained by selecting by competitive examination representatives of the people to help govern—the forerunner of our civil-service system. In Japan the patriarchal system was developed to an extreme, causing the people to look upon their nation's head as a "divine father."

In Egypt the priests for a long time were able to exert very great authority because of the sincere belief of the people in a life after death. Only by destroying temples and many of the priestly class were the pharaohs able to gain this authority for themselves. Ancient China and ancient Egypt are examples of two trends in government which we shall see exhibited all the way up the ladder of history.

To Know and to Pronounce

Plato	Tenno	constitutionalism
authority	mikado	absolute monarch
patriarch	bureaucracy	civil service

Now See Whether You Can Answer These

I. What are the duties of citizens to government and of government to citizens?

1. What, in general, do the American people expect of their government today?
2. What possible attitudes can you take toward the problems of government?
3. Of what advantage is a knowledge of history as we try to solve present problems?
4. What is authority?
5. Why is authority necessary to good government?
6. How did the establishment of authority give rise to officials of government and to legal systems?
7. What are the two great duties of government?
8. What two inborn desires in man do these two phases of government express?

II. How was the idea of authority developed in the river-valley civilizations?

1. What was the first kind of authority known to man?
2. Who was a patriarch?
3. Who succeeded the patriarch as leader of the group? Why?
4. How did Chinese leaders secure the support of the people for the government they set up?
5. What modern system used in our government has developed from this?
6. How was the patriarchal idea of government developed to an extreme in Japan?
7. What people gained greatest authority in Egypt? Why?
8. How were the pharaohs able to win complete authority?

32. LAW TAKES FORM IN BABYLON AND JUDEA

Here Are the High Points to Watch For

I. What was the great contribution of Babylon to government?

II. What contribution to government was made by the Hebrews?

In Mesopotamia law rather than authority is the feature of government that interests us. Mesopotamia gives us our greatest as well as earliest example of the growth of law. In Mesopotamian kingdoms (contrary to Egypt) the king was also high priest of the gods. He wanted his people to feel that he was just, as well as all-powerful. Therefore he took the customs of the people in matters of revenge or compensation for injury, made these customs into hard and fast laws, and stipulated definite punishments for breaking them. As writing developed, the king's laws were engraved on stones or baked into mud tablets. These lists of laws, called codes, passed from one generation to another. The Babylonian king Hammurabi (about 2000 B.C.) set his seal to the most complete code of laws made in the valley civilizations. The code was carved on stone columns which were set up in the chief cities of the realm.

The Code of Hammurabi

One of these, a pillar eight feet high, is preserved for us in a Paris museum. The code's two hundred eighty-five separate laws give a vivid glimpse of life along the Mesopotamian irrigation ditches four thousand years ago. Many of Hammurabi's laws sound like ours today—and are actually the ancestors of our laws. Others seem laughably quaint. The code set the principle, which we follow, that a written contract must always take first place over a spoken agreement. Expired or canceled contracts were to be thrown on the ground and broken to pieces (remember, they were impressed on clay tablets in wedge-shaped letters). Hammurabi's code made a man serve in the army, but after he had served six times, allowed him to refuse. (Wars were not as terrible and as long as they are now!) The renter of land and cattle had to stand any loss to the stock or other damage. We have this principle in our law, but Babylonian law had, oppositely, the just requirement that if the harvest was bad the landlord must ease up on the amount of his rent or share of the crop. On the other hand, Hammurabi required farmers to breed their cattle properly each year and to take care of their irrigation ditches. The ditches, it seems, belonged to the state.

Goods were sold on the idea of



The laws of Hammurabi were inscribed on tablets and set up in different parts of the realm. The two hundred eighty-five laws in this code deal with business, marriage, wages, murder, and theft, just as our laws do today.

"buyer take the risk," unless the seller guaranteed their quality. Later on, the Romans questioned this principle, but it applies in our law today under the Latin term *caveat emptor* ("let the buyer beware"). Perhaps the next time you fail to get your money's worth you will remember this very old principle. The old Babylonian law was the first known to require a carrier to give bills of lading and shipping receipts. The carriers in Hammurabi's day were, of course, not railroads or truck companies as now, but camel caravans. The Babylonians also invented the formula very useful in modern war times: "Not responsible for acts of the enemy." The English much later on added the phrase, "acts of God," to certain contracts, thus letting themselves out of responsibility for damage done by storm, fire, and so forth.

A Babylonian shipbuilder had to give a guarantee that his ship would float and sail correctly. This law comes down to us, but it seems the old Babylonians were more logical than we, for they applied the same idea to a house builder. If the house fell down and killed the dweller, the contractor had to die; if the house killed the dweller's oldest son, the builder's son had to die, and in addition, the contractor had to rebuild the house. Probably this law was

so strict because of the fact that Babylonian houses were made of mud bricks; consequently it was very easy for the contractor to leave out the wooden supports inside the wall. Such a house would melt down on its occupants in an unusually rainy season.

The Babylonians applied the same principle to doctors. If a surgeon caused loss of life or limb, he had to give up his own life or limb. Under this old Babylonian law Alexander the Great (probably he was drunk at the time) put to death his best friend's doctor, because he could not be reached when the friend became mortally ill from overeating at Alexander's birthday feast. It has been said that we moderns permit doctors "to bury their mistakes," but the principle of a doctor's liability in the case of malpractice still holds with us. Perhaps the Chinese worked out a better solution. In old China a doctor was paid a set fee for keeping his patient well. The patient's formula, each time he got sick, was: "Dock the doctor!"

The Babylonians four thousand years ago established the law of negligence, which makes an individual responsible for the actions of his dog or cow to the degree in which he should be reasonably aware of the character of the animal. From this old Babylonian principle came modern laws making us responsible for damage caused by defects in our motor vehicles. Hammurabi's law of adoption provided a strange form of compensation for the foster parents. If, after they had reared a child, he chose to return to his natural parents, he had to leave an eye or his tongue behind. A man or woman accused of casting an evil spell was thrown into the river, but if he or she failed to drown, the accuser was then thrown in. This reminds us that in the Middle Ages witch trials were held all over Europe and in the seventeenth century even in Puritan New England. In Babylonia the setter of a fire which got out of control could be made to pay for the damage. Laws regulated the custom of selling daughters at auction to prospective bridegrooms. This was considered the fairest way of arranging marriages, and it was not a bad arrangement, since the girl exercised a final veto power. The more a man bid for her, the more flattered she was, and the more wonderful she thought him. Under Mesopotamian law, as under Chinese and early Roman, the father had power of life and death over his children. The closing words of the code indicate that its endorser, Hammurabi, knew the place of law in government:

"The righteous laws which Hammurabi, the wise king, established, and (by which) he gave the clans stable support and pure government: I am the guardian governor. . . . In my bosom I carried the people of the land of Sumer and Akkad. . . . In my weak wisdom I restrained them that the strong might not oppress the weak and that they should give justice to the orphan and the widow. . . . Let any oppressed man who has a cause come before my image as king of righteousness! Let him read the inscription on my monument! Let him give heed to my weighty words! And may my monument enlighten him as to his cause, and may he understand

his case! May he set his heart at ease (exclaiming) 'Hammurabi is indeed a ruler who is like a real father to his people; . . . he has established prosperity for his people for all time, and gave a pure government to the land.' In the days that are yet to come, for all future time, may the king who is in the land observe the words of righteousness which I have written upon my monument!"

The Laws of the Hebrews

About six hundred years after Hammurabi, a great lawgiver named Moses headed a tribe of Mesopotamian people called the Israelites, or Hebrews. The lengthy codes of the Hebrews were summarized in ten general principles known as the Ten Commandments, which have been famous throughout the world to our day. We have one of the stones bearing Hammurabi's Code, but the two stone tablets on which the Ten Commandments were originally written, according to the Bible story, were smashed by Moses in a moment of indignation over the misconduct of his people.

The Hebrews were one of the earliest peoples to develop a definite system of courts for punishing lawbreakers. The lowest court was the Court of Three, which we would call an arbitration commission rather than a court. The plaintiff or complainant (the man with the grievance) chose one village elder; the defendant (the one complained against and defending himself) chose another; and these two elders picked a third. The three old men met under a tree or under the arch over the city gate and agreed on damages. Villages with one hundred and twenty or more adult males had a permanent governing and judging body of twenty-three elders. At Jerusalem was the Great Sanhedrin (council) of seventy-one, with twenty-three forming a quorum (enough members to do business). The Great Sanhedrin made laws as well as tried cases. Two scribes took testimony and recorded votes, even as do our court stenographers now.

The world's most famous trial, that of Jesus, took place before the Hebrew court of the Great Sanhedrin. The trial laws of the Jews were more liberal than ours today, but were ignored by members of the court anxious to convict Jesus. It is as true today as then that justice depends upon the degree of faithfulness to the law observed by sheriffs, police, jailers, lawyers, prosecutors, judges, and juries.

In Summary

To a large extent ancient ideas of popular participation in government developed in China, of supreme authority in ancient Egypt, and of government under law in Mesopotamia. In early Mesopotamia both political and religious authority were held by the same person. The Babylonian king Hammurabi, gave his people a definite set of written laws. These are important to us because they represent the first great written code of laws that have come down to us today. The laws



In the world's most famous trial Jesus of Nazareth was brought before the Sanhedrin, the supreme council of the Jews, and pronounced guilty.

themselves were based upon the principle of fairness as the Babylonians of the time understood it—the principle of "an eye for an eye and a tooth for a tooth." Some six centuries after Hammurabi, the Hebrew leader, Moses, summarized Hebrew law into the great code known the world over as the Ten Commandments. The Hebrews developed a definite system of courts for trying lawbreakers. The most famous trial ever held before the court in Jerusalem, the Great Sanhedrin, was that of Jesus of Nazareth.

To Know and to Pronounce

Hammurabi	arbitration	Sanhedrin
Moses	plaintiff	code of laws
quorum	defendant	*caveat emptor*

Check Yourself with These Questions

I. What was the great contribution of Babylon to government?

1. What two kinds of authority were combined in the kings of Mesopotamia?
2. What is the importance of the code of laws left by Hammurabi?
3. What was the nature of the laws in this code?

II. What contribution to government was made by the Hebrews?

1. What other great leader of a Mesopotamian people left the world a short code of laws that has become probably the most famous in the world today?
2. What was the great Jewish court at Jerusalem called?
3. What was its most famous trial?

33. THE GREEKS DEVELOP THE IDEA OF DEMOCRACY

Three Problems to Solve

I. What kind of government did Greece develop?

II. What is the history of Greek government?

III. What have been the Greek contributions to government?

The Greeks played a big part in our story of government. They were far behind the Mesopotamians at law making, but they brought into government the entirely new idea that the governed people could be their own boss—the concept of democracy. Of the various answers worked out through the centuries to the question, "Who's boss?" the Greeks worked out the most interesting to us: democratic government. The word *democracy* is from two Greek words (*demos,* "people," and *krātos,* "rule") and means rule by the people. To the Athenians especially we are indebted for working out the idea.

By way of review—we have seen that the old Chinese philosophers taught that the people were really the boss of their own government in the proverb: "The will of heaven is the will of the people." Confucius and his disciples insisted that rulers and officials are servants of the people, and not the other way around; and Confucius's disciple Mencius even went to the extreme of preaching the right of revolution against rulers who became self-willed, cruel, and greedy. The ancient Jews developed the idea that government was a contract, or covenant, between themselves on the one side and Jehovah and his priests on the other. By this contract the Jewish people of their own free will placed themselves under the rule of Jehovah, who had chosen them to be his special people. Because of this it was their duty to obey him without question. But the Greeks first practiced making and changing governments by majority vote.

The Rise of Democracy in Greece

Greece's unique way of government grew out of its geography. The peninsula of Greece is split up by rugged ranges of hills and sea inlets, leaving room in one valley, or on one island, for only one town with enough groves and fields to support it. Each city-state comprised the area which one could see from the hilltop fortress, called the Acropolis, in its center. Each city-state jealously insisted upon complete independence from all others. Its citizens, who were the landowners, refused to submit to authority that was not set up and controlled by themselves. The aris-

tocratic landowners chose each year from their own number one head of religious affairs, one head of military affairs, and one head of the civil government. In Athens these heads were called archons, and the government was called an oligarchy (government by the few). Slaves had no political rights.

In time, classes of freed slaves, of foreigners from other city-states, and of free men who no longer possessed land came into existence. Greek trade with all the shores of the Mediterranean, and particularly with Egypt, created an important and rich class of traders and shippers. Meanwhile the less successful Greek farmers fell into debt to both the rich old families and the rich new merchants. They had to mortgage not only their properties but their persons. One who mortgaged his person lost the right to vote and hold office. These classes demanded to be citizens with the same rights of participation in their government that were enjoyed by landlords. There was usually some strife and upset before a new class received its full rights. In Athens class resentment grew so strong that the aristocrats chose one of their wise men, Solon, to be archon (594 B.C.) with power to straighten out the citizens' difficulties. Solon cancelled all mortgages and made it illegal to mortgage a human being. He divided Athenians into four classes according to their wealth and made the wealthier pay heavier taxes. He extended the right to vote, but the old families continued to run Athens through their council, the Areopagus, which met on the famous templed hill of that name. Solon refused to divide the big estates, but made laws to keep them from getting any bigger.

Solon thought he had done a good job. Our newspapers of today flatter Congressmen and members of legislatures by calling them "Solons." But before Solon died, the back-country farmers got behind Solon's ambitious second cousin, a young man named Pisistratus, and made him boss of Athens. Pisistratus ended the power of the old landed families. The Greeks called him "tyrant," a word which they used to mean one who gained power irregularly, but not necessarily one who ruled cruelly or badly. Only since Roman times have we come to use the Greek word *tyrant* to mean one who rules not only as a dictator but also with arrogance and cruelty. We might call Pisistratus history's first dictator.

Pisistratus was a decent sort of boss, except to the aristocrats, whose land he took and divided among his followers. He made friends (for a change) with the city-states that were near Athens, opened silver mines, started colonies on islands and the coast of Asia Minor, promoted stage plays in the amphitheater, put up buildings and statues and, it is believed, established the first library for public use in Greece, and got out the first edited collection of Homer's poetry. He passed his power on to his sons, who were also public-spirited. But in time the Athenian aristocrats paid the oracle of Apollo at Delphi (a priestess who sat on the sacred tripod in the inner shrine and predicted the future) to tell the rather simple-minded Spartans that the gods wanted Athens "liberated." So a Spar-

tan army overwhelmed Athens and finished off Solon's system. (We might remark that propagandists much later than Solon's time have not failed to use the argument that God wanted this or that foreign nation stopped or rescued.) For Sparta and Athens to interfere in one another's affairs got to be a habit. They usually dragged the other, less prominent, city-states into their wars.

Cleisthenes was the bright aristocrat who thought up the scheme of bribing the oracle. As soon as he got into power, he dropped his aristocratic backers and brought about in Athens the first democratic constitution in history (about 500 B.C.). It was not democracy as we know it now, for more than half the men of Athens still had no vote (not to mention women and slaves). But his government was based on the principle that supreme authority rested not in a king or a top group, but in the whole body of voting citizens, and that the state belonged to these citizens, and not to a kingly family or a few noble families or even to a supernatural power. In other words, Cleisthenes, "father of democracy," made Athens a government of the people by all those recognized as "people," or citizens. The new word *democracy* ("people rule") was coined by aristocrats in scorn, but it became one of the most honorable words in all languages. In our day dictators tried again to heap scorn on it.

Cleisthenes included poor farmers, artisans, resident aliens, and even emancipated slaves, as Athenian citizens. He divided all citizens into ten tribes and about a hundred townships, each of which looked after its own local affairs, and had each tribe select fifty men for an assembly. Also he caused the entire citizenry of about twenty thousand members to meet in an assembly as final authority on officials, policies, laws, and trials. You see how this set the example for modern democracy.

The "Golden Age" of Greece

Athens's great age came during the century following Cleisthenes. Never before or since has there existed a state in which so many of the citizens took an active interest in and spent so much personal time on their government. They had some queer methods which we have not copied, such as ostracism. When six thousand citizens voted (after investigation by senate and assembly) to send a man into banishment, he had to leave Athens within ten days. Pericles, a great orator and friend of artists and writers who was the leader of Athens from 461 to 429 B.C. (and who had much to do with trying to build an Athenian empire which failed), attempted to make democracy even more democratic by having council members chosen annually by lot. The theory was that anyone good enough to be an Athenian citizen was capable of handling the details of government. The system did not work, especially after the citizens increased greatly in numbers and many became indolent and self-centered. Much important work was turned over to juries and committees, also chosen by lot.

To make sure that even poor citizens could afford time for state duties, Pericles started paying for public work



Because he extended the rights of citizenship and because he called together the first representative assembly on record, Cleisthenes may justly be called the father of democracy.

and jury duty. One out of every eight of the citizens of Athens managed to get on public pay. This meant, in effect, that each seven citizens had to support a fellow citizen. Then Pericles saw that being an Athenian citizen was too great a privilege to be handed out freely; so he restricted citizenship to persons both of whose parents were Athenians. But foreigners were treated with respect and given the same commercial opportunities and protection for life and property as citizens. Although all Greeks felt themselves superior to every other people, whom they called "barbarians," and the Athenians felt themselves superior to all other Greeks, still they felt that every human being, even a slave, has rights as a man which no man or government is privileged to take from him.

The Athenians attended to the details of government through citizens' commissions. Here are some we find mentioned: commission on shipbuilding, on public contracts, commission of tax receivers, of auditors, commission on state horses, on public buildings, on markets, on weights and measures, on repair of temples, and on wages paid to female flute, harp, and lute players. This last committee also looked after drains and sewage disposal. There was a commission on arbitration of disputes, and a very important one to look after the sacrifices to the gods. To the Greeks government included the provision of everything that made up a good, full life for citizens: games and festivals, art and public buildings, and literature and drama, as well as police, army and navy, and law-court duty. Nowhere had speech been freer than in Athens. Any citizen marching up with an olive branch (to show that he came in peace) could make a particular protest or condemn the whole government before the assembly. Yet in spite of willingness to grant to everyone his "say," Athenians could be influenced by rumor and swept by prejudice such as caused them to condemn to death the great philosopher Socrates. They first offered him ostracism, but took it as well-deserved flattery that he preferred to die in Athens rather than to live elsewhere!

The Greek System Was Not Perfect

In their application of law the Greeks left an example which in general we wish to avoid repeating. They were so democratic that they never could get the idea that rules must not be changed each time they are applied, according to the way people may feel about the individual case. They established no special department of government to administer law and no permanent courts to try cases. They would try a case of murder, treason, or embezzlement by calling together one hundred or more citizens to listen to both sides and vote on the case—not on whether laws had been violated, but according to the way the citizens felt toward the persons involved. These loose juries suspended law when they wanted to, broke wills (often on grounds of the unsound mind of the maker or undue feminine influence on him), expropriated private property, loaded the task of building warships or mending roads on unpopular rich men, indulged in comical verdicts, and generally substi-

tuted momentary whims for the rule of law. It was great fun, save for the victims, and ultimately Greek civilization was the victim.

Sometimes a trial committee was composed of as many as a thousand citizens, and became nothing more than a mob swayed by oratory or bribes. Frequently members went to sleep while hearing the evidence, and had to be jarred awake with tricks or funny stories. Of course, our small juries who try cases today are sometimes guilty of similar lapses, but they are compelled to weigh the facts of the case in court, rather than express their personal feelings. No legal profession (lawyers and judges) grew up in Greece because the Greeks believed that every citizen was good enough to plead a case or to be a judge, and citizens feared that a special profession of lawyers and judges would limit their freedom of judging any particular case. Under such a lack of a system of law and justice, the Athenians could ostracize the just Aristides because they were tired of hearing him preach at them or give the wise Socrates the poison hemlock to drink because they were disturbed by the influence of his teachings on young men.

Now and then things got so confused that the citizens permitted tyrants or reformers representing the old families, the new rich, or the disgruntled poor, to grasp supreme power for a while. These men set up rules of law, such as the cruelly severe code of Draco and the "constitutions" of Solon, Pisistratus, Cleisthenes, and Pericles, but these were incomplete systems, partial to one group or another. Each only provided more laws that were modified or set aside by the Athenian "juries." When Pericles put the six thousand annually selected jurymen on state pay, he turned jury duty into a sort of glorified relief for the jobless and indolent.

In spite of all this, law owes something to the Greeks. They brought in the idea that law is man made, and refused to be bossed by priests claiming to deliver laws from heaven. Greek imagination invented the "artificial person"—the corporation, which plays such a large part in our business and law. The Greeks began, in their imperial leagues of cities, to adopt standardized ways in which nations should act toward one another, which we call "international law." Greek commerce greatly increased men's "movable wealth" (in distinction from land) and strengthened the concept of private property. Greek philosophers said law is the *agreement* of all citizens to the rules under which we all live. And these same Greek philosophers talked about "natural law," meaning principles of nature and reason higher than man-made laws, with which man's laws must agree, or be ignored. After Greece's glory had departed, the Roman author Pliny (called the Younger to distinguish him from his uncle the naturalist) wrote to a friend sent to govern the conquered Greeks: "Remember that they gave us laws."

For two centuries the Athenians worked out a fine life for all Athenian male citizens. But the privileges were not extended to the slave class, the ranks of which were filled by prisoners taken in war and by debtors. Before the reforms of Solon a man who got hopelessly into

debt and the members of his family had to become slaves to the creditor. However, the Greeks treated their slaves more nearly as equals than did the Romans later or than did many American plantation owners during the years when slavery was legal in the United States. Greek slaves worked the olive groves, farms, and ships for rich citizens, who thus obtained time and wealth to take an interest in the arts and to attend to the job of government.

Athenian democracy failed when the ambitions of Pericles and other leaders to build an empire and rule over other cities caused wars which bled the city of men and wealth. Democracy had flourished after Athens had fought Persia for her own life and that of her fellow Greeks; but it became corrupt when Athens fought to lord it over others. States cannot forever insist upon self-rule and democracy for themselves while denying these privileges to others. Athens got into a long, terrible war with militarized Sparta and finally was beaten. Sparta's government was founded by a gifted tyrant named Lycurgus on the principle of military discipline, the opposite of democracy. Every man, and woman too, was a soldier and did exactly as told. At best the Spartans were only soldiers, and eventually they failed even in war. They could not use their victory over Athens for their own good or that of others and lost to another militarized Greek state, Thebes. Finally all the Greek states fell before the conquering Philip of Macedon and his son Alexander the Great.

Then came the empire-building Roman armies with an idea of government very different from the Athenian belief that every city-state should govern itself. But Athens with her democratic ideas continued to be the teacher of Rome—and in modern history, of governments in Europe and America. The great philosophers Plato and Aristotle, who taught during Athens's declining days, wrote books which were to have much to do with the way we are governed today.

From the Greek experiments with government we get our idea of the self-governing community under written laws set up by all the citizens, as contrasted with government by rules or whims handed down from above, or by some local group or despot. Athens worked out the idea of the old Chinese sages that government and its officials are the servants of the people. Athens gave us an example of free speech and free thought. And also from the ultimate failure of this Greek city-state we learn that, if men are not reasonable, the possession of freedom only makes them wild and ridiculous; and if they do not have good taste, the possession of liberty only makes them vulgar. As the modern educator Everett Dean Martin says in his book *Liberty:* "If men are to be free they must be reasonable, which means that they must be civilized, which means that they must be educated. Also, to remain free, men must be honest." Unfortunately, many of the brilliant Greeks were neither very truthful nor very honest.

To Say It Again

The Greeks developed a new type of government, democracy, based upon the idea that the people themselves should have the final authority in their own government. This new type of government was worked out in some of the small Greek city-states, notably Athens.

Gradually the control of Athens passed into the hands of the wealthy landowners. However, the less-privileged classes, made up of freed slaves, foreigners, free men who did not own land, and merchants, demanded citizenship and a part in their own government. The wealthy citizens appointed Solon to settle the matter, and he extended rights and privileges to all free classes and generally evened things up. But he left the wealthy families in control of most of the government. A later leader, Pisistratus, took control away from these wealthy families for a time.

It remained for Cleisthenes, "father of democracy," to place the government of Athens in the hands of all the citizens rather than in those of a select group. Following Cleisthenes came the "golden age" of Athenian history, under the leadership principally of Pericles. During this time democratic principles and practices were advanced and extended. The Greeks did not take the administration of law very seriously, but they made several contributions to law, nevertheless. They invented the corporation, laid the basis for international law, and recognized that there are laws of nature with which man's laws must be in accord.

When Athens tried to set up its democracy as the head of an empire to rule others, the whole thing failed. Athens fell under the rule of Sparta, then Thebes, then Macedonia, and finally Rome. But even though Athens fell, her civilization was spread over western Europe by the Romans and has greatly contributed to the modern world.

Greece, excepting Sparta and the slave class, was an example of man's desire for freedom run to the extreme. We next come to the story of Rome—where man's desire for order was the dominant theme.

To Know and to Pronounce

democracy	Areopagus	Socrates
city-state	Pisistratus	Aristides
archon	tyrant	Draco
oligarchy	Cleisthenes	Lycurgus
Solon	ostracism	international law
Acropolis	Pericles	citizenry

Now You Should Know These

I. What kind of government did Greece develop?

1. What is the basic idea of democracy?
2. How did the Greek idea of government differ from earlier ideas?
3. What is a city-state?
4. How was Greece particularly adapted to city-state government?

II. What is the history of Greek government?

1. What unprivileged classes developed in Athens that demanded a part in their government?
2. Who was Solon?
3. How did he straighten out the governmental tangles in Athens?
4. How did Pisistratus further alter the government of Athens?
5. How was his rule of Athens ended?
6. Why is Cleisthenes called the "father of democracy"?
7. Who were considered citizens under his government?
8. How was the word *tyrant* used in Greece?
9. What does ostracism mean?
10. Who was the leader of Athens during its "golden age"?
11. How were some of the governing bodies in Athens chosen under Pericles?
12. How were foreigners in Athens treated at this time?
13. What fields of activity were included in the duties of government of Athens?

III. What have been the Greek contributions to government?

1. What attitude did the Greeks take toward law enforcement?
2. What were the Greek contributions to law?
3. Why did Athenian democracy fail?
4. What individual attitudes and qualities are necessary to efficient democracy?
5. What has been the effect of Athenian democracy upon the modern world?

34. THE ROMANS ESTABLISH A LEGAL SYSTEM

Be on the Lookout for These

I. How was Rome's legal system developed?

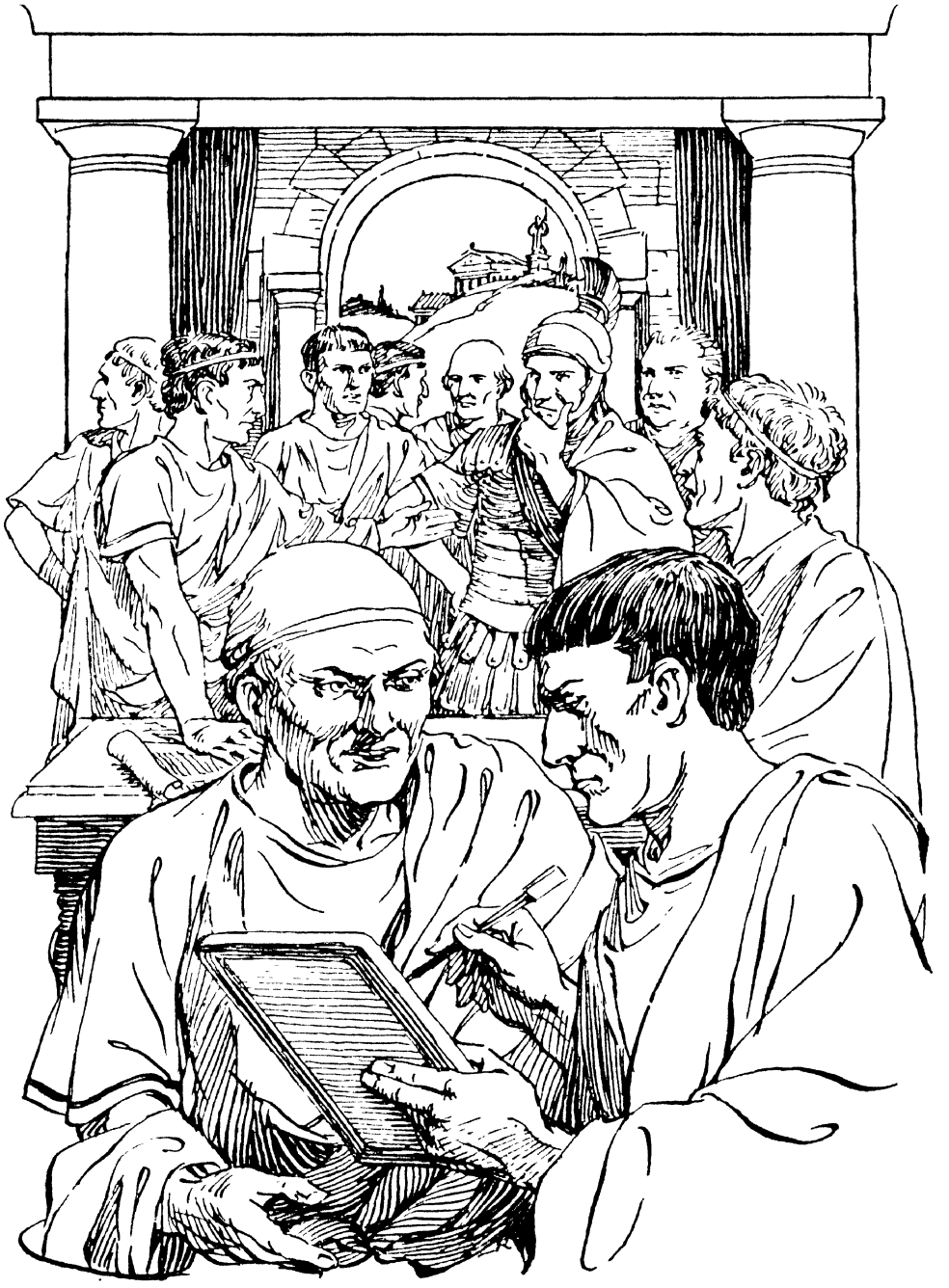
II. How did Rome contribute to government?

More truthful and honest than the Greeks were the Romans at their best, but also more cruel. Romans cared little about the feelings and individual expressions of men and women. Romans, like the Japanese today, had more sense of order than of human rights. As nearly as we can tell, they felt that disunity and strife were a good deal worse than lack of freedom. They were a steady and conservative people, with an instinct for uniting against a common danger, and a way of submitting to law as one does to fate. Rome started out as a city-state run by old families and landowners, with the aid and consent of a general assembly of all citizens. The Romans called their government *res publica* ("public affair"). From that we get our term *republic*. But the Romans never thought of their republic as democracy ("people-rule"). We have read how, in the late days of the republic, the larger portion of Roman citizens lost their property and became either paupers fed with government corn, or professional soldiers.

Law Was Supreme to the Romans

The Romans were very impatient with and brutal to people who did not submit to their rule and laws. They thought that the Greeks, constantly fighting for self-rule, were simply crazy. Romans were willing to be governed strictly if the same rule and the same laws applied in the same circumstances everywhere. You see, the Romans had a much stronger sense of justice than of freedom. Consequently, while Greece plays the star part in our story of democracy, Rome plays the star part in the story of law.

In earliest Rome the priests were judges and made rules which would strengthen their position. Great landowning families, called patricians, took the administration of justice out of the hands of the priests. Laws developed first as customs which were passed from generation to generation. Then the Roman plebeians, just as had the poor in Athens, demanded that the laws be written in a code so that the wealthy patricians could not vary them when convenient. In 451 B.C. the decemvirs (a body of ten magistrates commissioned to codify the laws) composed twelve tables of law which were posted in the Forum (public square), where electioneering and public functions were held. The Romans had a lower court called the "Court of



Written laws took the place of unwritten customs in Rome in the fifth century B.C., when the decemvirs, a commission of ten men, prepared a code and had it engraved on twelve bronze tablets.

One Hundred." This was nothing but a mob swayed by emotional oratory and bribes. However, our juries of today can become similarly bad unless we are careful about the selection of jurors. Pleaders in the Roman Court of One Hundred actually hired men to "put over" their argument by applause, or to signal their public when to clap and shout (as do managers of some radio advertising programs). A well-known Roman writer recommended the Court of One Hundred as a good training school in which young lawyers might "learn the game." Fortunately, much better higher courts were developed in Rome as the broad foundations of Roman law were laid.

We owe our legal profession to Rome. The first lawyers were *patroni* (leaders or "bosses"), who out of kindness, pride, or self-interest appeared and pleaded for clients (followers) who got into trouble. Out of these grew the class of men, specializing in legal knowledge and court action, whom we call lawyers. Up to the days of Imperial Rome it was a crime for lawyers to take fees, but they did so under cover. As a result there were many scandals involving famous Romans, until finally the legal expert's right to charge for his professional services was recognized.

The Romans invented the scheme of making obedient people of other races into legal Romans—much as an adopted boy is made the legal son and heir of the family adopting him. Out of this Roman invention grew our ideas of citizenship and naturalization, and the civilized idea that nationality is not dependent upon racial origin, but that people of different ancestries can be citizens with equal rights in one nation. The most generous nation about citizenship, up to 1940, was France, which very closely followed Roman customs. The Anglo-Saxon and other Germanic peoples were always more cautious; in our own United States, for what have seemed to be good reasons, Asiatics who have emigrated to this country have been barred from citizenship; and in some of the states Negroes have never enjoyed full citizenship rights. However, we claim to accept the old Roman principle. Nazi Germany, on the other hand, rejected it, and openly went back to the more ancient, narrow custom of basing citizenship on race. Under Roman law, the *proletaria* (lowest class, who were regarded as serving the state chiefly by producing children to be soldiers) and aliens (noncitizens) did not have as much protection for their lives and property and trade as did Roman citizens, nor did they have the right of appeal to higher courts when arrested. Unfortunately, these legal discriminations (ways of treating human beings unequally or unfairly) have been brought back into modern life. Dictator nations make the people of some races and classes into subcitizens. In the Roman state justice consisted of applying law and extending privileges to all men of similar classes and situations. Roman law was complicated by the fact that different rights existed and different punishments were meted out to citizens of different classes.

Roman law kept the Roman Empire stable even when the Romans became intermixed with many races, and the bulk of the citizens of Rome became a run-down and lazy mob supported by

public funds. When, in 31 B.C., Augustus declared a one-man rule, people thought it of little importance since his government had to be according to fixed laws. "The laws are above magistrates, as magistrates are above people," said Cicero, Rome's greatest lawyer. "It may be truly said that the magistrate is a speaking law, and the law is a silent magistrate." No emperor lasted long who put his power above the law. Yet, as the Romans found out, a law can be good or evil depending upon the ruler or officer who administers it.

Should you ever be involved in a legal trial, here are some things for which you can give the old Romans credit. The Romans formally established the place of "precedent" in law. Precedent means that a previous case is taken as an example or rule. If no written law covered a case, precedent was law in that case. Precedent determined questions of trial procedure. Under the Roman republic, a great collection of precedents was compiled, called the "Edict." Again, the law-minded Romans established the great principle that nothing is wrong, so far as the state is concerned, unless there is a law against it; that is, that officials of the state cannot take action against a person save under a law. When he does something plainly punishable by law, it must in addition be committed in such a way as to "give the law a hold" before the law can act. Our modern legal system is built upon this principle because of the protection it gives to the individual. Of course, many persons take advantage of this to do anything that can be "got away with under the law." Yet if we permit action against persons for deeds which, though blameworthy, are not forbidden by law, then law breaks down entirely; and instead of special cases of injustice, however deplorable, there comes general injustice.

The Romans developed the procedure of court trial that we use to the present day. Before being brought to trial, the accused man must be charged with breaking some specific law which must be quoted. To this charge the accused must answer: "Guilty," or "Not guilty," or "Exception." "Exception" may mean either that the accused claims the law quoted does not apply, or that the court lacks authority to try the case. A court official then states the dispute in writing, which goes before the judges or arbiters to be decided according to testimony of witnesses and experts, plus exhibits. Roman exhibits included documents and almost every sort of proof that we admit in court today, except, of course, modern scientific evidence such as fingerprints and blood tests. The judges or the assembly of citizens decided guilt or non-guilt, and the presiding judge could fix the penalty or damages under the law. The Romans developed nearly every aspect of the trial as we know it today, except the jury. We shall see how the jury developed—much later—in medieval England.

Roman governors allowed the peoples of the empire a good deal of local self-government and freedom of thought and religion, provided Roman law was obeyed and the supreme authority of Rome was respected. Christianity came into conflict with Roman rulers because Christians set up their consciences as

higher authority than the emperor, put divine law (as they interpreted it) above Roman law, and prized citizenship in the kingdom of Heaven more highly than Roman citizenship. "We ought to obey God rather than man," declared Paul to a Roman official, although Paul, who was a Roman citizen and proud of it, taught obedience to government. His conception, as a Roman citizen, of universal law and government helped him to lay down the rules and creed which welded scattered disciples of Jesus into a powerful church organization, reaching from Mesopotamia to Spain.

The Romans Make Other Contributions to Government

Although the big Roman contribution to government was in law and court procedure, the Romans developed a very important idea about authority—one which the founders of our United States borrowed. This was a system of checks and balances. While Rome was a republic run by old landed families, the plebeians (the common tribesmen who had no state land and were not of aristocratic birth) got the right to elect "poor-man's" officials, called tribunes, whose especial duty it was to look after the plebeian class. These plebeian officials eventually got the power to veto the doings of the two aristocratic consuls who headed the state. The plebeian assembly could also limit the actions of the aristocratic senate. The real idea of having two consuls with equal power was that one was to be a check on the other. In addition, the *pontifex maximus* ("high priest") and other religious officials could put the brakes on civil officials. When Rome became an empire, even the emperor was still supposed to be checked by the senate. It was the senate which actually condemned Nero to death. Roman emperors eventually got rid of the senate, and then they had to accept supervision from the army. When our American founding fathers drew up the Constitution of the United States, they put in a system whereby the President, Congress, and the Supreme Court can check one another, lest any part of the government get too powerful and tyrannical. However, they did not go so far as to try to have two presidents, one to watch the other. Probably the Romans were the only people in history who could make this work. The Romans must have been unusually good at compromising with one another and working together. They did have some bloody internal fights during which law was ignored. Cicero aptly remarked: "Laws are silent in the midst of arms." Because such wars were between citizens of the same government, they were called civil wars. The Romans sometimes set aside their system of checks and balances during war or other great emergencies. The senate then chose a supreme dictator but limited him to a six months' term. Making use of this old wisdom, our American Constitution gives our President unusual authority in time of war, and Congress has voted him various temporary dictatorial powers in times of economic stress.

The greatest contribution of Rome to government was the Roman conception of universal rule—all countries and peoples under one supreme government and the same laws. Rome put an end to

warring between tribes and city-states, and for five hundred years kept the civilized part of the Western World under central rule and set laws. After Rome fell, the dream of universal empire remained in men's minds. It was pursued by Charlemagne and by every ambitious European conqueror who followed, including Napoleon and Hitler. But each failed to bring unity and peace to Europe by force.

Since law was the outstanding feature of Roman civilization, the breakdown of law and of courts for its administration was the outstanding feature of the collapse of the Roman Empire. While the barbarians were forcing Rome out of Britain and overrunning Gaul, Spain, Italy, and North Africa, emperors and scholars of the surviving Eastern Roman (or Byzantine) Empire, at Constantinople, were realizing the importance of law in maintaining a stable, civilized society and were engaged in codifying (boiling down and indexing) Roman law. The great *Corpus Juris Civilis* ("body of civil law") was made under Justinian (emperor from 527-565), who therefore ranks with Hammurabi in history as a lawgiver. Since the official language of the Eastern Roman Empire was Greek, this collection of Roman laws, interestingly enough, was translated into the wonderful Greek language. Justinian's law committee put Roman law into four main collections called the *Code*, the *Digest*, and the *Institutes*, to which later were added new laws, called *Novels* (*novel* means "new"). Many of these laws governing such matters as business, marriage, divorce, guardianship, rights of children, and land and water rights read much as our laws do today. Roman law upheld slavery but gave the slave more consideration and protection than he was to enjoy in our own America, prior to its emancipation of slaves. The old Roman code of Justinian had a great revival in the eleventh and twelfth centuries, particularly due to the noted scholar-lawyer Irnerius at Bologna in Italy. Roman law gradually became general over Europe, including Germany and other non-Latin countries. The Roman Catholic Church had a large part in its spread.

A bigger problem in Justinian's time than in ours was the special status of the Church. Emperor Constantine showed constant favor to Christianity and eventually himself became a convert. Later in the same century Theodosius made Christianity the official religion of the empire. Justinian, who reigned in the sixth century, persecuted all heretics and allowed only Christians to hold office. The Church's own organization had become so powerful, and its support so necessary to the emperor to keep public loyalty, that he had to grant its bishops and priests all sorts of special authority, honor, financial support, and freedom from taxes. The development of the medieval Church greatly complicated law and government. In early Egypt, Greece, and Rome, law had been taken out of the hands of the priests. But in Emperor Justinian's time, a great deal of authority over the people—for instance, control of marriage—as well as over churchly activities, discipline, and property, went back to the priesthood. As the Church grew from scattered groups

of believers into a closely knit, centrally controlled organization under the Pope in Rome, it applied Roman law flavored with the Hebrew law as found in the Old Testament to its priesthood and also frequently to the masses of believers. The Church developed a body of legal experts and executives who were the forerunners of modern civil service. Their combination of Jewish and Roman law became known as the canon law (a church law is a "canon") and exists today in the Roman Catholic church. Canon law preserved the principles of Roman law through the Middle Ages and helped furnish law codes to the modern states of Europe and the Americas. These modern codes, in turn, spread around the world to Russia, Japan, China, India, and Turkey.

To Sum Up

The maintenance of law and order meant more to the Romans than any other aspect of government. The Roman form of government, called the republic, gave all citizens a part in the rule, but the government of Rome must not be thought of as democratic rule by the people.

The Romans developed the first legal profession. They first extended citizenship to people of other races. They set up a fixed body of law and provided that no one could be punished unless he had broken a definite law. To prove or disprove his guilt, the Romans developed the court procedure we use today.

For a long time Christians were persecuted in the empire because they refused to worship the emperor. But finally Christianity won and became the state religion of the empire.

The Romans developed the system of checks and balances which the founders of our nation wrote into our Constitution to prevent any one part of the government from gaining too much power. In cases of national emergency this system is sometimes set aside to grant the President extreme power.

Ambitious rulers in Europe since the Roman period of world history have tried to duplicate Rome's rule over a great area, but all have failed to the present. Rome's greatest contribution to government was her legal system, which can be found in use, in modified form, in many parts of the world today.

To Know and to Pronounce

republic	clients	precedent
patrician	Cicero	citizenship
plebeian	presbyter	naturalization
decemvirs	tribunes	*proletaria*
codify	Justinian	*Corpus Juris Civilis*
Forum	canon law	*pontifex maximus*
patroni	aliens	checks and balances

Can You Answer These?

I. How was Rome's legal system developed?

1. What was the most important phase of government to the Romans?
2. What name did they give to their type of government?
3. Who were the patricians? The plebeians?
4. Why could Pliny recommend the Court of One Hundred as a good training school for lawyers?
5. How did the legal profession develop in Rome?
6. What was the Roman idea of citizenship?
7. How has this been carried over into our modern world?
8. What modern nations have rejected it?
9. When only could legal action be taken against a person in Rome?
10. Can you name one aspect of a modern trial that was lacking in a trial in ancient Rome?
11. Why was Christianity long in disfavor with Roman rulers?
12. Explain the Roman system of checks and balances.
13. How was this same system incorporated into the Constitution of the United States?
14. Is this system ever disregarded? Explain.

II. How did Rome contribute to government?

1. What great Roman accomplishment have national leaders since the fall of Rome tried to duplicate? Have they been successful?
2. For what is Justinian famous in Roman history?
3. In what way is canon law of importance to us?
4. In what parts of the world today are to be found law codes based upon Roman law?

35. LEGAL PROCEDURE AND REPRESENTATIVE GOVERNMENT GROW OUT OF FEUDALISM

To Guide Your Study

I. What was the government of western Europe after the fall of Rome?

II. What contributions to government came out of the Middle Ages?

Through the age of feudalism the traditions of Roman law had to contend with the barbaric tribal laws of the German and other conquerors. The central principle of Germanic law was the *wergild* ("man-payment"). Any wrong was regarded as requiring compensation to the family injured instead of requiring punishment by society. If you killed a man's son, either purposely or by accident, he was permitted to kill your son, or someone as dear or valuable to you, unless you paid adequate wergild, that is, compensation in gold, cattle, or other wealth. The Church encouraged the wild Germanic peoples to make such payments rather than resort to feud or duel. By the end of the eleventh century kings had developed the theory that a wrong to a king's subject was a wrong to the king, and the king, instead of the subject, got the payment. Eventually this became a fine imposed by society. Since vocabulary changes slowly in law, especially in England, a criminal offense of any kind there is still called an offense against the king.

The German tribes regarded the conquered Romans as "soft" and yet admired them. The German chiefs tried to govern their Roman subjects under such Roman law as they knew, called *leges Romanorum,* while developing a *leges barbarorum* ("barbarian law") for settlement of disputes between their sturdy selves. The Frankish kings were the first to develop a single, national code. The Salian Franks discriminated rather strongly against women, in contrast to most of the early Germans who permitted women equal rights of ownership. This Salic law prohibiting female inheritance and the succession of women to the crown played a large part in medieval and modern Europe—although forceful women often were able to exert authority indirectly. The Salic law was not a part of English law, as you would guess from the fact that there have been ruling English queens.

Early Germanic trial methods included trial by combat and trial by ordeal of fire or water. The accused person had to meet a chosen champion in combat, or walk barefoot over burning plowshares, or be thrown with bound hands and feet into water. If the champion unhorsed him, or the fire burned



When one man was killed by another, the relatives of the slain man could, according to Germanic law, demand payment. The compensation, called the wergild, or "man price," was arranged to avoid a blood feud.

him, or he floated in the water, he stood —if he could still stand—convicted of guilt, and his family had to pay wergild. Bits of this ordeal idea lasted up to the time of the witch trials of our colonial New England.

To summarize: When the German tribes pushed into the Roman Empire and eventually took Rome, governmental organization broke down throughout Europe. The great Roman cities became disorganized—almost depopulated. Civil government really had to begin all over again, and it began in rural districts. Peasants put themselves under the protection of warrior barons or were forcibly made vassals as described in our chapter on feudalism. Local barons had to show respect to the hereditary kings of the conquering German tribes.

All this was largely repetition of what had happened in ancient China, India, Egypt, and Mesopotamia. But some new features did come into government during Europe's Middle Ages. One was further limitation of authority—barons and kings having to divide authority between themselves, and both having to share it with the bishops and priests of the successful new Christian Church organization. Efforts of Church officials to control kings, and of kings to control the Church, finally developed in the United States into our modern division of church and state authority, in which the civil government must grant full liberty of worship and religious teaching, and religious heads must not interfere in civil government. A few features of this old controversy still remain very much alive to trouble us—for instance, the problem of objectors, on religious grounds, to flag saluting and military service.

But out of the field of struggle between Church, barons, and kings grew a most unexpected flower—our modern democracy. The most important gift to us of the Middle Ages in the field of government is the idea of representation—the idea that one selected person may represent his entire group on a governing board, and that through him the members of his group are self-governing.

Representation had a rapid growth in England after nobles and barons decided to protect their classes against the growing power of kings. Eventually the common people learned to use it to protect themselves against both aristocrats and kings. It grew into our modern system of majority rule through representatives chosen by popular election. Representation became the tool for making democracy work in communities where the people are too many and too busy for all to meet and vote on every matter.

In France representative government began with the presence of some members of aristocratic classes at the king's court. Bishops and barons, invited by the king (who wanted their help) to visit him or to reside near the palace, spoke up for their classes—called "estates." "Estate" in the beginning meant position or rank in society; it did not refer to property. The clergy were known as the First Estate, the landed barons as the Second Estate. The clergy and Church had come to own much land, however. Representatives of these estates told the

king what he could expect from their classes by way of men, horses, and equipment when he wanted to make war. The king made his demands through them. If representatives did not look out for the interests of their classes, they were soon called to account by those classes.

Soon cities of traders and artisans grew up and also demanded representation. Since the city people were very important to the king as merchants, bankers, armor makers, and shipwrights, and since he wanted to tax their trade, the king made certain cities into "free cities," that is, free from control by the barons, and gave them independent status.

Gradually, the representatives of the estates began to speak for their classes as true delegates taking part in choosing officials and making laws. We have seen that during the French Revolution the representatives of the Third Estate became the parliament of democratic France. Thus a way was found for a modern nation with far too many citizens for all to meet in one place and vote—as did the citizens of Greek city-states—to enjoy self-government nevertheless, on the theory that each delegate represented, or spoke for, the majority of citizens of the district who elected him.

Another big inheritance from the medieval period is the modern national state. You have learned how the stronger kings held barons and tribesmen to them, and that such groups grew into our modern nations. By organizing into large modern national groups called nations, our fathers were able to make faster progress in suppressing banditry and local feuds, in building roads and communication services, and in increasing the production of food and manufactured articles. But the rivalries between nations did not stop with healthy competition in production at home and world trade. These rivalries went on into the hundreds of years of savage wars for dominance of Europe and world empire—the terrible story which we previewed in Part One. National rivalries reaching this pitch and furor wiped out much of the achievement of the most progressive nations and caused untold suffering and loss of life. We shall speak further of this problem of international government in our final section on the Story of War and of Man's Efforts for World Order—containing the greatest problem confronting us who study history today.

To Sum Up

The barbarians from the North who conquered Rome were satisfied to settle a crime against a person by the childlike principle of tit for tat—the wronged person committing a like offense against the offender. Then came acceptance of a cash settlement instead. Where guilt was in doubt, trials by combat or by ordeal were used. To take the place of the general lack of organized government in western Europe after the fall of Rome, feudalism grew up. As time went on,

the Church was able to take considerable power from the nobles, and to become the most powerful organization in western Europe in the early Middle Ages.

The Middle Ages left us three important contributions to government. During this time was laid the foundation for the division of authority between the Church and the state which we have today. Out of the Middle Ages came the idea of representative government. And toward the close of the period, feudalism and the Church lost control of government to the kings who were forming peoples into the new national states.

To Know and to Pronounce

Salic law	ordeal	*wergild*
First Estate	Second Estate	Third Estate

representative government

Now Check through These Questions

I. What was the government of western Europe after the fall of Rome?

1. What was the basic principle of the law which the Germanic conquerors of Rome brought into the empire with them?
2. What was the Salic law?
3. What kind of trials did the Germanic conquerors hold?
4. What arrangement was developed in western Europe to serve in place of the government that was wiped out by the barbarian invasions?
5. What organization wrested a great deal of authority from the kings and barons?

II. What contributions to government came out of the Middle Ages?

1. What was the most important contribution of the Middle Ages to government?
2. How has it been used in our present government?
3. What were the three estates that grew up in the Middle Ages?
4. What were other important contributions of the Middle Ages to government?
5. What have been some of the results, both good and bad, of government in the Middle Ages?

36. MODERN DEMOCRACY GROWS IN ENGLAND AND AMERICA

Two Main Problems to Consider

I. How was democracy developed and extended in England?

II. How was democracy established and how did it grow in the United States?

The last chapter in the story of government to show real progress in the ideas and practices of government is written in the history of England and its offshoots in North America. The people of England fought a longer, steadier, and more successful battle to become their own masters than was fought anywhere else; and this battle was continued against British rule itself by English colonists, and others who joined them, in the New World. In the beginning and throughout, the battle was against taxation placed upon men without their consent. To this were added struggles to obtain other rights of self-government.

Democracy Develops in England

After William the Norman conquered England he started a practice in our civilization with which you have to become acquainted sooner or later; that is, he appointed tax assessors. In order that taxes in England might be fairly levied, he sent men from one end of the country to the other to make a record of the possessions of every landowner. These reports were made into a volume known as the Domesday Book (book of final decisions). The Domesday Book was the first written census and tax list made in a European nation.

The British-American struggle begins several centuries after William's conquest of England, with the determination of English barons to make the king set up rights for them that he would guarantee to respect. William the Conqueror's descendant King John was hiring soldiers and fighting expensive wars to hold domains in France that William had still ruled after he had ferried his army across the English Channel. But the barons in England, who had nothing to gain from their king's wars in France, rebelled against his war levies. They went to the new and unusual length of demanding that the king admit their rights in writing—in an official, sealed document, which they drew up and called *Magna Carta* (Latin for "Great Charter"). On June 15, 1215, the barons and their knights surrounded John and his hired soldiers at Runnymede and forced him to sign and swear an oath to keep the Great Charter.

King John, however, had no intention of abiding by his agreement. He ap-

pealed to the Pope, who declared the charter void and relieved John of his oath to observe it. But the nobles were determined. John died the next year (1216), and the Magna Carta remained in force. In this historical document three great principles were woven into the fabric of the developing English government. The Magna Carta stipulated that (1) no taxes were to be levied upon the nobles without their consent; (2) no free man was to be arrested unless the reason was stated, and anyone charged with crime was guaranteed a trial by his equals; (3) justice should not be for sale. The nobles who had banded together against the king were interested in securing these rights for themselves as a class, but the terms of the charter were broad and capable of being extended to all free men. The Magna Carta marked the first struggle in England to limit the authority of the king; by it, power was divided between the king and the nobles. Successive rulers agreed to live up to its terms, and the Magna Carta came to be regarded as a basic part of the English constitution and the first written guarantee of principles of government in European history.

John's son, Henry III, was little better than his father. He was pulled this way and that by the Pope, the English clergy, and various groups of nobles and got entangled in expensive efforts to conquer or retain provinces in France, Italy, and Sicily. During most of his reign Henry III was a kingly bankrupt, extracting money from whatever element among his subjects was most easily "bled."

When Henry broke with his nobleman friend and vassal Simon de Montfort, the nobleman gave the king's troops a thrashing and reduced the king to a nobody. He summoned, in 1265, men from some, but not all, parts of England to attend to taxation, and called an assembly or "parliament" (a French word meaning "the act of speaking"). Simon de Montfort's parliament was the most representative assembly England had yet seen, for it contained in addition to representatives from the counties (called knights of the shire) the first urban (city) representatives, known as burgesses. Thirty years later (1295) King Edward I summoned a similar group to aid him; this parliament is called the Model Parliament because it made the Commons (representatives from the counties and towns) a regular part of Parliament. From this time on, Parliament became a fixture of English government. In 1341 Parliament was divided into two parts or "houses": the House of Lords, and the lower house, or House of Commons, composed of representatives from the counties and towns. The upper house may be said to have descended, through the king's council, from the Anglo-Saxon Witan ("wise men"); the lower house grew out of the custom, begun by De Montfort, of calling country gentlemen and town citizens to the sessions.

The English King's Power Is Limited

About three hundred years after Parliament became a regular institution in England, several self-willed kings tried to restore divine-right authority. James I ruled (1603-1625) in turmoil



The Magna Carta, the guarantee of rights which was wrung from King John at Runnymede, is the most famous document of its kind in the world.

but managed to avoid a showdown. Affairs began to come to a head when his son Charles I came to the throne. Parliament forced Charles to sign the Petition of Right (1628), the second document in English history putting down in writing the rights of English subjects. (The first was the Magna Carta.) The Petition of Right outlined the rights of Parliament and limited the power of the king, but Charles was not to be stopped so easily. When Parliament adjourned, Charles refused to call another session and Parliament could meet only when summoned by the king. Charles then ruled as he pleased, and nothing could be done about it until the Presbyterians in Scotland revolted in 1640. Parliament controlled taxation and, to get money to fight the revolt, Charles had to call it in session. The national legislature met in an angry and stubborn mood, refusing to vote any money or to disband until the king recognized its rights. This Parliament sat, on and off, for twenty years, and has gone down in history as the "Long Parliament."

You have learned how the farmer-warrior, Oliver Cromwell, led an armed revolution which ended in the beheading of the king. Later Cromwell swept aside the Long Parliament also. After his death Parliament met again and in 1660 invited Charles Stuart, long an exile, to return and be crowned as Charles II. Parliament's right to say who might be king was established two reigns later, when Anglicans and Puritans together rebelled at the prospect of another Catholic ruler. Parliament invited Mary, daughter of King James II, who had married the Dutch prince William of Orange, and her husband to take the English throne. Because this event showed that Parliament had supreme power over the king in England, it is called the Glorious Revolution; it is also called the Bloodless Revolution. Its effect spread across the Atlantic Ocean to Boston, where the Puritan colonists seized their governor and waited for a new charter from King William.

William and Mary were allowed to take the throne on condition of their assenting to a document called the Bill of Rights. This provided that the English king must belong to the Anglican Church and that he could not act without the consent of Parliament. Thus, government by consent of part of the governed was established. The Bill of Rights was England's third constitutional document.

With this triumph of Parliament the political parties, Whigs and Tories, began to take turns in winning elections and directing the government. After 1688 the Cabinet (king's council) grew into an executive committee of Parliament. For example, King William appointed Whigs to his cabinet when Parliament had a majority of Whigs and replaced them with Tories when the Tories gained a majority in the Commons. Under George I and George II the guidance of the Cabinet came to be by a prime minister, who selected the other members and put before Parliament his own plans under the king's name. This further limited the power of the king. In time the prime minister, who had started as the king's minister, became the minister of Parliament, which represented the nation. Later,



In 1265 Simon de Montfort, the leader of the barons, called a new kind of parliament. He invited knights from the shires and citizens from the towns as representatives of the people to sit with the lords and clergy.

when Commons learned how to control the House of Lords, the prime minister came to be elected by the House of Commons alone.

More People Gain More Rights in England

As industry grew in England, many of the nobles became manufacturers and shippers, and, oppositely, many plain squires who got rich through trade and did favors for the king were made nobles. Nobles sat by right of their titles in the House of Lords. The middle classes elected representatives to the House of Commons. After two hundred years of struggle, the House of Commons took almost all the power away from the House of Lords. During the same period more and more Englishmen were getting the right to vote. Thus, theoretically, England's middle and lower classes got power over the aristocrats just as the lords earlier got power over the king. In reality, however, the aristocrats and upper middle class often managed to influence elections to the House of Commons, and to remain, to a considerable extent, the actual rulers of England, right up to the twentieth century.

In addition to two knights from each shire, members of the House of Commons were elected by boroughs (towns to which in times past some king or queen had granted the right to choose two representatives each). Some of these became "pocket" boroughs in English political slang—that is, the towns had ceased to be important, and some no longer even existed; their people had moved to new manufacturing cities to earn their living, and their home sites had become parts of great estates, but landlords still sent to Parliament members who claimed to represent these deserted villages. This gave countryside landlords control of Parliament, while the factory owners and workers of many new manufacturing towns were not represented. English political parties came to represent the opposite sides in the struggle between industrialists and landholders. The Conservative (also called Tory) party wanted to keep Parliament controlled by landlords. The manufacturers took over an old party called Whig and renamed it Liberal—although the reform they wanted in representation was liberal only to their own class.

The first drastic change was pushed through, in 1832, by wise statesmen who saw that the English middle classes were nearing the explosion point. This Reform Act gave the votes of the "pocket" boroughs to the new towns. It also made representation in the House of Commons more nearly in ratio to population and gave more property owners and rent payers the right to vote. But even under this new law only about one eleventh of the male subjects of the king could vote. One hundred years ago in England the common worker had as yet no part in the government which ruled him, and women were not yet legally "persons."

Manufacturers now shared power with the landowners in the government. There followed agitation to give the right to vote to the common workingman. Manufacturers and landowners, who had long fought one another, now united to oppose further extension of the franchise (right to vote). Queen Victoria was dismayed at the riots that

broke out among mill hands and peasants. England's two big rival politicians of the time, Disraeli and Gladstone, made the franchise a political issue, and as each party (Conservative and Liberal, formerly called Tory and Whig) tried to capture popularity from the other, a million city workers and many tenant farmers got the franchise in a Second Reform Act (1867). It almost doubled the number of voters in England. Then a Third Reform Act (1884) gave the right to vote to two million farm hands and miners.

In the meantime (1872) the secret ballot was introduced. The secret ballot has become one of the fundamental principles of our representative governments. With it, workmen can vote without fear against their employers, peasants against their landlords, and voters against political bosses. Even with our modern voting machines, however, we find it difficult to keep the ballot really secret and "sacred." You perhaps know of "election scandals" in your home town.

Of the various answers worked out to the question of authority—that is, Who shall hold the power of government? or, in other words, Who shall be the boss?—the most interesting to us is the answer given in our own democratic government. The big factors in modern democratic thinking have been: (1) the teaching and example of the Greeks; (2) the teaching of Christianity which turned the Jewish God Jehovah into a God who loves all humans as his children, making it follow that all humans should love one another as brothers; and (3) the idea of representation which sprang up in Medieval England. The Greek idea of human dignity and human rights, combined with this Christian doctrine of love, is our modern ideal of how a government should treat and care for its citizens and protect them from one another's selfishness.

The United States Emerges as a Republic

The idea that all government exists by the consent of the governed was emphasized by the English philosopher, John Locke (1690). In the next century (1776) English colonials—among whom we should particularly mention Franklin, Mason, Washington, Adams, Jefferson, and Paine—founded a new nation, our own, upon that ideal of self-government and human kindness set forth by Socrates, Jesus, and Locke. In their Declaration of Independence, which soon became the world's second most famous political document (ranking next to the Magna Carta) the founders of the new nation stated (the capitals are theirs):

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most

likely to effect their Safety and Happiness. . . . We, therefore, the Representatives of the United States of America, in General Congress Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by the Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be, Free and Independent States."

During the Revolutionary War, the American colonies operated under a sort of constitution called the Articles of Confederation. It provided a parliament called the Continental Congress, which could levy taxes, but had no power to collect them. It had to beg the states for soldiers. This system almost lost the War of the Revolution. To provide some improvement, a constitutional convention met in Independence Hall in Philadelphia in 1787. Out of this meeting came the federal constitution we have today. It was drawn up, said its authors, "to form a more perfect union, establish justice, insure domestic tranquillity, and secure the blessings of liberty to ourselves and our posterity."

The Constitution provided for a Congress to make the laws. This body was to have two parts—a Senate and a House of Representatives. Representation was to be equal for all states in the Senate: the Senators to be elected by their state legislatures. Representation in the House of Representatives was to be based on the populations of the various states (the more people in the state, the more representatives they were to send to the House); members of the House of Representatives were to be elected directly by the people.

There was also to be a system of courts, with the Supreme Court at the top, to interpret the laws passed by Congress. The man at the head of the government was to be called the President; his job was to enforce the laws. He was to be selected by electors appointed by the legislators of the various states. There were to be no nobles in America. Church and government were to be entirely separate; neither was to have any power over the other. This Constitution established the first modern republic in a large country. The individual states had their own rights, but all operated under a Federal Government.

Thus the founders of the United States carried out the boldest experiment ever tried in government, the phase of Constitution. (The first phase is authority; the second, law). There had been written constitutions in ancient Greece, such as those of Solon and Cleisthenes. In England the Magna Carta, the Petition of Right, the Bill of Rights, and all that went between and with them, guaranteeing rights to citizens which no law or government might take from them, are called the constitution of England. Since these guarantees of rights are really written only in fragments—not as one complete document—England is often said to have an unwritten constitution. The founders of the United States determined to put down in definite, permanent, complete written form, for the first time in the history of government, the rights of citizens and the specific duties and powers of the several parts and departments of our government.

These founders had to compromise a great deal with one another to get a constitution which all were willing to sign. One very important question of human rights—the question of slavery—they could not mention, lest it start a revolt among slaveholders then and there. Yet by the end of the century a number of the states had forbidden the importation of slaves. The writers of the Constitution felt that their work was far from perfect and would soon need revision. It has turned out that these modest men created the greatest document relating to government in history. The Constitution of the United States of America has not only determined the government of our country for a century and a half but also has had great influence in the shaping of government in Latin America, Europe, Asia, and even Africa.

When the Constitution was ratified (just one hundred years after William and Mary signed the English Bill of Rights) delegates agreed that a statement of American citizens' rights should be added soon. After some difficulty with men who were afraid of giving too much protection to common citizens, our American Bill of Rights was added to our Constitution in the shape of ten amendments. To us as individual citizens the first nine of these ten amendments to our Constitution are the most important part of the whole document. Specified in these amendments are the rights of the humble citizen—the guarantees of personal liberty. In them we look all the way back to England's Magna Carta thankfully; that was the source of many of our privileges. But the Magna Carta was primarily designed to benefit the nobles, while our Bill of Rights guarantees to all freedom of religion, speech, and press, the right to bear arms, security of home and person, and an established process of trial. Every American may remain free of arrest until indicted for a crime; then he has the right of trial by jury. To make sure that no American executive would usurp judicial authority, our Constitution makers insisted upon complete separation of judicial and executive power—that is, different departments and officials to manage affairs and conduct trials. Americans will not permit the President or other officials to dominate the judges. They adopted the Roman idea of checks and balances and the teaching of a Frenchman named Montesquieu that only the sort of government which had separate executive, judicial, and legislative branches, with none able to dictate to the others, could protect citizens' rights.

One of the gravest questions that arose after the founders won freedom from Britain was whether the ex-colonies were to be one nation with a central government or remain separate states. They came to be a combination of both. The Constitution provides a federal government with authority in specific matters. Its tenth amendment stipulates that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people."

Some of the founders wished the new nation to be headed by a king with powers limited by a constitution (limited

monarchy), as was England. But Washington refused to accept a crown, and no one of the other founders was far enough above his fellows in popularity to dare to claim the honor. Consequently, the United States became a republic headed by a President elected for a four-year term. There was some expectation that the presidency would become perpetual for life through repeated re-elections, and in course of time turn into a kingship as it had done in Holland. Washington quashed this fear by refusing more than one re-election. Others feared the President would overcome the checks and balances put upon him and overwhelm the other departments of government—legislative and judicial—making himself a dictator more powerful than a limited monarch. Our popular statesman, Daniel Webster, said:

"The contest for ages has been to rescue liberty from the grasp of executive power. . . . There are men in all ages who mean to exercise power usefully, but who mean to exercise it. They mean to govern well, but they mean to govern. They promise to be kind masters, but they mean to be masters." And again, "It will be well for us . . . if some popular executive, by the power of patronage and party, and by the power, too, of that very popularity, shall not hereafter prove an overmatch for the other branches of government."

It worked out that the President of the United States actually had more power for the short space of his term than any constitutional monarch. Presidents Jackson, Lincoln, Theodore Roosevelt, and Wilson were called "dictators" by those who opposed their strong rule. In 1940, and again in 1944, many voters felt that the times demanded the continuation of the leadership of President Franklin D. Roosevelt, and he became the first American President to break the precedent set by George Washington. Meanwhile, after repeated strife caused by efforts of their presidents to continue in office, many neighboring American republics had written amendments into their constitutions limiting the presidential term of office. Proposals for similar constitutional restrictions were also made in the United States.

Democracy Is Extended in the United States

Like some ancient republics the United States was at first ruled by landowners and large merchants—in spite of the theory that "all men are created equal and endowed with certain unalienable rights." A struggle took place between Thomas Jefferson and his followers, who believed in a farmers' government (based on the future of the United States as primarily an agricultural country), and Alexander Hamilton and his supporters, who wanted a bankers' and merchants' government. All the while population was spreading westward over the Appalachian Mountains, and frontiersmen were becoming more numerous and important. Forty years after the Constitution was put into effect, they elected to the presidency, following a bitter election fight, their soldier-hero, Andrew Jackson, who had begun life as the orphaned son of Scotch-Irish immigrants. Jackson and his followers forced extension of the right to

vote and a greater spread of political jobs. They sharpened up party spirit—ignoring Washington's plea against it—and, by claiming that public offices are the proper "spoils" or booty of the victors, gave democratic government in the United States a rather bad reputation.

The War between the States freed the slaves; Negroes were given the right to vote by constitutional amendment, although Southern states found ways to prevent them from exercising that right. Constitutional amendments in later years provided that Senators should be elected directly by the people instead of by the state legislatures and that women be given the right to vote (woman's suffrage, 1920). Similar reforms were taking place in other countries. In the abolition of slavery our country was behind most of the civilized world. Finland, New Zealand, and Norway preceded us in granting woman's suffrage. England did it piecemeal. France and Japan and Latin-American countries never gave the vote in national affairs to their women. The women of communist Russia, about the same time as the women of America, received the right to vote on the same conditions as men—they must be "productive" laborers—along with full equality in occupation, wages, and officeholding. However, voting at the polls has a very limited place in the Soviet Russian system of government. Other new dictatorships in Europe took away, rather than added to, woman's rights. Some states of the American union still require a head tax from the citizen before permitting him to vote, and a number of states still find ways to bar Negroes from voting.

In Other Words

After William the Conqueror established the Normans as rulers of England, the kings came to have more and more power. Finally the nobles rose against King John and forced him, in 1215, to sign the Magna Carta, which guaranteed to them in writing the privileges they were demanding. It was the first of a series of documents which together are sometimes called "the English Constitution" or "the Bible of English liberty." To safeguard the rights granted the nobles by Magna Carta, Simon de Montfort called a parliament in 1265. England has had a parliament with representatives from the Commons (delegates from the towns and counties) as well as from the nobles and the clergy ever since the Model Parliament of Edward I in 1295.

The second of these documents was the Petition of Right signed by Charles I in 1628, which definitely set down the rights of Parliament. In 1689, before becoming rulers of England, William and Mary agreed to respect the Bill of Rights, which gave Parliament for all time greater power than the king.

In the fourteenth century Parliament was divided into the House of Lords and the House of Commons, and the latter gradually gained control. Under the German Georges the prime minister became the leader of the Cabinet and later of

the Parliament as well. In 1832 a Reform Act gave the right of vote to factory owners. Another in 1867 gave the vote to factory workers and tenant farmers. A third in 1884 gave it to farm workers and miners. A further extension of democracy came in 1872 with the introduction of the secret ballot.

The modern ideal of government is a combination of the Greek idea of human rights and the Christian doctrine of love. An expression of this ideal is found in the American Declaration of Independence. When the Revolutionary War was over, our Federal Constitution was drawn up, providing for a government of three branches: the legislative, headed by Congress; the executive, headed by the President; and the judicial, headed by the Supreme Court. Then, to secure the rights for which they had been fighting, the colonists added the first ten amendments—the American Bill of Rights.

In spite of the system of checks and balances, the President under the Constitution has more power than most monarchs. This gave rise to the fear that some President would make himself king. The custom became established that no President would serve more than two terms. This precedent was broken when President Franklin D. Roosevelt was elected to a third term in 1940 and to a fourth term in 1944.

At first the United States was ruled by the wealthy. A greater share in government was extended to more people during the presidency of soldier Andrew Jackson. Then the War between the States gave the vote to the Negroes. And in 1920 another constitutional amendment extended the vote to women. Political democracy was virtually complete in the United States.

To Know and to Pronounce

Domesday Book	Oliver Cromwell	Long Parliament
burgesses	Simon de Montfort	Glorious Revolution
Conservatives	Magna Carta	Bill of Rights (English)
Liberals	pocket borough	Bill of Rights (American)
prime minister	Model Parliament	Reform Act of 1832
Disraeli	knights of the shire	Reform Act of 1867
Gladstone	House of Lords	Reform Act of 1884
Locke	House of Commons	Constitution of the United States
Montesquieu	Petition of Right	Whigs and Tories

Now These Should Be Easy for You

I. How was democracy developed and extended in England?

1. What was the Domesday Book?
2. What important governmental practice was introduced into England by the Domesday Book?

3. What was the Magna Carta? Who signed it? When?
4. What rights were guaranteed by Magna Carta?
5. To whom were these rights guaranteed?
6. What is the importance of Magna Carta in English history?
7. When and how did Parliament become a fixed part of English government?
8. What is the importance of the Petition of Right in English history? Who signed it? When?
9. What is the importance of the Bill of Rights in English history? Who signed it? When?
10. Into what two houses was the British Parliament divided? When?
11. Which house finally gained control of the government?
12. What groups of people had most influence in government down to the beginning of the war in 1939? By what means did they attain this influence?
13. To whom did the Reform Act of 1832 extend a part in the government? The Reform Act of 1867? The Reform Act of 1884?
14. Why is the secret ballot important to representative government?
15. When was the secret ballot introduced into England?

II. How was democracy established and how did it grow in the United States?

1. What is our modern idea of government?
2. How has this idea of government developed out of the past?
3. What famous American document sets forth this ideal of government?
4. What three important branches of government were given the United States by the Federal Constitution?
5. Who heads each branch of government?
6. What important question had to be passed over in the Constitution? Why?
7. Where is the American Bill of Rights to be found?
8. What in general does it guarantee to the people?
9. Why have all Presidents but one held no more than two terms in office?
10. Who was the first President to hold more than two terms?
11. What class of people really controlled the government during the early years of the United States?
12. Under what President did democracy begin to be extended to more people?
13. How did the War between the States extend democracy?
14. What further extension of democracy came in 1920?

37. ENGLISH COURTS AND NAPOLEON'S CODE SHAPE MODERN LAW

Look for the Answers to These Questions

I. How did English courts help fashion modern law?

II. How was our legal system developed?

III. What was the importance of Napoleon's Code?

We have seen how through nine hundred years of struggle the English people were gaining the right to vote and govern themselves through representation in Parliament. During the same centuries law and the procedure of justice were also being developed among them. England's contribution to law and court procedure is the largest after Rome's. A long struggle to establish the king's control of courts began when Henry II, great-grandson of William the Conqueror, gave his judges authority to set aside claims or decisions of Church courts, and also of private courts conducted by big landowners who thought they had the right to judge the affairs of tenants on their estates. Henry II got into a quarrel with his famous archbishop of Canterbury, Thomas à Becket, over this; and the murder of the saintly old man by some of Henry's knights who took the dispute too seriously made matters very difficult for the king. A final showdown between the English king and the Church came four centuries later over Henry VIII's determination to divorce his queen. Henry got Parliament to make him head of the church in England, whereupon he got his own archbishop to grant his divorce. Eventually, most governments made marriage and divorce a civil matter—under the authority of government rather than church.

The Jury System Emerges

Back in Henry II's time the jury had begun to develop. For centuries a jury was a group of men, usually six to twelve, chosen by local men under the king's authority, to investigate a complaint, gather all the evidence, and render a decision; it did the work now divided among detectives, prosecutors, lawyers for defense and prosecution, and judges. To be a juror was a ticklish job, for jurors were sometimes punished by an angry government. Henry VII, about the time Columbus discovered America, had got judicial authority so much into kingly hands that he could use his Star Chamber—a very convenient secret court much like those used by recent European dictators—quietly to do away with political enemies. Hence arose the English demand for open trial by a jury of his peers (equals—meaning, to

the nobles, their "own crowd"). Later, in America, all men were regarded as having been "created free and equal," and the common man might demand a trial by a jury of *his* equals.

English Law Develops

The king's interference in English justice was, by and large, more to the good than otherwise. His highest judge, called chancellor, known as "keeper of the king's conscience," held hearings and granted relief from decisions made according to the strict letter of the law by common English courts; this body of rules, which gradually developed in the king's court, is what we know in modern law as "equity." In this way it was possible for justice to catch up with the law.

During the fifteenth and sixteenth centuries also, the customs of merchants about payments, credit, interest, quality and delivery of goods, commissions, apprentices, shipping, insurance, wharfage, storage, and a thousand other details were solidifying into a code of business law called the "law merchant." This "law merchant" (we would say "merchant law") was founded upon old Greek and Roman commercial rules, much modified by the English ways of doing and conditions. As Englishmen became the world's greatest trading people in the sixteenth and seventeenth centuries, the English "law merchant" became our modern world-wide commercial law. If you go into business you will have much to do with it. For several centuries the "law merchant" was administered by special "merchants' courts." Eventually the three kinds of law developed in England: Ordinary English common law (which had a good deal of Roman law in it), equity, and merchants' law. These were combined (1873) into one judicial system, authorized to dispense justice under all three. Judges who didn't know equity or commercial practices had to bring in experts to advise them.

When English colonists came to America they brought English common law with them. Just before the American Revolution, Sir William Blackstone, professor of law at Oxford University, compiled English law in a set of books called *Commentaries,* which became the bible of American lawmakers and lawyers. To Webster, Lincoln, and most American lawyers before and since, "according to Blackstone" meant "according to law." It was as necessary for a lawyer to have his set of Blackstone as for a doctor to have his medical kit. Nowadays better written summaries are being provided than the famous *Commentaries,* but the stuffy old Blackstone is quoted in nearly every trial. His comments on the principles of law have become proverbs, as: "Law is the embodiment of the moral sentiment of the people."

Our American ideal is to be ruled by one set of laws applied equally to high and low born, rich and poor. King Louis XIV of France said: "Laws are the sovereigns of sovereigns," but he also declared: "I am the state." Now and then some boss in a democracy dares to say: "I am the law." But he does not last long. Our laws, though intended by the lawmakers to apply to all, are not always applied equally by prosecutors and

judges. The English poet Goldsmith wrote: "Laws grind the poor, and rich men rule the law." Today the saying: "There is one law for the poor and another for the rich" is not correct, but there is much behind the common use of the sentence. Again, there are cases involving such matters as automobile damage and libel in which the villains escape because they have no property to be seized to "make good" the damage they cause.

The Influence of Napoleon's Code

Outside of England and America the greatest modern development in lawmaking was initiated by Napoleon. You can imagine the confusion that French laws were in after the French Revolution upset the authority of king and nobles. Napoleon put the best lawyers to work to make a complete, scientific code of law, covering, in as few and simple words as possible, every human activity. He had the power to sweep aside all professional and selfish interests that profited by the old confusion. The Code Napoléon became the basis of the law structure of continental European nations, Latin-American nations, and modern Japan. It was carried over to our state of Louisiana, because of its French background. The English-American jurist, Edward Livingston, and two French jurists, harmonized the English and Roman systems for Louisiana in the early nineteenth century. The influence of the Napoleonic Code has simplified the laws of many of our Western states.

However, all of our states, with the exception of Louisiana, have built directly upon the English common law (of course, there is some Roman law in that too, farther back). Lawyers call laws which came more directly from Rome into England and elsewhere, "civil law," and law as affected and developed by English and American customs and practice, "common law." The term "common law" is also used in a quite different sense for customs not expressly written in statutes, but accepted as "law" by people generally.

Repeating

Another step in the development of modern law came when Henry II of England established the king's law as the law of all the country, more authoritative than the courts of the Church and of the wealthy landowners. In addition, Henry brought the jury into use in England.

Equity extends the spirit of the law to cases not actually covered by statute or precedent. Merchant law or commercial law is the law governing business transactions. English common law was set down in its most widely accepted form by Sir William Blackstone. It was English common law which the English colonists brought to the New World with them. Eventually the different kinds of courts were combined in England into one judicial system.

The American legal ideal is to be governed by one set of laws that apply

in the same manner and degree to all people. Unfortunately, not always are our laws administered in this manner.

The legal codes of Napoleon have provided law for many countries of the world, but the legal systems of our states, with the exception of Louisiana, have developed from English common law, which itself had drawn to some extent upon the laws of the Romans.

To Know and to Pronounce

Henry II	Thomas à Becket
peers	Star Chamber
equity	commercial law
Code Napoléon	Blackstone's *Commentaries*

Check Yourself with These

I. How did English courts help fashion modern law?

1. In early England what other agencies besides the government held court?
2. What two important changes in the legal system did Henry II bring about?
3. What does a trial by a "jury of peers" mean?
4. What is equity?
5. What is common law?
6. Why is Sir William Blackstone so important in the field of law?

II. How was our legal system developed?

1. What is the American ideal with regard to law?
2. Is this ideal always followed?
3. Out of what backgrounds has the legal system of the United States developed?

III. What was the importance of Napoleon's Code?

1. How was the Code Napoléon compiled?
2. In what countries did it shape modern law?

38. EUROPE SWINGS BETWEEN DEMOCRACY AND DICTATORSHIP

Look for the Answers to These

I. What changes in government resulted from the increased importance of the common man?

II. What is the history of socialism and communism?

III. How and where have totalitarian states been set up?

In England and America the struggle for self-government progressed gradually, without great bloodshed. The only part of the European continent where a similar development took place was in the Alps, where farmers of German, French, and Italian blood showed both the independent spirit of the Greeks and the ability to federate which the Greeks lacked. As far back as the thirteenth century, the farmers in Swiss mountain valleys had fought off the Hapsburg nobles and developed a native democracy. Their democracy was encouraged by the popularly governed churches founded by Calvin and Zwingli. By the fifteenth century these communities had come together in a loose, free confederation to make up Switzerland, the earliest federated democracy of the modern world.

Popular Revolutions Unseat Divine-Right Monarchs

Over the rest of Europe the story was more like that of France, where King Louis XIV, reigning seventy-two years, established the "divine right" of kings so firmly that his descendants down to Louis XVI could reign as absolute monarchs. In order that he might not have to be near the common people, Louis XIV lived in a great palace at Versailles and surrounded himself with people willing to do his bidding. Perhaps there was real wisdom in his placing his best minister in charge of finance. At any rate, Colbert aided agriculture, manufacturing, and commerce, for the purpose of bringing more money into the French treasury. But the prosperity of the early years of Louis XIV's reign was greatly diminished by a series of wars for territory, in which France always managed to get on opposite sides from the English. At the end of his life the Grand Monarch saw in France an extremely poor peasantry and a government on the verge of breaking under the great debts it had contracted for the king.

Louis XIV is quoted as having said: "I am the state." He lived so long that he was followed by his great-grandson. Louis XV said: "In my person resides the sovereign authority. I hold the legis-

lative power and share it with no one. The entire public life is sustained by me." But because Louis XV cared more for a good time than for governing, the strong, autocratic central government built up by the House of Bourbon began to lose authority.

Some of these divine-righters did good jobs of governing. Not wishing to appear to ask anyone for help, they ceased calling representatives from the three estates (who had come to be known in meeting as the Estates-General). This period of absolute monarchy in Europe, during which no representative assemblies were called to advise the kings, lasted about two hundred years. Their rule was not so absolute as it looked. Kings and queens who did the best job of exercising absolute authority were those who, like Queen Elizabeth of England, cleverly compromised with powerful barons and churchmen and burghers and used the brains of brilliant subjects to help them govern. Such kings usually bought the favor of artists, playwrights, and essayists by granting them subsidies (grants of money). They protected the new scientists from religious fanatics. Being jealous of their nobles, they appeared to be the protectors of the common townsmen, peasants, and even serfs. Under the kings the poor man and the common man began to raise their heads. But modern democracy and freedom were not gained as the gifts of kings.

Before the ordinary man won his rights he first of all had to learn to think of himself as a person with rights. This kind of thought began in the modern world with the scholars who discovered the old Greek classics and speculated about the teachings of Plato and Aristotle and the democracy of old Athens. It was called "humanistic" thought. It tied in with a new religious emphasis on the independent status of every individual soul, however humble, before God; the necessity of each to win salvation for himself; and the right of each to interpret sacred writ for himself. (Of course each preacher thought listeners should see the scriptures his way.) While English Oliver Cromwell and his veteran troops, called Ironsides, were giving the world a practical demonstration that kings could be deposed, and even beheaded, the young English clerk John Locke began to write on modern democracy. We have spoken of Locke as the Plato of modern government. Locke taught that the governed have the right and duty always, through "contract" among themselves as individuals, to create such a government for themselves as may best suit their needs—the exact opposite of the divine-right theory.

One reason Cromwell could act, and Locke could teach, against kings, was that a new and powerful banking, trading, and factory-owning class, called the capitalist class, was growing up in England, and its members did not wish to be taxed and supervised by the king. Nearly a hundred years after Locke wrote (in 1776—the year of the American Declaration of Independence) a Scot, Adam Smith, published a book, *The Wealth of Nations*. This became the bible of government for the new capitalist class, which grew in wealth rapidly after the perfection of James Watts's steam engine (1765) when fac-

tories sprang up in Britain, New England, and to a lesser degree in France. Adam Smith's theory was that the less government nations have, the richer they become; the less government people have, the happier they are. Adam Smith thought wealth would even itself out and give every man a fair opportunity. Instead of regulating everything from religion to land, government should be merely a policeman keeping order and protecting property for its owners. How men got rich was no concern of government (so long as it was not by direct violence and thieving). The only check on acquisition of power through wealth was to be through the competition of rival moneymakers. The French call this policy *laissez faire* ("let alone"). Smith believed that even when government acts with the best intentions it almost always serves the public worse than the enterprise of its citizens, however selfish they may be.

A young Frenchman named Arouet, exiled to England for trying to take revenge on an aristocrat whose hired ruffians had beaten him, discovered the writings of Locke. He returned to France to become famous under the name Voltaire. He poked fun at clergy and nobles and made ridiculous the claims of the proud and wealthy to be any better than the humble and poor. Voltaire's contemporary, Jean Jacques Rousseau, in a book *The Social Contract,* said that a state is like a partnership, that each citizen enters into a contract with every other citizen to create that partnership, and that each has the same rights in it as a partner in a partnership. This reminds us of the ancient Jewish theory of government. It had been adopted by the Calvinists of Scotland and England. The fascinating idea of the social contract inspired revolutions in all parts of the world.

Through business and literary ability despised members of the Third Estate were becoming rich and influential. Their ideas spread down to the people of city slums and the peasants. Peasant farmers were faced with starvation in the midst of plenty. They were hit from three sides at once: the feudal lord demanded rent, the king levied taxes, and the church collected tithes. As manufacturing developed in France, some of the peasants moved into a new group, the wage-earning laborers. But neither the rent-paying peasants nor the wage-earning laborers had any influence in government. The laborers were kept constantly under the control of the middle-class capitalists who, while themselves despised by the aristocrats, oppressed those below them in turn. Nobles and clergy, a small group of less than three hundred thousand persons, owned half the land in France. They held the well-paid positions connected with the government, but almost without exception they lived beyond their means, maintaining great palaces and spending huge sums on entertainment. This bankrupt nobility then depended upon "pensions" (outright gifts) which the king gave them from the treasury, to maintain their elegant manner of living.

Whenever the poor financial condition of the country was called to the attention of the extravagant King Louis XV, he disposed of the matter by saying, "Things will hold together till my

death," and his friend Madame de Pompadour would add, "After us, the deluge!" When Louis died his grandson became Louis XVI. The new king, who was only twenty years old, was neither intelligent nor ambitious enough to accomplish anything in the way of reform, although he realized drastic changes should be made if he were to remain sure of his throne. His queen, the beautiful but frivolous Marie Antoinette, daughter of Empress Maria Theresa of Austria, was accused of saying, when told the people had no bread: "Let them eat cake then!" Probably a "propagandist" of the time made up this story, but it did not help the situation.

Louis XVI and his ministers were persuaded by Benjamin Franklin (1778) to aid the American colonists in their revolution, not so much because the French wanted to help the colonies to win independence, as because they saw an opportunity to strike back at their old enemy Britain. The assistance of France greatly benefited the Americans by forcing Britain to fight on three continents, but it was expensive for the French. When the war was over, the king's treasury was empty, and it was evident that no more funds could be raised in taxes upon the peasants. For a time Louis XVI floated loans, but soon creditors refused to lend any more. Then the king appealed to the nobles and clergy to carry part of the load. They refused either to contribute to the cost of government or to economize in their own living expenses. In a last attempt to get money, Louis called the Estates-General, the feudal assembly of France which had not met for one hundred seventy-five years (since 1614). Louis's calling of the Estates-General was an evident admission that absolute monarchy had failed.

The Estates-General was made up of three hundred representatives of the clergy, or the First Estate, three hundred of the nobles, or the Second Estate, and six hundred of the middle class, or the Third Estate. Each class had one vote, and the nobles and clergy had always voted together to outvote the middle class. When the body met, the Third Estate demanded that each member be given a vote. Since this would have transferred control to the common people, the nobles and clergy naturally opposed it. The king not only refused to grant their demand but permitted the representatives of the Third Estate to be shut out of the meeting place of the Estates-General. When this happened, the representatives of the common people met in a near-by building that housed the royal tennis courts. There in the "Oath of the Tennis Court," they declared themselves to be the "National Assembly" and, with the success of the English and American revolutions to encourage them, resolved not to disband until they had secured a democratic constitution for France. Alarmed, Louis XVI appeared to give in, granting each member of the Estates-General a vote. But soon it was evident that trickery was afoot for his promises were not kept. Mob action followed, as we learned in our story of popular revolts in Part One.

The new National Assembly abolished feudalism and all its outworn customs. The peasants were to be able to keep

their own crops instead of having to turn them over to lords and clergy. All classes were to be equally taxed. The *Declaration of the Rights of Man and of the Citizen* was drawn up, a document similar to the Bill of Rights in England, and the Declaration of Independence of the American colonies. But the peasants demanded the right to own their land as well as to keep its crops. So the large estates of the landed aristocracy were divided among the peasants or taken by the state. City people were still starving and the army needed money; so the property of the clergy was taken and used as security for issues of paper money to relieve the distressing financial situation. In Paris a vague idea that the people owned everything took hold, and it became a crime for anyone to claim even such private possessions as furniture and watches. This did not go at all with the peasants, who took fierce pride in their newly possessed farms. Then different cliques among the revolutionists began to plot to exterminate one another, and the "Reign of Terror" followed, as we have learned. A dictator, Napoleon, brought back order.

This has been the common story in European revolutions. Similarly bloody revolutions and exterminations of the previously favored groups occurred a century and a half after the French Revolution in Russia and in Spain. The bloodshed and destruction have been horrible enough in themselves, but even worse for people in the long run has been the opposite extreme of dictator control with its suppression of all liberty and self-government, which followed each extreme outbreak. The story of European revolutions shows a pattern: The people rise up in revolt to get self-government and more of the good things of life from the favored classes who have oppressed them and taken all their earnings. Then, as disorder and destruction increase, military leaders arise who convince the people that only stern discipline and the placing of authority entirely in their hands can save for them the good things which the excited, starving people want at the moment—even more than they want freedom. Thus revolutions which start as "proletarian" (remember the Roman "lower classes" called *proletarii*) for the purpose of putting authority in more hands—the hands of the lowest and most numerous class—end by putting it in the hands of one single man or one gang.

Socialism and Communism Appear

After the French Revolution most European countries became limited monarchies, in which the power of the rulers was cut down, and cabinets and parliaments representing the new classes with money shared in the government. The desires of the new working classes for a larger share in their government and in the new wealth being made by machine manufacturing caused a wave of unsuccessful revolts over Europe in 1847-1848. The revolutionists were inspired by the idea of common ownership, which they called socialism. The idea had been tried in ancient China, by early Christians, and elsewhere, and had been discussed by the Greek philosophers. It was revived in England about the time of the American and French revolutions. Robert Owen, English

cotton-mill owner, wished his factory workers to share in his business profits. He and others organized workers, farmers, and professional men to do their buying and selling jointly, eliminating middleman costs. This feature of socialism, called co-operatives, proved the most successful of various socialist endeavors. Millions of persons in England, Scandinavia, America, and the Orient now belong to co-operatives. Robert Owen thought an agricultural settlement in a new country would be a good place for co-operative experiment. He therefore bought land in frontier Indiana, U.S.A., and founded a share-and-share-alike community called New Harmony. Other socialist communities were tried in the New World. Some were centered around new religions, as, for example, those of the Mormons. Most of these eventually broke up or drifted back to private ownership of property, and the usual capitalistic competition between individuals.

In France, after the revolution, a man named Saint Simon founded a half-religious, half-economic-and-political order, to make people equal and content. Because Saint Simon believed that letting the oceans run together would mysteriously influence people to come together in closer understanding, his followers helped De Lesseps put over his big canal-digging schemes. Another Frenchman, Louis Blanc, coined the "commandment" of socialism: "From each according to his ability—to each according to his need." German socialists, especially a writer named Karl Marx and a manufacturer named Friedrich Engels, together produced the *Communist Manifesto* (1848). Not finding Germany a good place to push his ideas Marx went to London to live (1849). From the Latin word *communis,* meaning "common," came the word *communism,* to denote the teaching of Marx's huge book *Das Kapital* ("capital"). This book taught that class war between owners and workers was certain, and that workers should organize and seize their governments, and run them in the workers' interest. Marxists adopted the red flag as their emblem.

In England a more gentle school of socialists was formed (1883). Called the Fabian Society, it was headed by Sidney Webb and George Bernard Shaw. Later Ramsay MacDonald in England and Eugene Debs in the United States pinned their hopes upon getting men of the growing labor unions into the socialist parties. They were entangled in many labor disputes and strikes. Most socialist groups felt that war between nations would destroy their cause. Debs went to prison for opposition to the entry of the United States into the World War of 1914-1918. The French socialist leader Jean Jaurès, who opposed the war, was assassinated.

But a group of Russian disciples of Marx, led by the lawyer Nikolay Lenin (real name, Vladimir Ilich Ulianov), thought war would create such distress in the leading countries of the world that socialist groups could, with the backing of workingmen and peasants, seize power in each of them. These Russian socialists had all been imprisoned or sent to Siberia or exiled for opposing the tsar's government. They were experienced plotters who stopped short of

nothing. When the tsar's armies collapsed in 1917, the German Government helped Lenin and his assistant Leon Trotsky (who had worked as a newspaperman in America under his real name, Bronstein) to get from Switzerland back to Russia to stir up revolution. Lenin was soon head of the new "red" Bolshevik (Russian word meaning "majority party") government. It was organized into committees or "soviets," from villages up—hence called the Soviet government. Its official name became Union of Soviet Socialist Republics (U.S.S.R.). It seized all property and hunted to death members of the former ruling and property-owning classes, suppressed the Orthodox Church and other religions, and turned most of Russia's many churches into meeting halls, motion-picture houses, and warehouses. Lenin and Trotsky made peace with Germany, accepting severe terms. The governments fighting Germany then turned against the U.S.S.R. President Woodrow Wilson was at first friendly to Lenin but soon joined Britain and France in sending troops to seize several Russian ports and in supplying guns and money to the Russians (called "White Russians") who continued to fight the Bolshevik government.

Russia Becomes a Dictatorship

As outside invasions of revolutionary France had united the French people and helped Napoleon to become their dictator, so outside interference caused most Russians to rally around Lenin. A famine cost several million Russian lives. Thousands of tons of American food were distributed to starving Russians, especially children, by American relief agencies. Lenin was succeeded in supreme power by Joseph Stalin (real name Dzugashvili), a revolutionist from a province in Asiatic Russia near the Caspian Sea, called Georgia. Stalin gained a control over Russia even more complete than had been exercised by the tsars. Lenin had let the peasants parcel out their landlords' estates, as had been done in the French Revolution. But Stalin took back the land and made it into huge state-owned and communal plantations, on which the peasant worked for the most powerful landlord in history, the state. Every Russian, whether in industry, trade, or on the land, was soon working for the government—or starving.

Several million of Russia's two hundred million persons who objected, or merely got under suspicion or disfavor, starved or were "liquidated"—a word invented to signify official slaughter. Many thousands were taken from their homes to the Arctic or to desert regions of vast Russia. Many thousands were forced to labor on canal digging and in mines and forests. Stalin abandoned, one by one, Marx's and Lenin's doctrines. While the state continued to own everything, its servants and citizens were required to compete with one another. Russia prospered under Stalin but ceased to be a true communist state.

Stalin differed from the old despots in one thing: his efforts, at first clumsy and costly, but after ten years very effective, turned Russia into a heavily producing, machine-manufacturing nation. A large part of Russia's manpower and production, Stalin converted into

military force. Many outsiders admired this change of backward, largely Asiatic, peoples into modern producers. Others feared that the change was increasing the slavery of the Russian people far more than it was decreasing their poverty. As Stalin brought about the death, one by one, of his old comrades of Lenin's day, as he and Hitler divided Poland again in 1939 and he then absorbed the free Baltic states and attacked Finland, Russian motives became the subject of criticism in the Western world, save among small communist groups in the United States and elsewhere, which continued to picture Russia as the working man's heaven. Then, in June, 1941, after German forces had become supreme over western Europe, Hitler ordered a sudden attack upon Russia and his treaty-friend Stalin. Of the effects of this on British and American policies and Western sympathies for the Soviet Government, we shall speak in our closing section.

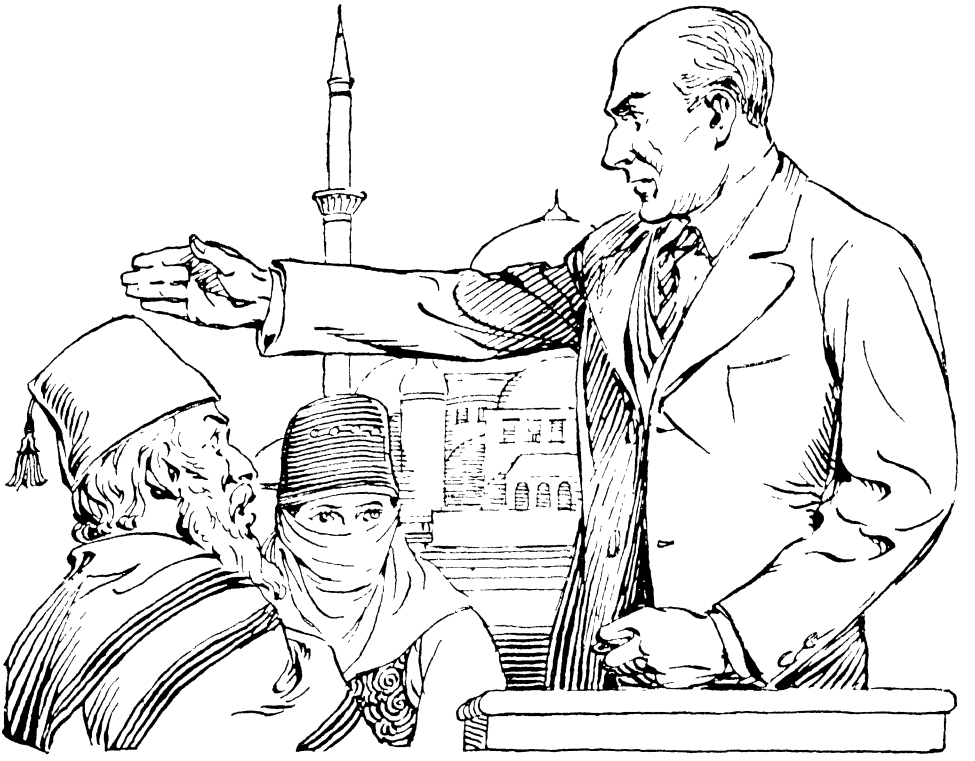
We have given this amount of space to Soviet Russia in our story of government because the Soviet regime brought back into a world that for one hundred years had been "going democratic" the old idea of the supreme boss. The claim was that this boss represented workers instead of aristocrats, as in the old days.

Other Dictators Appear in Europe and Asia

Russia's proletarian (workingman's) dictatorship influenced, first, its neighbor Turkey. Turkey's fighting leader, Mustafa Kemal, set aside the sultan, separated church and state, got some rifles from France, fought off Greek invaders bent upon partitioning Turkey according to the Versailles Peace Treaty, and made himself supreme dictator. He did not hesitate to "liquidate" opponents, but used his power largely to build up his people. He liberated the women from slave status and made the sixteen million Turks a nation with a modern outlook. Perhaps he was the best of the modern dictators.

Italy became the third declared dictator nation when Benito Mussolini, formerly a radical Socialist editor, organized his "black shirts" and seized the country, to save it from labor strife and from Communist plots furthered by his former socialist comrades. This was the old story, put into politics, of one villain "saving" the helpless heroine from another villain. Mussolini, who was called Il Duce ("The Leader"), made the king a figurehead, and took away all authority from parliament. Though he did not abolish property, as did Lenin, he placed all owners, employees, and workers under strict government orders. Dictatorships next came into being in Spain, Greece, and some other small countries.

Dictatorship reached its most efficient —and most deadly—point when it took control of the thorough, scientific Germans. Their defeat in 1918, and starvation afterward, the pressure of the victor nations upon them for war damages, their loss of markets, the devaluation of their money, and the world-wide depression made the majority of Germans desperate enough to try the escape promised by a rough, race-prejudiced gang who called themselves National Socialists (Nazis). This group claimed to be socialists, but to get money and sup-



Mustafa Kemal, founder of the Turkish republic, Europeanized his country. He deposed the sultan, separated church and state, abolished polygamy, and did away with the fez for men and the veil for women.

port offered to save wealthy German industrialists from Marx's followers, the Communists, who were growing very strong in Germany.

The Nazis were strongly affected by a doctrine that had been going around for a hundred years, to the effect that Europe possessed a superior race that was entitled to do the bossing. A Frenchman, Count de Gobineau, started it off with his *Essay* (in four volumes) *on the Inequality of Human Races* (1853). Gobineau believed the Latin-Catholic people to be the superior race. Then along came an Englishman, Houston Stewart Chamberlain, the son-in-law of the great musician Richard Wagner, with a strange book written in German called *The Foundations*, in which he said that non-Christian and anti-Jewish Germans must be the master race; all others must be destroyed. There will remain, he said, no rights of man whatever, and the individual is to be important only as a minute particle of his race. The brilliant German writer Friedrich Wilhelm Nietzsche (who was jealous of Jesus Christ and died insane in 1900), in writing about an ideal superior man of the future whom he called "superman," proposed a master race made of a mixture of Germans, Frenchmen, Russians, and Jews that would abolish mercy and dominate

all others through cruel strength and fearlessness. In propounding his theory Nietzsche's disciple Rosenberg narrowed his choice to include only the Nordic ("Northern") Germans and concentrated on persecution of the Jews, Slavs (Czechs and Poles), and, for a time, Christians generally, especially Catholics. Rosenberg became the living philosopher of Adolf Hitler and his Nazis, who saw themselves as the supermen, and the Germans as the master race of our age. As men of wealth gave the Nazis funds, they got guns and drilled, and as the poorly established post-war German republic weakened from opposition inside and out, the Nazis became more clamorous. At the time of President von Hindenburg's death the Nazi party carried more votes than any of the other parties, though not a majority, and the Nazi Fuehrer soon came into power (1933). Dictator Hitler had more efficient help and better-drilled subjects than had the other dictators. He built the greatest war machine in the world and proceeded to seize territories and nations in Europe, until England and France declared war on him in September, 1939.

Japan is usually listed as the remaining big dictator nation. Japan, to be a dictatorship, merely had to cast out such democratic ideas as had seeped into the country from modern America and Europe. The supreme power in Japan had always been the man or group who spoke for the "divine emperor."

The dictator nations called their system of making every person and thing in a nation a part of a single machine for power the "totalitarian system." Totalitarian nations conducted foreign trade as a state business and, when they wanted a market, did not count the cost any more than nations do when at war. Democratic traders found it very hard to compete with these nations.

Modern dictatorship is a reaction—a turning back—from democracy. The twentieth-century dictatorship is really little different from the eighteenth-century absolute monarchy, except that a dictator does not ordinarily inherit his power as does a king. He seizes control of the government by violence or is permitted by the people to work out problems that the existing government seems unable to handle. In the dictatorships, practically all the individual rights and liberties that men gained through the long age of revolt against authority have been given up. Citizens of totalitarian states are taught to believe religiously that the greatest sin they could commit would be to rebel against the state, while democratic people feel that it is sinful *not* to condemn a state which tries to make itself god and justifies war and cruelty to increase its power, territory, and wealth. Neither Fascist[1] nor Communist dictatorships permit a rival political party. They permit no free press, no free speech, no independent action in any situation. Wealth becomes the property of the state, either directly or by control. The capitalistic system of investing money at will for profit is limited or done away with. The people exist only for the state—that is, the dictating group. Dic-

[1] German-Italian ideas of government came to be grouped under the adjective "Fascist"—from the Roman *fasces* used as a symbol by Mussolini.

tatorship is the government of the state, by the state, and for the state, instead of as we have it, "of the people, by the people, and for the people." Dictator states conduct elections which merely give citizens the privilege of endorsing the dictator's decisions. Fascist states have taken away women's political rights.

People in totalitarian states accepted the doctrine that the government has the right to boss them in everything, because they thought the state would take care of their material wants. They backed warlike and loud-mouthed governments because they thought those governments would get them a larger share of the world's wealth and, by taking territory and trade away from other classes and nations, would bring them prestige (that is, a higher standing among the peoples of the world). We have seen what terrible cruelty nations who worship the state deal out to others, and the disappointment and misery they bring upon themselves. As the newspaper columnist Walter Lippmann put it, people of dictator nations are treated as the farmer treats his cattle, "milked" for the benefit of the bosses at home and eventually sent to slaughter in wars. If people do not understand and leaders are unscrupulous, the totalitarian and imperialist idea can take possession of the victor nations as well as of the defeated nations in these twentieth-century wars. To call them wars for democracy and freedom does not avert the danger. We must work out today's difficulties of government and international relations, step by step, in another way.

A dictatorship has an advantage over a democracy in the ability of a dictator to scheme ahead, make secret treaties, command unity, and act quickly. The Romans set up dictators in time of war; the founders of the United States planned for the President to exercise a degree of dictatorship during war—for a democracy is slow in action; talk and politics must precede getting anything done. To get quick action in times of economic emergency, as well as during an insurrection or a war, Congress has frequently transferred many of its powers to the chief executive, making him to that extent a dictator. The United States Constitution requires that such transfer of powers must have a time limit. Should Congress become careless about taking back granted powers, our republic might quietly become a dictatorship.

To Say It Again

As the national states grew up in Europe, absolute monarchy was the type of government usually created. But one of the results of the Renaissance was the spreading among the common people of the idea that they should have rights which had long been denied them. The first people in Europe to guarantee these rights by setting up a federated democracy were the Swiss.

The revived idea of "government by the consent of the governed" spread rapidly in France, but King Louis XV paid little attention to the idea because he thought trouble would not come in his lifetime. French aid for the American colonists during their revolution helped to empty the French treasury, and forced King Louis XVI to call the Estates-General together for the first time in more than a century and a half. Demands of the Third Estate and the reluctance of the First and Second estates to grant the privileges demanded finally brought on the French Revolution. Numerous changes to benefit the common people were made during its bloody course, but it was the strong hand of Napoleon that brought peace and order once more to France. Such has been the pattern that most European revolutions have followed.

Socialism arose from the desire for all people to share equally in the products of labor. This idea was carried to its extreme by such men as Karl Marx, who advocated the seizure of government by force in order to establish socialism. This violent political theory has come to be called communism. The most famous modern communistic experiment has taken place in Russia, where a group seized the government after a revolution had overthrown the tsar in 1917. The new rulers wanted to spread communism by helping to bring about a world-wide revolution of the working people. This desire caused most nations to be unfriendly to the new government of Russia. Then to power in 1927 came Joseph Stalin, who more or less turned his back on communism and set about making Russia a great industrial and imperialistic nation.

Various nations of Europe were afraid of communism and set about trying to find some method of keeping it out of their countries. In Italy this took the form of a compromise government called Fascism. Fascism does not go so far as communism: it does not establish government ownership but provides for complete government control instead. A similar dictatorship grew out of the desperate condition of the German people after the World War of 1914-1918. Adolf Hitler became the dictator who set about to regain all that Germany had lost in the war, and more too. Japan is usually classed as a big dictator nation also, although there the power is in the hands of the army leaders, instead of under one man.

In these new totalitarian states, where all citizens are taught always to think of the state before they think of themselves, nations have accomplished a swing back to the absolute government of the eighteenth-century monarchies. In such governments the rights of the people must be secondary to the welfare of the nation as determined by the dictator. Because a dictatorship can act more quickly than a democracy, democracies sometimes grant their leaders dictatorial powers in times of great emergency. But there is a grave danger in such a procedure—danger of failure to return these powers to the people when the emergency has passed.

To Know and to Pronounce

federation	Adam Smith	George Bernard Shaw
Colbert	Voltaire	Ramsay MacDonald
Bourbon	Rousseau	Eugene V. Debs
subsidy	Louis Blanc	Nicolay Lenin
socialism	Karl Marx	Leon Trotsky
co-operatives	Friedrich Engels	Joseph Stalin
New Harmony	Fabian Society	Mustafa Kemal
laissez faire	Sidney Webb	Count de Gobineau
Das Kapital	Bolshevik	totalitarian
Il Duce	U.S.S.R.	Benito Mussolini
Fascism	White Russians	Fascist government

Just to Make Sure

I. What changes in government resulted from the increased importance of the common man?

1. What nation became the first federated democracy of modern Europe?
2. What type of government existed in most of Europe from the end of feudalism until the seventeenth and eighteenth centuries?
3. When did the common man first begin to think of himself as an individual possessed of the same rights as were held by the more wealthy classes and by the nobility?
4. How did John Locke aid the new idea?
5. What was Adam Smith's idea of the importance of the individual? Voltaire's? Rousseau's?
6. What was the attitude of Louis XV of France toward the danger arising out of the unrest of the peasants?
7. How did the American colonists' war for independence make conditions more difficult in France?
8. Why did Louis XVI call the Estates-General?
9. How had votes been divided among the three estates?
10. What change did the Third Estate demand? With what results?
11. What changes did the National Assembly bring to France?
12. Who finally restored order to France?
13. What has been the pattern for most of Europe's revolutions?

II. What is the history of socialism and communism?

1. What was the socialistic idea of government that has inspired various revolutions over the world?

2. What did Karl Marx and Friedrich Engels have to do with the development of socialism and communism?

3. Name some important people in England and America who have supported socialism.

4. How did the form of socialism that came into Russia in 1917 differ from early socialism?

5. Who were the Russian socialist leaders?

6. What changes did the new government bring to Russia?

7. What attitude did other nations take toward the new government of Russia?

8. Who followed Lenin to power in Russia?

9. What changes did he bring about?

III. How and where have totalitarian states been set up?

1. What kind of ruler was Mustafa Kemal? What changes did he bring to Turkey?

2. What is the fundamental difference between Fascism, as established in Italy by Mussolini, and communism?

3. How did such men as De Gobineau, Chamberlain, Nietzsche, and Rosenberg contribute to the philosophy of Adolf Hitler?

4. What has resulted from this philosophy of government?

5. What nation of the modern world, besides Germany and Italy and Russia, is considered a strong dictator nation?

6. How does modern dictatorship differ from seventeenth- and eighteenth-century absolute monarchy?

7. What is a totalitarian state?

8. What happens to the rights of the people in such a state? Cite specific instances.

9. Why do democracies sometimes set up temporary dictatorships?

10. What is the big danger to democracy from such temporary dictatorial measures?

39. OUR PROBLEMS OF LAW AND PUNISHMENT

Questions to Guide You

I. What are the modern problems regarding law?

II. What are the modern problems of punishment?

III. What are the modern problems of government?

If you have attended a court trial, you have perhaps heard lawyers speaking about the Ten Commandments, Roman law, the Code of Napoleon, and English common law. Customs and laws of peoples back to most ancient times play a part in helping decide today whether a person being tried for embezzlement or homicide (man-killing) or other crimes shall go free or be punished.

Laws and the punishments for breaking them show who governs a country. If the country is a democracy, laws are made for the benefit of all the people; if the country is controlled by a certain class or party, the laws will favor that class to the detriment of the rest of the people. Yet history shows that no tyrant or party can very long enforce a law that the people living under it do not really believe to be necessary.

A new law is apt to affect people and their properties and lives in ways that lawmakers do not dream of when the law is passed. For these and other reasons laws are constantly being repealed, amended, or just forgotten. Growth of law is a very slow process of trial and error. Laws are added to as changing ways of life require. Our traffic laws are a brand-new set of regulations covering conditions that our grandfathers knew nothing about. They did not need white lines and red lights to keep their horses and buggies from colliding with one another or with pedestrians. On the other hand, they had a law, which we now ignore, requiring watering troughs to be placed in all public squares. This is the day of the machine; we have come to depend upon it; we live by it, we move by it, we talk by it, and we even breathe by it, sometimes, in sickness. This mechanization and industrialization have created the need for many new laws. New laws control and direct the use of man's machine servants so that injuries to life and property are prevented. Other laws prevent the owner of machines from using the power and profit they give him to oppress or impoverish his fellow citizens. As the airplane and radio become more and more useful and needed, we have laws to govern them. As civilization steps upward on the ladder of progress, it has to prop itself with laws. Our modern

life has got many jumps ahead of the law codes of Rome, medieval England, and even of the Napoleonic Code.

Some Laws Need to be Changed or Simplified

Since the purpose of law is to protect the individual from abuse by society, and society from abuse by the individual, every time society moves forward on the wave of a new discovery, or a new way to use an older one, the law must find a way to apply justice to a fresh set of problems. New laws must be made, but legislators often forget to take out the conflicting old ones. For instance, although English traffic permitted a speed of forty miles an hour, a neglected statute that required a man with a red flag to walk ahead of every automobile stayed on the books until 1940. Outdated laws are seldom enforced, like some of the old colonial "blue laws," one of which forbade a man to kiss his wife on Sunday. Present-day lawmakers now and then add equally silly laws to the books. Often, laws leave loopholes for crime. A Michigan law makes checks dated on Sunday illegal, and, in consequence, forging such an illegal check is not legally a crime. In some states it is not arson to set fire to buildings which are not used for private dwellings. Today we find ourselves buried under a mass of laws which sometimes overlap each other, and sometimes are at variance with each other. You can now see why there are so many conflicting laws in the great volumes referred to by lawyers when they are trying cases.

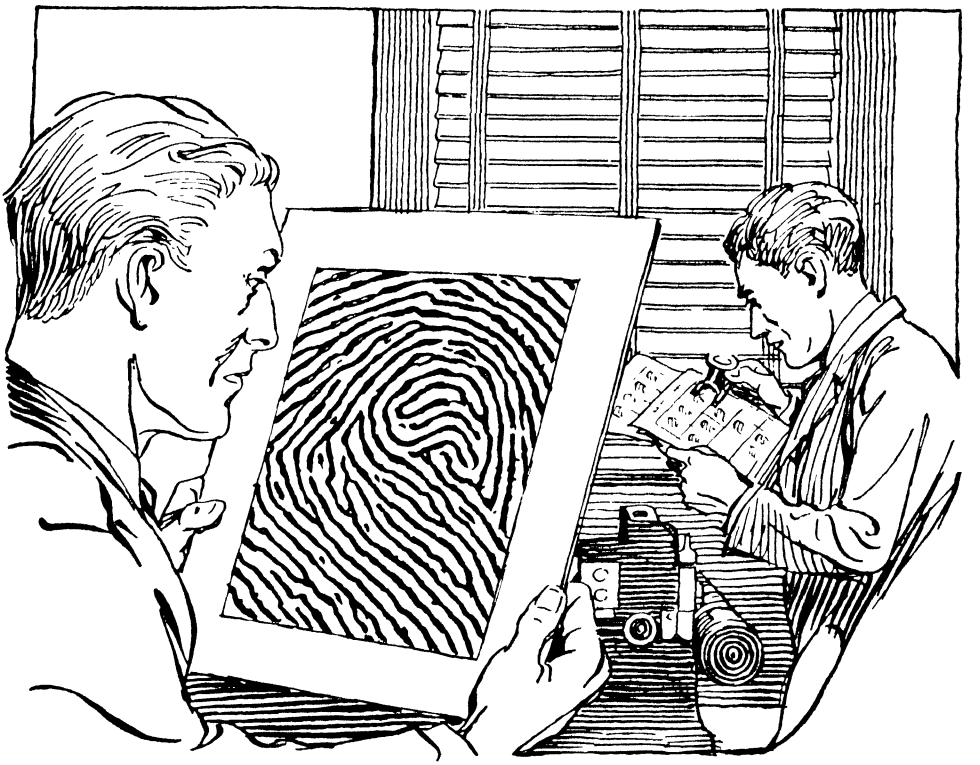
Disrespect for minor laws on the part of people who are not criminals at heart is something that you have probably noticed. One reason for this attitude toward the law, which it is our responsibility to overcome, is that an act which is lawful in one of the forty-eight states of our union may be unlawful across the border in the very next state. The states have widely varying laws on such matters as marriage and divorce and on the sale of liquor. On an automobile trip across the country you may break a dozen regulations in spite of the most law-abiding intentions. People are apt to regard this tangle of laws as something of a joke so that an attitude of contempt for minor laws often creeps into the everyday talk of the average American. Many needed laws are contradictory or are phrased in Latin or English jargon ("confusing language"), with an absurd piling up of synonyms, and duplicating phrases joined by "and, or." Of course this is splendid for lawyers, who make a living by untangling legal problems. The great American jurist, Oliver Wendell Holmes, led in ridiculing such phrases and succeeded in getting laws and court decisions phrased in simpler language. In this complicated world where people's ambitions and businesses come into conflict, there are always many cases waiting to be tried by the courts. What a fine thing it would be if our mass of federal, state, county, and town laws could be simplified; the dead and conflicting ones thrown out; and the remainder stated in the kind of language people commonly use instead of in the complicated, absurd-sounding, and hardly intelligible ancient phraseology

that lawyers get paid for quibbling about!

A trial in a courtroom is likely to be a very puzzling affair to the average person. Even if he is involved in the case and has a first-hand acquaintance with the basic facts he often comes out wondering what the legal procedure was all about. Since trials must be conducted in an orderly and just manner, much attention is given to rules of evidence and procedure. But many points are unnecessarily technical and capable of being interpreted in more than one way. Clever lawyers can use them as excuses to delay or snarl the proceedings, so that trials appear to be encounters of skill between lawyers, instead of a means of finding the truth of a case. Our American bar association (semi-official associations of lawyers) and legislatures are slowly working to boil down the two-and-a-half-million laws, statutes, and ordinances on the books of our nation, our forty-eight states, and our counties and cities. We need a code as concise and clear for our time as were Hammurabi's, Justinian's, and Napoleon's for their particular times.

Criminals take advantage of the rights guaranteed by our democratic system of government. While we citizens of the United States may boast that we enjoy the greatest liberty of any people, we must also hang our heads in shame at our high crime rate. In countries such as Japan and Germany, where a person must carry a passport and register with the local police in every town he visits, the capture of those who commit crimes is very simple indeed. As a result in Japan, for instance, 98 per cent of those who commit violent crimes give themselves up to the police, knowing they have no chance to escape. But Americans are unwilling to spend so much time merely in reporting to the police, nor do they wish to give government that much power over their lives. In the United States we permit anyone to go into politics and anyone who is a citizen to run for, and hold, public office. Men leagued with criminals have got into politics, and politics has been made a screen behind which criminals may operate to almost any length. Criminals, through political machines, have made stooges of the police and even of judges. This all-too-frequent hook-up between crime and politics is a menace. It makes the work of the prosecuting attorney hard, and sometimes even endangers his life. Conditions become so bad periodically that we have had a political-criminal scandal reaching even to high officials. But political leaders have been brought to trial and punished for frauds or for other crimes, a fact which shows there are also honest officials, who see that laws are upheld.

As laws on crime have multiplied, criminals have hired smart lawyers to find ways to get around the laws. Since a man is assumed innocent until he is proved guilty, court procedure and laws can often be construed to favor the criminal. Mechanical developments, such as the automobile and "tommy-gun," gave him a great advantage for a time. In many cities in the 1930's, gunmen made the lives of men with small businesses miserable by levying "protection"—a type of crime called "racketeering," in which the gangsters forced



This fingerprint has been greatly enlarged so that it may be used for demonstration purposes in the courtroom. By studying fingerprints, F.B.I. agents are often able to track down criminals who otherwise might never be caught.

businessmen to pay for not having their property and businesses criminally attacked; even their lives were taken. In 1935 the Federal Government police force was re-organized. Called the Federal Bureau of Investigation, its members are known as "G-Men." Mechanical and scientific developments, such as the airplane and fingerprinting, have been used to help to catch criminals. In spite of all these things crime is still on the increase with us. The majority of our convicted criminals are under twenty-five years of age. After so many parents were drafted or went into war plants in the war of 1941 on, juvenile crime increased by leaps and bounds. The most serious problem inside the United States during wartime became our unsupervised children.

Our American prison population (federal and state as well as local lock-up) is about two hundred thousand persons, men and women. It is estimated that three hundred thousand other lawbreakers are outside of prison. This gives us a criminal population of half a million people. The problem affects us not only from the human standpoint but from a very material one—the cost of dealing with these criminals. Police courts and prisons cost us about eight hundred fifty million dollars a year. The entire cost of crime, including damages

done and loss of property from criminal fires, in this country has been estimated to be as high as eighteen billion dollars a year. That means a cost to every man, woman, and child of our United States of about one hundred forty dollars a year. Criminals are bred by the poverty, disease, and crowding of our slum districts. The rebuilding of these districts into clean, healthy, good-looking apartment houses with modern conveniences is perhaps the greatest single move we can make toward cutting down crime.

The boy gang was a prime breeder of criminals until founders of the Boy Scout movement and others learned how to use the gang spirit to good ends. To take care of older boys who are neither in school nor working, the Federal Government for some years carried on, at great expense, the Civilian Conservation Corps (known as CCC). The National Youth Administration (NYA) gave aid to young people to continue at school with part-time jobs. It was abolished in the summer of 1943, when unemployment had virtually ceased and boys and girls as well as women were being sought for work in factories and on farms everywhere.

One of the difficult problems that law in our day must face is what to do with the hopelessly insane and idiotic, and helplessly and incurably ill, to whom life is a resented agony. Primitive races did not allow cripples to live because with the economic problems of food, clothing, and shelter which they had to worry about only the fit were able to survive. The Eskimos do away with the useless members of their groups. We do not want to use their methods, but there are some scientists who question the wisdom of a governmental system in which a hopeless idiot gets care costing the state hundreds of dollars a year, while a bright, normal child may go without adequate food, clothing, and education—deprivations which often cause him to turn to crime. The mentally defective must be kept in institutions, some under constant control, for many have criminal tendencies. They are a heavy burden, not only on human kindness, but on the taxpayer, who is already bowed under the cost of relief for the unemployed and the aged, and taxes of many other sorts.

How Should Lawbreakers Be Punished?

This brings us to the story of punishments for crimes—a most interesting story. Punishments have varied more in various ages and societies than have general principles of law. Never were punishments so mild, if we are to believe the records, as in ancient China. Greece and Rome condemned men to spend their lives chained to oars in the galleys. The Romans executed men by crucifixion, the thought of which makes us shudder. Yet the punishments of these old civilizations were moderate compared to the tortures and cruelties which marked the Middle Ages—frequently justified on the principle of saving the soul through the agony of the body. Lords had the power to treat peasants cruelly. The same crime was punished with differing degrees of severity in neighboring fiefs or cities. Our medieval ancestors were amazingly philosophical about these things. If one of

them stole a cake in a town where the established punishment was having one's hand chopped off, and his cousin stole one in a town where the punishment was merely being locked up for a day in the pillory, each considered it just fate. Probably punishments were never generally more severe than in comparatively enlightened England during the early machine age when owners were more concerned about caring for their properties than they were about human rights. Judges frequently condemned men and women to be "drawn and quartered" (pulled into four pieces) after being hanged. The legal authority, Blackstone, says: "The main strength and force of a law consists in the penalty annexed to it." On the other hand, another great legal commentator, Colton, says: "A law overcharged with severity, like a blunderbuss overcharged with powder, will grow rusty with disuse . . . shock and recoil must inevitably follow the explosion." The generally held feeling today in democratic countries is that *certainty* of punishment is more important in keeping persons from criminal actions than great severity; and that the main purpose of punishment should be to cure the criminal rather than take revenge on him. On the other hand, there is much feeling against letting habitual criminals off with such short prison terms, or out on such early parole, that they laugh at the law and proceed to repeat their crime.

Our handling of youthful criminals has made much advance. In eighteenth-century England a child over seven was punished according to its "understanding," and the punishment might even be death. The Napoleonic Code placed limited responsibility on persons under sixteen. Not until 1824 in the United States was the treatment of the child criminal separated from that accorded the adult. Now in many states special childrens' courts care for the cases of delinquents up to the age of twenty-one. Delinquents are more and more placed in settlements or schools where self-respect is encouraged, instead of in the old-fashioned reform school.

Several conflicting ideas about punishment are struggling with one another in our modern world. The oldest of these ideas is that punishment is reprisal—the retaliation of all of us (society) against one of us who does harm to one or more of the rest of us. The reprisal is made terrible in order to scare persons from breaking the law. This idea lies behind our mountain feuds and lynchings, but modern law has rejected it, and civilized persons regard it as a primitive idea. Yet it is still used in the dealings of nations with one another.

A second idea is that punishment should be solely a matter of removing from society people who are inclined to break laws. In other words, the purpose of punishment should be to purify society, rather than to do anything to or for the lawbreakers. Russia tried to follow this idea by exiling criminals to Siberia.

A third idea is that punishment should be purely a means of straightening out the criminal and training him to want to keep the laws in the future without regard for the viciousness of his crime. Under this idea we treat lawbreakers as if they were sick people and make

our jails into hospitals to cure them instead of dungeons to punish them. Philosophers in ancient China preached this principle, now considered a highly modern one. But they did not have our modern knowledge of the human mind, for knowledge is increasing all the time. Criminology is the study of the problem of crime in the light of its causes and results.

An early Italian theory was that the criminal was a freak of nature, was born so, and could not help himself. In 1913 Dr. Charles Goring, a doctor in the British prison service who did much research on the subject, stated that "there is no such thing as a physical criminal type." This idea is now widely accepted, but a further conclusion of the doctor's that "there is no mental criminal type" has remained open to doubt. Today we are trying out prison reforms, and experiments are being made on law offenders in the effort to discover the reasons why individuals commit crimes. Psychologists (investigators and students of the powers and functions of the mind) observe the actions of people in asylums and in prisons. The writings of the Austrian physician Freud and others have inspired widespread interest in the subject of mental processes and crime. As we gain further knowledge of the human mind and its diseases, we see that we need to subject offenders to treatment that will cure a diseased condition rather than sentence them to punishment. After five thousand or more years of experimenting, society has not yet found a really satisfactory answer to the question of what is to be done with lawbreakers.

Now we see how much we owe to man's past struggle and sufferings in the important field of the law, which touches our lives every minute. Our great modern problems are to purify and simplify law and put it in common language; to educate our citizens to do honest jury duty; to scare politicians from daring to interfere with judges and jurors; and to put an end to the tricks of lawyers who make a game of law, without regard for its just application. In addition, there are many legal processes which could be shortened and cheapened. In these problems we are making encouraging headway, and you, as citizens of the republic of the United States, will continue the good work.

Good Government Is Everyone's Business

How to give everybody in this crowded world a share of the good things of life, without lording it over people and greatly interfering with what they say and do and the way they make money, is our problem of government in a nutshell. In ancient empires the voice of the king was the voice of God, for the king was also the high priest of the gods. In Egypt the king was believed to be descended from a god-family; it was believed that he could even set up lesser gods and impose his will upon them. Therefore, in countries like ancient Egypt no one thought of questioning the actions of a king. This remains true to the present time in Japan. The Jews brought into the world the idea that there is a law of God higher than the will of kings and governments, and that in religious beliefs and in the

brotherly treatment of our fellow humans we ought to obey God rather than government—if the two are at variance with each other. These conflicting ideas are still most lively factors in your world and mine.

In our own United States control of government gradually moved out of the hands of the wealthy few into the hands of the popular majority—provided the latter took the trouble to vote. The War between the States settled the question as to whether we were really a nation or just a group of enlarged "city-states" which could separate at will. The tendency since has been to allow more and more power to the central government. Our states still differ widely in regard to their legislatures, their law-enforcement machinery, their laws, and their punishment of crime. In some of our Southern states a congressman may represent no more than half the population since representation is based on the voting population, and only a small percentage of the people may or do go to the polls. This is still a long way from our ideal of majority rule. Each state still has its own law about literacy and property and poll-tax qualifications, and about whether or not citizens in armed forces may vote.

In our machine age even politics is discussed in "machine" language. We call a clique organized to control public office, a political machine. In the United States big political parties, usually two, each run by a "machine," contest desperately with each other before election, for the important and well-paying offices of government. Democratic countries have developed the professional politician, who makes it his business to control votes, and thereby to control the work of the police, of public officials, and even of the courts, and to make improper profits, dubbed "graft," out of public business. It is an easy matter for rascals of every sort to get into politics, to raise havoc with law enforcement, and even to make raids on public funds.

The problem of government in the United States was greatly increased by the tremendous immigration of foreigners of other languages and customs. Persons of nearly every race flocked in; for more than a hundred years people from Sweden, Germany, Italy, Russia, Portugal—in fact, from almost every corner of the earth—came through our open door for immigrants. They found here freedom and opportunity unknown in their native lands: freedom of speech and of movement; the right to select leaders and public officials; opportunity to gain education and culture; opportunity to own land, gain wealth, and attain individual importance. They were taken in as the equals of existing citizens and permitted to become citizens at choice. Growing America needed them and welcomed them; there was plenty of room and a vast wealth of undeveloped natural resources. They helped to make this the huge agricultural and industrial country it now is. In the course of about one hundred twenty years our population was swelled by the coming in of almost forty million persons from foreign lands; in the year 1907 more than one million two hundred thousand came in. Their coming itself created a big industry, the transatlantic steamship

lines. Eventually a demand arose for immigration laws to keep out undesirable persons. These laws were enacted and tightened as free land and openings for work grew less. Since 1924 the laws restrict to small "quotas," the number of foreign-born persons from each country allowed to establish homes here.

Conditions of poverty, decreased trade, and unemployment throughout the world after the costly war and bad peace of 1914-1919 caused much concern to all governments. In our country the result was the granting of wider powers to the White House (since the President lives in the White House in Washington, the term "White House" has come to mean the presidential authority). People and business turned to the government for help to maintain themselves. The Roosevelt "New Deal" administration, with the hastily granted authorization of Congress, set up about sixty bureaus and agencies (commonly referred to under alphabetical names) to carry on loan and work enterprises and to give aid to farmers and the unemployed and to property owners threatened by mortgage foreclosure. The number of government employees increased several times over. Some protesters feared that eventually each seven citizens would be supporting one official, as in Pericles's Athens. The work of the new bureaus of government proved very costly just at a time when tax revenues fell off. The Federal treasury, which had been rapidly paying off the World War debt, began running "in the red." By the middle of 1941 the debt of the Federal Government alone was approximately fifty billion dollars, larger than anyone had ever dreamed was possible. Then came the war, and the national debt mounted at the rate of more than one hundred billion dollars a year.

The problem of taxation is now more acute than ever before in our history. Americans who had rebelled against British taxation were at first none too willing to be taxed by their own new government. The first Federal taxes placed on liquor caused local insurrections. Popular feeling opposed the income tax. It was first collected during the War between the States, then dropped again, and laws establishing it were declared unconstitutional by the Supreme Court until 1913. Then a Federal Income Tax Law was passed, and many states added state income taxes. In 1943 the tax "base" (number who have to pay) was increased to include everyone with an income of more than six hundred dollars a year less exemptions, and on the higher incomes the tax reached 80 per cent of the net income. Also many consumption and "nuisance" taxes were added at this time. Retail gasoline taxes were first levied for modern road building, but in many states became part of the regular revenue.

Some of our great men have feared that the majority rule of our democracy would result in tyranny by a selfish, prejudiced, or befooled majority, which would prove to be worse than the tyranny of a dictator or king. But education and information can overcome this; and, in fact, the course of events has proved that the party in power is likely enough after an election to be suddenly the party out of power. Then, too, we have the checks and balances

on our governing bodies which came from the Romans, and which enable the President to veto any bill passed by Congress; and the Supreme Court (whose greatest job is interpreting the Constitution) to check and prevent any department of the government, or any official, or any private interests, from interference with the guaranteed rights of all.

The general policy of "New Deal" government, as President Franklin D. Roosevelt called his policies, was to set up a sort of planned economy that would level off national income and employment, instead of having good and bad periods follow one another. The New Deal administration was accused of cramping business enterprise and making our people a nation of spongers depending upon handouts. (Under our form of government citizens may criticize policies and officeholders, from the President down.) When American business seemed unable to keep people buying its goods and employed in producing them, the government took a hand. If one administration fails to adjust the balance a new one will try, until stability between production and distribution is in some measure found. American citizens refuse to starve and resent the factors which result in any lowering of their standard of living. The real problem is to find adequate ways of distributing our wealth and production, while still permitting men to engage in the work of their choice and to "boss" their own enterprises.

Our story of government shows us that democracy is a delicate plant that blooms only under many favorable conditions and with constant attention from those who enjoy it. The greatest danger to democracy in the United States has been the failure of citizens to take an interest in their government—to inform themselves about issues and to vote for the best man, so far as they can judge.

We see from history that government is still the great experiment of mankind in which we are duty bound, as men and women, to join. A government is usually classified as a monarchy, an oligarchy, or a democracy (which has many forms); but the truth is that there are only two kinds of government, regardless of form: that which is based on the expression of the citizen, and that which is based on repressing him. In one, the state exists for the people; in the other, the people exist for the state. Which kind do you prefer, and will you work to improve and preserve it?

In Summary

In a modern democracy the purpose of laws is to assure every individual the greatest possible liberty but with a minimum of interference with the actions and property of others. Because conditions are constantly changing, laws, too, must be changed in order that justice may always be obtained. Today we have an unfortunate disrespect for law, particularly for minor laws. Probably part of this attitude is due to the widely different laws found in different states. Obviously

a "house cleaning" of old laws is needed, to be followed by the simplification and standardization of our legal code.

The yearly cost of crime in the United States is tremendous. Not only government agencies but many civilian organizations are working to cut down crime. The long-held opinion that the more severe punishment was, the less crime there would be, has not been proved true. The most modern attitude toward punishment is to consider criminals as sick persons needing treatment in order to make "healthy" citizens of them once more.

The big problem of government today is how to make it possible for every person to earn a decent living without interfering too much with the liberty of others. But the solution is not easy. More and more the control of government has passed into the hands of the people, but many citizens do not take the trouble to vote, or to vote intelligently and conscientiously, a situation which makes it possible for political "machines" to rule.

The depression that became world wide in the 1930's resulted in a greater effort on the part of the Federal Government to solve our economic problems. This meant greater governmental control of our daily lives, and at the same time greater cost of government. There are really but two kinds of government: one in which the state exists to serve the people, and the other in which the people exist to serve the state. In the United States we must see to it that we solve our economic problems without giving up our governmental rights and privileges.

To Know and to Pronounce

CCC	racketeering	political machine
NYA	criminology	planned economy
New Deal	psychology	society

Can You Supply Answers for These?

I. What are the modern problems regarding law?

1. Why is it necessary for governments to be almost constantly making new laws or revising old ones?
2. What is the purpose of law?
3. What rather serious condition has arisen from the fact that many states have conflicting laws?
4. What advantages would probably result from the simplification of our laws?

II. What are the modern problems of punishment?

1. What is estimated to be the annual cost of crime in the United States?
2. What things are partial causes of this?
3. What is the estimated criminal population of the United States?
4. What movements and organizations are operating to cut down crime in the United States?
5. What has been the nature of punishment for crime in the past?
6. What are the three principal modern attitudes toward punishment for crime?
7. Which of these is generally accepted as promising the best results?

III. What are the modern problems of government?

1. What is our biggest problem of government in the modern world?
2. What has been the general tendency regarding the power of government in the United States since the War between the States?
3. What unfortunate results have come from the growth of political machines in the United States?
4. Why did large numbers of foreigners come to America to live in times past?
5. How have they benefited America?
6. Why is the number of immigrants now restricted?
7. How did the poor business conditions that prevailed after the World War of 1914-1918 affect the cost of government in the United States?
8. What is the extent of the national debt of the United States at the present time?
9. How has the increased cost of government affected United States citizens?
10. How did President Franklin D. Roosevelt in his "New Deal" propose to solve the economic problems of the United States?
11. What is the basic difficulty back of our economic ills?
12. What are the two fundamental kinds of government?
13. What does history show to be the greatest danger to democracy in the United States?

Looking Backward

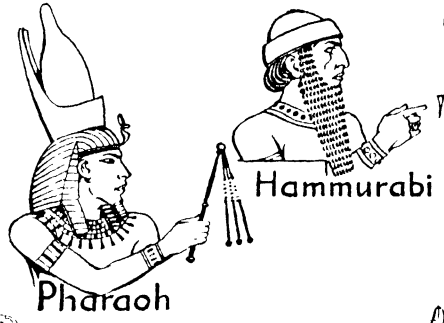
In this section we have traced the development of authority, from its origin with the father of the family, through its various stages of progress up the ladder of history. Each period made its contribution. From the Near East in ancient times came the law code of Hammurabi and the Ten Commandments of Moses. The

The RISE of

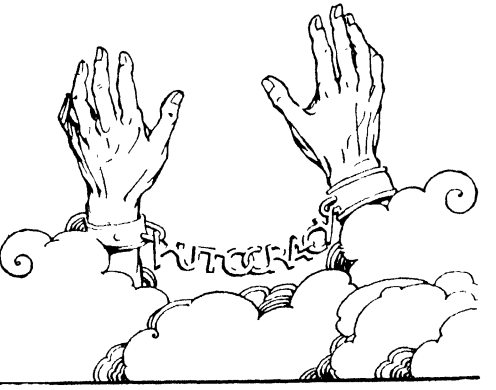


Justinian's Code

Greek Democracy







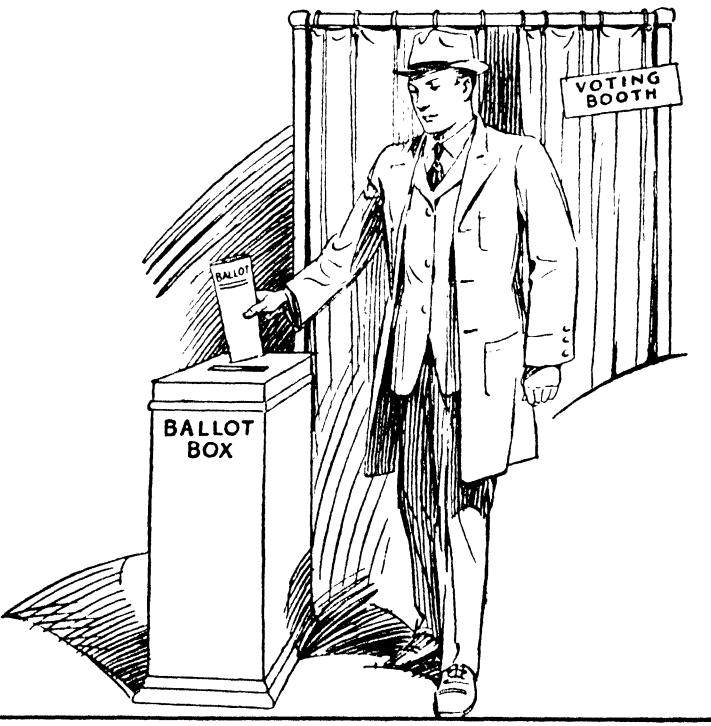
DEMOCRACY



Divine Right of Kings

Dominance of the Church

Atlantic Charter
How it works History will tell
Woman Suffrage
Reform Bills
1832-1867-1884
Declaration of the Rights of Man
Declaration of Independence
Bill of Rights
Petition of Right
First Parliament
Magna Carta
Jury Trials



most important achievement of the Greeks was their working out of the idea of democracy, to give each citizen a part in his own government. The Romans had little interest in human rights; they cared more about preserving law and order. The legal profession and a fine code of laws were Rome's chief contribution to the world.

The laws of the conquering barbarians were strict and severe and based upon tribal customs. In the absence of a strong government, feudalism developed. Toward the end of the Middle Ages the feudal system gave way to the rising national states. Out of the Middle Ages came the idea of representative government and the separation of the church and the state.

The desire for greater rights among the people of England led the nobles to force King John to sign the Magna Carta in 1215. At the close of the same century Parliament was established. More than four centuries later the Petition of Right specifically limited the powers of the king, and in 1689 the Bill of Rights gave Parliament greater power than the king. In the nineteenth century the right to vote was extended to factory owners, factory workers, and farm workers. The same rights that the English people had fought so hard to obtain, the founding fathers wrote into the American Constitution and its Bill of Rights. But even this did not give full democracy to the people of the United States. Gradually privileges were extended, women being given the vote by constitutional amendment in 1920.

English common law, which was based upon Anglo-Saxon customs and Roman law, was the law brought to this country by the early colonists. This body of laws had been developed over several centuries. Henry II in the twelfth century had made the king's law supreme in England and had established the jury system of trial. English common law was supplemented by equity and by commercial law as well.

The national states developed as absolute monarchies. But the idea that government should be "by the consent of the governed" was spreading, and eventually resulted in revolutions in various parts of the world to set up government at least for, if not actually by, the people. This desire for participation in all things by all the people was carried to the extreme in socialism and communism, which gained greatest attention after the war of 1914-1918. But socialism has usually resulted in some sort of dictatorship. The postwar period gave us Fascism, and a great many dictatorships of one form or another in the so-called totalitarian states.

Today we have grave problems of law enforcement and punishment which every citizen can aid greatly in solving by learning our laws and observing them. Such observance by citizens would tend also to cut down on our tremendous yearly crime bill. In government the big problem is how to enable everyone who wants to work to earn a decent living for himself and his family. These are big problems. They deserve your serious consideration.

Some Things to Do and to Think About

1. Discuss the common quotation to the effect that "history repeats itself." Historians sometimes point out that Pericles introduced a big spending program, built many public buildings, fixed prices for bread and grains to insure a sufficient supply at all times, and proposed other measures which sound "modern." Name present-day parallels to Pericles's program?
2. What is the legal status of the American Indian in the United States today?
3. How many people in the United States have the right to vote today? How many people voted in the last presidential election? What of the others?
4. Someone has pointed out that increasing the number of civil-service employees may build up a ruling class which the people cannot change by election. Would you think this to be a serious danger?
5. Why, in general, is a man harder to govern than animals?
6. What is your attitude toward "the law"? How can you help to make this country a safer and more pleasant land in which to live?
7. A great jurist has said: "The value of our lives is the sum of the restraints we are able to put upon the acts of others." Discuss this.
8. Philip Wylie has said: "Fascism and communism are not 'revolutions.' They are escapes—the same escapes which rob individuals of their reason by not taking into consideration all the actualities of human living. Fascism is an attempt to compel economic order from a minority down; communism, to compel it from the masses up. But man does not live by economics alone." Discuss this.
9. It has been said that the central principle of democracy is the doctrine of individual rights. This is also a fundamental principle of the Christian religion. That is to say, democracy is nothing more than putting the Golden Rule into operation in every phase of human existence. Discuss this.
10. What is the meaning of American democracy to you? Try to be as definite and inclusive as possible in your answer. Your authors have the idea that the term *democracy,* even as the terms Fascism and communism, is used rather freely without very clear understanding of its meaning. Try to "clear away the brush" and get down to fundamental facts.

Look These Topics Up for Additional Information

The Development of the Civil-Service System in the United States
The Law Code of Hammurabi
The Origin of the Ten Commandments

The Law Code of Justinian
The Legal System of the Germanic Tribes
The Story of the Signing of Magna Carta
The Story of Simon de Montfort's Parliament
The History of the English Bill of Rights
The Organization and Operation of the British Parliament
The Development of Democracy in the United States
What Fascism Really Is
What Communism Really Is
Methods of Reducing Crime in the United States
The Political Machine and Good Government

Some Books about Government, Law, and Punishment

Freedom: Its Meaning, edited by Ruth Nanda Anshen
Important thinkers express themselves about freedom.

Look at the Law, by Percival E. Jackson
A book that points out the absurdities of our legal codes.

Tolerance, by Hendrik Willem van Loon
A history of man's battle to think for himself.

Story of Human Progress, by Leon C. Marshall
The historical background of the economic, social, and political life in this country.

Life and Work of the Citizen, by H. G. Hill
The place of the individual in government.

American Government and Politics, by Charles A. Beard
To give you an appreciation of the part our political system plays in government.

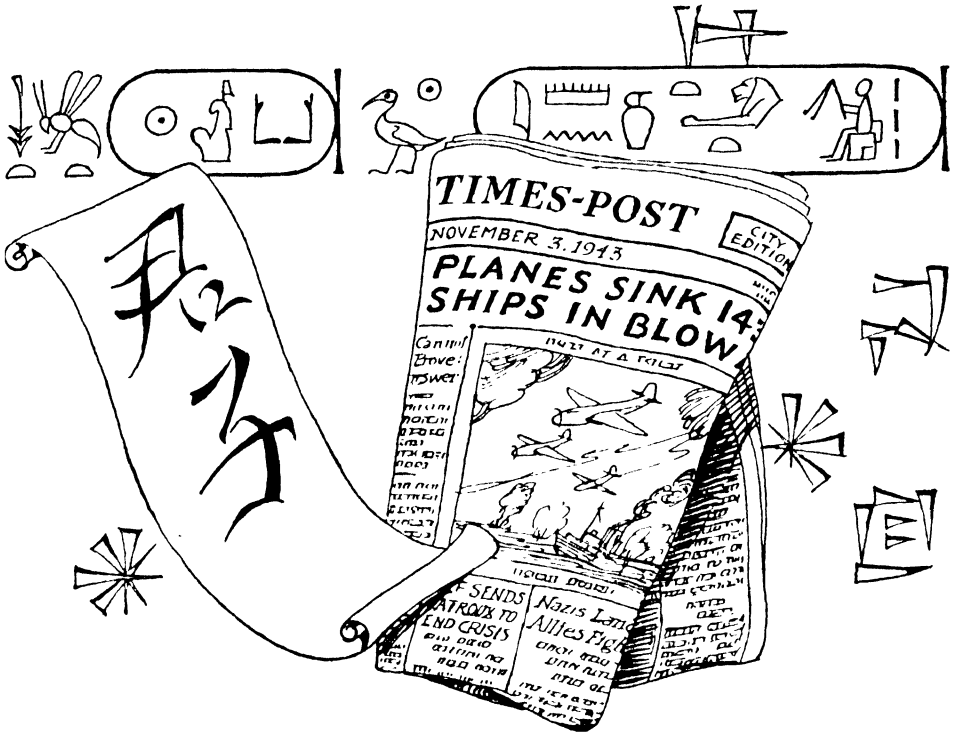
A History of American Government and Culture, by Harold Rugg

The Story of Law, by John Maxcy Zane
Contains considerable information about ancient law and much more about the modern English and American systems.

Story of Punishment, by Harry Elmer Barnes
Background of our present system.

Government in Action; a Study of Problems in American Democracy, by Robert E. Keohane, Mary Pieters Keohane, and Joseph D. McGoldrick.
A consideration of modern problems of government.

Governments of Europe, by William B. Munro
Contains also a supplementary chapter on the government of Japan.



UNIT NINE

THE STORY OF LANGUAGES, WRITINGS, AND PUBLISHING

Looking Ahead

Bulking very large in your daily life is the spoken and written word. Have you ever wondered where your language came from? In this section we shall trace the development of language from the early river valley civilizations to the present. We shall see how the earliest means of spreading ideas in multiple fashion began with block printing in China, but that more and more effective means were found, right up to the modern newspaper, radio, and the talking motion picture.

We shall note the development of literature on each rung of the ladder of history and get a little insight into the minds of people of each age and civilization through noticing the special interests of their writers. We are sure that you will see a close relationship between literature and history and that you will follow the story of speaking, writing, and publishing with interest.

We hope that the fine pieces of literature mentioned in this unit will excite your curiosity enough to cause you to

want to read some of them. Reading for pleasure is an art that appears to be practiced less and less by young people of today. Time was when a flaming log in a fireplace, a bowl of popcorn and apples, and a good book were the makings of a pleasant evening. Now, with so many varieties of commercialized entertainment competing for attention, a great many fine things, both of the past and of the present, are going unread.

It is expected that your high-school years will do more for you than just give you a mass of information upon which you can draw as needed. An equally important purpose is to help you to develop your personality and your natural abilities to the fullest possible extent. This can be done only where people catch a vision of a greater purpose in living than just the earning of sufficient food, clothing, and shelter to sustain life. Living may not have the same meaning for all, but it must have some meaning if there is to be progress. "Where there is no vision, the people perish."

Someone has said that "literature is the lasting expression in words of the meaning of life." For thousands of years men have been searching for the answer to the question of what life means. Many people have found answers that have been satisfying to them; many have written down their findings in words that have endured for centuries. Here is part of a glorious heritage. Why not make the most of it?

40. MEN'S WRITINGS REFLECT THEIR CIVILIZATIONS

High Points to Look For

I. What contributions to language came from the river valley civilizations?

II. What contributions did the Greeks and Romans make?

III. What developments came during the Middle Ages?

In any study of the past, nothing shows just where man is on the ladder of history more clearly than his writings. Speech is man's basic form of communication. Later we shall consider the significance and growth of communications between men and nations.) When man began to put speech into written form on clay tablets or on slabs of bamboo, he was creating an enlarged form of communication—good not merely between nations, but between different ages and civilizations. Poets and storytellers in each age told what life meant to them. Therefore the writings of any particular period in history reflect for us now more clearly than anything else the living conditions, loves, ambitions, and fears of men and women of that period. For instance, because American pioneers were daily readers of the great book of the ancient Hebrews, the Old Testament, they were more familiar with the manner of life and the thoughts of these ancient folk who lived three thousand years and more ago on another continent than they were with their own kinsfolk living in Europe. Their beliefs and habits were so strongly influenced that they gave their children ancient Hebrew names, such as Abraham, Benjamin, and Ruth.

Not only do the great writings of a period reveal the thought and habits of the men and women of that period to those who come afterward, but the writings of great and popular authors help the people of their country and era to decide what they believe, and want to do, and thus help to make the history of that particular period. For example, Paul's letters to the early Christian churches so strengthened the spirits of the early Christians that they dared to clash with the Roman emperors. As a result, the Roman world was made Christian in profession. To take an example from our own nation's history: Harriet Beecher Stowe's novel, *Uncle Tom's Cabin,* turned disapproval of slavery into hatred of the slaveowners on the part of so many Americans that the War between the States followed quickly.

Contributions of the Chinese to Language and Literature

Now let us make our way up the ladder of history following the story of languages and writings, and noticing, on each step of the ladder, the things that languages and writings tell us about the people who lived in each historical era. Again, we begin with China. China was probably not the earliest place where writing developed, but Chinese writing gives us the easiest understanding of how man first drew pictures to represent things, ideas, and words—for alone among today's great languages, Chinese still uses pictures. During several thousand years of use, the pictures, of course, have become simplified, standardized, and combined into what are now called characters or ideographs. But if you were to study Chinese you would probably remember the way to write *man* because it is simply two legs walking, or *mouth* because it is just two lips—squared up so you can write them with a Chinese writing brush. In a Chinese book the characters are put in columns and are read from top to bottom and from right to left.



MOUTH



MAN

The Koreans, Japanese, and other neighboring peoples who learned culture from the Chinese took parts of these picture symbols to stand for certain sounds, and thus made for themselves phonetic (or sound) alphabets; but the Chinese still stick to their ideographs. This makes Chinese writing richer in one way than any other modern writing because it not only means what it says but *draws* that meaning for the practical eye—in somewhat the same way that simple pen drawings along the margin in our children's books "give punch to" the meaning of the text. Early Chinese writers were not military people. Instead they were farmers who got pleasure, not out of the excitement of war but out of creating fields and fighting floods, and out of the delights of growing crops, orderliness, and nature's changes. The earliest Chinese literature known consists of simple poems about farm life and love affairs, and records telling how patriarchs and philosophers tamed the wild tribes of the border by kindness and wisdom.

About 600 years before Christ a preacher-writer named Kung made an edition of the greatest writings up to his time. Chinese came to call him Kung Fu-tze—meaning "Kung the master," or "father." This name was translated into Latin as *Confucius* by the medieval monks who first brought Chinese writings to Europe. Confucius's collection became the Chinese "classics"—meaning that they were the standard for all the Chinese literature that followed. Confucius's writings came to be regarded as the rule of life and definition of culture for the Chinese people, and have influenced billions of human lives in China, Korea, Japan, and elsewhere, down to our day. Through his collection of classics and his own epigrams ("short sayings") Confucius has influenced more human lives than any other man in history, so far as we can tell. Here are two of his epigrams: "A man should say: 'I am not concerned that I have no



In an effort to stamp out Confucianism, the Chinese dictator Ch'in ordered the burning of all Confucian books and most of the literary works of the past. The Chinese now remember him with hatred. Two thousand years later the dictator Hitler followed his example with another bonfire of books.

position; I am concerned how to fit myself for one.'" "What you would not have others do unto you, do not do unto them."

What happened to Confucius's classics shows how literature can play a part in history. Three hundred years after Confucius made his great collection, the conqueror Ch'in unified the various Chinese clans and kingdoms by force and tried to make himself a tyrant and complete dictator. Chinese scholars quoted the classics against Ch'in; this stirred up so much revolt that he sent the scholars into forced labor on the Great Wall. He had some of them buried alive. Ch'in then tried to destroy all the books. This was easy to do because at this time in China books were bulky things, scratched on strips of bamboo stapled together at one end. The Chinese have ever since hated Emperor Ch'in more for burning the books than for his torturing of human beings. For two thousand years they have kept the site supposed to be his tomb a dung heap.

Occasionally, since Ch'in's time, fanatics and dictators in various parts of the world have set out to destroy the writings that stood in their way or that showed them up. Dictators of our time, in Germany, Italy, Japan, and elsewhere, have tried to destroy such literature. But the destruction of books has never completely accomplished its aim, for people always have felt what the English poet Milton expressed. "Who kills a man," he said, "kills a reasonable creature, but he who destroys a good book kills reason itself." Back in China, Ch'in was soon overthrown, and a new emperor offered a huge reward for the recovery of the classics. A set of the precious bamboo slabs was found buried in the wall of the house of Confucius's grandson, and a very old man was found who had memorized them and could help make up the rotted portions. Confucius's classics were then engraved upon stones so as to be imperishable, but they remained even more imperishably alive in the minds of the Chinese people. They have influenced all Chinese thinking and literature down to our time. The bright and humorous writings of the Chinese show them to be interested in the common things of this life, hardly giving a thought to what comes after death.

The Chinese, most of all peoples, contributed to the mechanical side of recording thoughts. During Ch'in's own time, ink (made of lampblack) and the writing brush were invented in China. About five hundred years later (300 A.D.) the Chinese discovered how to make paper. An ancient Chinese encyclopedia says that artisans observed that lint in water settled on a woven hair screen into a solid film. Wool lint made felt, but cotton lint made a substance which would take ink marks from a brush—the first coarse paper. Modern paper is made by variations of this fundamental process. About five hundred years after paper making began, the Chinese invented printing. The oldest printed document still in existence has a date that in our reckoning is 868 A.D. It is a scroll of eight sheets pasted end to end. The Chinese inventions of ink, paper, and especially printing made it possible to turn out so many copies of a great composition that no tyrant could destroy them all.

The Writings of Ancient India and Egypt

The great writings of ancient India were prayers, charms, and stories of the gods, called Vedas (composed about 1200 to 1100 B.C.), to express the sincere feelings of the Hindu people about religion in this life. Egyptian literature, by contrast, dealt mostly with burial ceremonies, final judgment, and the experiences of the soul after death, and is heavy and serious. We have already noticed the great amount of attention given to death by the ancient folk of the Nile Valley, as shown by their pyramids, tombs, and mummies. Their great writings make clear why they took so much care of the dead. The oldest Egyptian collection is the *Book of the Dead*. It tells us that life on this earth is short, that the life after death is the real one, and that the chief job of man on this earth is to get ready for the next life.

Egyptians carved their sacred books on stone monuments, such as the one called "Cleopatra's Needle" (although it is hundreds of years older than Cleopatra's time) which has been brought to New York City and placed in Central Park. About 2500 B.C. they learned to make a writing material by cutting the papyrus rushes growing along the River Nile into strips, laying them across one another at right angles, and pressing them into a sheet. When the sheets had been inscribed, they were pasted end to end into a long strip which was then rolled into a scroll. The scroll was unrolled as it was read line by line. Papyri, as these scrolls were called, were fragile, but a few ancient ones with hieroglyphics which are still readable have been found in tombs of the pharaohs.

The Mesopotamians Make a Great Contribution

Mesopotamians early developed their own system of writing. These people thought a great deal about ownership of property, as we can see from Hammurabi's law code, and scholars think that their first writing was the personal marks put by these people on tools, utensils, and houses to show who owned them. The Mesopotamians soon developed their picture writing into a phonetic system in which differing groups of little wedge-shaped marks impressed in clay tablets stood for differing sounds. Later, they wrote on papyrus. Then, among the Phoenicians, a sea-trading tribe who lived on the Mediterranean coast, simple letters standing for sounds were developed from symbols which may have come from India or from Egypt. We shall see how these developed into our alphabet.

The greatest writings of ancient Mesopotamia were made by priests of the Hebrew tribes. The Hebrews or Israelites migrated from the Tigris-Euphrates delta through Palestine to Egypt, where they were enslaved; then from Egypt back to Palestine, which they conquered and settled. Later, they were overwhelmed by Babylon and most of them carried to the Euphrates River region. Some of them were permitted to return to Jerusalem and carry on their own civilization until they were overwhelmed by the Roman Empire and scattered throughout the world, shortly after the time of Jesus Christ. The acquaintance



The fibers of the papyrus reed (shown at the right) provided the Egyptians with a substitute for paper. Its stem was split into thin strips which were stuck together, pressed, and dried. The sheets thus formed were pasted one below another, so that a manuscript looked like a roll of wall paper.

of the Hebrews with both Egypt and Babylon, and the position of their home (Palestine) on the roadway between these two ancient centers of authority and learning, enabled the Hebrew writings to contain the cream of the thought of the delta civilizations.

We have already noticed the large part their writings played in the story of government, law, and justice. The best of the Jewish scriptures reflecting Hebrew customs and morals are known as the Old Testament. Another great collection of Jewish customs and laws and commentaries is called the Talmud. The teachings of Christ and the writings of his disciples contained in the New Testament, which frequently quote the Old Testament, must be considered a development of Hebrew literature, although written in Greek. The two testaments together became the Christian Bible, which has provided ideals of conduct, religious doctrines, and a literary standard to the entire Christian world.

The Old Testament and some parts of the New provided the background of Arabic sacred writings, particularly the book of Mohammed's writings called the *Koran*. The collection of sacred writings called the Bible (Greek for "book") has had the widest influence throughout the world and the longest influence in history of all books ever written, although it has not affected as many lives as the Confucian classics. The literary Hebrews therefore deserve to be considered the most influential writers of history.

The world's oldest preserved book (not printed, of course, but in manuscript form) is written in Hebrew on a piece of parchment on wooden rollers. Inscribed, it is believed, by the great-grandson of Aaron, about 1650 B.C., it is called the Samaritan Scroll of the Pentateuch (the first five books of the Old Testament). This book, nearly four thousand years old, has been guarded with extreme reverence by the Samaritan community since the time of Nehemiah (about 432 B.C.).

The Old Testament was almost all written in poetry or poetical prose, as was the early literature of nearly all peoples. You may have thought of the Old Testament as a religious book, without giving any real consideration to its contents. Actually, it is a library dealing with many different subjects. It contains the exciting history of the Jewish people through many centuries of their existence, as their scholars interpreted it. Its first book, Genesis, tells the story of the creation of man and the early history of the Hebrews; Exodus tells of the Hebrews' flight from Egypt; Judges and Kings tell about the Hebrews in Palestine, their new home, and about such heroes as Samson, who killed ten thousand enemies with the jawbone of an ass, killed a lion with his bare hands, and finally destroyed the people who enslaved him by pulling down the two central pillars that supported a temple. The book of Psalms is a collection of hymns and prayers; the Song of Solomon is a collection of love poems among the most beautiful ever written; and Ruth has been called the first short story. The books of the prophets contain predictions of dire destruction for those who forget their God and promises of ideal existence for the faithful. Some of

these are expressed in language of unsurpassed emotion and grandeur.

The Greeks Develop a Splendid Language and Literature

While the Hebrews were writing the Old Testament, the Hellenic (Greek) people, clustering around the Dardanelles northwest of Palestine were composing hero poetry about warriors and half-gods. The Greeks spoke a language related to those of the Hindus of India, as did also the Italians and the wild Germanic, Celtic, and Slavic peoples scattered over Europe. We group all these related languages as the "Indo-European family," and scholars suppose that all of its members originally spread out from the region of the Caucasus Mountains. All of these Indo-European peoples loved battle and adventure, and their minstrels composed elaborate, poetical stories of the deeds of heroes.

The greatest as well as the earliest of these long, poetical hero-stories, which are called epics, are the *Iliad* and *Odyssey,* supposed to have been put into final form by the blind poet Homer, who probably lived about 900 B.C. These two epics center about the adventures of two Greek heroes: Achilles, the fighter who shone in the Trojan wars, and Odysseus, the travel adventurer who talked himself out of every kind of jam. Homer's poetry made Greek one of the world's greatest literary languages and established a standard for all later Greek writings, just as Confucius's classics set the standard for Chinese literature, the Vedas set it for Indian literature, and the Pentateuch (the first five books of the Old Testament) set it for Hebrew literature. The Greek language was beautiful to the ear, exceedingly expressive of human emotions and imagination, and made grand poetry. The first great woman poet of whom we have record was Sappho, famous for her love songs.

The Greeks even wrote history in verse, and when their later writers came to do stage plays it was natural for them to use the verse form. The Greeks divided drama into two kinds: comedy, which ends happily; and tragedy, which ends in the destruction of the characters, due to their own ambitions and passions and to the jealousies of the gods. A number of the old Greek dramas are still in existence; some of them are revived occasionally by college groups.

The Greeks also developed great prose literature, beginning with the travel book written by Herodotus (sometimes called the "father of history"). In his travel book he narrated not only what he himself had seen, but he included also many legends and tall tales he picked up about Persia, Egypt, Babylon, and the seas. His great lifework was his history of the Persian Wars. Thucydides, a few years younger than Herodotus, was a far more accurate historian. His history of the Peloponnesian War is our chief source of information about the civil war in Greece. Another famous Greek historian was Xenophon, who wrote about an amazing Greek expedition of ten thousand men which he led home, out of the empire of Persia.

The Greeks, who gave a great deal of time and thought to politics and the problems of social relations and government, turned out the greatest writings of history on these subjects, as we might

expect. The dialogues of Socrates and Plato's book *The Republic* have had a great deal to do with shaping modern thought, and are still read by scholars and statesmen today. So curious and interested in all things were the Greek people, so expressive were they, and so beautiful and accurate was their language, that Greek literature is considered the greatest produced by any ancient people.

A language always reflects the interests of the people who speak it. The Greek language is rich in terms for political and governmental activities, reflecting the political-mindedness of its makers. Since the Greeks were the first people to develop standardized trade relations around the Mediterranean Sea, their language became well provided with the vocabulary of commerce also. When modern scientists developed botany, medicine, chemistry, physics, psychology, and all our other sciences, they went to the rich Greek vocabulary to get names for their new discoveries and methods.

Before they learned of Egyptian papyrus, the early Greeks wrote on skins. About the time of Christ papyrus became scarce, and skins were again used, now cleaned and bleached into parchment (sheepskin) or vellum (calfskin). This was more durable than papyrus and could be used on both sides. Because sheets written on both sides were not easily read in a scroll, they were bound together at one edge, forming books as we know them.

The Greeks took the letters of the Phoenicians and made from them the alphabet—alpha being their first letter, our *a*, and beta their second, our *b*. The alphabets of the various European languages were in turn adapted from the Greek letters. The Greek language and literature were carried far eastward into Persia and India and southward into Egypt by Alexander's conquests. For centuries Greek remained the polite and official tongue in many parts of this vast area. Greek speech and writings were spread in the other direction, through western Europe, when the Romans overran the Greek states and carried back to Italy many scholars and books. Thus, whether the Greeks conquered or were conquered, their language and literature were triumphant.

The Greek language changed somewhat through the centuries. Today we have the written language preserved in two particular forms: classical Greek, in which the poems, plays, and philosophical works from Homer to Aristotle were written, and the later form of the language used in the New Testament. The Greek language was preserved in the Eastern Roman Empire, the capital of which was Constantinople, until after the fall of that capital to the Turks in 1453. It influenced the languages of the Balkan region and Russia. The modern Russian alphabet is a modified form of the Greek alphabet. The Russian language—to the distress of the learner—contains more of the many verb forms developed by the Greeks than any other widely used modern language. The people of modern Greece speak a form of the ancient Greek tongue—that is really all that is originally Greek about them.

Well-educated Romans learned to speak and read Greek up to the time of

the barbarian invasions. Then Greek language and learning were lost in western Europe, save in manuscripts stored away in monasteries which no one could read, until the crusades and the revival of trade again brought about contacts between eastern and western Europe. Arabs, who had learned paper making from the Chinese, taught it to Europeans. Then Greek writings were brought from the libraries of the Eastern Roman Empire and the Mohammedan world to Europe, and attempts were made to translate them. Many translations were confused and others were faked. For a time any medieval scholar who wanted to "put over" his own idea might pretend that he had found it in some old Greek writing. Many controversies arose between authorities of the Church and the new scholars of Greek. When the Turks took Constantinople, its scholars wandered through western Europe teaching Greek, and the study of Greek became a fad in the universities just then springing up. Knowledge of Greek continued to be required of every educated man down to our century, and only the last generation or two of Englishmen, Germans, and Americans have been able to get university degrees without being able to read the Greek language. Our college fraternities and sororities are named with letters of the Greek alphabet, a survival of the use of Greek by educated people.

The writing of great literature in Greece (but not in the Greek language) ended when Rome conquered the city-states of Greece a century and a half before Christ. The official language of Rome was Latin, the language of one of the early Italian tribes. Latin, basically related to Greek, is more stiff and formal in construction. Up to the time when the Romans conquered the Greeks, they had been too busy building up their empire by wars and construction work to become literary people.

Latin Has a Lasting Influence on Modern Languages

After the Romans came in contact with the Greeks their literary men were so overwhelmed with Greek literature that they often spent their time making imitations, instead of developing a great original literature. One of the greatest Latin poets, Vergil, wrote an epic called the *Aeneid,* in which he tells the mythical story of the founding of Rome by Aeneas, a warrior who had escaped from the Trojan War. A large part of Vergil's long poem consists of praises of his emperor, Augustus, and arguments that Rome was divinely commissioned to rule the world. Whether fighting or writing poems, the Romans rarely got away from the idea that their job was to rule all other peoples!

Many of the best writers of Rome were Greeks settled in Italy, such as Plutarch, the "father of biography." He wrote the life stories of famous Greeks and Romans, from Alexander to Caesar, setting the style followed by biographers since of portraying a hero's character through his daily acts and words.

Since the Romans were a law-loving people and their language was exact, Latin became the great legal language of the world, providing our legal terms. It was also an ideal language for the expression of exact religious doctrines

and Church rules. Church officials and priests continued to use Latin for communications and prayers after the barbarian invasions had brought into western Europe the strange languages of primitive German tribes, and Latin libraries had been destroyed and literate Roman people had been killed or enslaved. Out of this religious use of Latin came the form of the language known as medieval Latin—still the language of the Catholic Church. Learned books were sometimes published in Latin as late as two centuries ago.

After the fall of Rome the people of the Eastern Empire remained the only highly cultured people in all Europe. In the rest of Europe the literature of Greece and Rome was almost forgotten, or was remembered only in corrupt form. The monks who could read Latin were forbidden to read pagan writings. Few could read Greek, but as a part of their work program some monks copied manuscripts, which then were traded for copies held by other monasteries. In this informal way many of the literary treasures of the past were preserved for us. In Alexandria, in Syria, and in Baghdad, in the Mesopotamian valley, Mohammedan Arabs had studied Greek writings and composed an Arabic literature.

Farther east, in India, poets were getting inspiration from the masterpieces of ancient India. Much of the learning of Greece and Rome found its way back to Europe, mixed with Oriental learning, when the great Mohammedan Arab empire stretched across Syria and northern Africa into Spain.

Latin played an even greater part than Greek in contributing words to the vocabularies of the modern languages of Europe and America. Greek and Latin, since the Middle Ages, have been called "the dead languages," but in a large sense they have remained alive.

The dialects of the various Germanic tribes belonged to the same general language family as Greek and Latin, and many of the simplest words were similar. It was natural for the languages of the invaders and Romans to mingle. The barbarians had no words for many things they found in the Roman Empire, and had to adopt those of their victims. The languages of modern Europe, each with several dialects, resulted. Differences in speech followed the grouping of peoples under lords, dukes, or barons in the feudal system. Later, with the combination of these feudal districts into nations, dialects were partly supplanted by national languages. The dialect of Paris, where the kings built their capital, became the standard French language. In the Iberian peninsula Portugal, left free from Moorish rule, developed its own dialect. After Spain was united under Ferdinand and Isabella, Isabella's Castilian dialect became the official Spanish.

Because so much of the Roman speech was combined with that of the Germans who entered the empire, the languages which resulted—Italian, Spanish, and French, and dialects such as Corsican and Portuguese—became known as the Romance (adjective for *Roman*) languages. (Since some of the first stories written in these languages were about love and adventure, this word *romance* came to have the meaning we give it

PHŒNICIAN	EARLY GREEK	LATE GREEK	LATIN	ENGLISH
	A	A	A	A
	S 8	B	B	B
	1	Γ	C·G	C·G
	Δ	Δ	D	D
	3	E	E	E
	Y	ϒ	F·V	F·V·U
	I	Z		Z
	8	H	H	E·H
	⊗	Θ		TH·PH

This table shows the presumed development of some of our alphabetical symbols from the Phoenician language through the Greek and the Latin.

today.) In northern Europe, outside of the boundaries of the old Roman Empire, the Germanic dialects were less influenced by Latin. The languages which formed there—German, English, Swedish, Dutch, and Danish—are known as the Germanic languages to distinguish them from the more Latin-like Romance languages.

Modern Languages Develop

The Romance languages began to be written in the Latin alphabet as they were developed; but the Germanic languages (except for runes carved largely on tombstones) were without written form until Christian missionaries reduced them to writing, in alphabets adapted from Latin and Greek, in order that northern Europeans might have the Bible in their own tongues. The Bible was translated into Gothic before 400 A.D., but more than a thousand years passed before the modern German language was standardized in Luther's translation of the entire Bible (1532). Since scholarly writings were done in Latin, writings in the spoken tongues were called "vulgar," meaning "belonging to the multitude" (from the Latin word *vulgus*). Long before Latin-speaking missionaries brought alphabets in which to write, the Germanic and Celtic tribes of north Europe possessed an unwritten literature of hero stories or epics, memorized and constantly added to by

the scalds, or minstrels, who entertained warriors at their feasts. Some of these Germanic poems described the creation and nature of the world, the labors of the gods, and prophecies of the end of the world. Only those have survived that were written down after the missionaries brought alphabets. One of the best known is the epic *Beowulf,* whose hero was a mighty warrior who killed monsters, became a king and reigned until very old, when a dragon appeared to menace his people. Beowulf slew the dragon but was himself mortally wounded in the encounter.

The story of *Beowulf* is of special interest in English history, because much of it was composed among the Anglo-Saxon tribes while they were still living on the continent, but was not written down until they had settled in England. The Anglo-Saxon of *Beowulf* is the foundation of our great English language. Many of our short familiar words are Anglo-Saxon in origin. When the French-speaking Normans under William conquered England (1066), they expected the Anglo-Saxons to learn to speak French, but instead, as time passed, the Normans found themselves speaking more and more Old English. The two languages merged, forming the basis for our modern English, which is thus part Germanic and part Romance. Since words with almost the same meaning were retained from each side, our language gained the wealth of synonyms which makes it, in the opinion of many, the best medium of expression in our modern world.

During Europe's age of adventure—the times of the crusades, the Renaissance, and the discoveries in Asia and of the New World—the literatures of modern Europe were being born. They began with the songs of minstrels who went from castle to castle and village to village singing about ladies and love and knights and fights. Some of these minstrel songs became so complete and so popular that they developed into national epics and were written down. France's epic is the *Song of Roland,* the story of a hero who fought for Charlemagne and the revived Roman Empire in the West, until he was killed in Spain. Spain's epic was the story of a warrior adventurer known as the Cid (lord or conqueror). In England the stories of King Arthur and his knights of the Round Table were first told in the Celtic tongue. These epics and others in eastern European countries of the time differ from the older epics in that they have a national flavor. They are about heroes who had the beginnings of loyalty and devotion to king and country which we call patriotism. They reflect the formation of the earliest nations of Europe. Later writers made dramas, narrative poems, and novels from incidents in these epics.

During Europe's age of adventure our modern drama was born also. It began with plays put on in the market places on feast and holy days, by wandering actors who pictured incidents of Biblical history or the lives of saints, or quite unsaintly happenings that pointed a moral. Because so few people could read but all could understand acting, the mystery, miracle, and morality plays—as they were called—were immensely popular. At first they were sponsored by

the Church, then the merchant gilds took them over as a means of advertising. The repeated production of these plays helped build up the so-called vulgar or common languages—which were also called the vernaculars.

In each of the important vernaculars a great writer or group of writers appeared who standardized it as a literary language—as Homer had done for Greek. Imitativeness, curiosity, and the spirit of revolt—true labels of the later Middle Ages—filled their writings. The father of Italian literature was the poet Dante (1265-1321), who wrote the great love poem to his Beatrice called *The New Life,* and the *Divine Comedy,* which describes his imaginings of the punishments of hell, the trials of purgatory, and the bliss of paradise. A few years later, Boccaccio reflected the contacts springing up between Italy and Asia in his collection of short stories called the *Decameron.* The plots of many of these stories came from the *Arabian Nights,* a collection of wonderful tales that in turn can be traced back to India and China.

A generation after the death of Dante, Geoffrey Chaucer fixed our English literary language in his *Canterbury Tales.* Chaucer had fought in France, had been captured and ransomed, had been an envoy for his king to France and Italy, and had read French and Italian poetry. In the *Canterbury Tales* he represents his stories as having been told by a group of English men and women making a pilgrimage to the shrine of Thomas à Becket—the saintly cardinal who had been put to death in the struggles between King Henry II and his nobles. Many of Chaucer's robust tales, like Boccaccio's, can be traced back to Arabian and Hindu writers, but Chaucer made his characters thoroughly English in manners as well as speech.

The words Chaucer used were very much like ours today, although they are spelled a little differently. You should have no difficulty getting the meaning of much of his poetry. Here, for example, is a description of one of his pilgrims. It is taken from "The Knight's Tale," which is the first of the *Canterbury Tales* and in many ways the best.

> A Knight ther was, and that a worthy man,
> That fro the tyme that he first bigan
> To ryden out, he loved chivalrye,
> Trouthe and honour, fredom and curteisye.

Chaucer says of the Friar:

> His eyen twinkled in his heed aright
> As doon the sterres in the frosty night.

Chaucer's end words often will not rhyme in modern pronunciation. Some vowels in Chaucer's time had different sounds from those in modern English; the final *e,* silent now, gave many words an added syllable. But Chaucer's language was our kind of English, very different from the Old English of the Anglo-Saxons. Sometimes it is called "Middle English." Two hundred years after Chaucer, Shakespeare wrote in language not greatly changed from Chaucer's, and we have little difficulty reading or in listening to his plays today.



This page, reproduced from the Ellesmere manuscript of the *Canterbury Tales,* is illuminated in color and gold in the original. The man is Chaucer.

In Summary

It has been said that "literature is the lasting expression in words of the meaning of life." That is, writers often set down in words their reactions to life around them, and because of this, literature helps us understand the history of any particular period.

Out of China have come ink, the writing brush, paper, and printing. Chinese literature deals mostly with the common things of everyday life. Indian literature is of a religious nature. Egyptian writings deal mostly with the life after death. From western Asia came the great religious writings of the Hebrew, Christian, and Moslem religions, and the beginnings of our alphabet.

Greek literature deals with the deeds of heroes and with human emotions and logic. The Greeks produced poetry, prose, drama, history, and philosophy. For writing material they used skins, or parchment. They took the Phoenician alphabet, developed it, and used it as a medium for expressing themselves on a wide variety of subjects.

Alexander the Great spread the Greek language and literature throughout his empire in the Near East and southwestern Asia, and later the Romans did the same in western Europe. After Rome's fall, literature was preserved in the monasteries through most of the long and "dark" Middle Ages. As national states sprang up towards the end of this period, national languages began to develop, some chiefly out of Latin, called Romance languages (from *Roman*), others dominantly Germanic, others Slavic, but early literatures in these languages helped to determine their general forms.

To Know and to Pronounce

ideograph	Thucydides	*Book of the Dead*
phonetic	Xenophon	the Pentateuch
the Vedas	Socrates	Romance languages
papyrus	parchment	*Song of Roland*
the Talmud	vellum	the Cid
the Bible	Vergil	King Arthur
Iliad	*Aeneid*	*Divine Comedy*
Odyssey	Plutarch	Boccaccio
Homer	Gothic	*Decameron*
Sappho	vernacular	Chaucer
Herodotus	minstrel	*Canterbury Tales*
The Republic	*Beowulf*	Dante

Test Yourself with These

I. What contributions to language came from the river-valley civilizations?

1. How do the writings that have come out of any period of history help us to understand the people and the time?
2. How do writings help to make history?
3. What important language today is still a picture language?
4. Who has been the most influential writer in all Chinese history?
5. How did the first emperor of China earn the undying hatred of the Chinese people?
6. In what ways have the Chinese contributed largely to the art of recording thoughts?
7. What were early Indian writings about?
8. What were the early Egyptian writings about?
9. How did they make their paper?
10. What did the Mesopotamians use to write on?
11. What people gave us the start of our alphabet?
12. What are the most important and influential writings to come out of Mesopotamia?
13. What is the oldest manuscript still in existence in the world?
14. What are some of the types of literature found in the Old Testament?

II. What contributions did the Greeks and Romans make to literature?

1. About what did early Greek literature tell?
2. In what form was the earliest literature written, prose or poetry?
3. Who is called the "father of history"?
4. In what fields have the writings of Socrates and Plato had lasting effects?
5. Why is Greek literature considered the greatest produced by any ancient people?
6. What did the Greeks write about?
7. From what people did they get the basis for their alphabet?
8. Who spread the Greek language and literature throughout the Near East and southwestern Asia? Throughout western Europe?
9. What modern evidences of the once widespread popularity of the study of Greek do we have?
10. What was the official language of Rome?
11. Where did Vergil get the idea for his *Aeneid*?
12. How did Plutarch contribute to our knowledge of ancient times?

III. What developments came during the Middle Ages?

1. After the fall of Rome, where was literature preserved in western Europe?
2. How was the classical learning of the Eastern Empire brought once more into western Europe?
3. What are the Romance languages? Name three of them.
4. Name some of the Germanic languages.
5. Why is *Beowulf* important to us?
6. What two languages combined to make Middle English?
7. Discuss the literature of the Middle Ages.
8. What are the national epics of France, Spain, and England?
9. What changes in history do these epics reflect?
10. How did drama have its beginning?
11. Why did the gilds take over from the Church the presentation of plays?
12. What great writer is chiefly responsible for fixing the Italian language? The English language?

41. PRINTING FIXES LANGUAGES AND SPREADS IDEAS

Two Questions to Think About

I. How were early books printed?

II. How does literature often reflect history?

Between the time of Chaucer and of Shakespeare, two great developments effectively fixed the forms of Europe's languages. The first was the great translations of the Bible; the second the introduction of printing by movable types into Europe. About the time Columbus was born (the middle of the fifteenth century), men in Europe began to make, with carved wood blocks, printed imitations of the elegantly written manuscripts of the Middle Ages. About 1450 an artisan living at Mainz, Germany, known as John Gutenberg, began to print from separate types—one block, hand cut or cast, for each letter. Whether or not Gutenberg and others of his time learned printing from the Chinese and Koreans who had already been doing it for at least six hundred years, is argued back and forth by historians. Some say that Europeans learned printing from scraps of paper such as playing cards, brought home from China by Marco Polo or from printed commercial documents carried along the trade route between China and Venice. Thomas Francis Carter, of Columbia University, in *The Invention of Printing and Its Spread Westward,* says that when the army of Genghis Khan invaded eastern Europe in the thirteenth century, it carried along printers—just as do modern armies—to publish proclamations to be posted for conquered peoples to read.

The Beginning of Printing

We shall never know just how printing began in Europe, and why it and gunpowder and the compass, two other history-making inventions, should have been so many centuries coming from China to Europe. No doubt the first printing was the taking of ink rubbings from stones carved with the old classics. A stone was inked and paper placed over it and tapped lightly or rubbed; this gave the markings in reverse, of course. Such rubbings had to be read through the paper from the other side of the sheet. Then came the carving of the text in reverse on a wooden block, followed by the carving of single characters, and then the casting of characters and letters, first in clay, later in metal—the world's first types.

Gutenberg worked in great secrecy at printing in beautiful type a Latin Bible made to imitate the hand-written Gothic letters of the time, with initial

letters illuminated—that is, painted in bright colors inlaid with gold leaf. He was afraid that the superstitious people of the time would denounce him as a wizard for reproducing in a few minutes pages that took days to copy by hand; also he hoped to keep the price up. His practice of using in his printing the same characters as those used in handwriting was continued for many years. He went bankrupt before his Bible was done, and had to surrender his method and press to his creditor, who completed about three hundred copies (1456). With all the development of printing since, no more beautiful job has ever been turned out than this first one. At the beginning of the World War of 1939, forty-five copies still existed, some on paper, some on vellum (calfskin), valued at hundreds of thousands of dollars each. A copy of this work is one of the treasures of the Library of Congress.

As discovery and exploration got under way, scores of books on the new regions were written, such as Hakluyt's *Voyages,* and Waldseemuller's "Introduction" to Ptolemy's famous *Geography,* in which it was first suggested that the New World should be called America. These were among the first books to be printed. The Bible translated into the German vernacular by Martin Luther and his friends (completed 1532) was soon printed. One hundred fifty years earlier a priest named John Wycliffe had translated some of the Bible into English—at the time Chaucer was writing his *Canterbury Tales.* Now a scholar named Tyndale translated the New Testament. This was printed—the first New Testament in English—in 1525. In 1535 Miles Coverdale published the first complete English Bible.

English Literature Emerges Triumphant

In the early seventeenth century King James ordered the retranslation of the entire Bible from original sources. This famous King James version was published in 1611.[1] Millions of copies of this unique book have been printed and carried by English-speaking people to all parts of the world. It became the basis of their education and culture and helped keep all parts of the spreading English-speaking world in sympathy with one another. A King James Bible, a rifle, and an ax were in every covered wagon in American pioneer days. The language of the King James edition made up a large part of the vocabulary of English literature. Although Biblical language and allusions are less frequently used in our twentieth century, familiarity with the stories and language of the Bible is still necessary to intelligent readers of English. In all, there are one hundred eighty-three complete translations and over nine-hundred fifty partial translations of the Bible. It has remained for several hundred years the "best seller" of publishers.

While King James's scholars were making their fine translation of the Bible, great writers of poetry and of drama were trying out the sonorous quality of the English language—that is, its spoken beauty and majesty. The stages of the theaters were almost bare

[1] The Douay Version, Roman Catholic approved translation, was published in complete form one year earlier (1610).



The first book to come from the press of John Gutenberg, who is usually honored as the earliest printer to use movable type, was a Latin Bible. Copies of this work are very rare and very valuable.

of scenery—language and costumes had to make up for it. The greatest of the playwrights was William Shakespeare. He took plots from Plutarch, the biographer of old Rome, from history, and from earlier playwrights, and turned out comedies, tragedies, and lyric poems which total as many words as the Bible. Shakespeare gave such terse and forceful expression to the passions, greeds, and ideals of men and women that many of his phrases have become expressions on the lips of every English-speaking person who has lived during the three hundred years since. Most of his characters speak the common conversational language of his day. You have probably read enough Shakespeare to form an idea of the extent to which our English language has evolved, that is, has changed by use, in the last three hundred years. Original copies of the first edition of Shakespeare's collected works (called the First Folio) are among the most valuable pieces of printing in the world.

The age that included Shakespeare and his brilliant fellow writers and the translation of the King James version of the Bible (though it came a little later) is called the Elizabethan Age of English literature—after Queen Elizabeth, who was a great friend and patron of literary men. The Elizabethan Age remains the high point of English literature, but there have been several periods notable for great productions since. Detailed study of them belongs in a history of English literature rather than in a history of the world. Here we must chiefly notice the way in which English literature reflected the spirit and doings of Englishmen. Shakespeare and other writers of the period show us as clearly as the history of the time that Englishmen of that period were a robust, expanding people, extending their trade, rule, and culture over great portions of the earth.

Following closely after the Elizabethan period came the Puritan revolution of Cromwell, which, as we learned in our study of revolts in Part One, was inspired by men's desire to have a part in their own government, to worship and speak as they pleased, and to follow stricter ideas of religion. We find the Puritan spirit perfectly and beautifully expressed in the writings of John Milton, who wrote the most famous article in literature in defense of the liberty of the press (called by the Greek name *Areopagitica*), as well as the great religious epics *Paradise Lost* and *Paradise Regained*. John Bunyan, twice imprisoned after the restoration of Charles II, expressed the Puritan religious spirit in his *Pilgrim's Progress* and other less famous works. *Pilgrim's Progress* is our greatest allegory (a story told for the sake of a moral). So well did Bunyan work out the plots and characters of his stories that he is sometimes called the father of the modern novel.

A quarter century later Daniel Defoe went to jail for writing bitterly about laws compelling subjects to accept the state religion; later he wrote *Robinson Crusoe* and other English novels. A contemporary of Defoe, the Irish author, Jonathan Swift, in the *Battle of the Books* jumped into a controversy over whether the English learning and literature was equal to that of the ancient Greeks and Romans. In the most acid



This view of the Fortune Theater during the performance of an Elizabethan play is based on the model in the Brander Matthews Museum at Columbia University.

language he attacked religious abuses and political stupidities. His *Gulliver's Travels* was intended to "burn up" the people he did not like, but we use his satire of giants and pygmies as a children's story. He showed how sharp and cutting a weapon the English language could be, and set a style since used by many writers who have attacked abuses. Soon after Swift, Oliver Goldsmith, in his poem "The Deserted Village," gave a graphic picture of what happened when the peasants were drawn away to work in factories and their land became hunting estates for rich lords. Later, in the nineteenth century, Thomas Hood, in his "Song of the Shirt," made literature serve to awaken people to sweatshop conditions in the factories.

Not all these writers were concerned with wrongs and revolutions, of course. Some, like Samuel Johnson, the great eater and tea drinker, were interested in elegant talk and scholarship. At this time scholars were beginning to compile dictionaries in English, French, and other modern languages. On the other side of the earth, the great Manchu emperor of China, Kang-hsi, was doing the same thing for the Chinese language. It is interesting that from the earliest literature to the middle of the eighteenth century no one should have compiled a true dictionary—and then the job was begun in both Asia and Europe at the same time. There had been encyclopedias since early times in China and Greece, but not encyclopedias dealing especially with words—that is, dictionaries. Samuel Johnson combined some earlier attempts with his own work and turned out (1755) the dictionary which was the father of all dictionaries in the English language. Before this time each author and letter writer spelled words as he or she pleased. No languages ever needed standard spellings as much as did English and French, since their developing pronunciations had left many silent letters. Henceforth, the dictionary spelling for a word gradually became that word's proper spelling.

In the late eighteenth and early part of the nineteenth century many English writers saw life in a romantic and idealistic light, rather than as robust adventure and opportunity for controversy as did the Elizabethan writers. They gave to English literature a new poetry of nature and of man. The common man became an object of regard. Walter Scott wrote charming and exciting novels about the border wars between England and Scotland which had resulted in the disappearance of feudalism and the union of the Scotch and English into one nation. This set the style for historical novels. A group of great lyrical poets—Burns, Wordsworth, Byron, Shelley, and others—struggled against social conventions which they felt limited human development and prophesied danger to come from the smugness of the middle classes who were growing powerful from the profits of world trade and machine manufacture.

Britain's world supremacy was reflected in the next great age of English writing, known as the Victorian Age, which ranked high both in quantity and quality. The novel form was completely developed by Charles Dickens, who, in such works as *David Copperfield* and *The Old Curiosity Shop,* pic-

tured the life of the English from poorest to richest, grouping his pictures around eccentric characters. William Makepeace Thackeray, in *Vanity Fair* and other long novels, ridiculed the snobbery of high English society. Alfred Tennyson wrote sweet and sometimes prophetic poetry of which *The Princess,* "Locksley Hall," *In Memoriam,* and *Idylls of the King* are examples. Robert Browning, another great poet of this age, wrote to stimulate thought, not to divert or to soothe. His greatest work is *The Ring and the Book.*

The writings of the post-Victorian age are too near for us to judge them, but they reflect all the anxiety and disillusionment that have risen in men's minds from the lack of security of our half century. The loss of old religious faiths and change of customs and moral standards, the struggle between capital and labor, the loss of grip on the world by the British Empire, the meeting of all races and civilizations and the elimination of distance in the Air Age, and the horrible wars of the twentieth century are all reflected in the mirror of literature. It is an age in which men have to find themselves again. Its outstanding literary trait is penetrating wit, such as that of the playwright, George Bernard Shaw, who exposes the emotional prejudices which so largely govern our actions in this crisis of the machine age.

American Literature Makes Its Appearance

American printed literature begins as a branch of England's Puritan Age writings, with the *Bay Psalm Book* and with the sermons—mostly about hell fire—of New England Puritan preachers, such as John Cotton and his grandson, Cotton Mather. The easier-living Virginians gave less thought to rushing into print. One of the most influential early American men of letters was Noah Webster. He made the first great American spelling book from Samuel Johnson's dictionary (published 1783), and followed up with his *Webster's Dictionary* (1806). Washington Irving and James Fenimore Cooper wrote stories based upon the American colonial scene—early Dutch settlers, trappers, and Indians. The separation from the British Empire and successful establishment of the United States of America greatly encouraged the growth of a literature separate from that of England, although it was many years before an American author felt that he had "arrived" unless his work was published in England.

The publication of literature in periodical form had begun in England about 1700 (most important was Steele's and Addison's *Tatler*). In a new country with a small reading public and few presses, such as the American colonies, the periodical was a most convenient form and one causing the publisher to run less risk of bankruptcy. Consequently periodicals, tracts, and newspapers were a larger part of early American literature than books and continue to our day to be of first importance to American readers. Benjamin Franklin did much to establish printing in America, and himself wrote many of the finest early American political and scientific essays. He is best known, however, for his almanac wise sayings—many of which he borrowed from French

writers, who in turn had borrowed them from the Chinese. American literature was marked by a feeling of freshness and the optimism of people living in a land of immense opportunities and at last free from the continuous oppressions, rivalries, and wars of Europe. Examples were the cheerful poetry of Longfellow and the self-confident essays of Emerson. The nature lover Thoreau was quite American in his dislike of official control and taxes. He went to jail rather than pay taxes of which he disapproved, and invented the theory of "passive resistance"—which was to be adopted as a policy by Mohandas Gandhi, in India, and by other history-making leaders of our time who were unable to throw off by force rule they felt was unjust and degrading.

The controversy in the United States over slavery gave rise to literature, such as poems by Whittier and Lowell and the novel *Uncle Tom's Cabin,* by Harriet Beecher Stowe. After the War between the States, the arrogance of great land-owning and mineowning corporations toward the pioneer type of American was the theme of novels such as those of Frank Norris on the ruthlessness of pioneer ranchers and railroad builders, and books such as Ida Tarbell's history of the Standard Oil Company. But the typical American has been reflected chiefly as a lover of adventure in our literature, such as Mark Twain's *Life on the Mississippi,* Winston Churchill's (the American not the English Winston Churchill) romances of the War between the States, Jack London's sea stories, wild-West stories generally, and such recent novels as Margaret Mitchell's *Gone with the Wind.* Since the World War of 1914-1918 the same themes of struggle and disillusionment that mark European literature have played a large part in our American writing.

In the three centuries since the first English settlers landed in America, a more or less distinctive American language has come into existence. H. L. Mencken has written a book called *The American Language* in which he traces the development of our language from English. We are frequently amused by the many differences between British and American words, usages, pronunciations, and slang. Now, "Americanese" is markedly influencing English in the mother country and the Dominions.

Literature on the Continent

Authors in the continental countries of Europe have dealt largely with problems and injustices of their times. In France Victor Hugo told in the long novel *Les Misérables* the story of Jean Valjean, who was a fugitive from the law because he stole food for his sister's starving children. Émile Zola wrote luridly of the life of underprivileged men and women, and in real life awakened the French conscience by exposing the "framing" of Captain Dreyfus—bringing about his release from Devil's Island. In Germany Goethe wrote of the nobility of man, and in his epic of a man's dreams and struggles, *Faust,* preached the salvation of man by work. The Jewish-German poet Heine wrote beautiful lyrics on the equality of man and was exiled for his liberal ideas. In much the same way the brothers, Heinrich and Thomas Mann, among the greatest

novelists of today, were exiled from Nazi Germany. In Russia Count Tolstoy, convinced of the stupidity of the Crimean War, wrote *War and Peace,* revealing the uselessness of all war. In *Anna Karenina* Tolstoy criticized the corrupt life of Russia's upper classes. Henrik Ibsen, Norwegian playwright, wrote *A Doll's House* and *Ghosts,* and by presenting social problems in his plays, opened a new field much favored by later dramatists, such as George Bernard Shaw in England and Eugene O'Neill in the United States.

How Writers Are Supported

The writings of each age have been greatly affected by the way in which writers have made their living. In ancient Egypt and Mesopotamia they were usually priests well supported by the religious taxes and gifts of the people. In old China they were officials and gentlemen farmers. In ancient Greece they were aristocrats supported by the labor of their slaves. In Rome they were officials, gentlemen farmers, and well-kept scholarly Greek slaves. During the early Middle Ages they were monks of various church orders. During the feudal time—and even as late as the eighteenth century—writers were given shelter and food, or sums of money by noblemen called patrons, to whom they dedicated their books in extravagant praise and whom they often heartily detested. They were required to write to please their patrons—who, however, frequently became offended with them or just forgot them, and let them starve. As the feudal baronies were united into nations, kings often became the patrons of literature. Writers like Shakespeare and Chaucer, and the translators of the Bible, had to court the favor of kings, queens, and nobles, who were likely to turn against them upon one whim or another, as Queen Elizabeth did against Walter Raleigh. Then, as printing became cheaper and more general, writers began to live on money from the sales of their works—first in France and England.

The modern patron of writers is the reading public. The magazine and book-buying public and publishers, who are merely the agents of that public, are very uncertain masters and hard to please from the viewpoint of writers. But they are far better patrons than kings, bishops, or rich men, and give writers far greater freedom. Some writers, like the Frenchman Dumas, and Charles Dickens, the Englishman, made large fortunes from their royalties (shares from the sales of each printed copy of their works).

Summing Up

Even though printing by movable types had been used in China much earlier, John Gutenberg is usually given credit for its invention in Europe. One of the first books printed in this way was the Latin Bible. The King James version of the Bible, an English translation completed in 1611, has had a great effect upon the language of English-speaking people the world over.

Ever since early Hebrew thinkers expressed their criticism of the ways of the people, writers in every age in history have portrayed the problems of the time in their work. Many such writings have had considerable influence upon the course of history.

To Know and to Pronounce

Gutenberg	Goldsmith	Thoreau
Gothic	Hood	Frank Norris
Hakluyt	Scott	Ida Tarbell
Waldseemüller	Dickens	Mark Twain
Wycliffe	Thackeray	Jack London
Tyndale	Tennyson	Victor Hugo
Coverdale	Browning	Émile Zola
allegory	Webster	Goethe
Milton	Irving	Heine
Bunyan	Cooper	Thomas Mann
Defoe	Longfellow	Tolstoy
Swift	Emerson	Ibsen
The Tatler	Samuel Johnson	Eugene O'Neill

Now You Should Be Able to Answer These

I. How were early books printed?

1. Who is given credit for being the first person to print by movable type in Europe?
2. Where had this method of printing been used at least six centuries earlier?
3. What reason did Gutenberg have for making his printed pages appear like those of the hand-copied manuscripts of the Middle Ages?
4. What were some of the earliest books to be printed?
5. What is the date of completion of the famous King James translation of the Bible?
6. How did this book and the plays of Shakespeare help to determine the nature of the English language?

II. How does literature often reflect history?

1. Point out how each of the following writings was a reflection of the life of the time: *Paradise Lost, Pilgrim's Progress, Gulliver's Travels,* "The Deserted Village," "Song of the Shirt."

2. What service did Samuel Johnson render to the establishment of the English language?
3. What particular type of literature did Walter Scott produce?
4. In what group of writers do Wordsworth, Byron, and Shelley belong?
5. What did Dickens write?
6. What did Thackeray write?
7. For what is Tennyson known?
8. Name another great poet of the Victorian Age. What is his greatest work?
9. What subject did most of the earliest American literature deal with?
10. What is a periodical?
11. Name some important early American writers.
12. What are some events in American history that provide splendid backgrounds for historical novels?
13. Name some of the novels written on American historical themes.
14. What main point was H. L. Mencken supporting in his book *The American Language?*
15. Name some important writers of various countries who have attacked in their writings problems contemporary with their lives. Cite examples where you can.
16. How did writers make a living before the days of cheap printing?
17. Define *patron.*
18. How do people make a living by writing today?

42. NEW DEVELOPMENTS SPREAD AND SPEED IDEAS

Two Ideas to Follow Through

I. How have modern developments and inventions aided the spread of ideas?

II. What are the modern problems of writing and publishing?

As the reading public has grown, from a few thousand intellectual persons in each country to millions of common people, the effect upon writings has been great. Authors and publishers strive constantly to put out subjects in simpler, briefer, more sparkling—and often more sensational—form, in order to catch more millions of readers and make larger profits. The results have been both good and bad: good in making writing more direct, simple, and brief; bad in too often cheapening it. Our writing and publishing is a reflection of our times, as always—times when masses of people must be pleased (although frequently they are fooled) by anyone who wishes to be successful, be he writer, manufacturer of goods, or political leader. This is a step in the growth of modern democracy. The problem is to educate our people until they want good things rather than the cheap, the sensational, and the faked.

Publishers of periodicals early discovered that they could get income from advertisements as well as from sales of their publications. By the end of the nineteenth century so large a part of the revenue of newspapers and magazines came from advertisers that their readers began to feel that they were being handed only what pleased big manufacturers, and modern writers feared that they were going back into a new dependence upon a few patrons of this class. But so long as the freedom to print and circulate is preserved, new newspapers and magazines keep springing up to express the views of all sides. In recent years periodicals depending upon circulation sales alone and doing without advertising income entirely have come into existence, proving that writing and the press can never be permanently tied to any patronage save that of the reading public.

America's Contribution to Literature

America has contributed three new types to the story of literature: namely, the short story, the motion picture, and the radio play. The short story begins away back with the Hebrew story of Ruth. It was developed in Oriental stories such as the *Arabian Nights' Entertainments* and in the works of Boccaccio and Chaucer. But the short story's greatest development and output has been in America, where Edgar Allan

Poe "fathered" it, and where it suited exactly the needs of our popular magazines. The informative article has grown briefer and more pointed until it has attained the digest style so popular today.

Moving and talking pictures are, of course, an entirely new means provided by science of presenting both drama and information. This new means requires a modern form of the play, the scenario. Again, radio requires new schemes of dialogue which are still in the course of being worked out. Discussion of the technical sides of modern printing, moving pictures, and radio, we have put in the story of communications. Here we have to consider the effect of these striking new methods of communicating language and ideas on languages and literatures themselves. Because of the great bulk of motion pictures turned out in Hollywood, the American customs and living conditions portrayed in them are being spread wherever motion pictures are shown. Regrettably, our motion pictures have not always portrayed the best side of American life.

The effect of radio on the English language is to standardize pronunciations and vocabulary over large areas as never before. Today broadcasts are passing so frequently between various parts of the English-speaking world that the notable differences in the spoken language, even between the English and American pronunciations, are disappearing. The increasing broadcasting of programs in English throughout Latin America may gradually tend to make English understood and somewhat spoken in this hemisphere south of our Mexican border. At this time we can only guess what the political effects of radio and the motion picture will be. They bring to us the scenes of current history and the actual words of national leaders. They are sometimes used as the means of twisting the truth and of conveying false ideas. On the other hand, they make it very difficult successfully to hide the truth. They are making politically and internationally minded millions of citizens who hitherto gave few thoughts to such matters. Perhaps in the end they will greatly aid common men, as did the printing press, toward becoming masters of their own fates.

The Scope of Printed Literature

If you were to make a detailed study of the history of literature, you would find that, although much writing is on themes of war and misery, writers have always flourished during periods of peace. Golden ages of literature do not coincide with periods of the greatest warfare and disturbance.

In our day there are about three hundred languages important enough to have a printed literature. A total count of the languages of the world recently made by the French Academy puts the number at 2,796. If all dialects are counted separately, the number rises almost to seven thousand. English is used by more than two hundred seventy million people and by many millions more in business, trade, and study. Chinese is spoken by more people than is English, but because of the difficulty of learning the many ideographs used in writing that language, it is not adaptable to widespread use outside of China. The other most-used languages are, in



The invention of steam and electric printing presses, of typesetting machines, and the linotype has made it possible to print books, magazines, and newspapers so cheaply that the poor as well as the rich can afford them.

the order given: Russian, Spanish, Japanese, German, and French. English bids fair to become a sort of universal language, spoken and understood all over the world. It is supplanting French as the language of diplomats and of treaties. Several specially invented "universal" languages have been tried, particularly one called Esperanto, but have not come into general use.

Perhaps many thousands of years from now all our languages, including English, will either have passed out of existence or have been changed so greatly that no one of our day could understand them.

Just as the development of language enabled man to communicate his thoughts and ideas to those about him, so the development of writing and the invention of printing have enabled him to spread his thoughts and ideas over a constantly widening area. Not only can he read the writing of his contemporaries, but he can plunge into past centuries and read words written by Homer or Caesar, by the Hebrew prophets or the priests of ancient India, by Confucius or the old Chinese poets and historians. The influence of these men was limited in their own time by the laboriousness of handwriting and the resulting rareness of books. Today, with high-speed presses, books are

printed literally by millions. About ten thousand titles a year are published in the United States, seven thousand in England, fifteen thousand in Japan (where booklets are popular), and thirty thousand in all the rest of the world. Solomon said: "Of making many books there is no end." What would he say were he to visit our bookstores and libraries today? Newspapers reach millions of readers each day, and one of the most popular of modern magazines prints four million copies each month. Newsprint is made cheaply of wood pulp. In late years there has been a danger that the best paper-making wood, the spruce forests of Norway and Canada, would be ravaged. Now we have a process for taking the resin from, and therefore making usable, the rapidly growing soft-pine forests of our Southern states. Even cornstalks and sugar cane can be used to make certain kinds of paper.

Today, thoughts and ideas are spread widely and cheaply. People throughout the whole world are acquainted with one another as never before. The development of words—language—marks man's advance. His means of expression has grown from grunts and crude pictographs to highly developed languages, oral and written—adaptable to oratory that sways huge audiences, to the precise demands of science, and to delicate poetry. His means of distribution of written language have grown from hand-impressed clay tablets, carved stone slabs, and hand-inscribed scrolls of papyrus to multiple press work in many colors, and electrical transmission on wires and ether waves.

Ideas, the Stuff of Literature

Man's ideas, however, have not developed so rapidly as his means of expression and distribution. The splendid vehicles of language and printing are misused to spread hatred, snobbery, and sheer nonsense. Good and useful subjects are too often passed over for the tawdry and useless. We must learn to choose the worth while, to take pride in what we express as well as in our modern means of expression.

Then we have a second problem—to defend our right to free expression: free speech and press. In old China a tyrant tried to destroy the books; in the Middle Ages people were burned for saying what they believed about religion and science. Napoleon said he was more afraid of newspapers (which were quite new to Europe in his time) than he was of armies. Every tyrant or selfish group before Napoleon or since has tried to suppress or to exercise rigid controls over speech and publications. Such tyrants lead men into the bloody slaughters of war. Some modern rulers have repeated the crime of the old Chinese tyrant Ch'in, who burned the books he did not like. In the long view, this is really a greater crime against society than murder, since it kills men's ideas rather than merely their bodies.

Ideas are the most intangible of man's creations, yet on them is based all man's progress in civilization and freedom. We must, in justice to ourselves, insist upon the right to speak, read, and print our ideas. We must, at the same time, be vigilant against those who insist upon that right for themselves but deny it

to others. We must fight for the right of those who use words powerfully and beautifully to publish their thoughts and beliefs.

In this age of brute conquest and war we might take note of another statement of the soldier Napoleon: "There are only two powers in the world, the sword and the pen, and in the end the former is always conquered by the latter." In times like ours this is sometimes doubted. Today the sword and pen are joined in warfare. Battles are fought with words as well as with bullets, and we speak of war on the diplomatic front as well as the military front. But when we look back over the years of history, we realize that the pen does win in the long run. Athens built her greatness upon cultural things, including fine literature; Sparta built hers upon military might. Today we hear very little of Sparta, but Athens and her great men have furnished a large part of the cultural clothing that distinguishes civilization as we know and value it from naked savagery.

It is almost true that today everyone does read, including even the blind in their Braille (a system of printing consisting of raised dots), and more persons write for publication than ever before. Writing should not be called "literature" until it has endured the acid test of time, but much contemporary writing is good and much more is useful. With the number of books and magazines published today, we cannot hope to read all; we must select. A fair knowledge of the literature of past ages that has lasted must help us to make intelligent choices.

But in our reading we must remember that much that is written today, as in all past ages, is written with a definite purpose in mind. Usually this purpose is to cause the reader to feel the same as the author does upon some particular problem. Such writing becomes propaganda. Anything designed to spread an idea or opinion is propaganda. The idea or opinion may be either valuable and worth while or objectionable. But perhaps a champion of the opposing side of the question can present convincing arguments. Obviously, then, the safeguard against adopting wrong conclusions is to read what supporters of both sides have to say, weigh the evidence impartially, and make our decisions upon the basis of fact and reason.

When not engaged in the frantic activities of war, man has more leisure time now than he has ever had before, owing to the wide use of machinery to perform tasks formerly done by hand. Bidding for this increased leisure time is commercialized amusement of every kind. Thus today there is not only the question, "*What* shall I read?" Instead the question for many people becomes, rather, "*Shall* I read?" It must be recognized that occasionally the movies bring us versions of some fine pieces of literature, and the radio presents dramatizations of good plays. Previous generations became acquainted with great literature although they did not have the motion picture, the radio, and the numerous magazines, including the popular digests, that we have today. We read because we want to, seldom because there is nothing else to do.

If the question is, "Shall I read?" we might take in reply the statement of Charles Kingsley:

"Except a living man, there is nothing more wonderful than a book—a message from human souls whom we never saw, who lived perhaps thousands of miles away. They speak to us, amuse us, inspire us, teach us, open their hearts to us as brothers."

Literature brings us the best thoughts of all time. For delight and for instruction we can take advantage at will of the outstanding historical achievement of man—the setting down of his thoughts in permanent form.

To Repeat

America has made three important contributions toward the spread of ideas: the short story, moving pictures, and radio. Widespread broadcasting in the English language seems to be leading us a step nearer to the use of English as the universal language.

Man's means for spreading ideas have improved tremendously over the centuries, but his ideas have not always kept pace. Improvement could be hoped for along that line. Today we are beset with so much propaganda from all sides that careful selection of reading is necessary to the formation of reasonable opinions. Also, there is danger in the world today of the loss of our highly prized freedom of speech. All these modern problems you must deal with in some way or other.

To Know and to Pronounce

periodical	ideograph	patron
circulation	propaganda	Braille
short story	scenario	Esperanto

A Few Questions to Help You

I. How have modern developments and inventions aided the spread of ideas?

1. What, besides the sale of the newspaper or magazine, is a great source of income for periodicals?
2. Can you name any periodical that depends upon its circulation alone?
3. Why is the short story particularly adapted to the needs of the American people?
4. What have been the effects of motion pictures and radio upon languages and literature?

5. About how many different languages are there in the world today?
6. Of these, how many have their own printed literature?
7. What language is spoken by the most people?
8. What language seems likely to be used some day as a universal language?
9. Approximately how many different new books are published in the United States each year?
10. What is the daily circulation of your favorite newspaper?
11. What is the effect of the large circulation of newspapers today?

II. What are the modern problems of writing and publishing?

1. In what ways have man's ideas failed to keep pace with his means of expressing them?
2. Why is it so essential that we preserve the right of freedom of expression?
3. How is literature used today as an instrument of war?
4. What, in the truest sense, is propaganda?
5. What rule must one follow in reading if he is to be sure to form fair opinions?
6. Of what advantage may literature be to you?

Looking Backward

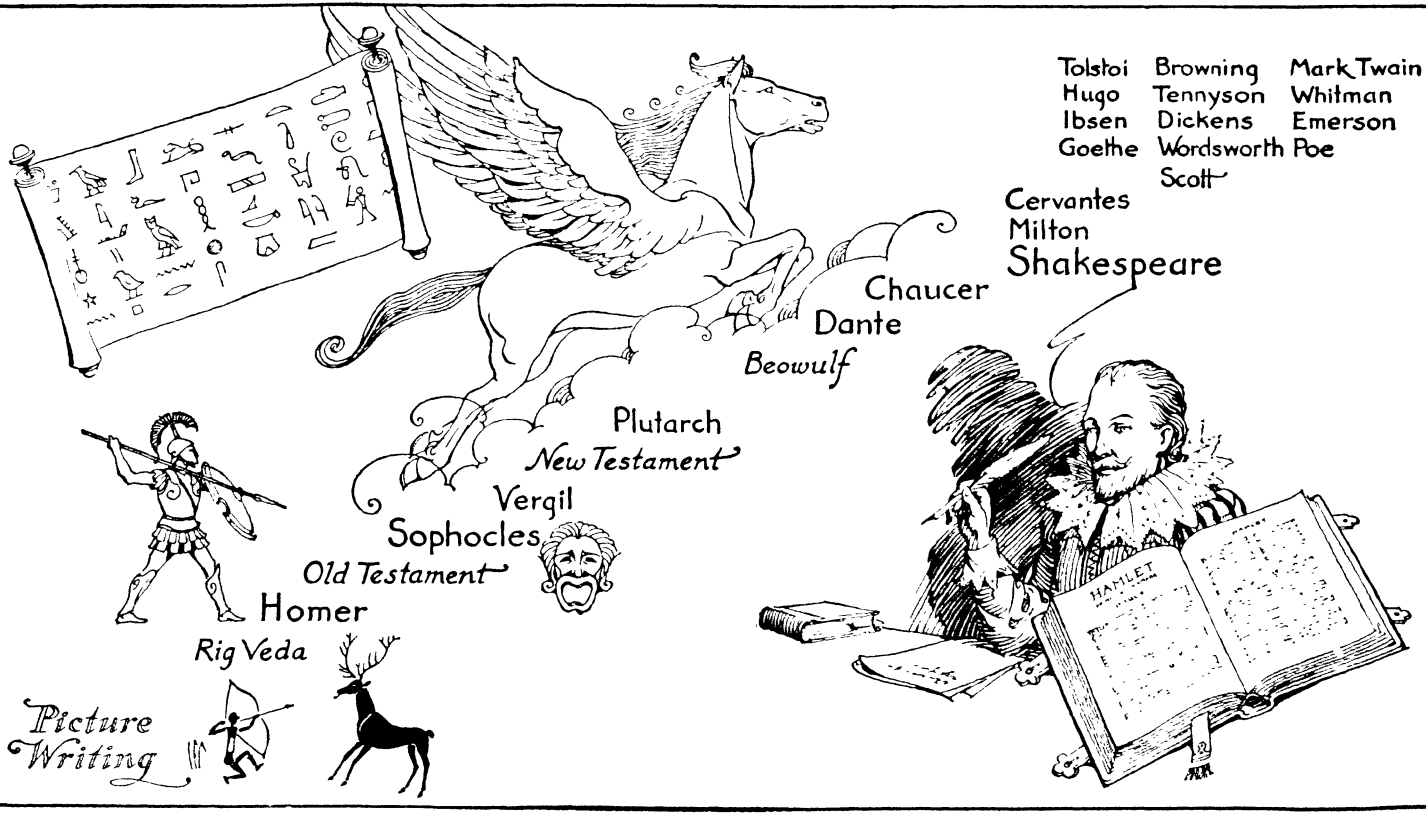
The early river-valley people made important contributions to the spread of ideas. The Chinese gave us ink, the writing brush, and printing. The Egyptians made from reeds a kind of paper they called papyrus. The Mesopotamians used clay tablets. From the Phoenicians of western Asia western Europe obtained its alphabet.

The Greeks did much in the way of developing a literature which has become world famous. It was carried, along with other phases of Greek civilization, to the east by Alexander the Great and to the west by the Romans. But many of the national languages of western Europe grew out of Latin and are called Romance languages.

About 1450 John Gutenberg invented printing by movable type in Europe, thus greatly aiding the spread of ideas. Today the art of printing has been developed to a remarkable degree.

America's three outstanding advancements in the spread of ideas have been the development of the short story, moving pictures, and radio. Today news is spread over the world more rapidly than ever before. But in spite of all this progress there are still important problems to be solved. Our ideas are not always worthy of expression. There is much propaganda that must be sifted.

Honor Roll of Great Writings and Writers



A Few Projects

1. Discover, if you can, why a small pocket knife is called a *pen*knife.
2. There are many special aids to the spread of ideas. Prepare a report on one of these: shorthand, the typewriter, the teletype, the linotype, Braille, and the sending and printing of newspapers by radio. Include something of the history of each and its importance in the world today.
3. Not everyone can produce literature, but everyone must use language. How well do you use words? From the Egyptian *Book of the Dead* comes this thought: "That which cometh forth from thy mouth is forever spoken." Have a round-table discussion of what constitutes a good speaker.
4. How is it possible for a report of an event in China to reach the United States before it has occurred by the United States calendar?
5. Visit a newspaper plant and learn how a newspaper is produced.
6. Discuss methods of sifting the truth from the false in propaganda.

Some Extra Topics

Look up one of the following topics and be prepared to report on it in class:

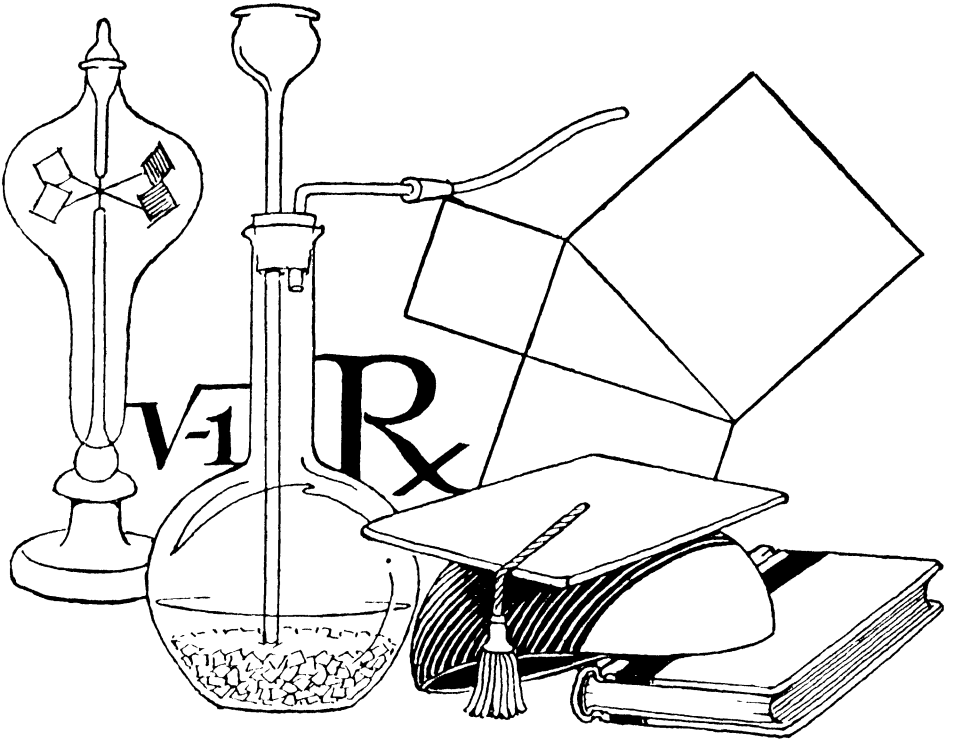
The Teachings of Some of the Writings of Confucius
Some Outstanding Quotations from the *Book of the Dead*
The Story of the National Epic of Some Country
The Development of Drama
Esperanto (or some other attempt at a universal language)
Basic English

And a Few Books

The Book Nobody Knows, by Bruce Barton
A businessman's book about the Bible.

Story of the Alphabet, by E. Clodd
How our language developed.

The American Language, by H. L. Mencken
How the language of America differs from the language of England.



UNIT TEN

THE STORY OF LEARNING AND SCIENCE

Looking Ahead

Well known to you is the fine contribution your brothers and sisters and friends have made in the greatest war in all history. Equally well known is the fact that these young people have been fighting all over the world to put down those forces which would, if in control, make life much less worth while, and to bring about, if possible, a new world order in which people may live at peace. With this ideal there is the equally worthy one that everywhere government in the future might be "by the consent of the governed."

But a very necessary requirement for the successful operation of such a government is intelligent public opinion. The people of no nation can do a good job of directing the course of their group action when they do not understand thoroughly the facts and principles involved in the situation which provokes them to action. The alternative to government by informed, sane, and aggressive public opinion is government by a few who too often operate it in the interest of a select group and not for the welfare of all the people.

Truly "eternal vigilance is the price of liberty." But vigilance that comes too late must take the form, too often, of physical combat on the field of battle. And such mass action on the part of the people of the world destroys much of the good that has been developed. We need, rather, as much interest in preventing difficulties before they arise as we exhibit in trying to correct them through destruction. Education is absolutely necessary to government by the people, and the better the education, the better the government.

In this section you will learn what people of various ages have thought about education and about developments in the field. You will learn why society feels it important enough that you be educated to warrant the spending of large sums of money to provide the means for your education. You will also learn of the many men throughout history who have made great discoveries and inventions to aid in the advancement of science. It is largely through the contributions of such men that you are living in the greatest scientific age yet experienced in man's story. As you read about man's climb to his present state of mastery of land, sea, and air and the motive forces they contain, you will be brought face to face with man's worst weakness—his use of his knowledge to destroy his fellow men. The greatest need of man on the present rung of the ladder is education to use his knowledge and power for humanitarian and constructive purposes, not in destructive rivalries.

43. MAN'S PROGRESS TOWARD DEMOCRACY IN EDUCATION

Be Looking for Answers to These Questions

I. What was the nature of education in the ancient river-valley civilizations?

II. How did Greek education aid the Romans?

III. What happened to education during the Middle Ages?

IV. How has education changed in the modern world?

V. What are some of the modern problems of education?

All of the advance toward better living which man has made in his climb up the ladder of history has been the result of education. We have learned enough about the story of man to realize that climate, geography, and resources have indeed played a large part in shaping men's ideas and determining their opportunities. But an even larger part has been played, we shall notice, by the extent to which, and manner in which, ideas are passed on among them—that is, by the condition of education among them. Education can overcome great natural privations and lacks of nations—for instance, it has raised the standard of living in little arctic Finland over that of big, naturally rich Mexico. The tremendous development of our United States of America we credit to both factors: the wealth and size of our land, and the quality and enterprise of our people as made by their education. For a long time the millions of China were the best-educated common people in the world. During that time they were the most prosperous, most free, and most happy people in the world. Should the millions of our United States fall into the delusion that new learning is unnecessary, as did the Chinese, in a short time they would no doubt be in a bad condition, in spite of the size and richness of our country.

The story of mankind teaches us that education can make for brutality and the enslavement of people if the ideas popularized among them and passed from one generation to another are bad—just as education can make for civilized and gracious living and the enjoyment of liberty if the ideas are good. This is the big lesson taught us by the past experience of nations in teaching and learning. What people today are learning is that some ideas in particular are essentially bad and bring men to certain grief, no matter how many believe them.

The story of education in the ladder of history is largely the story of how ideas both good and bad have been made

more and more popular. In the old civilizations only a few people—whom we may call an intellectual aristocracy—dared have their own thoughts and opinions. The rest of the people merely accepted and followed. Today people by the millions form their own opinions. Only by educating millions to an opinion can a leader move a nation, whether for good or bad.

Education Was a Real Privilege in the Ancient World

We begin our ladder again with ancient China. There, learning was democratic and peasants aspired to be students as well. As the ancient Chinese increased in numbers, they were fairly free from fear of invasion and were more concerned with terracing and irrigating their rich valley land than with fighting off savage humans. Therefore, they had more respect for brains than for fighting brawn. Their civil-service system made well-paid officials out of the best students; hence, learning was profitable as well as admirable. Probably the first community school system was developed in China. A schoolmaster spouted bits of wisdom which his pupils repeated aloud in unison. This oldest method of classroom teaching is still used in most Chinese elementary schools. For several thousand years music, poetry, and beautiful brush writing (calligraphy) were the principal subjects. China remained so superior to her neighbors in learning and culture that a false pride overcame the Chinese people. They came to think that they had nothing to learn from the outside and that their own scholars could add nothing to the wisdom of their own ancients. This was about the time that the age of adventure in Europe was stirring Europeans into all kinds of new mental activities. So the Chinese became victims of aggression by the mentally more active—although not really more civilized—Europeans of that time. In our day, through turmoil and suffering, they are having their rebirth of mental activity.

The Chinese admiration of learning was planted in the barbarian people of the Japanese islands several hundred years after the time of Christ. There, an aristocracy of learning grew up which slavishly imitated Chinese thinking. The Japanese also cultivated the idea of "follow the leader." The common people of Japan learned to love beauty and order even more thoroughly than did the Chinese, but to our day any Japanese who has ideas not endorsed by his leaders is frowned upon and even punished as a criminal under laws prohibiting "dangerous thoughts." Nevertheless, even in Japan, learning has today become democratic to the extent that the leaders must go to great pains to "sell" their ideas to the common people—that is, to make them popular through propaganda.

Now let us go back to ancient times and take up the story of the development of learning and education in our Western world. Ancient Egypt gave us a prime example of the aristocracy of learning. The Egyptian priestly class jealously kept to itself the privilege of investigation and study. The common people were given no opportunity—in fact, were forbidden—to learn to read the complicated Egyptian picture lan-

guage, which was regarded as sacred. However, here and there, even a slave boy of exceptional ability and promise found aristocratic patrons who educated him, as is shown by the Bible story of Joseph. Joseph's people, the Hebrews, were Mesopotamians who were held in slavery for several hundred years in Egypt. When they got their freedom and conquered the land of Palestine for their own, they established, earliest of any Mediterranean people, a system of universal education—that is, the education of all boys (girls didn't count). Classes in Hebrew law and religious duties were conducted in buildings near the meeting house (synagogue) by priests called scribes (penmen). As in China, pupils shouted their lessons aloud. School lasted from dawn till dark and continued all year around save for religious holidays. Pupils scratched notes and compositions on tablets of white wax, since papyrus or parchment was far too expensive for anything except finished writing. The more brilliant students were encouraged to search out the meaning of what they had learned. They clustered around famous priests and wise men, under trees and on the porches of public buildings, asking and answering questions mostly about philosophy and religion.

Greek and Roman Education Trained for Citizenship

Meanwhile, the Greek city-states were publicly supporting education for the sons of citizens. As we have learned, Greek citizens were frequently a minority of the population. Just before the outbreak of the Peloponnesian War (431 B.C.) the population of Athens has been estimated at two hundred thousand of which one hundred fifty thousand were slaves; ten thousand, aliens (people from other city-states), who were without the rights of citizenship; and but forty thousand citizens. Athenians believed that "woman's place is in the home" and that a woman required no education to perform her duties there; the schools were open only to the boys. Their system was one of learning from teachers rather than from books. The boys liked it, and judged by its results it must be considered one of the most successful ever developed for those who were allowed to take advantage of it.

The object of Greek education was to train boys for the duties of citizenship. Two entirely opposite systems of education grew up in Greece: that of Sparta and that of Athens. Since the Spartans were a small ruling class dominating a large subject population by force of arms, the whole object of Spartan education was to train boys to be fearless soldiers. Girls had a place in the Spartan educational system; they were trained to become mothers of soldiers and to fight by the side of their men if needed. Until the Spartan boy was seven, he was educated at home. He was taught unquestioning and absolute obedience to those in authority, was left alone in the dark to make him brave, was made to go without food and to wear little clothing, was exercised in the open in all kinds of weather, and was sometimes whipped not because he had done anything wrong but to teach him to endure pain and injustice without complaining.

At seven he was taken away from

home and put into a public school, which was like a military training camp. He lived in barracks, slept on a bed of straw with no blankets, wore little clothing and no shoes, and ate sparingly of the plainest food. Almost all his time was given to physical training: wrestling, jumping, running, spear throwing, use of the sword, and military drill. His only intellectual training was memorizing Spartan law and engaging in discussion with older men in the school barracks, about moral and civic duties. At the age of eighteen, the Spartan young man began a two-year period of active military training, and at twenty was assigned to a particular military post where he stayed in service until he was sixty years old.

In Athens, as in Sparta, the purpose of education was to develop citizens, but unlike the Spartans, the Athenians believed that the education of the citizen must be well-rounded: he should have a trained mind in a trained body. Athenians regarded the whole public life of their city as a training school for the young citizen. At the age of seven the Athenian boy of a well-to-do family was placed in the charge of a pedagogue (meaning "boy leader"), usually a slave, who was his constant companion until manhood. The pedagogue took him to the music school and to the gymnasium, supervised his activities, instructed him in honesty and patriotism (which the Greeks called morals), and had authority to use corporal punishment.

The Greeks, like the Chinese, made much of music as a developer of mental and physical harmony. They called their elementary schools "music schools." In "music school" the boy was also taught to write, using a tablet thinly coated with wax, on which he wrote with a small, pointed rod called a stylus; to read the great Greek classics; and to add and subtract with counters (token coins). These studies took only a small part of the day; the rest of it was spent at the gymnasium where the boy learned to run, to jump, to throw the discus and javelin, to swim and to ride, to wrestle and to box. When he was sixteen, the Athenian youth left the music school but continued his physical training in the public gymnasium, where the rule was much more severe than it had been in the school gymnasium. Here, in addition to purely athletic exercises, he was given military training. The best athletes of the gymnasiums went up for the Olympic games. The Greeks held the winners at the Olympics in high honor, but they did not place much emphasis on mere winning. It was much more important to them that each boy should develop bodily co-ordination and symmetry through physical exercise. After the hours in the gymnasium, the Athenian boy spent the rest of his day in the company of older men in the assembly, at the law courts, or at the theater, learning to take his place in the governmental and cultural life of his city.

At the age of eighteen the youth of Athens was assigned to a military outpost. Before beginning military service he took the Athenian oath, which was a combined oath of citizenship and allegiance to the flag. It summed up the idea toward which all his education had been directed. The oath was as follows:

"I will not bring reproach upon our sacred arms, nor desert the comrade at my side, whoever he may be. For our sanctuaries and laws I will fight, alone or with others. My country I will leave, not in a worse, but in a better condition. I will at all times submit willingly to the judges and established ordinance, and will not consent that others infringe or disobey them. I will honor the established religious worship. The gods will be my witness."

After two years of military service, the youth returned to Athens, where he was given the full privileges of a citizen, although he could be recalled for military service if the state needed him. His formal education was over, but he did not cease to learn, for most of his life was spent with other citizens in civic and cultural activities.

It was in Athens that philosophers set up their informal "academies"—early universities in which students met with famous teachers in the shade of the ancient trees. Teaching was done in the form of made-up questions and answers, called dialogues. Much of the teaching was about the problem of teaching. Socrates, Plato, and Aristotle each discussed education, and arrived at his own conclusions. Socrates believed that the first step in education was to make the student aware of his ignorance by asking him questions, and by further questioning to help him find the truth for himself, much as did the great Chinese teacher Confucius, who said, "I give a pupil one corner; if he cannot find the other three for himself, he is not worthy." Plato, who was a pupil of Socrates, did not believe that all men were capable of learning in this way and suggested that philosophers who understood the truth should be given the task of instructing others, educating each person only so far as by nature he was capable of learning. Aristotle believed that the purpose of education was to make men rational—able to decide by correct reasoning the proper course of both private and public conduct. If the individual knew how to govern himself, said Aristotle (who taught Alexander the Great!), he would be a good citizen.

Early Roman education was directed entirely toward making the Roman boy a *vir bonus* ("good man"), which to the Romans meant a good citizen and a good soldier. Both boys and girls were taught by their parents the duties of a Roman citizen, as expressed in the laws of the twelve tablets, in poems and songs telling of Roman heroes of the past, and in the religious beliefs and practices of the nation. Boys of early Rome did not have formal schools. They learned about government as they accompanied their fathers about the city. At the age of sixteen a Roman boy was given the *toga virilis* ("man's costume") and was made a citizen. At the same age he was sent to an army camp for active military duty. This period of military training completed the youth's formal education, but as a Roman citizen he continued to learn by participation in civic life.

After the Roman conquest of Greece in the second century B.C., educated Greek slaves were brought to Rome as pedagogues. They brought with them Greek learning and Greek school methods. The Romans then developed the most complete formal educational

system up to that time—only available, however, to the children of the rich. Until the age of seven, Roman boys and girls of the upper classes received their education at home from slave tutors, usually Greek slaves. From seven to ten they attended primary school, called the "school of the teacher of letters," in which they learned reading, writing, and the rudiments of arithmetic. This ended the formal education for girls, but boys went on to the "school of the teacher of grammar." [1] In grammar school Roman boys learned not only grammar but also the literature of Greece and Rome, and enough mythology, geography, and history to enable them to understand the literature they read. At sixteen boys were graduated into the "school of the teacher of rhetoric," where for two or three years they studied declamation and extemporaneous speaking. Here debates were held on points of Roman law and the proper conduct of a citizen, for the Romans believed that one of the chief marks of an educated man was to know the duties of a citizen and to be able to speak on them in a convincing way.

The Roman system of education produced Cicero, Vergil, Seneca, and other famous Roman orators and authors, but, unfortunately for Rome, only the sons of the wealthy were able to complete their education, while most Roman boys learned little more than to read and write. This produced a top-heavy society in which a small group of wealthy, educated men controlled the government, while the great majority of the people had little knowledge of, or interest in, public problems.

[1] *Grammar* comes from the Greek word *gramma* ("letter"), which in turn comes from *graphein* ("to write"). Thus our term "grammar schools" means schools for learning in general.

Education Was Limited in the Middle Ages

During the barbarian invasions of the Roman Empire, formal education disappeared from western Europe. For several centuries there were neither teachers, pupils, nor money for education. Gradually, four educational institutions developed which mark the Middle Ages: (1) courts of the nobles, (2) monasteries, (3) universities, and (4) gild schools.

The sons and daughters of noble families were educated in the courts of fellow nobles, to give them wider acquaintance and to get away from the "soft-heartedness" of fathers and mothers for their children. (The same system was followed in Japan to recent times.) Girls became maids-in-waiting to the ladies of the court, who taught them the polite manners of society, and the feminine arts of sewing, weaving, and embroidering. Boys served while very young as pages to the ladies of the court, who taught them manners, the ideals of chivalry, and music. Later the boy became a squire (attendant to a knight), caring for his horse and armor and aiding him in battle. The knight was his teacher in jousting, horsemanship, falconry, boxing, swimming, singing, and chess. At the age of twenty-one the squire became a knight if he deserved the honor, and became the teacher of other squires.

Monasteries at first educated only their own monks, but later opened schools

for lay students (those who did not enter religious orders—boys only). Lay students entered school at the age of ten and remained for eight years studying what were called the seven liberal arts: grammar, rhetoric, dialectic (logical reasoning), arithmetic, geometry, astronomy, and music. With the exception of the few boys who were able to attend these schools, the people of the Middle Ages, even lords and kings, remained illiterate.

In time, certain of these monastery schools became better known than others, and particular teachers became famous throughout Europe. Students traveled long distances from many countries to listen to famous priest-teachers, such as Pierre Abelard. Out of the classes of such famous teachers grew European universities. Among the earliest were the universities of Salerno, Padua, and Bologna in Italy, Paris in France, and Oxford and Cambridge in England. A student entered a university (which at that time meant a place that taught elementary as well as higher subjects) at about the age of fourteen and spent his first years learning to read, write, and speak Latin. When he could demonstrate his ability in Latin, he was made a "bachelor." Following this the student attended lectures in various subjects: theology, medicine, law, religious law, and the humanities (classical literature and learning) for four or more years until he was able to propose a thesis (similar to a proposition for a debate) and defend it successfully before the teachers of the university. When he passed this test, he was made a "master" and was permitted to teach. All teaching was subject to the authority of the Church, and theology was the most popular subject.

These early universities were very different from ours, for the university consisted merely of the faculty and the students. There were almost no textbooks, students having to take notes and memorize the information given to them in lectures. At first there were no beautiful buildings grouped about a well-cared-for campus; rooms for lectures were rented wherever they could be found. There were no dormitories; students lived in private rooms and ate where they could. Many poor but ambitious students froze in unheated garrets and came near to starving when the supply of food they brought with them from distant homes was consumed before the end of the school term. Teachers were paid directly by their students, and only those teachers who were popular enough to attract students could make a living.

Even fewer students than attended monastery schools were able to attend a university. As trade and cities grew in Europe, the rapidly growing class of tradesmen and craftsmen wanted some more general kind of education for their children. Trade and craft gilds set up schools of reading, writing, and figuring for the children of members.

Even before the beginning of universities in Europe, learned Arabian caliphs established the Mohammedan University of Baghdad. Here students studied mathematics (then more highly developed in Arabia than in Europe), astronomy based on the idea of a round earth while Europe still believed in a



Universities played an important part in the life of Europe during the Middle Ages. The scene depicted above is on the Oxford campus, in England.

flat one, music, and literature. In addition, the Arabs possessed the works of Aristotle and other Greek thinkers, works that had been forgotten in Europe. As the Moslem Empire expanded westward across north Africa and into Spain, other schools were established, the most famous being the universities of Cordova and Seville in Spain. Some knowledge of classical writers reached Europe from these "heathen" Spanish schools. With the introduction of arabic numerals from Arabia, mathematics became a simple and popular subject. Gild schools remained the chief means of education for the common people of the cities, until the coming of machines and factories broke up the craftsmen's gilds.

The Renaissance Brought New Interest in Learning

The crusaders brought many ideas new to Europe back with them from the Near East, paving the way for the Renaissance that began in Italy. With the new interest in learning which spread over Italy during the Renaissance, existing universities expanded, new ones were established, and rich nobles spent their money to support court schools, in which the children of the court were taught the new-old knowledge of the ancients. In these schools, for the first time in history, girls were given the same education as boys, and women of the Renaissance could pride themselves as much on their learning as on their beauty and social accomplishments. Occasionally a particularly brilliant boy from the lower classes might be discovered and educated at the expense of a noble patron, but for the most part the children of the lower classes received no more education than during the earlier period of the Dark Ages.

In northern Europe the leaders of the Protestant Reformation insisted on the right of the individual to be his own judge in matters of religion and set up schools to teach everyone to read and write so that he might be able to judge for himself. In Holland, Scotland, and those parts of Germany where Protestantism was the state religion, schools for the children of prosperous citizens were maintained at public expense. In these schools discipline was severe, and learning merely a matter of memorizing material which the pupil seldom understood. Consequently, most pupils left school as soon as possible.

The eighteenth-century French thinker, Jean Jacques Rousseau, proposed an idea of education new to modern Europe, although it resembled the Greek boys' method of learning citizenship by being citizens along with older men. Rousseau believed that mere memorization was a waste of time. We learn when we get into new situations, said he, and our natural curiosity makes us ask Why? What? and How? Rousseau wanted to abolish schools and make teachers the companions of their pupils in all activities of adult life, teaching them by answering the many questions they would be sure to ask. Rousseau's delightful plan of education has not been wholly accepted, but educators since his time have attempted to make learning a more natural process.

During the nineteenth century a new science, psychology, the study of the human mind, greatly influenced ideas

of education. Psychologists' findings in part supported Rousseau. Teachers began to plan education which would develop the differing abilities of each pupil, and to build programs of education which enable the pupil to learn for himself.

But real democracy in education was very slow in coming. Only in the last century did it become possible for every boy and girl, in the parts of the world called "enlightened," to learn at public expense to read and write; and not until our lifetimes did the governments of so-called backward countries, such as Russia, Turkey, India, China, Mexico, and Brazil, undertake to provide free universal elementary education.

Education in the United States Is Available to All

The United States led the world in free universal education. Immediately after the colonies' separation from England, a few far-sighted leaders began to persuade the public that a successful democracy could be built only with educated citizens, and that government should see that everyone could at least read, write, and calculate. Public education was left by the Constitution of the United States to each state separately and scores of electoral battles were fought before all the states provided for universal education. Imagine a newspaper (the *Philadelphia National Gazette,* a hundred years ago) opposing state-supported education on the grounds that rich people should not be taxed to educate the poor. It said: "The scheme of universal equal education at the expense of the state would be a compulsory application of the means of the richer for the direct use of the poorer classes; and so far an arbitrary [high-handed] division of property among them."

New York in 1812 first appointed a state superintendent of schools. A demand for education beyond the elementary-school level led to the establishment of the first public high school in Boston (1821). The first normal school for the training of teachers was founded in 1839. As the country grew, the pioneers demanded "readin', writin' and 'rithmetic" for their children, and "the little red schoolhouse"—although it was more often unpainted than red—became the mark of the advancing settlement of the prairies. In practically all states admitted to the Union after the thirteen original members, land was set aside for the establishment of state-supported universities to which residents of the state might go without paying tuition. Horace Mann and other educational leaders worked out our grammar-school system. By the middle of the nineteenth century all of the Northern and some of the Southern states of the Union had accepted the principle of free education of their children at public expense. Today our system of free, compulsory education and fine school buildings are intended to provide facilities for every boy and girl to attend school without charge from the time he is about five years of age until he is twenty-one. Yet there are still inadequate schools and teachers in the less wealthy states, particularly for Negro children in states which require them to attend separate schools.

Between 1890 and 1936 enrollment in

elementary schools, both public and private, increased from fourteen million to twenty-three million. Over the same period secondary-school (high-school) enrollment grew from three hundred thousand to six million five hundred thousand, while the enrollment in colleges and universities increased from one hundred fifty thousand to one million two hundred thousand. Much of the increase in high-school attendance in the early 1930's was due to decreased industrial opportunities; because fewer jobs were available, pupils continued to go to school. Today about 65 per cent of all children of secondary-school age in the country are enrolled in high school.

Education has become one of America's major industries. More than thirty million students each year attend some kind of educational institution, requiring the services of over a million teachers. The amount expended on public schools of elementary and secondary grades is over two billion dollars each year. (This figure is less than the value of automobiles produced in the United States in 1936.) The average cost annually of keeping an elementary and secondary-school pupil in school is about $68. Any person who smokes a package and a half of a common brand of cigarettes a day will spend in a year's time more than enough to keep one of these children in school. The money put into a single battleship would keep hundreds of thousands of pupils in school annually.

Like other great businesses, education is constantly experimenting to find better ways of doing its job. There are many educators who believe that education today must especially fit boys and girls to be citizens of an age of machine production and rapid communications that bring communities and nations close together. Vocational and technical high schools are found in most of the large cities of the country and are designed to help the student prepare himself for a useful life in an industrial age. Night, extension, and correspondence courses make education available to people who cannot attend day school. Adult-education programs are being carried out in many cities, because educators believe that education should not be limited to the young people of the country. Improved methods of manufacture and shortened work weeks give all Americans more leisure in peacetime, and we are coming to believe with Aristotle that preparation for the best use of free time is one of the important aims of education. Consequently, recreational and cultural courses play an important part in most school programs. Technical courses prepare youths and adults for fast production in both wartime and peacetime. The aim of present-day American education is to prepare young people for all interests and activities of life.

Education Advances in Other Nations

Until 1870 less than half of the children of Great Britain had a chance to go to school. The Education Act of that year created a national school system supported by taxes and tuition. Attendance was made compulsory in 1880, and elementary education free to all children in 1891. Only fifty years earlier, Parliament appropriated more than twice as much money for the queen's

stables, as for education in all England and Wales. The little country of Switzerland was a leader in elementary-school methods, and Italy's Dr. Maria Montessori pioneered in methods for slow children and in pre-school education through games and exercises.

In France popular education was not established until the last quarter of the nineteenth century, although the First Republic provided for universal education. In Russia under the tsars, approximately seven eighths of the population was illiterate. The Soviet Government in 1919 set up a system of public education, and by 1940 about three fourths of all people over ten years of age could at least read and write. Before Italian unification three fourths of the people of Italy were illiterate, and at the beginning of the first World War one third of the Italians were unable to read and write. Dictator Mussolini set up a broad, state-controlled educational system which initiated strict disciplinary measures and introduced, whenever possible, instruction in the theory and organization of government.

In Germany sixteenth-century Reformation schools became the basis of one of Europe's most thorough educational systems (except for the time of the Thirty Years' War, and since 1933). After the unification of Germany German universities became the most famous in the world, especially for their scientific schools, and German educational methods were adopted in many countries. After 1933, however, enrollments were reduced, many of Germany's best professors were killed or exiled, brilliant students were expelled for nonacceptance of Nazi political doctrines, thousands of books in what were some of the world's best libraries were destroyed or locked away from public use and the study of subjects like history and science was perverted. In the lower schools all freedom of opinion and expression was taken away, and the purpose of education was to tell the pupil what he must believe, not to teach him how to think. The small countries of north Europe, Holland, Belgium, Denmark, Norway, and Sweden, had developed excellent compulsory free educational systems and were leaders in improved educational methods, particularly in vocational education, until overwhelmed by military invasion or war conditions in 1940.

The principal purpose of education in our country today must be to train for good democratic citizenship. This means an honest appraisal of issues, the right use of wealth, votes, machines, and everything that goes to make up the complex life we live. Knowledge alone is not enough for this task; the real problem is to establish guiding purposes for its use. Education must deal with attitudes and ideals as well as with facts and truths. It must train us to be tolerant and to approach all questions with an open mind, bringing a free exchange of ideas that can result in an honest and satisfactory solution of our national problems.

The story of education has a personal application to you. You live in a time and country where education is easier to get, better, in spite of its defects, and given with more thought to your needs, than is true of any other country to-

day You are also living in a time when, as never before, you need education to compete successfully with others and to live happily; and when you must learn early in life to think straight lest unscrupulous or fanatic propagandists twist you to their purposes. Are you taking full advantage of the help your school and your teachers are offering you?

To Repeat, Briefly

In early ages education was reserved for the wealthy only. The civil-service system in China got away from this somewhat, but the Chinese became self-satisfied and stopped seeking for additional knowledge. In Egypt only the priests were educated, and in Mesopotamia priests were the teachers. The Hebrews were first to establish universal education, but this was for boys only because girls were considered not worth educating.

In Greece the purpose of education was to train for citizenship. In Sparta this meant training the body and spirit for a military life; in Athens it meant training the mind as well as the body. Greek philosophers advanced theories of education which are still discussed and argued pro and con. When they conquered the Greeks, the Romans adopted Greek educational methods and Greek teachers and developed the best system of formal education up to that time. But still only the wealthy were educated.

After the fall of Rome, education suffered greatly. Facilities for education were found only in monasteries and in the courts of the nobles, where girls were taught to be maids-in-waiting and boys to be knights. Then, toward the end of the Middle Ages, certain monastery schools developed into the first universities. These were really church schools, and theology was the most popular subject. Still later, gild schools appeared to take care of children of the rising middle class of craftsmen and merchants.

The big change in education came when Rousseau advanced his theory that education should be a development from within a person, rather than pure memorization. Modern educational practices are based largely upon this theory.

But the providing of free education for all children who want it is a rather late development. The United States led the world in providing free educational opportunity for all. To do this was not easy, but today the United States offers its young people advantages in learning found nowhere else in the world.

Enrollment in our schools has steadily increased. This increase brought the schools many new problems. Then came the war years of 1941 on, with the army and navy drafting young men of college age, taking over the campus facilities and, through strictly enforced programs, pointing an example of efficiency. Educational leaders the world over are constantly working to try to solve educational problems to the advantage of the learner as well as of society. Great strides have been made;

greater accomplishments are yet to come. Educators must learn the formulas for giving young people the right ideals and principles, as well as knowledge.

To Know and to Pronounce

calligraphy	Aristotle	Rousseau
scribe	rhetoric	psychology
pedagogue	squire	Horace Mann
Socrates	dialectic	Abelard
Plato	thesis	Maria Montessori

Here Are Some Questions to Help You

I. What was the nature of education in the ancient river-valley civilizations?

1. What part has education played and must it continue to play in man's progress?
2. What was the attitude of the early Chinese toward education?
3. Why did China become a "backward nation"?
4. How is this being changed today?
5. How did the spirit behind education in neighboring Japan differ from that in China?
6. What class of people controlled education in early Egypt?
7. What people of the Near East first established universal education?
8. Why were girls not given opportunities for education by early peoples?

II. How did Greek education aid the Romans?

1. What was the purpose of the educational system of Sparta? How was this accomplished?
2. What was the purpose of the educational system of Athens? How was this accomplished?
3. What did each of the three great Greek philosophers, Socrates, Plato, and Aristotle, believe the process of education to be?
4. How was Roman education affected by Greek methods and ideas?
5. To what extent were Roman girls educated?
6. What were the four stages in the education of the Roman boy?
7. Educational opportunities in Rome were limited to what class of people?

III. What happened to education during the Middle Ages?

1. In what four types of places was education carried on during the Middle Ages?

2. Where were the children of the nobles educated during the age of feudalism?
3. What were girls taught to do in feudal times?
4. What were boys taught to do as pages? As squires?
5. Was education in the monastery schools limited to religious students only?
6. What subjects were taught by the monks?
7. How did the first European universities develop out of the monastery schools?
8. Name some of the early universities.
9. What did it mean to become a "bachelor"? A "master"?
10. What was the most popular subject in the early universities?
11. How did the early universities differ from those of the present?
12. In what ways was education in the Arabian Empire more advanced than in western Europe?
13. What were gild schools? What was their purpose?
14. How did the Renaissance change education in western Europe?
15. To what purpose was education put in Protestant Europe?

IV. How has education changed in the modern world?

1. What was the new conception of education advanced by Rousseau?
2. What is meant by "democracy of education"?
3. What country led the world in establishing free education for all the children?
4. What educational opportunities are available free to most boys and girls in the United States today?

V. What are some of the modern problems of education?

1. Why did high-school enrollment increase so tremendously in the early 1930's?
2. What is the approximate school population of the United States?
3. What is the average cost of education per pupil in the United States?
4. What changes have been made in our educational system in late years to meet the needs of changing times?
5. What modern countries have made considerable progress in providing free education for their people?
6. To what purpose has education been turned in the dictator-controlled countries?
7. What is the chief purpose of education today? How may this be accomplished?
8. Why is education needed more today than ever before?

44. INVESTIGATIVE DARING DEVELOPS INTO SCIENCE

Think of These As You Read

I. How did science first begin to make its appearance?

II. What did the ancients know about mathematics?

III. What other important scientific discoveries have affected your life?

During most of the Middle Ages the Church had completely controlled the minds of the people. With the Renaissance came the idea that people should be allowed to think for themselves. This meant that many traditional beliefs were going to be challenged. Out of this belligerent attitude came the theory of Francis Bacon that scientific truth should be arrived at by observation and experimentation, rather than by accepting the word of some ancient authority.

As a result of this new theory the old Ptolemaic theory about the revolution of the sun around the earth was disproved, and the new theory of the solar system, that of Copernicus, was proved correct by Galileo, with the aid of his telescope. Other important new contributions were made to science by Vesalius, Harvey, and others.

The more democratic learning became, the more men's minds went wandering and wondering about their world. Early speculations about the forces of nature sound childish or fantastic to us, but they were followed by research and experiments, and out of them came our modern sciences that changed the world of monks, knights, and serfs into our scientific world of today.

Science Began as a Revolt Against Authority

Our sciences began to stick their heads out in ancient China and Greece, and we shall note these crude beginnings in tracing their growth. But they really "got going" toward the end of Europe's age of adventure, as a great hunger for education was springing up and men's imaginations were afire from the contacts of the crusades, the Renaissance, and the discovery of the New World.

In Italy the Renaissance expressed itself chiefly in art and literature. Old Greek writers became authorities on a level with the Church, and scholars spent their time trying to reconcile the pagan and Christian authorities, while ignoring practical experience. In northern Europe the Renaissance led directly into the age of revolt against authority. Northern scholars were less interested in the authority of the Church and of old Greek writers than in their spirit of intellectual curiosity and investigative

daring. "Intellectual rebels" began to question everything — including the writings of the Greeks.

Instead of turning merely to books for information, they began to do what the old Greek scholars had done—to observe life itself. When they did this, they found that the ancient Greeks were not always right. Once people began to think rebelliously, the revolt against authority appeared in religious life, political life, and in every other human relationship. It started slowly, but by the sixteenth century had spread and become a powerful force for reshaping man's world; and in the seventeenth and eighteenth centuries there was a general outburst of independent ideas in all the countries of Europe.

The Experimental Method Is Adopted

In the thirteenth century the English scholar Roger Bacon (do not confuse him with Francis Bacon who lived 350 years later) made the first attempt to set up an experimental scientific technique, but he was ahead of his time. Most men were still living in the age of authority, and were not yet ready to venture out boldly in intellectual research. Roger Bacon worked under incredible difficulties. For his opinions he spent fourteen years in prison. He is said to have died from pneumonia contracted in an early experiment in refrigeration. In this experiment he packed a chicken in snow to see whether the lowered temperature would keep it from spoiling.

At the beginning of the seventeenth century Francis Bacon, a brilliant Englishman, issued the scientists' declaration of independence. He refused to accept the Greek scientists as authorities, and said that the way to learn about nature was to observe it closely. To you this will seem the natural way to learn, but in the seventeenth century it was a new and startling idea. In the century before Francis Bacon a few men had used this method, but no one had gone so far as he. Now numerous persons began to follow his methods, and so to discover many new truths about our world. He is called "the father of modern science."

Francis Bacon boldly declared that he took "all knowledge for his province," and formulated clearly and concisely the experimental method of scientific research which is still in use. He insisted that scientists must observe natural phenomena accurately, conduct experiments to check their observations, and from observation and experimentation draw conclusions which can be checked and verified or refuted by other scientists. Bacon's duties as judge and statesman, and perhaps his passion for money-making, prevented him from conducting many scientific experiments, but his book, *The Advancement of Learning* (1605), was for centuries studied as the bible of science.

A few years after the publication of *The Advancement of Learning* Galileo perfected the telescope and, looking through it at the heavenly bodies, saw for the first time the craters on the moon, the spots on the sun, and the rings of the planet Saturn. His telescope proved that Copernicus's theory was correct.

Let us note how this took place. For centuries most people in Europe believed that the sun revolved around

the earth, because the Greek astronomer, Ptolemy, had said so. By the end of the fifteenth century there were daring souls who disputed this accepted belief, but not until a half century after Columbus's famous voyage did a Polish astronomer, Copernicus, prove mathematically that Ptolemy was wrong. Copernicus discovered that the observations recorded by astronomers for centuries made sense when one assumed that the sun was the center of the universe, and that the earth was merely one of the planets revolving about the sun. He also discovered that the apparent motion of the sun across the sky each day, and of the stars across the sky each night, could be explained when he imagined the earth turning on its axis once in twenty-four hours. Copernicus proved these assumptions mathematically and laid the foundation for modern astronomy. It was fortunate for this scholar (since he thereby escaped trouble) that his language was as difficult for men to understand as Einstein's is for most of us today; only a few mathematicians of that time paid any attention to his theory.

It was about seventy-five years later that Galileo's telescope demonstrated the truth of the Copernican theory by showing the phases of Venus in her revolution about the sun. This was visible proof which all students could understand, and Galileo's book, *The Heavenly Messenger,* became a subject of controversy throughout Europe. Churchmen began to fear that the popularity of Galileo's beliefs would undermine the authority of the church. After a few years Galileo was forced to kneel before his judges and recant his statement that the earth moves. But the story was soon going the rounds that as he rose from his knees he muttered under his breath, "But it does move!" The power of authority was weakening, and the search for truth could not be stopped by any court.

Much the same thing happened in medicine. A Greek doctor of Asia Minor, Galen (away back before 200 A.D.), had written a book describing the anatomy of the body. You would find the pictures he drew of the human skeleton amusing, for they contained many mistakes. Galen, prohibited from dissecting human corpses, got his ideas of human anatomy from studying the skeletons of apes and monkeys. In spite of obvious errors Galen's books were accepted by all medical students of the Middle Ages until Vesalius, a Flemish anatomist, made a study of the actual human body by dissection. (Vesalius and other anatomists had to hire thieves to steal bodies from graves.) In the same year in which Copernicus published his theory about the sun, Vesalius published a book with more than six hundred drawings of the human body. This book was so revolutionary and was so violently condemned by authorities that Vesalius had to give up his research. He spent the rest of his life as an ordinary doctor.

But the search for truth could not be stopped, although opposition such as Vesalius and Galileo met continued for more than a century. Harvey, an English surgeon, discovered the facts about the circulation of the blood but, through fear, waited twelve years before he made

his important discovery known.[1] Even as late as the middle of the eighteenth century Benjamin Franklin flew his kite —leading to the discovery that lightning and electricity are the same—at night to escape the eyes of his neighbors. Franklin himself, although one of the wisest men of his time, opposed the new process of small-pox inoculation. But the intellectual revolt against authority became constantly stronger, and champions of the old ideas grew more confused until, after much scorn and persecution, thinkers and scientists finally acquired an equal prestige with priests.

Science Has Influenced Politics and Education

Of course this spirit of revolt affected men's attitude toward government. English and French thinkers went back to the Greek philosopher Plato for the "new" idea behind their concept of government. Plato had advocated a "rule of law over willing subjects and not a rule of compulsion." That is, the people have the right to choose their own government and make it whatever they want it to be. Forward-looking French and English thinkers taught this concept of government to the people in the face of the claims of kings to divine right to govern. Some insisted that the best government could be obtained only when all power was not placed in the hands of one man. Conflict between these ideas and the actual form of government inevitably resulted in civil violence, as we have seen.

One of the most stirring French writers, Rousseau, brought forth his conception that education should be a process of development—a growing. It should come from within the person. It should cease to be a "pouring in" of facts and should become a combination of learning from living and of living one's learning. To be educated became a different thing from knowing thousands of unrelated facts. Teachers began to write on the "science of education."

Scientific minds tackled the fields of politics, money, and trade and tried to apply the scientific method of thought to the problems of poverty and war. The results of "political" and "social" science studies, to our day, are no more perfect or effectual than those of Copernicus in his day and time, but some fundamentals are recognized: such as, that the world cannot be prosperous and at peace while it is divided into "haves" and "have-nots"; that the day of imperialist nations living off colonies is at an end; that manufacturers cannot prosper if poverty prevents the workers from buying the products of their own manufacture; that, when such poverty is removed, vast new markets are opened up; and that high wages are needed to make the masses a great buying class. Our lifetimes will be spent advancing in the solution of these problems.

But discoveries in the various fields of learning have helped to make a better life for the people, and changes in the way of life of the common man have come rapidly.

[1] Fifty years earlier Servetus, a learned Spanish physician, had discovered the way in which the blood circulates. He published his theory in a book which also contained his heretical theological opinions. His persecutors sought out and burned the volume so zealously that the world had to wait until Harvey made the discovery again, independently.

Mathematics Came First

The first science that man developed was mathematics. We call it an "exact" science. When primitive man needed to count higher than ten, he used his toes as well as his fingers. Twenty was probably the largest number he knew, and was used to represent any large sum. (Today we still use the expression "a score" in this loose sense.) When a man needed a numerical record, he made notches in a stick or tied knots in a cord.

Long before numerals came into use, priests in the delta civilizations learned to keep track of the changes of the moon and the seasons of the year as a basis for holding their religious festivals. In this way they laid the foundation for one of the earliest sciences, astronomy. All early peoples lived much more under the open sky than we do and knew much about the apparent changes and motions of the sun, moon, planets, and stars. The Egyptians at first counted 360 days to the year but soon corrected this to 365. (Our custom of dividing the circle into 360 degrees may have come from this Egyptian miscount.) At the same time the Babylonians too were using a calendar of 365 days. The Chinese had reckoned the length of the year at 365¼ days, an estimate accurate within about eleven minutes, for we now know the year to be 365 days, 5 hours, 48 minutes, and 46 seconds long.

The early Chinese did their arithmetic with counters, and later on with the abacus, the first adding machine.

Early methods of writing numbers were as limited and inadequate as counting on fingers. The Egyptians with their picture writing drew a picture of a finger for 1, two fingers for 2, etc. The ancient Chinese used two kinds of circles, solid black for odd numbers and white with a dot in the center for even numbers. One circle was drawn to represent each unit in a number, and the circles were arranged in groups almost exactly like the spots on dominoes. Later the Chinese developed numerals which remind us of the Roman system; for example, our familiar arabic numbers 1, 2, 3 would be represented thus —, =, ≡, while ten is represented by a cross: +. The Greeks used the first nine letters of their alphabet for the numbers from one to nine, the next nine letters to represent the next numerical group, and so on; but they never developed the concept of zero. Their system was inadequate. You are all familiar with the Roman use of letters for numbers. A little experimentation will show you how difficult it is to do even simple problems without arabic numerals.

Our system of numbers came from somewhere east of the Mediterranean and was taken up by the Moslem Arabs, who added to the symbols for the numbers from one to nine the important numerical symbol zero (invented in India about the second century B.C.). Only after the idea of zero was conceived could mathematics develop. It is a relatively recent attainment of the human race, you see, yet it had to come before any of our exact sciences could exist. During the Dark Ages the zero was regarded as a pagan mark, or the sign of the devil.

While Egyptian priests were mapping the courses of the sun and stars, the



In the abacus shown above the lines beginning at the right represent units: tens, hundreds, and so on. Each counter below the bar, when moved up, represents one; when moved down, represents five.

EGYPTIAN	I	II	III	—	𓐁	𓐂	2	=	𓐃	∧	𓐄	𓐅
CHINESE	一	二	三	四	五	六	七	八	大	十	百	千
LATIN	I	II	III	IV	V	VI	VII	VIII	IX	X	C	M
EARLY ARABIC	١	٢	٣	٤	٥	٦	٧	٨	٩	•		
MODERN	1	2	3	4	5	6	7	8	9	10	100	1000

This table shows the development of numbers from early times.

builders of the pyramids were laying the rough foundations of geometry. They wanted the base of each pyramid to be a square. Some clever builder discovered that if a rope was knotted at intervals of three, four, and five feet and then was staked down with pegs through the knots to make a triangle, the large angle would be a right angle with sides perpendicular to each other. Priests and builders worked together on the amazing passages leading from the tomb in the center of the pyramid to the surface. In one pyramid a narrow tunnel was built through the stone in such a way that on one night each year the light of the dogstar (Sirius) would shine down the passage and light the face of the casket of the entombed pharaoh.

The Egyptians were not interested to discover the mathematical explanation of the three-four-five device for making square corners, but the Greeks with their great intellectual curiosity were. They dug out the reason, borrowed all that the Egyptians and Babylonians knew of astronomy and mathematics, and solved many problems these peoples had not been able to solve. Three great Greek mathematicians, Thales, Pythagoras, and Euclid (who wrote a textbook on geometry) drew triangles, squares, and circles on the sandy shores of the Aegean Sea, learning almost all that was to be learned about the relationships of these and other plane figures. We relearn their discoveries when we study geometry.

The Natural Sciences Are Developed

While Euclid was drawing his figures in the sand, Aristotle was studying animals, plants, and rocks. His pupil, Alexander the Great, took many of Aristotle's trained assistants on his marches through Asia and Africa. These assistants carried on Aristotle's investigations in eastern lands, taking back their observations to their master at Athens. From their reports Aristotle learned more about the nature of our physical world than any other man was to know for more than two thousand years after him.

Aristotle thought that there was a definite though gradual advance from the most simple animals to man, the most complex, and made a "ladder of life" illustrating this advance. This ladder looks much like the charts which scien-

tists draw today to illustrate the Darwinian theory of life, but Aristotle did not theorize that the more complex animals evolved from the simpler, as did Darwin.

Another intellectually curious Greek, Democritus, wondered for a long time what the world was made of. He concluded that all matter was composed of tiny atoms, invisible and of the same material, but differing in size and weight. He imagined them to be moving about constantly in space, by accident coming together in different combinations to create all material things: air, water, rocks, trees, and even man himself. Although modern chemists teach us that there are no fewer than ninety-two kinds of atoms making up the matter of the universe, the latest theories of atoms breaking up and changing take us back to the Greek Democritus. And scientists now believe that atoms are composed of still smaller bodies called electrons.

Archimedes, the greatest scientist of ancient times, had a practical mind which invented many useful mechanical devices. The tubular screw that he invented to drain the fields of Egypt after a Nile flood is still in practical use. Of the lever he announced that he could move the earth with it if he had a place to stand. When the Romans besieged his native city, Syracuse (on the island of Sicily), in the third century B.C., Archimedes invented a machine for hurling heavy darts and huge stones which sank the Roman ships. He devised methods of grappling the ships with chains and overturning them. His inventions kept off the Romans for three years, and the city was finally captured only when the Romans bribed the garrison. The Roman general, in admiration of a clever opponent, ordered that Archimedes should be spared, but he was killed by a common soldier, who found him on the shore so engrossed in working out a geometrical problem traced in the sand, that he did not hear the command to surrender.

After Rome conquered Greece, the city of Alexandria (in Egypt) became the intellectual center of the world. There Greek mathematicians applied Euclid's geometry to astronomy with amazing results. Eratosthenes calculated the size of the earth with an error of only fifty miles, revealing how much of the earth's surface remained to be discovered. Other astronomers calculated the distances to the moon and to the sun with errors of only 5 to 10 per cent, giving man for the first time an approximately accurate idea of the great size of the solar system he lived in. Scientific progress at Alexandria came to an end with Rome's conquest of Egypt, and Rome became the center from which Greek culture was spread through the Mediterranean world, but the political-minded Romans contributed little that was purely their own to science.

The Alchemists Search for Gold

During the early Middle Ages the Arabs made other contributions to the advancement of science, in addition to creating the numerical system which bears their name. They borrowed from the Hindus the beginnings of a new kind of mathematics which they developed and called algebra ("binding to-

gether"). From the Greeks and Egyptians they adopted a primitive kind of chemistry, called alchemy, which taught that there was one pure primary substance from which all other substances were made by the addition of impurities. Alchemists believed that if they could eliminate from any substance the impurities which it contained, they would have left this primary substance, and that by adding other things to it they would be able to make any other substance they chose. Since gold was the most precious of metals to these people, most alchemists tried to find an application of this theory which would change baser (less valuable) metals into gold.

We know now that the alchemist's dream of transmuting (changing) lead into gold was impossible of fulfillment with the means then available,[1] but in their many experiments they discovered some of the more common chemical compounds and their properties. They were familiar with muriatic acid and with sal ammoniac, and knew the latter's dissolving power. They knew that gold was not changed by fire and most acids and used this knowledge to test the purity of substances represented as gold. They knew how to combine metals into alloys. The learned Arabs helped pave the way for the science of chemistry.

Applied Science Changes Human Life

Moslem universities in Spain spread scientific knowledge among Europeans. Prince Henry the Navigator drafted the services of Jewish and Moorish mathematicians to act as map makers and navigators on the expeditions he sent south along the coast of Africa. Columbus's belief that the earth is round was based on the discoveries of astronomers made at Alexandria and passed on to him through the Arabs.

The invention, during the thirteenth century, of clocks and firearms hastened the spread of mathematical knowledge in northern Europe. Clock makers had to learn practical mathematics and mechanics in order to make the accurate time pieces demanded by wealthy persons in all countries. They used the sundial face to tell the hour, and it has taken a thousand years to break away from this precedent to the modern clock face that indicates the hours of the day in arabic numerals. The first firearms were a kind of field artillery used chiefly to frighten the horses of armored knights with the flash and noise of their discharge; a hit was purely accidental. Some educated gunner applied simple geometry to the problem of aiming cannon and began to score hits. From this grew the modern science of ballistics, which enables modern artillerymen to get the range of a target invisible beyond the horizon. Although a forceful demonstration of man's mathematical achievement, and naturally seized upon in need, the misuse of science for destruction of human life and property has given, on the whole, frightful setbacks to human attainment.

From the seventeenth century on man's liberated curiosity led him to investigate anew every branch of human knowledge and activity. The French philosopher René Descartes was so impressed with the orderliness of mathe-

[1] Our atom-smashers now change gold into lead—in *theory* should be able to do the reverse.



Alchemists in the Middle Ages spent much time searching for the primary substance by which less valuable metals might be converted into gold.

matics that he set himself the huge task of applying mathematical methods to all human knowledge. He never, of course, completed this probably impossible assignment, but he did advance mathematics, in particular inventing analytical geometry. Greek geometry had dealt only with figures stationary in space; Descartes studied figures in motion, making time a dimension like height or breadth. In the seventeenth century this seemed to be purely theoretical, but when the Industrial Revolution created a demand for bigger and more complicated machines, inventors found Descartes's geometry an indispensable tool. John Napier invented logarithms, also a great aid to machine designers and others, since it reduced the complicated process of multiplying and dividing large numbers to a simple operation of addition and subtraction.

Physics and Chemistry Take Shape

The science of physics, one of the elder daughters of mathematics, got its modern start from the astronomer Galileo. Galileo freed physics from the bonds of ancient authorities. Aristotle had taught, for example, that heavy bodies fall more rapidly than light ones. Galileo dropped two iron balls, one weighing one pound, the other ten pounds, from the top of the leaning tower of Pisa. They struck the ground at the same time. From this simple beginning Galileo made other experiments from which he formulated the laws of moving bodies which you learn today in the study of physics.

The Englishman Robert Boyle studied in Italy the works of Galileo, and returned to England to make experiments in physics and chemistry. The natural law that he discovered about gas under pressure you learn today as Boyle's law. Later in the same century Sir Isaac Newton demonstrated that the force which makes bodies fall toward the center of the earth is the same as that which holds the planets in their courses about the sun, keeping our delicately balanced solar system intact.

Geology and Biology Advance among the Sciences

Still other men became curious about the structure of the earth, since they could no longer accept classical theories that earthquakes, for example, were caused by the movements of a giant dragon or fish, or by violent wind storms in "hollows" of the earth. The Scotsman, James Hutton, who was a doctor turned farmer, made a hobby of studying rock outcroppings, which he saw were often divided into strata or layers. In 1795 he published his theory that the forces which shaped the earth as it is today are still operating. We have difficulty seeing them because they work so slowly, but we can trace their course in the rocks of the earth. Out of this theory has grown almost all that geologists believe today. As the earth's form is that which a yielding globe would assume if rotating on its axis, scientists have concluded that the earth in its early stages was plastic, but there is no general agreement as to whether it was at first gaseous, liquid, or solid. It is believed that the interior of the earth is hot because lava and hot vapors are emitted by volcanoes and because there are many hot springs. Geolo-



Galileo's experiment, from the leaning tower of Pisa, proved that the speed of a falling body depends not upon its weight but upon the distance it falls.

gists have made maps showing the order in which the successive layers of rock in the earth's crust were laid down. Today they are sometimes able to predict where and when earthquakes are likely to occur. At the same time they have changed vastly man's concept of the age of the earth; seventeenth-century scholars thought it to be about six thousand years, now we believe that it is millions of years old.

Biology made a sensational development during the nineteenth century, in part because other sciences had cleared the way for biologists. Geologists had uncovered many fossils of plants and animals which no longer exist, some of them very like, and some very different from, the plants and animals of today. Medical men had learned many new things about the human body, and Galileo had invented the microscope (by adapting his telescope) through which man discovered a whole new world too small to be seen by the naked eye. The French chemist Lavoisier discovered that the air is composed of several gases, and that one of these gases, oxygen, is necessary for animal life. Ships' doctors, during the age of discovery, brought back to Europe from all parts of the earth specimens of strange plants and animals.

In the eighteenth century the Swedish botanist, Linnaeus, tackled the problem of organizing all known plants in some logical order and standardizing their names. The system of classification which he worked out, based on Aristotle's "ladder of life," is still used today in courses in biology. The French anatomist, Georges Cuvier, dissected thousands of animals and compared their anatomy to find internal as well as external similarities. His work was so thorough that, although he died more than a hundred years ago, his findings are still used by comparative anatomists.

Gradually biologists came to believe that new forms of life came from older ones, but could not explain just how this happened. Two men, Jean Lamarck and Charles Darwin, offered theories. Lamarck suggested that changes might take place in the body of a particular animal which would be passed on to its offspring. He thought that the repetition of this process through many generations over long periods of time would produce a new kind of animal different from the original stock. For example, the first giraffes may have been antelope-like creatures with short necks. Stretching their necks to reach higher leaves on a tree may have made their necks actually longer, until finally our long-necked giraffe was produced. Today scientists are experimentally testing the theory, but do not generally accept it.

Charles Darwin presented his theory in *The Origin of Species* (1859), suggesting that the characteristics of species are not unchangeably fixed, and that variations are produced from time to time. These variations are born into a world in which all forms of life are constantly struggling for survival, and in which only those forms which are best adapted to their environment are able to survive and reproduce their own kind. Consequently, most variations from established forms perish in the first generation, but a few survive and set up new species. This theory, with only slight

modifications, is now accepted by most biologists.

While Darwin was formulating his theory, a Moravian monk, Gregor Mendel, was crossbreeding peas in a monastery garden and discovering that crossbred offspring reproduce and mix the characteristics of their parents according to definite proportions. This discovery, lost for a long time, is now the basis of the science of genetics (the study of the way in which new organisms inherit the characteristics of their ancestors). Today we are able by crossbreeding to eliminate undesirable and retain desirable characteristics in plants and animals. Theoretically we should be able to use the knowledge Mendel gave us to produce a race of supermen.

Science Takes in Many Other Fields

The scientific method of analysis and research has been on the whole so beneficial to man that he is now applying it to many fields which at first glance seem far removed from what we usually think of as the province of science. Psychology, the study of the functioning of the human mind, is a recent development which helps us to understand why we behave like human beings (or why we don't). Sociology, the study of men living together in mutual dependence, is another new science; so are economics and political science. The problems with which these sciences deal are as old as man himself, but are now being submitted for the first time to scientific methods of investigation and experimentation. There is hardly a single field of human knowledge or endeavor which is not now treated scientifically; we talk constantly of the science of education, of the science of warfare, and even of the science of factory management. The scientist has literally taken Bacon's motto for his own and has made all knowledge his province.

Today we live in a world remade by science. The clothing we wear, the food we eat, the vehicles we ride in, the health we enjoy for a longer time than any other men who ever lived, our sources of information, even our amusements, have been newly produced or vastly changed by the scientific discoveries of the last three or four centuries. But science can do even more for us than it has done. Even now discoveries are being made which will in time make all our lives richer, safer, and happier. The biggest scientific problem today is not the obtaining of more knowledge, but learning how to harness for man's use the knowledge we have. It is a problem which each of you must help to solve. It opens frontiers for pioneering far vaster than those revealed by Columbus when he discovered the Western world.

To Summarize

Early methods of counting and recording numbers were most simple. Most peoples had numbers, but not until the zero came into use could mathematics as a science develop. The Egyptians had considerable knowledge of geometry

and employed it in building the pyramids. More knowledge of geometry was added by the Greeks, who were interested also in what we would call chemistry, physics, biology, and like sciences. This Greek knowledge of science was carried to western Europe by the Romans when they conquered the Greeks. The Arabs developed algebra and alchemy and spread them through their empire, where Europeans came into contact with them.

After the Renaissance, many new developments came in western Europe. Descartes produced analytical geometry; Napier, logarithms; Lavoisier discovered oxygen; Lamarck and Darwin advanced theories of evolution; and Mendel, the basis for genetics.

Besides natural science, man has developed the fields of scientific study which we speak of as psychology, the study of the mind; sociology, the study of man's life among other people; economics, the study of wealth and money; and political science, the study of government.

To Know and to Pronounce

Copernicus	Democritus	anatomy
Galileo	electrons	Newton
Galen	alchemy	Boyle
Vesalius	physics	Cuvier
Harvey	Descartes	Lamarck
abacus	Napier	Darwin
Thales	Hutton	Mendel
Pythagoras	Lavoisier	psychology
Euclid	Linnaeus	sociology
atoms	genetics	economics

Be Sure You Can Answer These

I. How did science first begin to make its appearance?

1. What theory of the solar system was held by Ptolemy? Who disproved it?
2. How did the crusades contribute to the development of science?
3. Who were: Roger Bacon, Francis Bacon, Galen, Vesalius, Rousseau? What did each of these men contribute to the development of science?

II. What did the ancients know about mathematics?

1. How did primitive man count and record numbers?
2. How did people of the delta civilizations reckon time?

3. How accurate were the people of the delta civilizations in reckoning time?
4. How did the Egyptians write numbers?
5. The Chinese?
6. The Greeks?
7. The Romans?
8. The Arabs?
9. In what ways was geometry used in building the pyramids?
10. Name some important Greeks who contributed much to geometry.
11. In what fields of science was Aristotle interested?
12. Democritus?
13. Archimedes?
14. How was knowledge of Greek scientific discoveries spread throughout western Europe?
15. What people introduced algebra into Europe?
16. What was alchemy?
17. What contributions to science did the alchemists make?
18. How did the spread of clocks and firearms result in the spread of mathematics also?

III. What other important scientific discoveries have affected your life?

1. What common scientific law did Newton first formulate?
2. For what is Descartes remembered?
3. Napier?
4. How has the theory advanced by James Hutton helped scientists to explain earthquakes?
5. Why is each of these men important in the field of biology: Lavoisier, Linnaeus, Lamarck, Darwin, Mendel?
6. What is Darwin's theory regarding the development of new forms of life?
7. What kind of science is psychology?
8. Sociology?
9. Economics?
10. Political science?

45. MAN LEARNS TO FIGHT DISEASE

Some Questions to Think About

I. What did early peoples know of medicine?

II. What changes came in medicine after the Renaissance?

III. What are some present problems of medicine?

Because man's fight against disease and death is so dramatic, and has so greatly affected history and improved life for us, we give a special chapter to the story of this science.

The history of medicine is the story of man's many mistakes and limited successes in attempting to solve the mystery of disease and death. Primitive peoples believed that evil spirits got into a man and made him ill. Witch doctors treated sick men by dressing in hideous costumes, wearing masks or painting their faces, shouting and shaking a rattle in the sickroom, to frighten the evil spirit away. They sometimes gave the sick man nauseating concoctions to make him uncomfortable, so that the evil spirit would not remain in his body.

Medicine as Practiced by the Valley Peoples

Out of these crude beginnings, early civilizations produced methods of treating illness which were sometimes surprisingly effective. Chinese doctors prescribed ground dragon's bones (fossilized dinosaur bones) for children who had convulsions, whereas modern doctors prescribe calcium, the principal ingredient of fossil bones, for the same illness. Many ancient remedies gave no real benefit, but neither do hundreds of modern "remedies" for colds, hay fever, and even goiter and cancer, on which Americans spend millions of dollars. The shrewd Chinese paid their doctors to keep them well, and stopped payment when they became ill. We used to laugh at this (to us) backward way of doing things, but we now recognize that it is really the direct approach. Most doctors would rather undertake to keep people well (provided they obey directions) than to make them well once they are sick. The early Chinese used gymnastic exercises to keep their bodies strong and healthy; so did the Greeks and the early Scandinavians. The science of muscle development and control was preserved and developed to a fine point by Hindu cults, but was lost in medieval Europe; only in comparatively recent times have we revived it.

Papyri discovered only a short time ago reveal that Egyptians of twenty-five to thirty centuries before Christ knew the beneficial effects of castor oil and of opium used as medicine. The same papyri contain the first references to the

brain, recognize the importance of the pulse as an indicator of the condition of the heart, and make the first reference to adhesive tape and surgical stitches for closing wounds. Egyptian mummies show that bones were set successfully and that drillings were sometimes made through the jaw to drain an abscessed tooth. One mummy even has artificial teeth. Temple wall figures show an array of surgical instruments: lancets, forceps, probes, scalpels, and scissors. Along with all this science, there was much superstition in Egyptian medicine. Priests wrote medical treatises attributed by them to writings by the gods, which had been magically dropped into the temples. Sick people were carried to the temple of the god of medicine, Imhotep, where priests prayed for recovery on the theory that good and ill health were sent by the gods.

The Hebrews were the first people to develop a definite system of sanitation, which truly comes under the head of preventive medicine. Mosaic law (religious, moral, and social law given the Hebrews by Moses) tells what foods may and may not be eaten, how clean meats (meats from certain animals allowed for food) should be prepared, gives directions for keeping food from spoiling, prescribes isolation of sick people to prevent the spread of disease, orders quarantine for certain illnesses, and prescribes thorough cleansing for those coming in contact with sick people.

In India during the sixth century, Sustra, a famous teacher and surgeon, wrote a textbook telling his pupils how to perform operations for gallstones, hernia, eye cataracts, and feature repairing (a science which today is known as plastic surgery).

The Code of Hammurabi contains laws governing the practice of medicine, for the medical profession was well established in the Mesopotamian valley by 2200 B.C. It set the fees to be paid to doctors. It ordered the surgeon's operating hand cut off when his patient died, and the eye of an unsuccessful eye surgeon plucked out. We may assume that surgeons were going a bit to extremes in the great lawgiver's day, or perhaps he had had an unfortunate personal experience. You understand why Mesopotamian doctors shied away from operating and rather relied on drugs and nursing to cure their patients.

The Greeks and Romans Practice the Art of Healing

The Greeks collected knowledge of medicine from the Egyptians, Mesopotamians, and the Hindus. Aesculapius, their god of medicine (a man who was worshiped after death because of his fame as a doctor) is represented as having used the knowledge of all these peoples in his comparatively successful treatment of diseases. Doctor-priests served in temples erected to his honor, the most famous of which was at Epidauras, a medicinal spring. These priests gave little medicine, depending almost entirely on the "healing power of nature" aided by sympathetic nursing, a simple diet, and the effect of prayer.

Hippocrates, the most famous Greek doctor, was the first to study disease scientifically. In books which still exist, he recorded exactly the symptoms of many diseases and observed so many

cases that when he saw the first symptoms he was able to forecast the course the disease would take, a skill which modern doctors call prognosis. He used some of the drugs discovered by earlier civilizations, but like the priests of Aesculapius depended more on the healing power of nature, diet, and nursing to cure his patients. He was so famous in his own time that all doctors were required to take an oath which bears his name:

"The regimen I adopt shall be for the benefit of my patients according to my ability and judgment, and not for their hurt or for any wrong. . . . Whatsoever things I see or hear concerning the life of men, in my attendance on the sick or even apart therefrom, which ought not to be noised abroad, I will keep silence thereon, counting such things to be a sacred secret."

Every young medical college graduate today takes the oath of old Hippocrates when he receives his medical certificate.

The Romans adopted Greek medicine. Lacking the originality of the Greeks, they produced no great doctors, but their talent for organization showed itself in their creation of the world's first public-health system. They set up medical schools with Greek instructors, appointed doctors to all towns and institutions, and established hospitals for the care of the poor and sick. They created the first regular military medical service, with base hospitals at central points in conquered provinces.

The Romans operated the first adequate sanitation system. Drains in houses were connected with underground sewers. Rome of today still uses the *Cloaca Maxima* (great drain) built in the sixth century B.C. Imperial Rome received pure water from the mountains through fourteen large aqueducts (some more than sixty miles long) carrying more than three hundred million gallons of water a day. (No modern city has more fresh water per person.) Romans built large public baths for men and women in all principal cities as an aid to cleanliness and health. These contained separate rooms for hot, cold, and steam baths, and for massage. In connection with the baths were large swimming pools; the one built by the emperor Caracalla covered twenty-nine acres.

The Romans also organized and passed on the medical knowledge of their day. Claudius Galen, who lived from 131 to 201 A.D., compiled a medical text which, although it contained much misinformation, remained the standard authority for European doctors until the middle of the sixteenth century. Unfortunately for the sick people of medieval Europe few doctors had a thorough knowledge of their textbook, and those who did often had inaccurate copies. Perhaps the darkest aspect of the Dark Ages was in medicine. Religious restrictions kept men from studying the structure of the human body, about which they knew less than the Greeks. Men believed that illness and health were the result of the positions of the planets, or that disease was a punishment sent by God to punish men and nations for their sins, and that the only treatment was prayer and repentance. Doctors often dressed in costumes resembling

those of primitive medicine men and gave nauseating and useless medicines. The superstitious people regarded their doctors as witches. The medieval ignorance of doctors and superstition of people has persisted even in our "enlightened" times in some of the remedies used.

Medicine Becomes More Scientific

The history of modern medicine begins in 1543, with the publication by the Flemish doctor Vesalius of a textbook of anatomy containing more than six hundred drawings of the human body and its parts. Vesalius risked imprisonment or death by cutting down the bodies of hanged criminals and by hiring thieves to rob graves to get bodies for dissection. The book was published at the University of Padua, Italy, where Vesalius taught; it resulted in making that university the center of medical research for several centuries. At about the same time the French army doctor Paré began to experiment scientifically with medicines to discover which were valuable and which were useless or even harmful. (Simple as this seems to us, no other doctor in more than fifteen centuries had thought of doing it.) In Germany the Swiss doctor Paracelsus rejected classical medical training in the tradition of Galen, to study sick people and to talk with old women who treated neighborhood illnesses with simple herbs, finding to his surprise that experience had taught them more about curing the sick than books had taught the professors in the universities.

After waiting twelve years—so that he would have money saved up to live on in case his patients all took offense and left him—the English physician William Harvey (in 1628) announced his discovery that the bright blood of the arteries and the dark blood of the heart are one system (instead of two, one from the heart, the other from the liver, as had been believed for centuries), that the dark blood is purified in the lungs, and that the heart pumps the blood in both. Doctors for the first time began to guess at some of the basic facts about the functioning of the human body. Later on in the seventeenth century Robert Boyle, who was not a doctor but a chemist, made another important contribution to the development of medicine by bringing science into alchemy (which was becoming scientific chemistry) and making possible the chemical analysis of blood, without which we could have no adequate knowledge of the functioning of the body.

Late in the eighteenth century Edward Jenner, an English country doctor, began to wonder why milkmaids never had smallpox (so his farmer patients assured him). Jenner found one milkmaid with blisters on her hands similar to those he had seen on smallpox victims. She told him she got them from milking a cow which had cowpox. It was known that the Chinese and Turks made themselves partly immune to smallpox by contact with the blisters of broken-out patients. Jenner guessed that cowpox was the same disease as smallpox, and that somehow milkmaids who contracted cowpox became immune to smallpox. He had no proof, but decided to take a long chance. He rubbed some of the fluid from the milkmaid's sores

into scratches on the arm of a boy. Several months later he deliberately but anxiously injected into the boy's blood fluid taken from real smallpox sores. The boy did not develop smallpox. Jenner repeated the experiment many times, and in 1798 announced to the world his process of "vaccination" which immunized against smallpox.

The poor people who had suffered most from epidemics of smallpox flocked to Jenner for treatment, and soon he was vaccinating as many as three hundred a day at his own expense. Many supposedly enlightened people, however, refused to accept Jenner's claims. One of the most famous London doctors of the time declared Jenner was a fraud, and for a time the medical profession opposed Jenner.

Within a few years vaccination became fashionable throughout Europe, and Jenner was more widely honored than Napoleon. Tens of thousands of dollars were raised by popular subscription to further Jenner's work; and India, where smallpox had been a plague for centuries, sent him the equivalent of nearly fifty thousand dollars in our money. Today smallpox, which for centuries took more lives than any other single disease, has been almost entirely wiped out.

Almost a century passed before the Frenchman, Louis Pasteur, learned why vaccination works. Studying the fermentation of beer and wine led him to the discovery (1864) of microscopic organisms which multiply rapidly under favorable conditions. He showed beer and wine makers how to kill these bacteria, which sour beer and wine, by means of heat, a process now used particularly by dairymen and called pasteurization in honor of its discoverer. Pasteur was sent to the south of France to investigate a silkworm disease which was ruining the important silk industry, brought to France from China centuries earlier by way of Constantinople and Italy. In three years Pasteur isolated two kinds of bacteria and developed satisfactory treatments. A few years later (1876) in Germany Robert Koch discovered the bacillus (germ) which caused anthrax, a highly fatal disease of cattle. A supposed cure for anthrax was announced; the French Government asked Pasteur to test it. He proved the "cure" a fake, then set out to find a real one. Before he had finished, the French Government interrupted his work, asking him to investigate a disease which was killing many chickens. He solved this problem in a few months, and returned to the problem of anthrax, which he solved in another year.

Pasteur is justly called one of the greatest benefactors of man because he discovered bacteria and methods for their control, making possible many of the "miracles" of modern medicine. All of this early work was commercial; it is estimated that France was thereby saved a sum equal to the one billion dollars indemnity France paid to Prussia after the Franco-Prussian War. Pasteur's last big contribution to life-saving medicine was the development of a vaccine which killed rabies germs injected into human beings by the bite of a mad dog (1885). The treatment was successful. The tsar of faraway Russia sent nineteen peasants who had been bitten by a rabid



As a result of his discovery of the germ theory Pasteur has probably saved more human lives than the world conquerors have sacrificed.

wolf to Paris for treatment. Pasteur saved sixteen of them. To show his gratitude the tsar sent Pasteur a medal set with diamonds and one hundred thousand francs to help build the famous laboratory now known as the Pasteur Institute.

In Germany Robert Koch continued his investigation, discovering the bacilli of tuberculosis (1882) and of Asiatic cholera. Everywhere scientists investigated other contagious diseases, isolating the particular bacillus which caused it and searching for serums which would kill that bacillus. Diphtheria and typhoid fever were soon treated successfully. Recently, successful pneumonia serums were announced, and in the near future whooping cough, which now causes the death of so many young children, may be conquered with a serum on which an American, Dr. L. W. Sauer, has been working since 1933.

Pasteur's discovery of bacteria revolutionized not only the medical treatment of disease but surgery as well. In Scotland Dr. Lister, one of the world's great surgeons, had been performing successful operations day after day only to see a large number of his patients die of infection just when they seemed to be recovering. Reading of Pasteur's discovery, he wondered if bacteria, which seemed to be everywhere, might not be the cause of infections. He learned that carbolic acid would kill bacteria and experimented with it by washing his hands in a dilute solution of the acid before he operated and by soaking his instruments in it; he even sprayed it in the air of the operating room to kill any germs which might be floating there. The experiments were successful. Patients less frequently died of operative infections. Slowly the elaborate sterilizing technique now used in all hospitals was developed. Today operations, which half a century ago were almost a death sentence, are performed by the thousands each year with only rarely a death from infection.

Even before Pasteur discovered bacteria and Dr. Lister learned how to kill them with carbolic acid, American dentists and doctors discovered the other blessing of modern surgery, anesthesia. At the end of the eighteenth century Sir Humphry Davy, an English scientist and inventor, discovered that when he inhaled nitrous oxide (laughing gas) he lost all sensation. However, no use was made of this knowledge until in 1842 an American, Dr. Crawford Long of Jefferson, Georgia, put a patient "to sleep" by having him inhale ether and operated while the patient was unconscious. For the first time in surgical history pain was really conquered, though it is probable that some Egyptian and other early surgeons used opium to dull pain during operations. In early modern times some surgeons gave their patients large amounts of whiskey before an operation, but for the most part they depended on sympathetic friends or hired strong men to hold the screaming victim down until the operation was over.

But Dr. Long did not publish his discovery for several years (1849). In the meantime others were experimenting in the same field. The next use of anesthetics was by Dr. Horace Wells, a Hartford, Connecticut, dentist, two years

after Dr. Long's operation, extracting teeth. The big year in the history of anesthetics was 1846. In September, 1846, a Boston dentist, Dr. W. T. G. Morton, used ether in dental surgery; in October the first public operation under ether was performed in Massachusetts General Hospital by Dr. J. C. Warren; in December ether was first used in England by a surgeon and a dentist.

The experiments of these men changed the whole history of surgery; patients no longer needed to fear the pain or the agony of surgery; doctors could take time to do a good job. Still, anesthetics were not used generally for some years; during the American War between the States arms and legs were amputated with the aid of whiskey and strong men. Today doctors specialize as anesthetists; spinal injections and local anesthetics are given in addition to general anesthesia by inhaled gases of several kinds. Delicate and complicated operations requiring seven or more hours of continuous work are performed while the patient feels no pain. Millions of lives have been saved and untold suffering avoided as a result of these experiments.

Greeks and Romans knew that certain diseases were more common at particular seasons of the year and that fever was more common in low, swampy regions. They believed, therefore, that the fever was borne by the heavy, damp air near swamps. Avoiding swamps, they avoided fever; but not everyone living on low land could leave; and when a few came down with fever, it quickly spread to others. Now we know that malaria, the most common of all fever diseases, is spread by the bite of a mosquito. By draining swamps and spraying oil on stagnant water, we can prevent mosquitos from breeding, and so largely eliminate malaria.

Dr. Walter Reed and the Japanese scientist Noguchi gave their lives to the discovery of the yellow-fever germ. This made possible the success of the Panama Canal enterprise begun by Ferdinand de Lesseps, the French engineer who had built the Suez Canal. De Lesseps was defeated more by yellow fever, which killed off his men in thousands, than by the difficulties of digging. When the United States took over the job, Dr. William C. Gorgas was sent down to clean out the fever. He believed, although few men accepted his belief, that mosquitoes carried yellow fever just as they do malaria. He called for soldier volunteers to prove his theory. They exposed their arms to mosquitoes, were bitten, and developed the fever. With his point proved, Gorgas eliminated every marshy spot and pool of water in which mosquitoes might breed. Yellow fever disappeared in the Canal Zone, the canal was built, and today yellow fever is unknown in the Canal Zone, although it is common in near-by parts of Central America.

Typhoid fever was traced to contaminated drinking water. Cities set up filtering and chlorinating plants, wells were sealed in outlying areas to prevent surface water from seeping in, and typhoid fever, once extremely common, is now rare. Measles and scarlet fever were spread by milk which was hauled about the city in large cans and dipped out for customers into open containers. Today almost all the milk sold is pasteur-

ized—it actually costs as much to keep our milk supply pure as it does to produce the milk—and epidemics of measles and scarlet fever are almost unknown. Cows are subject to tuberculosis, and the germs of this disease are untouched by pasteurization, permitting the disease to be spread to man, so the government employs staffs of examiners regularly to test all cows' milk and have all tubercular cows killed. Tuberculosis in humans is spread by the saliva of afflicted persons. Today large sanitoriums are built by charities and governments, where tuberculars may receive nursing, isolated from healthy persons.

Great Improvements in Medicine Lie Ahead

A new era in physics and medicine began in 1895, when a German named Röntgen discovered waves of radiant energy that have the power of penetrating substances not transparent to ordinary light rays. He called them X rays. Their most valuable uses are found in the field of surgery and medicine. Röntgen's discovery led to research in radio activity. In 1898 Pierre and Marie Curie (French and Polish-French scientists) discovered the wonderful element radium.

Tremendous advances in surgery and medicine have been made under the impetus of recent wars. The sulfa drugs and penicillin have proved of great value with a number of diseases. New treatment for wounds and burns has reduced suffering, prevented deformity, and saved lives.

We know now how to control sepsis (infection) and how to control or cure diseases with serums and vaccines. We quarantine or isolate most of the infectious diseases, but the price of freedom from disease is eternal care. Doctors and scientists in research laboratories are working constantly to find cures and means of controlling the many diseases which still affect us. They are working hard to isolate the organisms that cause infantile paralysis and the common cold. We are well protected now against the common diseases of childhood, but saving the lives of children means that more people live to suffer from the diseases of age: rheumatism, heart disease, diabetes, and cancer. We can trust medical science in time to conquer these as it has others. Our big job now is to educate the public to use the means of control we already possess. Too many of us fail to develop habits of personal cleanliness and care which would reduce our own illness and safeguard others. We could all be much healthier if we would use the care in our own homes which we demand of doctors and hospitals. Too many of us, when we have colds, cough and sneeze openly in public, spreading our colds to others; and colds alone cost the country millions of dollars each year. Many people who suspect, or even *know*, that they have some infectious or contagious disease do nothing about it and continue to associate with and infect others.

Then we face most acute social problems caused by the work of doctors and sanitation experts in preserving and prolonging life. This has helped cause the tremendous increase of population that gives dictators and imperialists their excuses for making war to conquer more territory and markets.

Science has accomplished something also in late years in the new field of mental hygiene. Much has been learned about the causes of insanity and treatments for it. The physician and the alienist (specialist in diseases of the mind) have discovered that they can work together to good advantage in the treatment of mental cases. Perhaps the time will come when a fair proportion of the mental diseases of our populace can be cured.

Today man lives more than twice as long (averaging all lives) as he did a century ago, thanks to the wonders of modern science and surgery, and he suffers far less illness than before Pasteur found out what made wine and beer turn sour and incidentally discovered what made men ill. Because fewer persons die early, the population is becoming more adult, that is, the average age of all living persons has moved steadily up out of the twenties, where it was when modern times began, through the thirties, and into the forties. Obviously, industries cannot long continue to drop men in their forties. You will find these changes affecting your own life in many ways. But you will always feel good over the story of medicine—one phase of man's history that shows the better and the more hopeful side of his complex activities.

The social and business sides of the medical profession are changing. More and more medical service is becoming a community responsibility instead of a commodity to be purchased according to the individual's means. In only a few months or years after this is written, anything the authors might say on this would be out of date, and you readers will know much more about it than we do now. But we hope to be alertly following developments—along with you.

By Way of Summing Up

The knowledge of the ancients about medicine and surgery is rather amazing to us. But mixed with their knowledge was a tremendous amount of superstition. The move to free medicine from superstition began with Hippocrates, who was the first to study disease scientifically. The Romans adopted what the Greeks knew about medicine and established medical schools and hospitals.

Medicine, like other sciences, was not freed from traditions and superstitions until after the Renaissance. Vesalius used the human body for study; Paré investigated existing medicines; Paracelsus drew upon human experience for remedies for diseases. Harvey discovered the circulation of the blood, and Jenner vaccination for smallpox. Pasteur discovered the process of killing bacteria that we call pasteurization. Koch isolated the germs of both anthrax and tuberculosis; Lister discovered the use of antiseptics; and Long, anesthetics. Malaria and yellow fever were conquered by sanitation. Through constant experimentation many other diseases have been conquered. One obvious gain from our awful modern

wars has been the incentive to modern surgery and medicine, particularly in conquering infection.

But many diseases remain to be conquered. Principal among these are infantile paralysis, colds, rheumatism, heart disease, diabetes, and cancer. Sooner or later these may be made rare. In the meantime our problem is to use wisely the knowledge we have regarding the prevention and cure of disease.

To Know and to Pronounce

lancet	Vesalius	bacillus
forceps	Paré	anthrax
scalpel	Paracelsus	Lister
Imhotep	Röntgen	Long
Sustra	Curie	Reed
Aesculapius	Jenner	Gorgas
Hippocrates	Pasteur	sepsis
prognosis	Koch	alienist

Now You Should Have This Information

I. What did early peoples know of medicine?

1. What did primitive people believe made a man ill?
2. How did they try to make him well?
3. What idea different from ours regarding the purpose of a doctor did the early Chinese people have?
4. Point out some things the Egyptians had learned about the human body. What had they learned to do for its ills?
5. What provisions for insuring sanitation did the Mosaic Law set up for the Hebrews?
6. What surgical operations did the people of India know how to perform?
7. What laws did Hammurabi's code contain regarding punishment for unsuccessful surgeons?
8. Why is Hippocrates famous in the history of medicine?
9. What was the Romans' contribution to the advance of medicine?
10. What engineering accomplishments gave Rome a splendid sanitation system?
11. What did Galen do of value in medicine?
12. What was the greatest hindrance to progress in the Middle Ages?

II. What changes came in medicine after the Renaissance?

1. How did the work of Vesalius and Paré open a new era in medicine?
2. What did Harvey contribute?
3. Who was Boyle?
4. How did Edward Jenner develop his method of vaccination against smallpox?
5. What is pasteurization? Why is it so called?
6. What were some of Pasteur's other contributions to medicine?
7. With what important developments in the field of medicine are the names of the following men connected: Koch, Lister, Long?
8. How were American political and medical history combined in the defeat of yellow fever?

III. What are some of the present problems of medicine?

1. Name several diseases which have been greatly checked or practically eliminated by the use of scientific methods.
2. What advances have been made chiefly as the result of war surgery and medicine?
3. What important diseases remain still to be conquered?
4. How may we aid in keeping down disease?
5. What discoveries has science made regarding insanity?
6. What has science done to extend the life of man?

Looking Backward

Perhaps many of you now have a different attitude toward the educational opportunities offered you since you have learned that free education for all is a comparatively late development. For many centuries education was for the boys of wealthy families only. This was still more or less true when the first universities grew up. But gradually changes came. The idea that education was only memorization gave way to the theory that it should be a process of growth and development within an individual. And our own country led the world in providing free educational opportunity for all boys and girls.

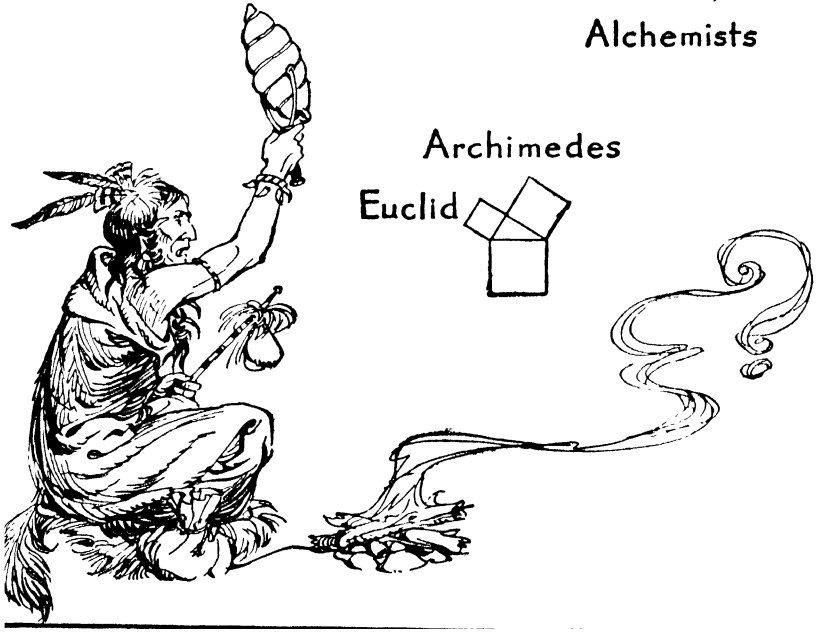
For many centuries science in all its known forms had been composed largely of superstitious beliefs. Then, along with the general rebellion in thinking that marked the Renaissance, came the theory that the truth in any field of science should be arrived at by observation and experimentation rather than by accepting the statement of some ancient writer. The use of observation and experimentation brought many new discoveries in such fields of science as astronomy, physics, chemistry, mathematics, biology, and medicine. Science in all its phases has made great strides since the time of Roger Bacon. But science promises us a far more wonderful world of the future.

The MARCH

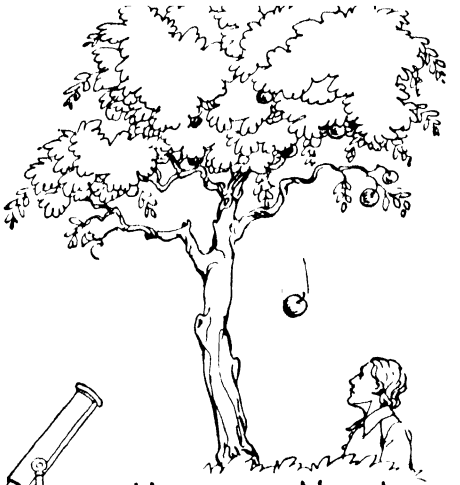


Roger Bacon

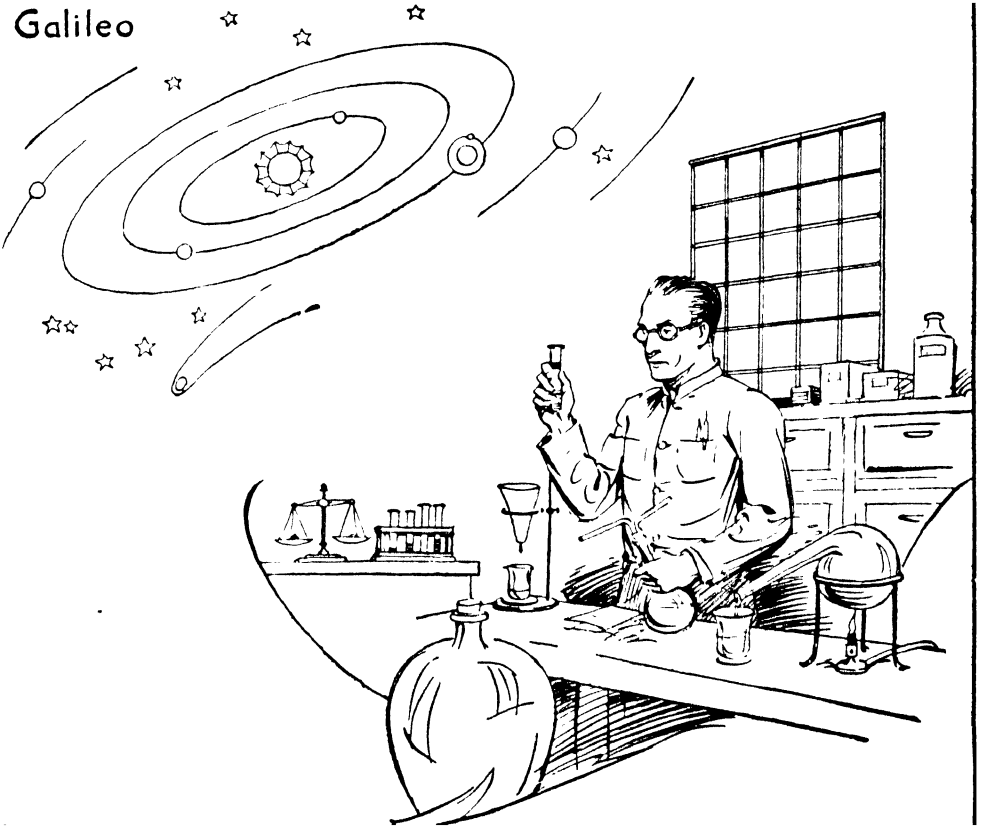
Alchemists



# of SCIENCE



Einstein
Edison
Curie
Röntgen
Lister
Pasteur
Long
Franklin
Jenner
Lavoisier
Harvey
Newton
Francis Bacon
Galileo



Give These Questions Some Thought

1. What is your attitude toward school? Are you determined to get the most possible from your course, with the realization that in doing so you are building yourself into a more desirable and more useful citizen? Large sums of money have been and are being spent to give you educational opportunities. Are you giving the taxpayers their money's worth?
2. If you go to college, you will probably be required to take a course in rhetoric. Today this means the study of formal grammar and composition. A course in rhetoric was offered when universities were young, too, but the material covered was rather different. See if you can find what an early course in rhetoric contained.
3. In early English schools it was customary to write after the name of a student his title of nobility. If a person had no title, the Latin words *sine nobilitate* ("without nobility") were written after his name. In time this was shortened to "S. Nob." It has been suggested that this is the origin of our word *snob*. Would *you* define a snob as one "without nobility"?
4. What are some of the problems your school has had to face as a result of the increased enrollment since 1930?
5. What is the per pupil cost of high-school education in your state? In your school?

For Your Reading Table

Everyday Mysteries, by Charles G. Abbott

This book discusses ways in which science is of value in everyday life.

Hunger Fighters, Men Against Death, and *Microbe Hunters,* by Paul de Kruif

These books tell the stories of men who made great discoveries in medicine.

Mind Through the Ages, by Martin Stevers

A history of human intelligence.

Rats, Lice, and History, by Hans Zinsser

The story of plagues.

Riders of the Plagues: the Story of the Conquest of Disease, by J. A. Tobey.

Story of Science, by David Dietz

In easy language, with plenty of illustrations.

Through Space and Time, by Sir James H. Jeans

Takes its readers back millions of years in history and millions of miles out into the vast universe in which we live.



UNIT ELEVEN

THE STORY OF MAN'S SEARCH FOR BEAUTY

Looking Ahead

You will remember that the central theme of the story of man (insofar as he has kept records of his own story) is the expression of three great desires of the human heart: the love of order, the love of freedom, and the love of beauty.

After a survey of man's political development in recorded time, it is cheering and pleasant to sketch his search for new forms of beauty, from cave drawings to modern paintings, architecture, and music.

The conflicting desires in man for order and freedom have caused so much struggle, and so many violent swings back and forth, and so much destruction that it is often difficult to make out what actual progress man has made in five thousand years, in political, economic, and social lines. Historians, however, feel sure that, over all, there is a definite trend of progress—a trend that we believe can be greatly speeded up when all young people are educated to recognize

man's chief problems before they become too preoccupied with making a living.

In the story of man's desire and search for beauty you will find also the pendulum swing from order (classical and conventional art forms) to liberty (impressionism, free style), and you will find that artists have disagreed almost as much as politicians. However, the results have certainly not been so bloody for humankind. Then, too, in man's constant development of new art forms we see the ladder of human development rising upward in a way that—despite certain periods of retrogression and apathy—inspires optimism about our species.

46. THE FINE ARTS MAKE THEIR APPEARANCE

Mileposts for Your Reading

I. What was the nature of the art of the ancient world?

II. How was art developed during the time of the Middle Ages?

III. What changes have come about in modern art?

When we examine the records of the peoples who have lived before us on this earth, we find that most of those records consist of sculpture, paintings, beautiful buildings, pieces of molded art (such as pottery), of beaten art (such as metal work), and many other products of man's imagination which we call works of art. Many of these objects of beauty have been destroyed by the carelessness and violence of man and the catastrophes of nature, probably more than have survived for us to examine and enjoy. Some of the greatest we know about only through copies or descriptions; but so many have been preserved from different ages and countries that we know men are always searching for beauty as well as for food, shelter, and other things of physical security, and for order (in government and society), and for knowledge (about God and themselves and the forces of nature).

The Love of Beauty Is Inborn in Man

The story of the arts, or man's search for beauty, and of man's efforts to live beautifully, which is usually put under the heading of philosophy but really constitutes the greatest art of all, is the pleasantest phase of the whole story of man, and perhaps shows more clear-cut attainment in his ascent up the ladder of history than do any of his other activities. All men and women of all races and times have been one in the love of beauty. Their art teaches us how much the whole human race is one, for we find ourselves thrilled by the works of beauty of ancient cave men or modern Tibetans, as well as by those of people most like ourselves. Artists and musicians of one age or race are constantly being influenced by the productions of those who lived very differently.

If you are a normal human being, you are bound to be especially interested in one or more of the arts through which man has sought to make life more beautiful for himself and those who follow him, and you are likely to read far more words about the history of some particular art which interests you than this book contains about man's entire past. In this book we can give only a few brief but important clues as to how man's efforts to create beauty and his ideas for beautiful living have been con-

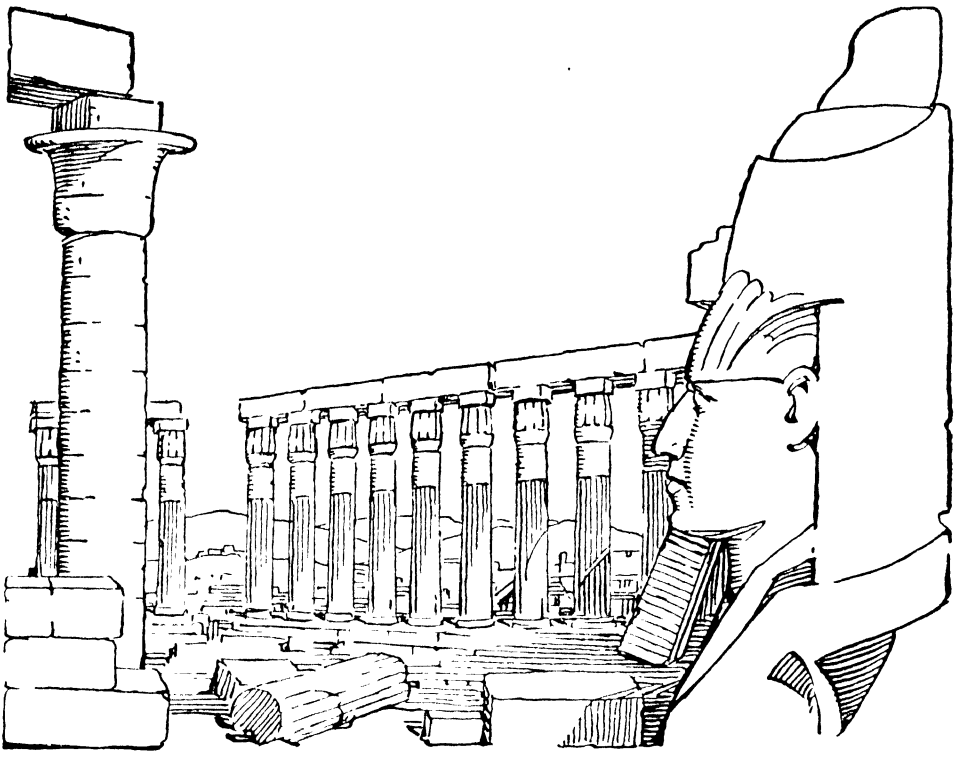
nected with the conditions of life which influenced him in the various periods of history.

The two things man had with which to make his world more beautiful were his imagination and the skill of his hands. When man expressed in material objects the beauty which he imagined, he produced unusual clothes, buildings, sculptures, metal ornaments, pottery, porcelains, paintings, and the like. When he expressed his imaginings in rhythmic sounds, he produced music; and when he expressed them in the rhythm of words, he produced poetry. The arts which we call plastic (sculpture, pottery, etc.) and the graphic arts (drawing and painting) have more handcraftsmanship in them than do music and literature; but even instrumental music is dependent upon skilled fingers for its production upon instruments, and poetry has to depend upon the scribes' or the printers' skill to be made widely known and preserved. When a man makes or sings or writes something as an outlet for his imagination, he is producing art; when he makes something for use, he is engaged in handicraft. You can see how the two must mingle all the time. Architects became concerned with both the beauty and the usefulness of building. The primitive South Sea islander shaped his canoe to make it fast and then added decorative touches. The modern designer of automobiles and airplanes has as his goal a combination of usefulness and good looks.

Man's imagination always has to work with the things which he touches, sees, and knows. Therefore, the art of each country and period is a reflection of customs and living conditions and man's thinking in that period. For instance, India's Buddha is sculptured in China as having Chinese features; and our American modern popular music is influenced by American Negro rhythms and the tempo (rate of motion) of the machine.

In all beauty-making, men have been influenced by two things: one, the forms of objects around them; and two, the emotions and feelings within themselves. There have always lived men who have expressed what was in their imaginations regardless of either official or popular disapproval or appreciation, but of course the popular thinking of the time and the attitude of rulers greatly affected artists. It has been said that great speeches require great audiences too, and that is true of every kind of art. Naturally, then, some eras and societies have been much more rich in the production of art than others.

We find that soon after man had provided himself with food and shelter he began to decorate himself with body markings, jewelry, and clothing, and to make his utensils beautiful. In drawings, carvings, and folk tales he let his imagination play on his daily life. The surviving examples we have of the arts of the most primitive peoples are body ornaments such as necklaces, clay and stone figures, pottery, and carvings on stone walls. Perhaps the finest preserved primitive art is the tinted carvings on the walls of caves found in southern France and Spain. The Stone Age hunters who lived in these caves thus described the way in which they got food and excitement. Primitive hunters fre-

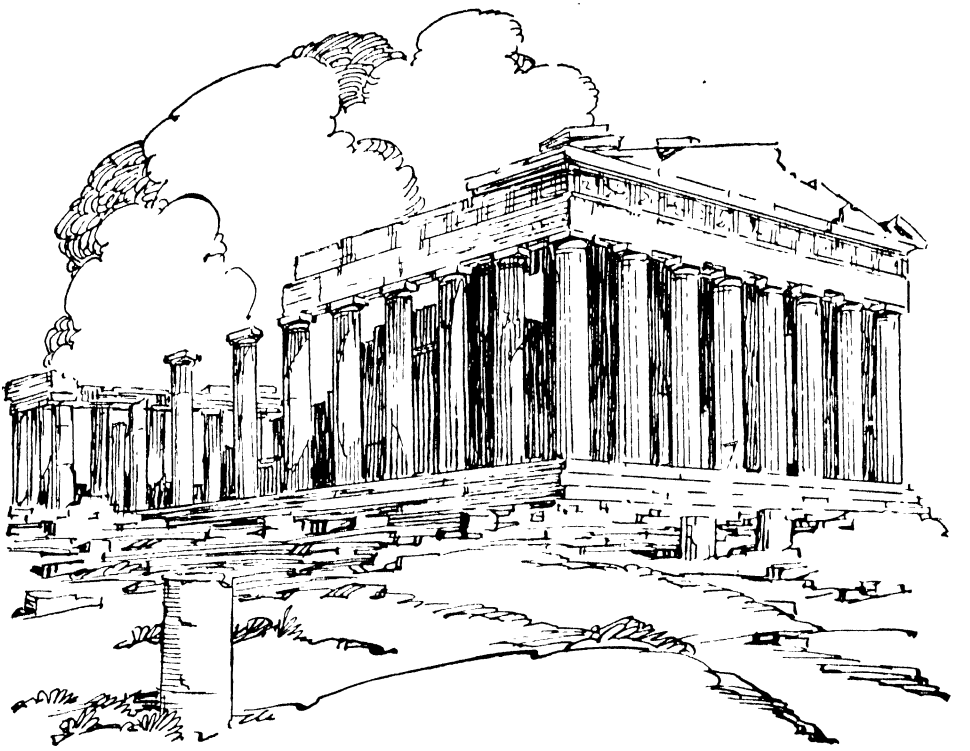


Some of the pillars of this open temple at Luxor, with their stylized carvings, are still standing. The Egyptians built many temples to their gods.

quently went to great pains to decorate their weapons with ornamental designs.

Egyptian Art Was Religious in Character

We have already learned of the great concern of the Egyptians about life after death. Egyptian works of beauty and art are mostly connected with temples, tombs, and stone monuments carved with pictorial descriptions of the experiences of the gods and of the souls of men after death. In the tombs of the ancient Egyptian kings have been found beautiful, well-made portrait sculpturings, utensils and jewelry of gold and silver, and highly decorated pottery work. A favorite design, called the scarab, was a beetle (representing long life) carved from semi-precious stones. Artists worked for the kings and nobles. A pharaoh, a noble, a peasant, or a slave always had to be represented in the same way, to leave no doubt about his class. Thus Egyptian art came to consist of standardized figures, always depicted in the same postures and garb, like certain figures in our comic cartoons. The architecture of the ancient Egyptians has given to the world its oldest monuments: the great pyramids, or royal tombs in the lower Nile valley, and the remains of the huge stone temples far up the Nile at Karnak and Luxor. These ancient folk must have conceived of the world as massive and heavy, for they



The Parthenon, temple of the goddess Athena on the Acropolis in Athens, was built under the supervision of Phidias in the time of Pericles.

built the most massive architecture erected by man. Halfway between architecture and sculpture are their huge rock carvings, the most famous of which is the sphinx of Gizeh (near modern Cairo and the Great Pyramid). Its huge rock face protrudes above giant paws behind which crouches the body of a cat. These forms had symbolic meanings which we do not know. The pyramids are really massive buildings containing long, narrow corridors, which seem to be laid out to register astronomical calculations. Egyptian dancing, as pictured in carvings, was, like their sculpture, stately and formal. The Egyptians gave Western art a wonderful foundation in workmanship, but their art became so stylized (things had to be done the same way always) that it stifled the imagination.

Greek Art Expressed the Joy of Life

The Greeks, on the other hand, adapted Egyptian workmanship to express their joy in life and their love of adventure, and to depict all beautiful shapes, forms, and colors. Probably it was Greek settlers on the big, barren, mountainous island of Crete who first adapted Egyptian art to their ideas. The making of vases and bowls, sculpturing, painting, and architecture spread from there to Greece proper. Greek buildings followed the four-square idea, but their pillars and capstones were made slender and delicate and ornamented. Some of

the most beautiful buildings the world has ever known were erected on the Acropolis in Athens as temples dedicated to the goddess Athena and as public meeting places. You may still see the ruins of the Parthenon there. It has been more or less copied in many places in Europe and America.

Greek carvings, sculpture, and paintings are full of the idea that men are essentially noble and beautiful and equal, although constantly getting into trouble. The gods are depicted as physically perfect men and women. Ever since the Romans conquered Greece and started collecting Greek objects of art, these objects have been the most prized items in the world, because there is nothing to which men give so much value as to a time-tested work of beauty. Your local museum may have a few pieces of original Greek statuary, and certainly will have a number of copies. About fifty thousand decorated Greek vases, with nearly a hundred of the artists' names known, have been saved for our time and are in museums and private collections all over the world.

The most famous sculptor of Greece and perhaps of all history was Phidias, a friend of the great Athenian statesman, Pericles. He was the chief architect of the Parthenon and sculptured the famous friezes, or stone carvings running along the top of its pillars. An explosion of powder stored in the Parthenon by the Turks partly destroyed that precious building (1687). In 1801 Lord Elgin obtained permission to make casts and drawings of the Parthenon and to take to England all the remains of the sculpture that was found on the ground and some of the decorations still on the temples. These carvings in marble by Phidias, perhaps the most perfect ever made by man, are now known as the Elgin Marbles and are housed in the British Museum. They were buried deep underground during the German bombings of London. Another great sculptor of ancient Greece was Myron, who specialized in athletic figures, using for models the winners of the Olympic games. Perhaps you have seen a picture or copy of his "Discus Thrower."

Greek men lived outdoors, made an art of conversation, delighted in public speaking, and considered athletics an essential part of cultured life. They were the first people who developed the beauty of the body in this way, and they remain our models in this respect. Their championship athletic meet was the Olympic games, held once every four years between the best athletes of all the city-states. Champion runners, discus throwers, wrestlers, and so on, received equal honors with the greatest statesmen and philosophers, but the Greeks never commercialized sports as we do. The greatest Greek athletes were content with their laurel crowns and the honors accorded them.

Contests in musical chanting, accompanied by the harp and other instruments, were part of the Olympic games. Outdoor festivals dedicated to various gods and goddesses in which the entire population, including slaves, took part, added much to the gaiety and beauty of Greek life. Elaborate, but joyful, dances were carried out to the music of pipes and harps, and songs of praise to the gods were chanted at these outdoor festi-

vals. Perhaps we should say that the greatest Greek musician was the mathematician, Pythagoras, who did not make chants or popular tunes, but whose mathematical discoveries were the beginning of the science of sound. He learned that sound may be measured mathematically, and that sound waves when reduced one half, or doubled in length, repeat the same note higher or lower. On this knowledge, scales and the science of music and acoustics began to be worked out in early Greece. Fifteen hundred years later, musicians and scientists in western Europe were to take up where the old Greeks left off and develop the counterpoint and harmony which have given us our modern music.

Chants no doubt originated in ancient Egypt and came through Greek festival music into Christian church music. The Jewish people, too, had long used similar chants in their religious services. Christian churches in the eastern Mediterranean, particularly at Constantinople, naturally made music of the chanting variety a part of their services. Greek Christian music gradually spread to Rome, thence to western Europe. But in passing from Greece to western Europe we must ask what part the Romans played in man's search for beauty.

Roman Art Was Imitative

The truth is that Rome, which contributed so much to order, made very little addition to man's creative art. While Rome was still very young, a tribe to the north in Italy, called the Etruscans, who kept contact with Athens and Corinth in Greece, turned out some very fine painted pottery which is among the most prized in the world today, and made bronze sculptures, jewelry, and excellent metal work. When the warlike Romans conquered the Etruscans, this early Italian interest in making beautiful things seems to have disappeared. The later Roman idea of enjoying beauty was to collect Greek paintings, sculpturings, and vases for their temples, public buildings, and homes, and to import Greek singers, dancers, and actors to entertain them at their Roman feasts. However, this did serve to spread Greek ideas of life and Greek art and to preserve them for generations to come.

The Romans' philosophy of life was realistic; that is, they believed that things must be kept in order by force and authority and that the individual must take the world as he finds it. They did not give much time to imagining a better or more beautiful world, but their best philosophers taught that self-control, fairness to others, and "give-and-take" were necessary to a good life in this realistic world. The Romans believed in justice rather than mercy, and that made them appear cruel. They scarcely bothered to look at things through the eyes of others, and they were more interested in the usefulness of things than in their beauty. They did have a great sense of vastness, grandeur, and display, which they expressed in their huge public buildings, temples to the gods and the Caesars, arenas for their games, and their military processions of triumph. The artistic touches in these things, however, were borrowed from Greece. Success made them self-indul-



In ancient Greece athletic contests were held every four years at the shrine of Zeus at Olympia. In one of the races the runners wore armor.

gent, arrogant, and lazy; but some of their most beautiful works were poems by men who rebelled against these social vices and sought, like Vergil and Horace, to get back to nature by becoming gentlemen farmers.

Since Roman rulers had the power and money to build, they left magnificent stone aqueducts, bridges, temples, and public baths, from Asia Minor to France. Roman architecture became so connected in men's minds with the idea of governmental authority that national and state capitols and many other public buildings were built in this style right down to our time. Structures nearly two thousand years old, such as the Colosseum, Pantheon, and triumphal arches still standing in the city of Rome, were cleaned and reconditioned by the Fascist government of Premier Mussolini. In old Greece the enjoyment of beauty had been really democratic—all citizens were interested in the fine arts and anyone who had the creative gift was honored. The Roman people were not artists by nature as were the Greeks, but a certain democratic manifestation of the love of beauty was preserved in Rome because the great buildings and many collections of art belonged to the state, and every Roman citizen could consider himself part owner and entitled to share in their enjoyment.

Indian Art Was Rich in Ornament and Color

While Egyptians and Greeks were developing the arts, the search for beauty was going on among the peoples of India, China, and Japan; and among these peoples it was often the most important activity of life. In India early architecture was heavy, although not so heavy as in Egypt. The peoples of India loved ornamentation, often of a grotesque sort, and covered their temple walls and bronze vessels with it. Some of the finest ancient sculpturings we have are the figures of gods hewn in a rock cave on a tiny island in Bombay harbor. During the period when Buddhism was the religion of India, beautiful, sensitive representations of Buddha in many different moods were made, in stone, metals, wood, and plaster. Indian art spread eastward over Siam, Cambodia, Java, and Bali, and Indian architecture climaxed in the great sculpturings and wats (temples) built about the thirteenth century after Christ. These temples are frequently found in abandoned cities in the jungle, such as Angkor. Siamese and Burmese architecture became superornamented and fantastic, with huge, pointed domes covered with gold leaf or even studded with many-colored pieces of porcelain.

After Alexander the Great's conquest of much of India, Greek art greatly influenced the making of objects of beauty in India. A thousand years after that, Mohammedan conquerors again brought the light and graceful ideas of the minaret and stone lacework that had developed in Mesopotamia and Persia into the valleys of the Indus and Ganges. Shah Jahan built the most graceful building in the world—many call it the most beautiful—the Taj Mahal, at Agra, as a memorial to his favorite wife.

Early Indian music consisted of solemn chants to the rhythm of heavy, stringed instruments and haunting

phrases on flutes and reeds, but without harmony—all repeated to the point of hysteria. Dances consisted of repeated posturings to these musical phrases. They were sometimes speeded up to the point of dizziness, which the dancers called ecstasy. Trained dancers performed in the temples. These dizzy, wild dancers belong to a Hindu sect called *tantric*.

The Art of the Far East Was Precise and Colorful

The early art of China, consisting of carving and utensil making from clay and bronze, was simple and democratic, expressing the free and simple life of the people. Later it became stylized—in other words, it represented standard symbols. The peach, for instance, represented long life; clouds represented waves; and the dragon represented the forces of nature or men's feelings. These symbols were used over and over. However, the art of China worked exactly opposite to the art of ancient Egypt, for the Chinese artist's aim was always to stimulate the imagination of his public through his symbols. Chinese art became, more than any other, an art of hints, and a Chinese carver, painter, musician, or poet never expressed directly or openly what he could make you think of by yourself. Thus, in the presence of Chinese art, music, and literature, the looker, hearer, or reader became himself an artist, sharing in the production.

Chinese painting developed much earlier than European painting, but was done with stone-colors (ground-up precious or semi-precious stones of all colors held together with some sort of glue, such as white of eggs) applied to silk. Indian designs were carried by Buddhist missionaries over the Himalayas into China and greatly affected painting and sculpture; also some Greek influence came in about the twelfth century. China's most revered painter was Wu Tao-tzu, in the eighth century A.D., but the earliest paintings we have preserved are from the Sung dynasty, of the twelfth or thirteenth centuries. The silk of old Chinese paintings, originally white, has mellowed to the rich yellow-brown which we enjoy so much as background. In the eighteenth century Italian priest-missionaries brought oil pigments to China. Chinese artists developed water coloring to a high degree. They invented wood-block printing, which was carried over to Japan and developed in many colors, with exquisite precision. Porcelain, which Europeans named chinaware when they found it, and design-painting on porcelain were Chinese and Korean inventions. They were carried to Japan and developed there into the rich, intricately patterned Satsuma ware.

Chinese sculptors pictured the sober, reflective Buddha in gay and happy moods and loved to create grotesque animals and gods. Chinese tapestry weavers and needleworkers, mostly women, made the most of the fine silks they had to work with and reached the highest perfection known in their arts. Lacquering, and carving in lacquer, begun in China, reached its highest development in Japan. Chinese architects developed the graceful pagoda and colonnade of lacquered pillars, and these

ideas in building were also carried over to Japan.

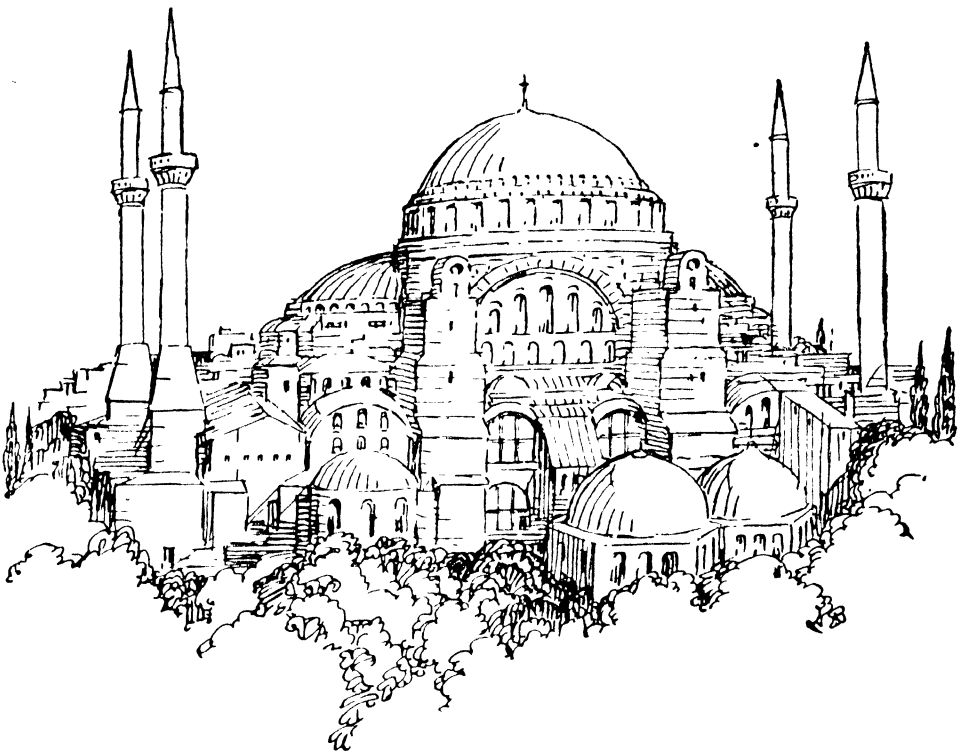
Among no people, save possibly the ancient Greeks, did adoration of natural beauty and objects of art become so widespread and accepted as the mark of a civilized man or woman, as in Japan. The Japanese love of nature reached its highest perfection in the miniature imitations of natural scenes of the Japanese garden, developed from Chinese landscape gardening. The most miniature landscaping of all is done in scenes on trays, by women artists. The Japanese also developed flower arranging to a fine art, and in the eighteenth century, seeking to develop *every* sense artistically, created the art of incense smelling. Japanese love of the miniature is found in painting and even in poetry, for the most prized Japanese poem form, the *hokku,* is only seventeen syllables in length.

The art of rug weaving, often with the most intricate designs, developed in various parts of Asia, spreading from China to Persia and the Caucasus Mountains. The Chinese rug is heavier, the Persian or Armenian rug more delicate. Persian art and poetry reached its richest point just before the conquest by the Moslem Timur, or Tamerlane. It was enriched with Indian designs, musical phrases, and poetical ideas. Persia's architecture, of a flat-roofed, desert type, was designed to include courts full of ever-blooming flowers.

New Styles Are Created in the Middle Ages

Men and women in western Europe gave very little thought to beauty during the centuries immediately following the overthrow of Roman authority, but in eastern Europe around Constantinople or Byzantium, the same period from 500 to 1000 A.D. was one of the richest in the development of art, architecture, and music. Here came together the art of the Greeks, the construction ability of the Romans, the religious ideas, symbols, and designs of Judaism, Christianity, and Mohammedanism, and the love of rich decoration that reached its height in Persia. The Byzantines wore gorgeous costumes developed from the silks and dyes of Asia; and they ornamented their parchments and paintings with designs done in gilt, vermilion, and crimson. They ornamented their churches with mosaic floors, walls, and windows; and they ornamented their poetry with numerous adjectives and figures of speech. This was the art of a mixture of races and beliefs, and it had no very direct relation to the thoughts, inner cravings, or ambitions of people; instead it was just a surface beauty developed to the highest degree.

Mohammedan teachings in the beginning were very sober. In the *Koran* music, dancing, pictures and images, as well as wine, were forbidden. Delights of the senses were saved for the Moslem heaven. But there were revolts against this. One group of Mohammedan teachers and poets who lived in Persia made all life a dance and tried to remain constantly in a state of ecstasy. One of these dances resembled the spinning of a top; this reminds us of some persons in our own age, who have to be in rapid motion to be happy. Byzantine art was carried westward in the Christian world to Italy,

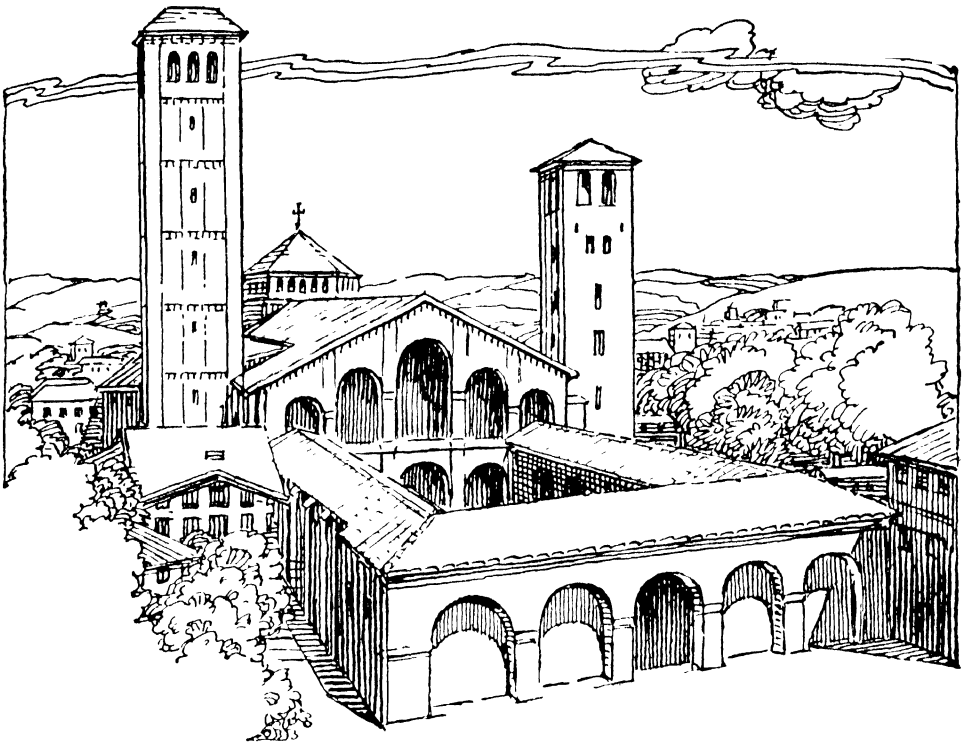


With the church of Saint Sophia, erected by the Emperor Justinian between 534 and 538, the Byzantine style was born. Built as a Christian church, it was made a Mohammedan mosque after the fall of Constantinople in 1453.

and westward in the Mohammedan world across northern Africa to Spain. Here was built the great Moorish architectural monument, the Alhambra at Granada. An older, grander, and simpler monument was the great church of Saint Sofia in Constantinople (now called Istanbul), built in the sixth century and one of the best-preserved buildings of its age in the world. After the Turks took Constantinople, Saint Sophia was made a Moslem mosque, but the present Turkish Government is engaged in restoring its whitewashed mosaics to their original beauty.

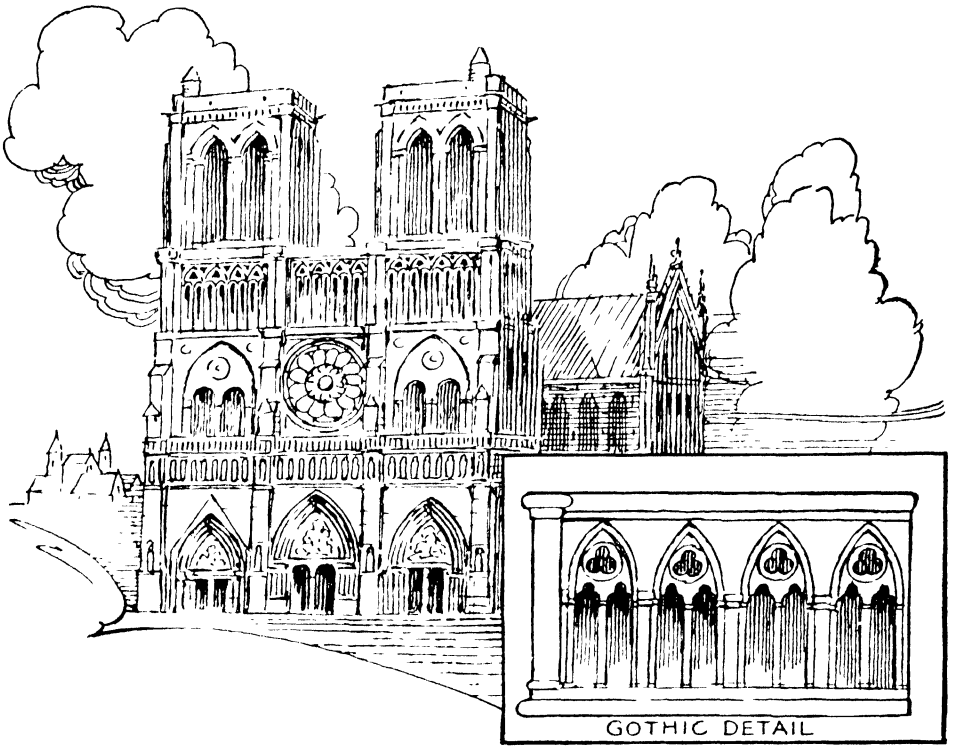
When western Europe settled down so that public buildings were built again, a style of architecture patterned on the four-square model of Greek and Roman construction, but much heavier and with thick, solid walls came into style. It is called Romanesque. The Benedictine monks fostered this style and carried it from Italy to France. The Normans, in turn, carried it over to England, where it is expressed in hundreds of churches and castles. Some of the oldest cathedrals in Germany are Romanesque. Sculpture is frequently used on the faces of these buildings to relieve the plainness of their heavy walls.

But in the early twelfth century there was a rebellion against the heaviness and deadness of the Romanesque style. The



Sant' Ambrogio, built in Milan in the twelfth century, is typically Romanesque in that it is massive and low with rounded-arch doorways and windows. The bell tower was also characteristic of Romanesque.

Germanic peoples' love of the sheltered forests and their urge to reach far up and solve the mystery of the heavens were expressed in a new type of church architecture with narrow, high arches, flying buttresses, and tall spires. Floor plans were often in the shape of the cross. This was so different and strange to people accustomed to old Greek, Roman, and Byzantine architecture that they named it Gothic after the Goths, the name by which the least civilized tribes of north Europe were called and which meant at that day what the word *barbarian* would mean to us. But this Gothic architecture, which seemed savage then because it was new, is the most monumental expression of beauty coming to us from the Middle Ages. It is the most original architectural style which developed between the ancient Greek temple and the modern skyscraper. Its high vaulted ceilings, pointed windows, and cathedral spires express man's craving for uplift the most truly that it has ever been represented in stone. Perhaps the only other architecture as definitely expressive of feelings is that of the Egyptian pyramids—quite opposite feelings, however. In a single look at each, one can sense the great contrast in the emotions expressed by a pyramid and those expressed by a cathedral such as Notre



The Cathedral of Notre Dame de Paris, with its twin towers, its pointed arches, the great rose window, and the three monumental portals, is characteristically Gothic. The front shows a fine balance of parts.

Dame de Paris, Amiens, or Chârtres. Many of the Gothic and Romanesque cathedrals took scores and even hundreds of years in the building. Among our greatest losses from Europe's modern savage wars has been the destruction of some of these great works of art in stone. Just as Roman architecture influenced our government buildings right down to the time of the skyscraper, so the Gothic design influenced our church and university buildings. You will find it on many university campuses, as far apart as Yale and the University of Washington. The largest Gothic cathedral in the world, the Cathedral of St. John the Divine, is gradually being built in New York City. It will require one hundred years to build this cathedral.

Music Was Late in Developing

Before the German tribes were converted to Christianity, they had their own wild festivals and dances. These pagan rites were then prohibited, except for the Easter festival, which was sanctified and made one of the ceremonies of the Church. The Greek dances and festivals were banned, and even the Olympic games were forbidden, because they had been held in honor of pagan gods. However, the music of the old Greek festivals began to be used for church services held in and near Byzan-

tium, just as the Greek temple architecture began to be used for church buildings. This church music, which is called "plainsong" because it is unmeasured music, not regular in rhythm, was written down in a much more difficult system than our present musical notations and spread westward to Rome. Under Pope Gregory I it became organized into a regular system of church music called the Gregorian chant.

One of the strangest facts in the story of the arts is the lateness with which music developed. The minstrels, or singing storytellers, who wandered about Europe from the twelfth century on, gave music a wider range than church use. They picked up and spread the war songs, the folk tunes (expressing gladness or disappointment in love), and the lullabies of the Slavic, German, and Celtic peoples of Europe. Doubtless many tunes found their way from the Middle East, India, and China. Some were carried back to western Europe by the returning crusaders, and Marco Polo brought back Chinese ditties which probably did not sound so strange to European ears at that time as they did later. Perhaps the existence of so many tunes with words in strange languages taught musicians to begin to think of melodies independently of their words, and of music able to express ideas and emotions which could not be put into words at all. Also, the idea of two or more musical voices singing related but independent tunes simultaneously (counterpoint) with one voice prominent (melody) and the others in harmony with it came into being.

Thus the way was prepared for the long succession of musical geniuses who created Europe's unique contribution to beauty, the last-born great art, modern music. We should mention the Dutchman, Willaert, who went to Venice and became choirmaster and founder of the Venetian school; and Palestrina, who made the papal palace in Rome the center of the musical world during the sixteenth century and brought ideas of harmony into church music. About the same time the Protestant revolt caused church services to be simplified, and simple hymns often based on folk tunes were written for untrained church audiences to sing. Missionaries carried these hymn tunes around the world, and in time many of them were to come back in the form of popular songs, as, for example, in some of the Hawaiian melodies.

Music is one of the oldest of the arts, yet its modern European development is our newest art. The greatest family in the story of music was the Bach family of Thuringia, Germany. Throughout the seventeenth century its many members put both inventive and inspired genius into the development of Western music. The most illustrious member of the family, Johann Sebastian Bach, composed prolifically up until the middle of the eighteenth century. Johann Sebastian Bach's great contemporary was Handel, whose great successor was Mozart. At the beginning of the nineteenth century came the work of the giant of them all, Beethoven. He brought all known musical instruments together into great symphonic productions, which described in sound and rhythms the forces and forms



The minstrels, or singing storytellers, spread the war songs, the folk tunes, and the lullabies of the people as they wandered over Europe.

of nature, and expressed the longings, the turbulence, and the occasional peace in the heart of man. The composer Brahms, and many others whose names and works you hear constantly, followed. Brahms delighted to write simple, touching songs which are remarkable for their perfect reflection of the poet's mood, as well as powerful symphonies.

The Bachs wrote for the spinet and harpsichord. You have perhaps seen these instruments in a museum. During Beethoven's youth the piano was developed, and in the nineteenth century composers such as the young Pole Chopin, the Norwegian Grieg, and many others wrote our greatest piano music, in addition to writing for orchestras. Great musical artisans such as the Stradivarius family developed the violin so that it became the leading stringed instrument. The Italian Paganini showed what musical fireworks could be performed on the violin. Composers wrote the world's greatest violin music often in concerto form, stretches of solo alternating with passages played by the orchestra alone or with the orchestra accompanying the violin.

In an earlier chapter we have mentioned how the strolling chanters and storytellers of the Middle Ages began to act out their stories and develop the modern stage; and how great writers such as Ben Jonson and Shakespeare wrote dramas for the actors. Musical composers began to write dramatic music to heighten the emotions and expressiveness of the acting. Grand opera arose in Italy, where the first opera houses were built. The first real musical drama is said to have been *Daphne,* produced in Italy before 1600. A succession of composers wrote Europe's great operas, serious and comic. Many of them, including Verdi and the last great opera composer Puccini, were Italians. The French composer Gounod wrote the music of one of our greatest operas, *Faust.* Then the German composer Richard Wagner, during the last half of the nineteenth century, turned out an entirely new type of opera. He combined music and mythological themes into music-dramas to stir the emotions of men. Wagner's opera came along at the time Germany was being united, and the German people were consumed with ambition to catch up with their rivals in national power and importance. German opera became music's monument to Europe's age of nationalism.

Renaissance Art Took Many Forms

Of course the spirit of curiosity and searching for a larger world, and the feeling that man can praise God through joy as well as by being sober and sad, strongly marked all clothing and art and music during the time of the Renaissance. Just previous to the Renaissance, literature, such as the poetry of Dante, and painting, such as the portraits of saints by Giotto, were very somber and tended to emphasize the spiritual side of man's existence. However, the clergy wore splendid vestments in the solemn processionals of religious festivals. By 1500 the gay coloring of Byzantine ornamentation was coming into Italy, and soon combined with the Renaissance feeling of the right of personal expression and ob-

servation, and the rightness of joy, to produce the greatest paintings of all times. The greatest combiner of Byzantine and Renaissance ideas and methods was the painter known as El Greco, who was born in Crete, but worked in Venice and in Spain. In the fifteenth and sixteenth centuries the great Italian artists, Leonardo da Vinci, Raphael, Tintoretto, Titian, and Michelangelo, turned out work the existing pieces of which are the most valuable treasures of mankind. You have seen copies of many, perhaps among them "The Last Supper" of Leonardo da Vinci, "The Last Judgment" of Michelangelo or his sculptures of "Moses" and "David," and the remarkable metal work on the doors of the baptistry in Florence by Ghiberti. You may sometime have the great privilege of seeing some of the masterpieces of these Italian artists in museums in Europe.

Equally prized are the great masterpieces of the Dutch school of painters which flourished just a little later than the Italian school (the word *school* in art—especially painting—is used to classify men who work in a similar way or express similar ideas). Hals and Rembrandt were the great Dutch masters of portraiture who expressed the psychology of their subjects through drawing and color. They were able to express, at the same time, their own philosophies and feelings about life.

Under the patronage of feudal and Church lords artists worked in precious metals and jewels. Cellini is credited with having made some of our most prized pieces of metal work. No other art shows the political and social conditions of its time more sensitively than furniture making. The furniture of primitive peoples reveals to us the stages of their development in what we call civilization. The heavy, ornate furniture found in Egyptian tombs gives us intimate glimpses of the private lives of these people who lived so long ago. The Chinese sat on the floor and slept on the floor until about the eleventh or twelfth century after Christ; then they developed the heavy tables, chairs, and beds which we know as Chinese the moment we see them. The Japanese, who learned their living habits from the Chinese, continue to our day to sit and sleep on floors covered by thick straw mats, and to use the dainty miniature furniture which looks to us as if it were made for a doll's house. The Greeks, as we would expect, used queenly, artistic furniture, and the Romans copied from them. During the early Middle Ages in Europe, furniture was of the crudest sort. Then came influences from the Near East. Fancily shaped, highly carved furniture became the fashion among the rich. Teak, sandalwood, and other rare woods were imported from Asia, and ebony and mahogany from Africa and South America.

Lavish shell-inlaid pieces seem quite properly to belong to the luxurious French court, just as Chippendale represents Georgian England, and early American furniture gives evidence of the living conditions of the colonists and the materials they had. Clocks came into general use about this time, giving artists in metals and wood something new to play with. Thousands of examples of their designs remain to delight us—from

tiny shelf clocks to grandfather clocks and the huge clocks in cathedral and town-hall spires.

New arts came out of Asia into medieval Europe. Among these were silk weaving and needlework. The making of tapestries reached its highest point in the Gobelin district of France in the sixteenth and seventeenth centuries. Gobelin tapestries today are worth more than their weight in gold. The art of making porcelain, called chinaware, was brought from China to Europe and developed where the best porcelain clay was found, particularly in France, South Germany, and a few spots in England. The art of making enamel designs by painting wet ground-up glass on a metal —usually a copper—form, was brought from Japan and China and named cloisonné from the French town where it was further developed. Another art imported from Pacific Asia was lacquer work.

The designs in fabrics and the gorgeous clothing worn by men and women of the late Middle Ages and early modern period came chiefly from Asia. The Egyptians, Greeks, and Romans dressed very simply and appropriately for their climate and activities. The early Middle Ages were rude in dress, as you can imagine. Church dignitaries, however, gradually adopted robes developed in the Orient by the priesthoods there. Feudal warriors returning from the crusades brought home all the Oriental costumes they could and continued to order more through traders. Out of the gorgeous robes of the Renaissance were developed some of the features of our costumes of today. Perhaps you can see in your local museum, the steps by which they developed; for instance, the relation of Sir Walter Raleigh's collar to your own.

One art to which the authors wish they could give more space is the art of preparing and serving food. Cooking has been called the most civilized art of man. No doubt there are as many schools of cooking as there are schools of painting. Chinese and Persian recipes came into Europe in the late Middle Ages and greatly affected European cooking. As feudal barons began to be interested in a more polished life, the art of elegant cooking took form in Europe and reached perfection in French cooking. While French chefs have headed their profession in the West, the art of cooking in the East has reached its toothsome perfection in China. As life became more elegant among the upper estates in Europe toward the end of the medieval period, table service became an art—eating with knives and forks and spoons, instead of with the fingers and a hunting knife, seems to have developed earliest at the French court. Queen Elizabeth of England is supposed to have imported some of these customs into England. At first her people thought she was being overfastidious. Table service and manners have varied a good deal—for instance, there have been times in China and Europe when it has been polite to belch after a meal. Among war-loving peoples, including the Arabs, refined table manners were regarded as a sign of effeminacy. But always civilized men and women have sought to bring beauty into eating as well as into all the other activities of daily life.

After the great Italian and Dutch schools of artists, there were in France under Louis XIV and in England under the Georges many painters, sculptors, and architects who worked with the highest skill; but they were concerned more with the forms and colors of beauty than with the expression of the profound emotions and aspirations of men's hearts. Among these artists we might mention LeBrun, Gainsborough, and Reynolds, and some of you will think of others.

There were also men like Millet who gave a profound impression of French peasant life in such paintings as "The Angelus" and "The Gleaners." New themes were coming up, such as the individual's struggle with a society that was becoming too complicated in its demands to give him freedom of time and expression.

Modern Art Is Influenced by Many Factors

We have already learned in connection with men's struggles for freedom and order that the word *modern* is not always a synonym for the word *good,* but that some of our modern innovations (developments) are improvements, and some are trivialities (not worth while), and some are even backward steps. One reason why we need knowledge of man's ways of living and his productions in the past is to be able to judge of these matters so important to our own future life.

Passing over a great many details, we must briefly consider the new influences that affect man's search for beauty in our times. We can only give a brief account in this text, but you can emphasize various aspects in class and in your additional reading. Many different factors have come together to influence our modern art and to divide it into different "schools." Number one on the list is the change in man's life caused by developments in science and the coming of the machine; number two is the consequently sharpened rivalry between nations. During the Middle Ages men and women looked to the Church and its ceremonies to supply the need for beauty in their lives. They spent a good deal of their time in religious exercises; they obeyed their lords and their bishops; and they were content with their station in life. They found a great deal of personal expression in handicrafts—that is, in making utensils and fabrics and other useful things—and they adorned these articles with many touches of individuality and self-pleasing fancy. Every handicraftsman was an artist. Music, the stage, literature, and painting were sponsored by princes, church nobles, and rich merchants. Every great genius such as Leonardo da Vinci and Shakespeare had to kowtow to these sponsors. The common people could go to the cathedrals, and to some extent to opera houses, theaters, and the art galleries of the princes, and admire the greatest works of beauty.

Then came the machine and factory production of articles for use, which we shall take up in our next chapter. Workmen were largely robbed of the opportunity to express their individuality in what they made. Although the world was politically becoming more democratic, in many other ways it was be-

coming less so. The common people came to feel that art and artists belonged to a different world; and, in turn, artists frequently lost touch with the spirit of their times and went off on all sorts of eccentric experiments. Many of these did create beautiful things, but many others merely added to the confusion.

Schools of art occasionally became tied up with political theories and political likes, hates, and prejudices; and the various arts were used for propaganda purposes, good and bad. However, the greatest artists have always understood that the expression of beauty has nothing to do with racial questions and nationalism.

Instead of depending upon sponsors, artists, architects, and writers came to depend more and more upon popularity and publicity for their incomes. This kept them in touch with their people but also tempted them to cheapen their work in order to appeal to the large number whose tastes were poor. The phonograph, the radio, lithography, photography, and the screen vastly increased audiences and spectator groups. This worked in two ways. Audiences who went to see and hear the best productions of the time were greatly increased, and the taste of many persons was improved. On the other hand, the cheap and the ugly also drew large crowds, and pandering to bad taste became a huge commercial business. As a result of all this, we are in the midst of an age of confusion artistically as well as politically. For this reason we should patronize only productions which are in good taste and which have high standards of excellence. Out of periods of confusion such as ours today eventually come great new ideas and designs of beauty.

A second modern influence upon the art of the Western World has been the art of distant races and times, examples of which have been brought to us by explorers, archeologists, historians, and scholars of strange languages. Never before have artists been affected by so many ideas and designs from outside their own communities and experiences. This makes our modern art very rich in ideas and design, but probably also largely imitative and shallow, rather than profound or expressive of the inner hearts of men.

At various times in the story of man's search for beauty, the art of one time or race has had great influence upon that of another. We know that a Hindu school of art and architecture grew up in ancient India and spread eastward and northward, greatly affecting the art of China and Japan and leaving monuments of architecture and sculpture in Indo-China and Java, such as can be seen in the deserted city of Angkor today. This Hindu art also spread westward and helped to form the Byzantine art of the late eastern Roman Empire, which in turn was carried in part into Renaissance Europe. Again, we know that Greek art was carried eastward at the time of the conquest of Alexander the Great, and that it greatly affected Persian art and Indian art, and was even carried over into China and Japan. Thus two great racial strains of art, Hindu and Greek, spread out, one eastward and one westward, and overlapped one another, from the Pacific coast of Asia to the

Atlantic coast of Europe. We also know that Chinese and other Oriental art and music spread westward across Russia, Hungary, and Poland, where it mingled with Greek and other European art to give a peculiar tinge to the art of the Slavic peoples. Chinese music crossed with modern German music to give modern Russian music its peculiar sadness, its fascinating strains, and (to our ears) its somewhat weird effect.

That the art of one region should influence artists of another is, we know, no new thing. But our twentieth-century beauty lovers are discovering and studying racial strains of art from all parts of the world and all past history. The result is that never before have so many different influences affected artists. Very noticeable are influences roughly grouped as primitive, such as musical rhythms taken from Negro sources and Aztec designs imported from Mexico (although the Aztecs were not in all senses a primitive people). Increasingly noticeable are certain influences from Chinese art, literature, and music. Western artists have found a rich storehouse of ideas and designs in the objects of art, ancient and more recent, that have poured into our museums and homes from China, Japan, and Malaya.

In painting, the effect of the machine together with these outside art influences has produced so many different schools of art that we cannot begin to mention them here. Many of them are too controversial, too complicated, and even too trivial to bother about unless we choose to make painting our profession or hobby. In that case, of course, we shall find no end of interest in comparing the different schools. In modern sculpture there are sculptors who have learned better than ever before to express vivid emotions in stone, bronze, and plaster. Outstanding in this ability as well as in the use of sensitive lines is the French sculptor Rodin. The Japanese-American sculptor Noguchi puts the Oriental perfection of detail into his wide variety of subjects. Many prominent modern sculptors have been greatly influenced by primitive art, which they have interpreted in grotesque forms—really cartoons in stone—or in figures only partially revealed from the block of material, giving them a mystical air. A disciple of Rodin, the sculptor Gutzon Borglum, put into the modern American scene giant figures such as those which marked the sculpture of the Aztecs and Cambodians. His carvings made with modern machinery in the Black Hills in South Dakota have given the people of the United States historical monuments as large and everlasting as the Sphinx of ancient Egypt.

In architecture great modern developments have come with the use of metals for building, such as the skyscraper built around a steel skeleton and our modern bridges. Perhaps we should also include modern tunnels as works of architecture and art. Among many modern great architects we might mention one, the American Frank Lloyd Wright. The use of metals has also changed furniture designs which have been employed since early times on such things as tables and chairs. We have also entirely new articles of furniture such as radios, phonographs, and furnaces, on which commercial designers expend their talent.

A Short Review

People have a natural desire to make the world about them more beautiful. Each person is equipped with the tools for doing this: imagination, and hands that can be trained to do things skillfully. The expression of the imagination in an artistic way may take many forms.

Down through the centuries art has advanced from the primitive to more highly developed forms, many peoples making significant contributions. The artistic Greeks added much, the practical Romans less, but they preserved and spread Greek art. Artistic productions of almost all parts of the world have been influenced by the art of other regions as increasing trade has brought an interchange of goods and ideas.

Romanesque architecture, which was huge and bulky, was succeeded in popularity by Gothic architecture, which was huge but at the same time more delicate and artistic. This latter style is still being copied in modern buildings. The history of music and the history of painting bring to mind great artists whose names are familiar to us today because of the importance and value their products still have.

The development of the machine industry has made art in its various forms more easily available to a far greater number of people. This has made it possible for artists to earn their own living instead of being dependent upon the generosity of wealthy patrons. Modern communications also serve to make the art of any part of the world more of a mixture of arts of many parts of the world.

To Know and to Pronounce

graphic arts
plastic arts
Acropolis
Parthenon
Phidias
Elgin Marbles
Myron
Pythagoras
Taj Mahal
Satsuma
pagoda
hokku
Byzantine
Romanesque
Gothic
Saint Sophia
Gregorian chant
counterpoint
dissonance
Bach
Handel
Mozart
Beethoven
Brahms
Chopin
Grieg
Stradivarius
Palestrina
Verdi
Wagner
Gounod
Da Vinci
Raphael
Titian
Michelangelo
Rembrandt
Hals
Chippendale
Gobelin
cloisonné
primitive art
Gainsborough
Millet
Rodin
Borglum

To Check the Ground You've Covered

I. What was the nature of the art of the ancient world?

1. What are the two things man uses to make this world more beautiful?
2. What are some of the means of expression he may use in making his world more beautiful?
3. Why is the art of each country different from that of others?
4. What things determine the nature of the beauty man creates?
5. What examples remain of the art of primitive people?
6. What are the general characteristics of Egyptian art? What examples remain?
7. What were the most important principles of Greek art?
8. Who was Phidias?
9. What are the Elgin Marbles?
10. How did the Greeks develop beauty in the human body?
11. What connection does the mathematician Pythagoras have with the development of music?
12. Where did the religious chants originate?
13. What did the Romans contribute to art? What examples of Roman art remain?
14. What was the attitude of the Romans toward life?
15. What was the nature of early Indian art?
16. How did Indian art come to be influenced by Greek art? By Mohammedan art?
17. How does Chinese art attempt to stimulate the imagination? By the art of what other countries has it been influenced?
18. What were the original contributions of Chinese artists?
19. What were Japanese contributions?
20. Describe Persian art.

II. How was art developed during the Middle Ages?

1. What was the nature of art in the Eastern Empire in the centuries following the fall of Rome?
2. Name the outstanding examples of Moslem architecture.
3. Describe Romanesque architecture. Where may it be found today?
4. Describe Gothic architecture. Name some outstanding examples.
5. Who were the minstrels? What is their importance in the history of music?
6. Why is Palestrina important?
7. Identify: Johann Sebastian Bach, Handel, Mozart, Beethoven, Brahms, Chopin, Grieg, Verdi, Puccini, Gounod, Wagner.

8. What effect did the Renaissance have upon painting?

9. What is meant by a "school" of art?

10. Identify: Da Vinci, Raphael, Titian, Michelangelo, Ghiberti, Hals, Rembrandt, Cellini, Gainsborough, Millet.

11. What kinds of furniture did the ancient world have?

12. How were furniture designs changed in the later Middle Ages?

13. What other arts were brought to Europe from Asia?

14. What country developed cooking to its highest degree in Europe? In Asia?

15. How has the search for beauty led to the development of our modern table service and customs?

III. What changes have come about in modern art?

1. How has the development of machine manufacturing affected art?

2. How were artists supported in the past?

3. How do artists make a living in the modern world?

4. What influences of the art of other ages and places are being felt by modern art?

5. What is the great importance of Gutzon Borglum in American sculpture?

47. SPORTS BECOME PART OF OUR ART OF LIVING

To Direct Your Reading

I. Why did sports become more popular after the Renaissance?

II. How have sports changed in our modern world?

As the medieval idea of the sinfulness and gloominess of life gave way to a revival of the old Greek spirit of joy, the human body once again came to be looked upon as a thing of beauty, to develop and to take pride in. Modern medical science put a new emphasis on the human body. The change from home to factory manufacture took millions of people into confining work for many hours each day, and, as a result, they felt the need of athletic recreations to compensate for the hours of confinement. As women revolted, politically and industrially, in the late nineteenth and early twentieth centuries, against the seclusion and honorable slavery in which they had been kept since ancient times, they also assumed freedom for their bodies, engaged in sports, and adopted much simpler—or at least scantier—clothing.

The Art of Dancing

Perhaps our greatest modern addition to the beauty of life and the art of living is physical culture. Under this head we should put the revival of dancing, and all recreations and sports of an athletic sort. This new adoration of the beautiful body went to extremes, of course, like everything human. Some minds were quick to commercialize the fad—that is, to make money from it in any way. "Commercial art" — advertising — uses the pretty girl and the handsome athlete as eye-catching devices to the point of tiresomeness.

In Europe folk dancing, usually in gay costumes, was a characteristic activity among the common people, although during the medieval period it was restricted to festivals and occasions of rejoicing, such as christenings and weddings. Dancing inspired many of the graceful compositions of European musicians and combined with music in elegant routines such as the mazurka and minuet. This tendency reached its extreme in the beautiful but artificial ballet, especially developed in France and Russia. Then individualistic feeling and the adapting of primitive rhythms made popular dancing more and more an affair of couples, as in the waltz. Lately in America eccentricity of movement has been stressed and gracefulness ignored. When this has reached its extreme, we can expect a swing back toward more social and graceful dances.



Folk dancing in medieval times was an activity participated in by the common people when celebrating christenings and weddings.

Still other forms of dancing, such as tap dancing, have a beauty of precision and rhythm but lack charm— are as automatic as our machines. Stage dancing became mostly showing-off, but great dance artists are constantly developing new expressions of human moods and aspirations through bodily movements. Isadora Duncan went back to the old Greeks for inspiration in freedom of movement. Martha Graham combines old ideas with a machinelike precision of movement.

Sports in the Modern World

Athletic sports, like dancing, have in our time come back as a major activity, as they were in ancient Greece, except that in our time women as well as men participate. The first organized athletic meet of modern times was held at the Royal Military Academy, Woolwich, England, in 1849. Within a few years Oxford and Cambridge met for the first time in athletic competition, starting the oldest of scholastic rivalries. American colleges quickly imitated Oxford and Cambridge, and both here and in Europe athletic clubs were formed.

In this reawakening of sports old games such as archery and bowling were revived; and new games—baseball, basketball, volleyball, and the modern form of football—were invented. The old Olympic games, abandoned for more than fifteen centuries, were revived at modern international meets (the first in Athens in 1896) as a result of persistent effort by the French sportsman, Baron Pierre de Coubertin. He hoped that by bringing the young athletes of the world together in friendly competition every four years, the cause of education might be aided. But European wars have several times prevented the meets. Recreation and sports were first made an essential part of life by the English upper class. They have become part of the life of all classes in America, where industrialization has reached its highest peak.

Millions of people mark the seasons as they shift from sport to sport: baseball, softball, tennis, golf, and fishing in the springtime and summer; and in the fall of the year football and hunting, with skating and skiing during the winter. Small boys have their countrywide marble matches, and older men their horseshoe-pitching tournaments.

In spite of our modern economic troubles more persons have time to play and the money to buy the equipment to play with. Golf, once the sport only of the socially élite and the wealthy in America, is now the favorite sport of hundreds of thousands from all ranks of life. Educators and social thinkers foresaw the problems created by giving people a shorter work week and proposed that an important place in the educational program must be given to teaching young people how to employ their leisure time with pleasure and profit to themselves. Against the opposition of reactionaries who considered "book learning" the only proper purpose of education, new schools were provided with well-equipped gymnasiums and with trained athletic directors to teach children how to play. This new physical education was intended to serve three purposes: to help develop healthy bodies, to prepare for pleasant use of lei-



Skiing as a sport originated in Norway and Sweden. It is a form of exercise which develops co-ordination and grace.

sure time, and through team co-operation and competition to equip the student for successful social adjustment. Almost every city in the country is spending large sums for municipal golf courses, tennis courts, swimming pools, ball parks, children's playgrounds and summer camps. Municipal budgets include regular appropriations for full-time athletic advisers, and special appropriations for part-time assistants during the summer. Physical-education departments in large universities offer special courses in municipal playground management.

The great menaces to our modern development of art and joy in life are two: war and commercialism. What war does to objects of beauty and our leisure to enjoy them is all too evident before our eyes. The other menace is certain effects of the commercialization of arts, sports, and amusements. A whole school of so-called "commercial art" has grown up. This in itself is not opposed to the history of art, for we have seen that from the very beginning of man's story, beauty and usefulness have been mixed, to the benefit of both. Many of our finest artists, writers, and musicians are able to make better livings than were artists in the past, by selling their talents —by drawing, writing copy, or giving radio and other public programs. In consequence, millions of people enjoy the work of these artists, who otherwise would not have it brought to their attention. In "commercial art" the artist not only has to fight the temptation of seeking cheap popularity, which is present when he sells his art direct to the public, as in publishing, but he has to contend with the natural wish of his patrons to attract attention above everything else. Unfortunately the same commercial attitude has been brought to bear on recreation, sports, and amusements, which are among our biggest money-making businesses. We are encouraged to pay our money merely to look on, rather than to engage personally in the refreshing activities of sports and artistic recreations such as theatricals and expressive dancing. We are content to look at performers on a screen or stage or to sit in the stands drinking pop while professional teams play for us on the fields. More than ten millions of us pay each summer to watch the players of sixteen major-league ball teams exercise for big salaries.

Too much emphasis, critics insist, is placed upon winning in sports today, with a consequent shift from the earlier sportsman's theory of playing for the sake of the game. On some college, and even on some high-school, teams, the demand for victory is so great (possibly connected with the desire to make the school popular and wealthy) that amateur ideals are disregarded. Only the Greeks, among past civilizations, have placed as much value on athletics as we moderns, but there is a significant difference between Greek and modern athletics. The Greeks had no team games, while we place our greatest emphasis on team sports. Individuals may excel, but their excellence is utilized for the benefit of the whole team. This, at least, is the ideal, although many sympathetic critics of our current national interest in sports feel that we are falling far below our ideals, and that it is time for us to check up on the real value of athletics.

As the machine age gives us shorter working hours and more leisure, we need art the more. We are proud of our age for one thing—there never was a more artistic age. Many people satisfy their desire to be creative by means of a hobby, and put into it personal pride. A few of us, if gifted, may follow art as a profession. A few of us have work into which we can put all our love of beauty and perfection. The rest may express ourselves artistically through discrimination in music, or appreciation of paintings, or in some other art production—in short, in some hobby to which we apply brains and hands. Art marches on, and we believe that the development of art as man climbs history's ladder is evidence that man progresses too—in spite of his periods of slipping and outbursts of violent destruction that, while they may remove impediments to his progress, are very wasteful and destructive of beautiful living.

To Repeat, Briefly

During the Middle Ages people considered this life to be just a period in which to prepare for a life after death. They believed that the more unpleasant life was in this world, the more pleasant the next one would be. Sometimes they went to the extreme of torturing their bodies in the belief that this would insure a pleasant future life. Then came the Renaissance, changing all this. With the new interest in this world, people began to exercise to develop their bodies instead of mistreating them. Old games were revived and new ones were developed.

Machine manufacture of sports equipment has brought games within the financial reach of more people than ever before. At the same time the modern machine age has brought people more leisure, and much of this time is given over to sports. Educational institutions provide directors of athletics to help train young people to exercise properly and play games fairly, cleanly, and well. Too often we are content to be spectators and not players, and sometimes we are more interested in winning than in fair play, but in general we play together pretty well.

To Know and to Pronounce

ballet	folk dancing	Isadora Duncan
mazurka	minuet	Martha Graham

Now Answer These

I. Why did sports become more popular after the Renaissance?

1. How did the changed attitude toward life brought by the Renaissance change man's attitude toward the human body?

2. What is meant by physical culture? How has it been commercialized?
3. How has dancing been used mostly in Europe? In this country?
4. What ancient games are popular in our modern world?
5. What new games have been invented?

II. How have sports changed in our modern world?

1. How has the coming of the machine age brought games and athletics into wider use than before?
2. Why have athletics been made a part of school life?
3. What menaces are there to modern art and athletics?

Looking Backward

We have seen how, from the crude productions of early man, the best in the art of any age has been passed on to the next. Each successive people has accepted its artistic heritage and passed it on with the best of its own creation. Today, while striving to produce some objects of art that will be prized by people of centuries hence, we pay tribute to the great artists of centuries past by visiting great art galleries, by playing great musical compositions, or in some other similar fashion.

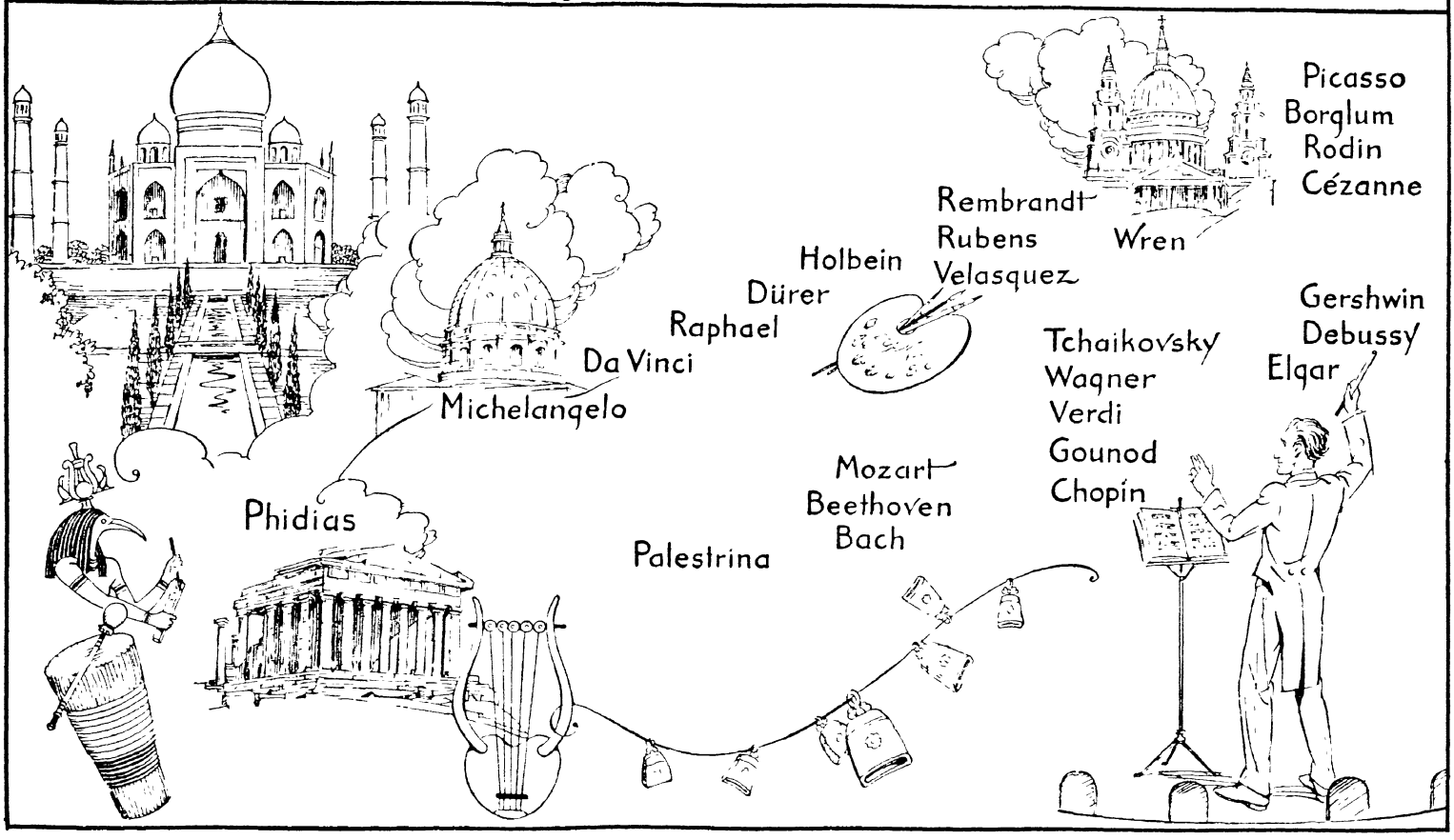
The machine age has made art more available to the so-called common man than ever before in history. Also it has made it possible for an artist to earn a living instead of being the object of the kindness of some wealthy patron. Machine industry makes it possible to produce splendid copies of great paintings, but machine industry cannot produce an original work of art. Every great object of art must be the product of someone's imagination. Machinery may make its production easier, but the idea must be born in man's mind, even as it had to be thousands of years ago.

Since the Renaissance, man has gone back to the practices of the Greeks and paid considerable attention to the physical development of the human body. The machine age has made recreation available to almost everyone, but it also has brought a greater need for systematic physical culture. The democratic ideal is that we shall learn to play together for the common good, even as it is hoped we shall all work together for the common good.

Some Suggested Activities

1. Henry III of England was more of a success as an art sponsor than as a king. In spite of his continuous bankruptcy he rebuilt Westminster Abbey, where kings, poets, and statesmen have since been buried (under the flagstones of the floor), or their relics have been set up. Additions and repairs have been

Honor Roll of Artists and Musicians



made. For us the beautiful abbey is an accumulation of one thousand years of England's history, from Anglo-Saxon times, before William the Conqueror, to now. Bring to class a description of Westminster Abbey and name some of the important people who are buried there.

2. Music was written by the Greeks very vaguely in alphabetic symbols, and by the Chinese in special characters. In Europe from the sixth to the thirteenth centuries monks wrote church chants with rough musical signs. Then the scale of five lines bearing notes named *a* to *g* with which you are familiar was developed. Music printing of the staves was done from carved wooden blocks soon after the first printing of books, the notes being written in by hand. Since the great development of music in the nineteenth century and particularly since the popularization of "sheet" music (much of it as quickly discarded as newspapers and sensational magazines), music publishing has become one of the great branches of the publishing industry. Some of you who know music could explain to the class the meaning of the various signs and notes used in printing music.

3. One of the oddest stories of architecture and its transplantation is that of the building of the Imperial Hotel in Tokyo, Japan, by the American architect Frank Lloyd Wright, the "adventures" of the building, and the after-effects. Look up the story and report it to the class.

4. Discuss the importance of the figures carved upon the mountainside in the Black Hills of South Dakota under the direction of Gutzon Borglum.

5. Discuss the place of athletics in the high-school program.

6. Have you a hobby? Something which you greatly enjoy doing, to which you turn when you have a few minutes to spare? Something that gives you a chance to satisfy that natural desire to create, to "make" something? Increased use of machinery has taken away much of the opportunity to satisfy this desire in industry, but it is giving us more leisure to use for ourselves as we may see fit. How are you using yours? See whether you can interest others in your class in your hobby.

A Few Extra Topics

A Report of Some Remaining Example of Primitive Art
A Description of the Decorations on an Egyptian Temple
The Story of the Parthenon
An Account of Some Olympic Games
A Description of the Colosseum (or some other famous Roman building)
A Description of the Alhambra
A Description of the Taj Mahal
The Life of Some Great Painter
The Life of Some Great Musician
The History of Some Sport

We Hope You Enjoy Reading These Books

All the Ways of Building, by Louise Lamprey
A discussion of different types of architecture.

Art of Enjoying Music, by Sigmund Spaeth.

The Arts, by Hendrik Willem van Loon
A general picture of all art from earliest times to the present.

Discovering Music, by Howard D. McKinney and William R. Anderson.

Famous Buildings; a Primer of Architecture, by Charles L. Barstow
A discussion of the principles of architecture and a summary of periods and styles.

Famous Cathedrals and Their Stories, by Edwin Rayner

Famous Statues and Their Stories, by Edwin Rayner
Profusely illustrated.

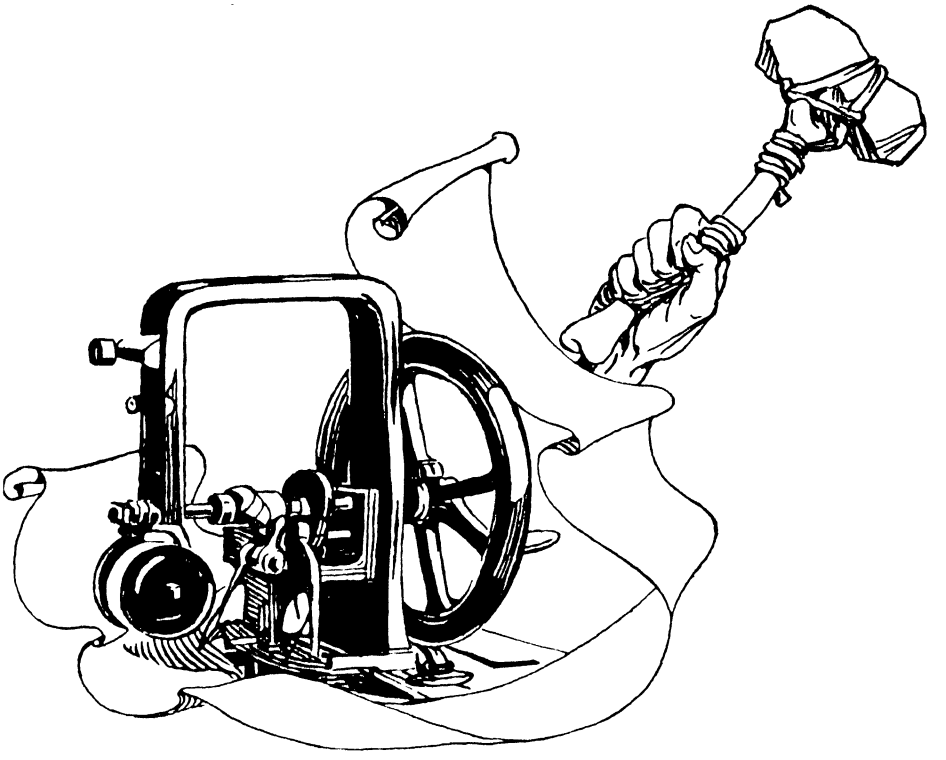
Fashions in Art, by Huger Elliott
To help you to an appreciation of various forms of art from different parts of the world.

History of American Sculpture, by Lorado Taft
A famous American sculptor writes of his art.

History of Sculpture, by George H. Chase and Chandler R. Post
From ancient Egypt to the twentieth century.

Men of Art, by Thomas Craven
A combination of the history and biography of painting and painters from Giotto on down.

The Story of Architecture; from Rameses to Rockefeller, by Charles H. Whitaker.



UNIT TWELVE

THE STORY OF MAN'S WORK-LIFE, TOOLS, AND PRODUCTION

Looking Forward

We found the story of man's search for beauty a cheering aspect of history to study, because it shows more steady evolvement—what we call progress—than do his conflicting searches for order and freedom. Now, in the story of man's work-life and production, we shall again see striking development. Man's evolvement of tools, his uses of natural forces to empower them, and his production by them of articles to ennoble and enrich his life on this earth compose the most commonly cited evidence that he progresses.

On the other hand, he has let himself become too much the slave of his tools and their production. Great inequalities have arisen between classes and regions because of modern industry. These inequalities have stimulated exploitation of the working classes and of the colonial regions by imperial adventur-

ers and have largely brought about the bitter wars and revolutions of the modern age of world trade and industrial production.

The most powerful tools invented by man have been used in warfare until man's destructiveness threatens to wipe man—the creature who developed tools—out of existence. In this unit we shall discuss some of the problems of man's work-life, tools, and production of our modern world.

48. FROM STONE AX TO MACHINES

To Direct Your Study

I. How has man's work-life been changed from early times to the present?

II. How did classes grow up in connection with industry?

III. How did the Industrial Revolution start?

Up the entire ladder of history, nothing so affected men's manner of life as the kind of daily work they did to get food, shelter, and comforts. Their work-life was shaped by the materials available to them, by the kind of tools they used, and by the power they harnessed to those tools. Their philosophy as to what life was for and their degree of health and ambition affected their manner of life, of course. But whatever were their ideas about work and leisure and what to live for, these ideas changed as men's tools, materials, and sources of power for running tools changed. The Japanese give us a startling example of this. Fifty years ago Western peoples thought the Japanese were content to live in an artistic, quiet style called "quaint." The Japanese in our day are more pushing, bustling, and ambitious than ourselves. The change came once they began to use the same tools as we and to harness modern sources of power.

The phrase that is used on every side today to express advances in methods of work is "technological development." You probably know the word *technology* (industrial science) as it is used in schools which teach applied science and improved methods of making things. Today we hear on every side that rapid technological development makes nations strong and wins wars. Changes in technology throw out of work men who have been using old methods, and at the same time create new jobs, new methods, and new products. Technological development changes people's living habits, and even the way they think about one another and about God.

Life in the Old Stone Age

The first big technological developments among men took place before human events were recorded. We assume that the first was the discovery of how to light a fire and how to use it for warmth and for cooking. This tremendous change in men's living and eating habits is celebrated in legends, such as the Greek myth of Prometheus, who was said to suffer eternal punishment for having stolen fire from the gods. After the control of fire, men's next big technological development was the use of stone implements. We say that people who have not got beyond this stage of technology are living in the Stone Age. In the Western Hemisphere



In the New Stone Age man was able to fashion tools with a sharp edge. A pointed stone tied to a stout pole provided this early farmer with a hoe.

men stayed in the Stone Age until Columbus's time. Even today, tribes in some remote regions—for instance in the island of New Guinea—are still in the Stone Age. Anthropologists divide the Stone Age in Europe into the Old Stone Age and the New Stone Age. The bones of a race of Old Stone Age men, called Cro-Magnon men, are said to indicate that some men of this race were taller and had larger brains than the average modern man. Cro-Magnon men lived in a Europe largely covered with ice. With weapons of chipped flint they hunted the great food-providing animals which then lived about the glaciers, the deer and mammoth. They decorated the walls of their cave homes with pictures of these animals. They learned how to clothe themselves in skin and furs. Apparently this early race, as well as the animals it hunted, perished when the climate of Europe grew warmer.

Progress in the New Stone Age

The New Stone Age is known as the age of men's greatest technological progress previous to our modern age of science. New Stone Age men made polished stone implements which were a great advance over the earlier rough-chipped flint knives and axes. They molded and baked clay. In the rich delta valleys they domesticated nearly all the animals and plants that have been used in animal husbandry and agriculture.



Drawings like these, found on the walls of their cave homes, show us the kind of animals Cro-Magnon men hunted for food.

The domesticated animals and plants differed in each hemisphere. In the Western Hemisphere the animals were the llama and the alpaca. The plants were maize, the potato, the sweet potato, the tomato, the pineapple, the kidney bean, and tobacco. In the Eastern Hemisphere the animals were cattle, sheep, goats, pigs, donkeys, horses, camels, pigeons, chickens, and rabbits; the plants were the cereal grains and most of the garden vegetables we use today. The cotton plant was independently domesticated in both the Eastern and Western hemispheres, and in both hemispheres man had the dog, his oldest friend, which had been domesticated in the earlier Stone Age.[1] A large portion of our vegetables were domesticated by the farm-loving, early Chinese.

Men settled permanently in valleys. Large numbers of warriors, priests, and other persons clustered about kings' palaces and temples, forming the earliest cities. These were fed by produce brought to street markets by peasants. Outstanding work in stone, the most important material of man's civilization in the Stone Age, was done in the Western Hemisphere. Accurately fitted-

[1] Some anthropologists think that the dog in America—springing from the Alaskan snow dog—is an Asiatic, brought along by the ancestors of the American Indian who migrated, it is believed, from Siberia.

together stone buildings and city walls were constructed by the Mayas, Aztecs, and Incas from Mexico to Peru. In the Eastern Hemisphere, the first half of the approximately five-thousand-year life of the delta civilizations with which our study of history began was spent under stone-implement technology—that is, men worked with stone tools.

Metals Come into Use

Then came the advance of the delta peoples to the use of metal tools. The first metal smelted by them was copper, and their first useful—because hard—alloy (mixture) was bronze. Bronze tools began to be used about 3500 B.C. in Egypt and Mesopotamia. A knowledge of the use of metals soon spread eastward to India and China. Use of metals spread much more slowly northward, Scandinavia being the last part of Europe to come out of the Bronze Age. The first smelting and beating of iron we know about was done among the Hittite tribes of Asia Minor about 1400 B.C. An iron dagger from the Hittite country has been found in an Egyptian tomb of about that date. The weapons used in the Trojan War (about 1200 B.C.), according to Homer, were bronze, although the Greeks were already using iron plowshares. Historians usually reckon that the Iron Age began with the introduction of iron weapons among the Greeks, shortly after the destruction of Troy.

Back in the Stone Age, hand tools began to assume definite shapes and uses, but early in the use of metals their designs became fixed. The ax, knife, spear, hammer, nail, saw, bit, plane, needle, hoe, rake, plow, and lever—simple tools which are just the projection of the human hand—have scarcely changed during the thousands of years since. Some interesting variations in their use came to exist. Chinese people, for instance, whittle holding the knife edge toward them, while the Aryans of India and we of the West turn the blade away from the body. Chinese and other Mongol peoples pull a saw; Europeans push it. Few really new principles in tools have been found since the Stone Age. The screw is a combination of nail and lever. In our day we have seen the zipper partly displace the ancient hook and eye.

The great inventions of the wheel and of the arch in building came during the early part of the metal age. During that time also horses were broken for hauling as well as riding. These changes in technology greatly changed life in Asia, North Africa, and Europe. (Men in the Western Hemisphere remained ignorant of the wheel and of metal tools until Columbus and later discoverers brought them.)

We have mentioned that capital cities for warriors and priests had grown up during the late Stone Age. With the coming of metals, metal smiths, professional weavers, and glass blowers settled in these administrative towns. Streets of workshops came into existence, adding more people and classes to city life, and creating trade for their products. Some entirely new cities of craftsmen and traders grew up. Many of the craftsmen were slaves, working for rich owner-nobles.

After the early Iron Age, no substantial addition was made to man's tech-

nology for about three thousand years—until the beginning of our modern age of science in the eighteenth century. Greek scientists discovered the power of steam and many other principles which underlie our modern technology. But during the Greek and Roman periods and the "Dark Age" in Europe, no practical applications were worked out there. In China, as we have seen, the inventions of the compass, gunpowder, and printing were made, but not sufficiently pushed to create great changes in men's life. Much of the time covered by our ladder of history, therefore, shows no technological progress. In contrast to progress made in law and art, men made no real progress in materials and tools from Greece and Rome to modern times. Great changes took place in their living conditions, but these were the result of political upsets, such as the breakdown of Roman authority following the barbarian invasions, rather than any result of changes in tools and work methods. As the chaos of the Dark Ages in western Europe developed into the feudal system, feudal lords employed craftsmen to make fabrics and saddles and metal armor again. But the medieval European craftsmen used the same materials and methods as had the ancient Egyptians, Chinese, Greeks, and Romans.

The Industrial Revolution Changes Life Greatly

Let us restate this important and interesting fact about man's past: From the time of the Egyptian pyramids and ancient Chinese irrigation canals to the scientific age which began only one hundred fifty years ago, men in all the civilized parts of the earth—that is, men who had metals and writing and some arithmetic—worked at much the same kinds of work with the same kinds of tools to turn out the same general kinds of products. Then, as science revealed new sources of power, men invented new principles and types of tools—machine tools—to which to apply this power. In a few years' time men's work became entirely different, with differences in products, both in their quality and even more in their quantity. Changes followed in working hours, working places, wages, men's feelings toward their work, toward their bosses, and other things. The whole style of men's life changed. Farm families who had woven their own cloth, made their own candles, put up their own winter food, and kept horses for transportation began to buy factory-made products to fill their everyday needs.

Steam was man's first new source of power in thousands of years. Then came electricity; then internal combustion (the gasoline engine). Still further sources of power, such as atomic energy, are in the experimental stage as this book is being written. Each improvement in the use of each new source of power further changes men's and women's lives, their relations to one another, and their ways of regarding one another. Changes in their work-life have made changes in their leisure and play, in their clothing, in their religion, even in their art work and music, as we have seen. All these changes added together—the changes caused by the new technology of the last century and a half—we

call the Industrial Revolution. Sudden changes they have been, for one hundred fifty years is but a moment in history. Our grandparents and parents living in the countries where power machinery came first were amazed and mostly delighted by the new methods and products, but they had a most difficult time adapting themselves to the changes made in their lives and thought. In our time Asiatic and African and South American peoples are going through the first stage of adjustment to machine production—that which our grandparents experienced. But our parents and we are in the midst of an even-more-difficult second stage—a second and greater lot of troubles arising from the Industrial Revolution—troubles such as people's lack of buying power for things so abundantly turned out by machines, and such as destruction caused by use of machine power by gangsters and would-be world conquerors.

Some students of this greatest of all revolutions in history, the Industrial Revolution, think it is still only in its beginning, and that your grandchildren will live as differently from the way you do as you live differently from your grandparents who rode in buggies and read by oil lamps. Other students think that men's use of new sources of power and machines for war and destruction is slowing them up and may even set the world back in technology for a time, as the people of the Roman Empire were set back by the disorder and destruction of the German barbarian invasions. Whether men's work-life continues to improve by technology or goes backward in our day seems to depend upon whether or not we can put a curb on the destructive uses of power.

Classes of Society Grew Out of Man's Work-Life

Now let us note how man's work-life and his knowledge of technology created classes among men in the periods previous to the Industrial Revolution. In old China land was plentiful. Warfare was comparatively rare, and few slaves were captured. Consequently, farming and shop work were done by free men. Shop workers grouped together as if they were members of a family. The master craftsman was the father and the apprentices acted as his sons, working for the master as children for a parent, receiving only food and clothing until they became highly skilled. Then it was the responsibility of the master to set them up in business for themselves as a father would his sons. Such "families" of the same craft united in gilds. Settlements in which these gild families lived and did their work grew into walled towns and cities, many of them bearing names such as "Weavers' Hill" and "Ironsmiths' Market." Later on, gilds of merchants and traders grew up. They transported and traded what the craftsmen made. City life in China has been controlled by these gilds down to the present day. Old gild masters and prominent merchants, rather than nobles or politicians, bossed a community.

The ancient Chinese people gave highest respect to originators: to scholars who brought forth ideas and farmers who brought forth food and materials. Craftsmen, the transformers who turned raw materials into useful or beautiful prod-

ucts, ranked next in esteem. Traders, who merely distributed products, ranked third. Gild heads and members possessed high regard for the reputations of their particular crafts and lines of business. Each gild had its own code of honor to live up to. Consequently, quality in craftsmanship and honesty in trade were outstanding characteristics of Chinese civilization, deeply affecting the life of the people. We count on these high standards when we buy old Chinese objects.

Among the warlike Japanese very different class ratings grew up. There, the warriors, or samurai, had all the honor. Persons who worked the land were regarded as a sort of human cattle who existed merely to feed their betters. Craftsmen were regarded as little better than the peasants, and traders, even though they became rich, were regarded as the lowest class—too low to be required to have any honor. You see how it came about that when merchants of our Western World first began to do business in China and Japan, they coined the proverb that a Chinaman's word was as good as his bond. That the Japanese were cheats was the opposite opinion formed about the people who made things only "to sell." But in our day the introduction of Western products and machines destroyed the business of the old Chinese handicraftsmen and the honest old merchants. Their gilds broke down, with the result that Chinese high standards of quality and honesty suffered. About the same time a progressive Japanese government began to enforce modern business ethics on Japanese manufacturers and merchants, raising the reputation of Japanese goods.

In ancient India the invading Aryan tribes seized the land and forced the conquered natives to become farm hands or artisans. Consequently, in India both farming and craftsmanship were regarded as low class. Peasants either were actual slaves or were kept in a state of slavery through debt to landlords and grain merchants. Priests, nobles, and merchants took all the wealth and honor. This condition still exists in India. Mohandas Gandhi and other reformers are working to change it.

In the old delta civilizations of the West, and especially in Egypt, the nobles and priests claimed all the farm lands and kept the peasants in a low condition, taking most of their crops for rent and taxes. Here and there groups of craftsmen worked together, creating small industrial areas in the ancient world. Because their products were so much sought after, they were able greatly to better their condition. One such ancient industrial area was the Phoenician city of Tyre on the Mediterranean, which excelled in metal work and glass making.

The Appearance of World Markets

During the Mediterranean era of Greece and Rome the idea of world markets came into existence. Instead of getting along with what was produced locally, peoples living about the Mediterranean Sea and further eastward into Asia began to depend upon specially grown and specially made products from distant shores. They traded those things which they themselves best produced for goods from outside their own communities. The Phoenicians and Greeks were most active in this early trade. The

Phoenicians and the Carthaginians, who sprang from them, carried trade out into the Atlantic Ocean, going as far as Britain for tin. Later on, Persian traders ran overland camel caravans to bring to Europe the spices of India and the silks of China. This growing interchange of the products of men's work was organized and protected under the authority of Rome and brought about the great increase in wealth and the high standard of living that marked the Roman Empire's best centuries. Then came the breakdown of Roman authority and order. Trade disappeared, and each little locality was once more largely thrown back upon the products of its local farmers and craftsmen.

Here let us mention how trade and production got started again in the Middle Ages. You remember that local barbarian chieftains developed into landed barons and began to crave better clothing, strange foods, and foreign objects of beauty and art. Their travels on the crusades acquainted them with many desirable things which western Europe did not possess. They encouraged merchants to import these things, and trade sprang up. European artisans began to imitate with great success the more elegant products from Asia. Seaport and inland settlements of merchants and artisans rapidly grew into cities humming with the activity of men and boys at work. These merchants and shopmen formed gilds to protect their freedom, to make sure of pay for their work, to protect, en route, raw materials they brought from abroad to make things, and to protect their finished products on the way to markets. Gilds and gild cities became so powerful and wealthy that barons and kings had to grant them large measures of self-government and special tax considerations. Armormakers' gilds were particularly important. Leagues were formed among gild cities, such as the Hanseatic League, which flourished from about 1300 to 1669 and at one time controlled several hundred cities in western Europe, from western Germany to Finland, with agencies as far apart as London and Novgorod, in Russia. By co-operating, the craftsmen of new Europe raised themselves in rank and wealth until, just before the Industrial Revolution, they were receiving highly considerate treatment from lords and priests. Peasants, on the other hand, were all the more ground down and continued so until they burst out in violent revolts, such as the French Revolution (which we studied in our story of revolt against authority in Part One).

The gild craftsmen, such as weavers, smiths, and tanners, worked in their own homes or those of their gild-masters, usually through long hours but in a leisurely fashion. They left their workbenches frequently through the day to associate with their women folk, to scold or instruct their children, to drop into church, to go to market, or to watch a fight or troup of traveling actors. Women worked along with their men in this easy-going fashion, in crafts such as cloth making, in which women did the spinning. Boys played at the tools from infancy and began making saleable things before the hair sprouted on their upper lips. Craftsmen took pride in their products and were ashamed to let their fellows catch them doing poor work.

Artisans took their own sweet time—the greatest lord in the land could not rush them. Most articles and services had to be ordered in advance—whether a pair of boots or a grinding of wheat. Among peasants work conditions were harder, since nature is a driving taskmaster and will not permit man to delay his plowing, sowing, reaping, or attention to his animals. Yet there were seasons of leisure even for the peasant. Peasant women generally worked in the fields with their men, often doing the worst drudgery. Country women and men frequently had a craft in addition to farming, and during their spare time made goods for sale as well as for their own use. As demand for the products of weaving and other crafts spread, cottage industries sprang up among country and townspeople. Each home was a little factory, working on its own time and hours.

The pioneer settlers of the New World had to develop their home industries to a point of self-sufficiency in almost all necessities. They grew their sheep, carded, spun, and wove their own wool, tailored their homespun suits, and rendered tallow to mold their own candles. Families helped one another to clear land, erect houses, and harvest crops.

Such was life in old Europe and new America up to the time when power factories were built and began turning out goods in quantity for people to buy in stores.

New Inventions Led to the Industrial Revolution

For thousands of years in all parts of the world, men had used the same simple tools to make by hand their clothing and furniture and to prepare their foods. No two articles made by hand were exactly the same in quality and size. A few primitive machines such as the hand loom had been developed. Men had learned to drive grinding stones and irrigation lifts by animal or water power. The old Greeks and Chinese had learned that there was power in steam and electricity, but the use of these forces was believed to lie in the realm of magic. Mongol people of high, windy Tibet had made revolving prayer wheels driven by wind.[1] The windmill had spread across Europe during the Middle Ages. The spinning wheel had spread from India and Persia during the same period, replacing the distaff (a stick revolved under the left arm, for winding thread). Suddenly, about the middle of the eighteenth century, men began to make practical use of what they had gleaned about the forces of nature. They devised machines to harness the natural forces their new science revealed to them.

Just before the beginning of mills and factories (about 1750), England was Europe's foremost trading nation. Woolen goods were the most important British sales product. The wool was spun into yarn by a medieval spinning wheel, improved with seat and treadle drive. Almost every home had a spinning wheel, even in country districts. The yarn was then woven into cloth on hand looms by town workers. Only a little cotton was woven in Europe. India was producing coarse and fine cotton stuffs that were being shipped to all parts of

[1] They believed that each revolution of a written prayer to Buddha, pinned to the wheel, was equivalent to repeating it. The prayer wheel is one of man's earliest "labor-saving" devices!

the world by the East India Company, swelling the fortunes of its stockholders.

Chance played a large part in invention and discovery. Sometime during the ten years preceding America's Declaration of Independence, an English carpenter, James Hargreaves, saw his wife Jenny upset her spinning wheel. As it lay on the floor, the wheel kept turning the spindle, which was then in an upright position, with the thread winding on it. From this, Hargreaves got the idea of setting several spindles upright in a row, run by the same wheel. In honor of his wife, he called his machine the "spinning jenny." Neighbors who saw that the jenny could outspin them and thus rob them of their work broke in and destroyed the machine. But Hargreaves began to build his machines for sale. Within a few years the jenny had been improved until it could spin one hundred fifty threads at a time. Today we have machines that in one operation spin twelve thousand threads. The jenny was soon hooked up to water power. After further improvements English machine workers could match the delicate hand-spun muslin thread of India. The ancient Indian cotton-spinning industry was soon to be almost wiped out by English machine competition.

The loom had to be improved to keep ahead of the threadmaking machine. A clergyman named Edmund Cartwright made (1785) the first power loom, operated by water power. One weaver could now make as much cloth as had a hundred formerly. Continually, the invention of one machine has created the need for other machines to keep pace. Because of this, each large industry today employs a staff of engineers to solve the problems of new needs in apparatus, and inventing has become a profession. As soon as spinning and weaving machines were perfected, there was great need for a faster and cheaper way to take the seeds out of the cotton boll. This had been done by hand: in India by quick-fingered women and children, and in America by slow-fingered Negro slaves. The need was supplied when Eli Whitney of Massachusetts, while visiting on a Georgia plantation, invented (1793) the cotton gin (contraction for "engine"), by which the seeds were quickly separated from the fibre.

The new, speedy methods, requiring numbers of power-driven machines in one spot, brought into existence a new thing in the world: the mill, or factory. Men and women who previously had worked in their own or their masters' homes went to the mill to work. The old word *factory,* formerly used for trading posts in charge of agents, or factors, came to be used as we use it—for concentrations of machines. Manufacture, from the Latin words meaning "hand" plus "making," came to mean exactly the opposite of hand making, that is, machine making.

We have mentioned that the ancients knew that steam was a driving force. As early as 120 B.C. there is a record of an Egyptian toy that revolved by means of escaping steam. But not until the eighteenth century A.D. in England were steam engines made that would give as much power as a horse. At the beginning of the eighteenth century (1705) Thomas Newcomen invented an engine to pump the water out of flooded coal



With the invention of machinery to spin thread and to weave cloth, what had been a household occupation became a great industry.

mines. James Watt invented the separate condenser, and in 1769 he was able to patent an efficient engine. Note that the development of machinery and of the steam engine to drive it were taking place at the same time, and both in the same little country, Great Britain.

At the same time, and in the same country also, adequate fuel was found. Steam for the earliest engines was made by burning wood. But under the hills of western Britain (Wales) lay great deposits of "black rock" which, once ignited, would burn with intense heat. Coal had been used occasionally in the Middle Ages in England, Germany, and China, as a substitute for charcoal in smelting ore. The very soft coals and peats found in some places were burned in stoves in place of wood. The steam engine now made coal the world's most important fuel. The textile mills of Scotland and northern England moved southward to be nearer to Welsh coal, for the transportation of coal was too costly until, as our chapter on transportation tells, canals were built, and, later, railways.

England's ships were multiplied; she became the world's greatest shipping nation, displacing Holland, Portugal, and Spain. To protect her ships, trade, and empire, she built the largest navy in the world. Great Britain thus took the lead over all other nations in the Industrial Age. In 1764 Britain imported four million pounds of raw cotton; in 1833 three hundred million pounds were brought in. Britain in 1835 produced 60 per cent, the United States 7 per cent of the world's manufactured cotton goods. Right up to the last few years of the nineteenth century England retained her supremacy in manufacturing.

Next to cotton, the most important industry of the just-beginning machine age was iron. The use of coke, made from Welsh coal, made ore-smelting easier and greatly increased the production of iron. The iron industry of Britain became second only to that of her textiles. The coal-mining region of England became the most important part of the island. Discoveries of ways to make hard iron, or steel, in large, cheap quantities have so changed our lives that some historians say the Iron Age was supplanted by the Steel Age about seventy-five years ago. Our modern steel industry is founded on the process developed by Henry Bessemer in England (about 1856). The same way of making steel had been discovered (by William Kelly) in the United States (1847), but not followed up. The Bessemer process draws off certain impurities by forcing air through the mass of molten iron. The strength and prosperity of the nation was measured by its production of coal and iron. In 1800 the United Kingdom (England and Wales) produced only ten million tons of coal; in 1845 over thirty-four million tons. Between 1700 and 1788 the production of "pig iron" grew only from 25,000 tons to 68,000 tons a year. But by 1839 it was 1,347,000 tons. In 1939, a hundred years later, British iron production was seven times this tonnage, and in addition, twice as much steel was produced as iron. But by our day the United States, Germany, and Russia had far surpassed Britain, the originator of the industrial era, in production of the key metal of machinery and munitions.

A Summary

The first tools and weapons man had were those things he found about him that he could use. Then he learned to shape and combine wood and stone to improve their usefulness. The discovery of metals gave man material he could shape more easily, and tools and weapons were considerably advanced. But from the time of the first use of metals down to the beginning of the Industrial Revolution, little change was made. Then with the invention of power machinery came greater developments than ever before in history, and along with them came great problems to be solved.

Early China had a sort of gild organization for its workers which grouped masters and apprentices together into a kind of industrial family. Farmers and craftsmen were highly esteemed, as were scholars. But in near-by Japan they were at the bottom of the social ladder. This was also true in India, and in general in Egypt and Mesopotamia. The early Phoenicians were traders who carried goods even as far as modern England. The Persians, Greeks, and Romans developed trade considerably, but with the fall of Rome trade stopped. A few centuries later the demand of people of western Europe for goods they did not produce opened the trade routes once more and also encouraged production at home. To handle the new industry and trade, craft and merchant gilds grew up, and gild cities became some of the most important city-states of the Middle Ages. Many articles were also produced in the homes of the farmers during the time when they were not busy in the fields. It was this system of production that was transferred to the New World by the early settlers.

The invention of the spinning jenny by James Hargreaves touched off a series of inventions which we usually call the Industrial Revolution. The cotton industry was the first to be developed, and the processing of iron ranked second to it. The perfecting of the steam engine by James Watt and the discovery that coal is a better fuel than wood meant a greater source of power to operate the machines. After the Industrial Revolution started in Britain, that country gained a head start over all others and was able to become the world's greatest commercial nation. Then, to protect her commerce, she built up the world's largest navy.

To Know and to Pronounce

technology	factory	Whitney
alloy	spinning jenny	Newcomen
distaff	Industrial Revolution	Watt
Hargreaves	Cartwright	Bessemer

Some Study Helps

I. How has man's work-life been changed from early times to the present?

1. What is meant by "technological development"? How does it affect the lives of people?
2. What was the first technological development? The second?
3. How did life in the New Stone Age differ from life in the Old Stone Age?
4. What kind of tools did people of the early delta civilizations use?
5. What kind of tools and weapons did people of the later delta civilizations produce?
6. How have tools changed since the first use of metals?
7. What other inventions and developments of the metal age greatly aided man's work-life?
8. How did the discovery of metals aid the growth of towns?
9. How was technology advanced during the Greek and Roman periods of world history and the Middle Ages?
10. How did the Industrial Revolution alter man's tools and his work-life?
11. What sources of mechanical power have been developed?
12. To what parts of the world is the Industrial Revolution just beginning to spread?
13. What tremendous problems are disturbing us now that were created by the Industrial Revolution?

II. How did classes grow up in connection with industry?

1. What was the organization and relationship of workers in old China?
2. How did the set-up in Japan differ from that in China?
3. How did the coming of machine industry affect Chinese products?
4. How have the farmer and craftsman been regarded in India? In Egypt and Mesopotamia?
5. What peoples were chiefly responsible for the development of world trade down to the time of the fall of Rome?
6. What happened to world trade when Rome fell?
7. How did trade get started again?
8. How did the gilds become powerful?
9. What kind of life did the craftsmen lead?
10. Where and how were the articles needed for everyday life first produced in the New World?

III. How did the Industrial Revolution start?

1. How did James Hargreaves happen to invent the spinning jenny?
2. What effect did the new improved spinning machines have upon far-off India?
3. Who invented the cotton gin?
4. Who invented the power loom?
5. What does the word *manufacturing* mean? From what is it derived in Latin?
6. Who invented the steam engine?
7. What fuel supplied the steam for the first engines?
8. What effect did the fact that the Industrial Revolution started in Great Britain have upon that country?
9. What raw material was processed most in the new factories?
10. What raw material ranked second in importance?
11. What is the key metal of industry?
12. What nations are today's leading producers of this metal?

49. THE MACHINE RESHAPES LIFE FOR WORKMEN, EMPLOYERS, AND FARMERS

A Few Pointers to Help You

I. What is the story of labor since the Industrial Revolution?

II. How have conditions of factory ownership changed?

III. What is the story of the farmer since the Industrial Revolution?

IV. How has daily life been changed by the Industrial Revolution?

Social changes came fast when power machinery replaced hand work in homes and little shops. This transformation began in Britain and went far there before it hit other countries. Britain is the mother of our industrial age. The first changes resulted from gathering workmen and workwomen into factories, where they were separated from one another and from their children through long working hours, as they never had been before. At first women and children were used as much as men in factories, and even in coal mines, where they were herded under bosses.

In the factory the tools and machines belonged to the owner, not the craftsman. Sometimes the owner was absent, or even knew nothing about the craft, thought nothing about the pride of workers in their products, and cared little about their personal problems and feelings. New unskilled workers who never could have gained admission into the old craft gilds, and who had no pride in their work, were hired to fill the increased demand for laborers. The owner bought the workers' time and wanted them to show large production. He set bosses to keep them at it. To him they were machines which he had to pay; in return he expected them to keep themselves, even during periods of idleness when they had no pay—which is more than he expected of his machines. Under the old feudal system lords did not pay their serfs but did have to support them at all times. Factory workers were looked upon as a new class of serfs who had the insolence to demand regular pay for their work time, and they in turn regarded owners and bosses as heartless exploiters. Here and there, owners, among them Robert Owen in Scotland and Henri Ganty in Switzerland, organized factories in which the workers were small partners, sharing the profits instead of getting the skimpiest possible pay. These were the first attempts at the co-operative system. They were disapproved by the new owning class and were usually forced into bankruptcy by competition.

Old gild craftsmen were not con-

cerned about their hours of work but kept at it intermittently from daylight until dark, and sometimes longer. Therefore, early factory owners believed themselves entitled to the entire time of workers. The working day was as long as the machines and workers could endure. Under such conditions craftsmen lost interest in their skill. Then, as machines were perfected, skill became less necessary. Unskilled, low-class labor became the usual thing, and those who could be employed cheapest—often women and children—were preferred.

Attempts were made to use slaves at factory labor but, except in tropical sugar-cane mills, this was a failure. It was cheaper to buy the time of free men at low wages so long as they could be held responsible for output and for the care of machines, and could be dismissed when market conditions required a shutdown. Slaves had to be fed enough to keep them alive, regardless.

As markets increased, particularly those of Britain, whose traders went to all parts of the world, there was an increasing scarcity of this so-called "free" labor. New profits in farming brought about by improved farming methods made landlords eager for more land. They controlled Parliament, and that body passed laws, after 1760, inclosing the common lands for the benefit of their class. These laws made it necessary for peasants to leave the farms which their ancestors had cultivated for generations and come to the mill towns to work. Much farm land was then turned into hunting parks for the wealthy aristocracy.

The biggest upset in modern social life came with the crowding of the population into factory and business towns. We call this urbanization. It is one of the most striking features of the modern world. Up to the time of each nation's industrialization, the great bulk of its people lived on farms or in peasant villages near their farms. In each nation industrialization has brought the majority of its people into large cities. In highly industrialized areas such as those in Britain and the United States this has come to be 70 per cent to 90 per cent of the people. The cities did not grow merely by the influx of boys and girls from farms but also in the latter half of the nineteenth century by the great increase of population that came at the same time as machines and sanitation, in every country.

Life is very different from what it was when eighty out of every one hundred persons lived in the country. During the nineteenth century conditions in the manufacturing cities were terrible for all save factory owners, landowners, and big merchants who could afford big homes, private parks, and carriages. Workmen clustered together in the lower parts of towns, which became known as slums, possibly from an old word *slump,* meaning "a bog." Factories were mostly gloomy, damp, unsanitary brick buildings with dirt floors. Diseases such as tuberculosis became prevalent. Workers resented these conditions and blamed them on the machines, which they frequently damaged. Today we would call their actions sabotage.

As people were forced off the land and the number of factory workers grew, more and more of Britain's food had to



After the advent of machinery, many working people ceased to spin and weave at home and went with hundreds of others to work in factories.

be imported from abroad. Food-growing nations such as those of Scandinavia, America, and Australia took Britain's manufactured products in exchange for their food products. To stimulate this exchange and at the same time keep wages low, British manufacturers supported a policy of "free trade"—that is, no tariffs (a tariff is a tax placed upon goods brought in from a foreign country), or very low tariffs, especially on food coming in. The British Dominions co-operated by letting British goods in free, or on low tariffs. Britain championed this policy of "free trade" until the economic upsets of the twentieth century. Then the Dominions set out to build up home industries and put high tariffs on imported goods, even from Britain, to protect their local manufacturers.

The feeding of Britain with imported food resulted in the national diet coming to consist, for the poor and common people, largely of American and Argentine smoked and salted meats, Australian and Danish butter, and so on. Garden vegetables (called in England "green groceries") could be afforded only by the well-to-do. The health—especially the teeth—of British factory workers and clerks suffered as a result. Then refrigeration and good canning methods came in, the first in 1880, the latter very recently. Scientists learned about vitamins. Britain's food improved in health-giving qualities, and in taste and odor as well.

Labor Wins Better Working Conditions

We have mentioned that the cotton industry was the first industry to be mechanized. It is still one of man's greatest industries, although suffering from bad distribution and rivalry from new fabrics, such as rayon. The first machines to be hooked up to steam engines were cotton spindles and looms. East India Company merchants, who made big profits from supplying the world with Indian hand-woven cloth, were alarmed. But soon they discovered that they could gain even greater profits by bringing Indian cotton in the raw state all the way to Britain, and making it up there with steam-driven spindles and looms into cloth for the British and the world markets. The proud British lords and landed gentry, who up to this time had regarded merchandizing as "low class," now joined in this new method of money making. Industrial millionaires—men who made fortunes through machine manufacture—came into existence. Because these men used their money to start more industries or lent it out on interest, they were called "capitalists." (*Capital* means an accumulation of wealth that can be invested so as to earn more.) The whole new system of machine production and trade came to be called the capitalist system. To preserve themselves under brutal conditions of employment, workers banded together, and thus the labor union and its effective weapon, the strike, came into existence. Parliament passed a law making it a crime to stay away from work, but the effort to enforce it caused more loss than gain to industry. Some factory owners sought ways to divide the profits of machine operation with their workers. You recall Robert Owen, founder of the co-operatives and an early experimenter in social-

ism. Of course, these men wanted the workers to take a share of the responsibility as well as the profits. Such a plan was not easy to work out at that time. Workmen, who were ignorant of sales conditions and of how profits were made, were suspicious even of their own leaders; they preferred rather to demand higher wages. As laboring men and women have become skilled and educated, co-operatives have become a successful feature of modern industry, particularly in England and Scandinavia.

At first, workers who made demands were just turned out and others hired in their places. But if enough of them quit so that the plant had to be closed down, and if they then kept others from being hired, the owners lost heavily—especially at times when business was good and orders waited to be filled. Workmen paid dues, while they worked, into a strike fund to support them when "on strike." The strike was always a double- or triple-edged weapon. Workmen, who usually had no savings, faced the starvation of their families when their strike fund was gone. Owners who had large funds to go on and were not too afraid of losing their markets to competitors simply locked the plant up until the workmen gave in. Meanwhile, the consuming public, which had come to be greatly dependent upon factory products, chiefly blamed the workers. Often riots and even little civil wars followed.

Even before the American Revolution freed industry from Parliament's restraints on the growth of the factory system in America, the strike idea was being tried here. Probably America's first strike occurred when the bakers of New York quit in protest against an ordinance regulating the prices of bread. The first strike for higher pay was that of printers in Philadelphia (1786), who demanded a minimum wage of six dollars a week. In perhaps the earliest sympathetic strike (1799) shoemakers stopped work to help the bootmakers who were asking for higher wages.

A ten-hour day was established in Philadelphia in 1835, when unions went on strike. Fifty years later (1886) an attempt was made to call a nation-wide strike to demand an eight-hour day. Two hundred thousand workmen quit —a big number for that time. One of the bloodiest strikes took place at the Pullman Car factory in Chicago. Here, for the first time, a United States President (Cleveland) called out Federal troops to suppress labor disturbances. Agitation for the shorter work day went on for years; the transportation companies especially were against it and in favor of a ten-hour day.

In the early British factories and mines the working day had been fourteen to sixteen hours long for women and children as well as for men. After a half century of this, Parliament shortened the women-and-children's work day (1833), and the law of 1847 resulted in the ten-hour day in industry. Gradually the American states passed eight-hour day laws; by 1912 the shorter day was made legal in Great Britain as well. American railroads were forced to comply (1916) through the Federal laws on interstate commerce.

Labor unions sprang up over the northern states after the War between the States, as factories and railroads

grew rapidly. By the year 1870 there were in this country thirty-two national labor unions, the most powerful being the Knights of Labor. Many joined to make up the American Federation of Labor.[1] A National Women's Trade Union League was organized much later (1903). The A. F. of L. helped to get the eight-hour day for government employees, laws against child labor, compulsory education, and workingman's compensation (which is an insurance through which injured employees are paid for loss of time). Samuel Gompers, an English-born cigar maker, was the big figure of the A. F. of L. He took an active part in its formation and remained its president (except for one year) from 1885 until his death in 1924. He held organized labor to a middle road in politics, refusing to countenance a separate labor party or to become pledged to radical movements. After he died, a split between his two prominent followers, William Green and John L. Lewis, brought into existence (1935) the C.I.O. (Congress of Industrial Organizations), which insisted that workers be organized by industries instead of by the kind of trained work they did. This made possible the organization of many mass-production workers who did not qualify as skilled labor.

[1] The A. F. of L. was formed when trade unions, such as the National Labor Union, the Knights of Industry, and the Knights of Labor, met in Pittsburgh (1881) and united as the "Federation of Organized Trades and Labor Unions of the United States and Canada"; in 1886 it changed to its present name. It is composed of local unions which form central unions in cities, and state federations which in turn form national and international unions. The dues-paying membership in 1940 was stated to be 4,247,443.

Three main types of unions have grown up. The trade (or craft) union is a group in a single occupation or skill, like the Brotherhood of Locomotive Engineers. The industrial unions include all the workers in one industry, like the United Mine Workers of America. Finally, there are geographical groups of all the laborers in one locality, regardless of the work they do; these are the federated locals of the American Federation of Labor. At one time there was also a type of organization made up of the workers of a single employer or plant, called the company union. Such unions were discouraged by a law (Wagner Act) and other labor rulings of the "New Deal" administration of President Franklin D. Roosevelt.

For nearly two hundred years the shutting down of factories and transportation services by mass quitting of work, or the strike, was regarded as an offense against private property and the public good and, as such, illegal. Many judges issued court orders (called injunctions) outlawing union organizing, striking, and picketing. But governments slowly came to recognize the place of organized labor in the social structure. In Europe—especially in Germany—after the insurrections of 1848 in which workers took a large part, governments passed social legislation to look after the health and safety of workers, establishing sick leave, old-age pensions, and so on. In England the right to organize trade unions was not fully recognized by law until 1871, and the right to strike, until 1875.

British workingmen established their own national party, the Labor party,

which, under J. Ramsay MacDonald, headed the British Government for two periods (in 1924, and again in 1929-1935). The Labor Parliament passed a Trades Union Act legalizing and regulating union activities. In the United States workers generally supported whichever of the two big political parties whose candidates were believed to be the more favorable to labor interests.

A United States Department of Labor was created in 1913. Since then, many laws that protect labor have been enacted, especially during Franklin D. Roosevelt's administration. The National Labor Relations Act was passed in 1935. The act forbids employers to use unfair practices, such as dismissal of employees because of union activities, and compels employers to bargain with a labor group chosen by a majority of employees. Enforcement of the act is in the hands of the NLRB (National Labor Relations Board), which investigates cases involving labor disputes.

Many variations of strike technique came to be tried. In "sympathetic strikes" workers in the same or other trades left their work. All unionists were exhorted not to buy nonunion-made goods and to agitate or picket against the products of companies having trouble with their own workers. Transportation workers refused to permit loading or unloading of such a company's goods ("hot-car" technique). The "sit-down" strike was developed in France and applied in the Detroit automobile industry in 1937-1938; employees took possession of the factories and barricaded themselves there until a settlement was made or they were driven out. Violence and riots have been common in strikes, with a consequent destruction of property and even of lives. A "go-easy" strike also developed, particularly in the Orient and in France; in this, commonly known as the "slow down," the employees attend work but produce so little that their employers can make no profit.

Picketing has been organized to the point where labor leaders throw men trained for the purpose around factories to prevent the entry of strikebreakers and send out scouts to stop work on jobs where men are found working without union authorization—and often to deal roughly with such men themselves. The "general strike" and strikes of government employees have not been permitted even in the most democratic countries. The general strike, intended to make a nation helpless by stopping all transportation and services and production, has been looked upon as revolution against the state and was declared illegal in Britain (1927) and in France when the government threatened to draft strikers into the army.

Radical Groups Develop in Labor

The I.W.W. (Industrial Workers of the World) was an industrial union of revolutionary tendencies organized in Chicago in 1905 by delegates of forty-three labor groups. It hoped to unite all workers, skilled or unskilled, to overthrow capitalism entirely, and to reform society on a socialistic basis. Its weapons were the boycott (refraining as a group from buying certain articles), mass strikes and sabotage (the crippling of machines). It included lumber, dock,

textile, and mine workers, as well as some farm workers in the Middle West.[1]

Under the leadership of Eugene V. Debs, a scholarly worker of Terre Haute, Indiana, the socialist doctrine of "production for use rather than profit" and the desire to have power plants and factories government-owned for the public benefit became widespread among labor unionists. This met bitter opposition, of course, from private owners, and was not accepted by the conservative leaders of the A. F. of L. or the Railroad brotherhoods. Debs, a gentle man himself, became the symbol of stormy controversy. He was sentenced to the Federal penitentiary for opposing United States' participation in the 1914-1918 World War. Norman Thomas, a social-minded minister of the gospel, became head of the Socialist party and furthered the trend to make labor unionism and socialism one cause.

This trend went further in European countries than in America. After the great war of 1914-1918, the idea of state ownership in whole or in part was taken up by Russian, Italian, and German groups and used as a means of establishing dictatorships. Dictators Lenin and Stalin, Mussolini and Hitler took over all industry either "for the workers" or "for the state." But next, these dictators took command of the workers as well. Under state socialism workers found themselves once more in the position of serfs—this time under one big boss in each country, who fixed their wages and hours, prohibited all strikes, and kept them in line by use of the armed forces of the state which he commanded.

A few agents of these European dictators, and many sympathizers with their proclaimed humanitarian aims, worked themselves into offices in the American labor unions and gave some of these unions a "radical" tinge. A number of strikes were called to further political schemes and to help foreign governments more than to help the workingman. During the business slump, unemployment, and hard times (called by newspapers the "great depression") of 1929-1935, when one fifth to one third of American workers could find no jobs, many unions disbanded. Others had to get along without dues from their members. When jobs were available again, union leaders were determined to monopolize all work for their members. To a large extent young men and women reaching the working age were permitted neither to join unions nor to work without joining. Large union dues were collected, often without audit,[2] and union executives often got and held their jobs without democratic elections. To add to the confusion, the big unions of the C.I.O. and the A. F. of L. closed down plants in an effort to freeze out one another (an operation known as the jurisdictional strike). Gangsters and racketeers found it profitable to involve themselves in the

[1] About 150 strikes, some causing great violence, were called by this organization. Among them the miners' strike in Nevada in 1906-1907, the textile strike of 1912 in Massachusetts, the silk workers' strike in New Jersey in 1913, the northwest lumber strike of 1917, and the general strike in Seattle in 1919. The organization had a membership of 100,000 in 1912, but by 1930 it had dropped to 10,000.

[2] Laws requiring audit (examination of accounts) of all other incomes exempted labor unions.

troubles of labor; some even got themselves into high official positions.

Labor in Wartime

In 1939 and 1940 radical labor groups opposed America's aid to Britain and France, taking their cue from the Moscow government, which had made a treaty with Hitler, promising him supplies. Other laborers were sincerely against America's participation in wars between foreign nations and believed such participation could be avoided by strictly refraining from giving aid to England, France, China, and other nations who had been attacked. However, our administration, which had decided that the United States must support Britain and France against Germany and Italy, called for more and more production of war goods and materials to supply our foreign friends and to prepare ourselves for war.

Then when Hitler's armies attacked Russia (June 21, 1941) the pro-Russian devotees became—oppositely—very earnest producers of war materials. After Japan attacked the United States (December 7, 1941) and the United States declared war on Japan, Germany, and Italy, labor leaders announced a policy of no strikes for the duration of the war. Wage and hour disputes, and sometimes disputes between the big labor unions or between men and their union heads, did bring about a number of strikes, all settled rapidly under pressure from the President, the army, and public opinion. A War Labor Board was created to promote labor's war production, and its policies sometimes conflicted with the administration of the National Labor Relations Act by the Labor Relations Board. Working hours had been pretty well set at a maximum of forty hours a week, with overtime pay beyond that. As millions of men were drafted into the armed forces, women became a large percentage of our industrial forces, and "slacks" became as common as pants in factory areas. Older men found it easier to get work, and youths were sought after.

Wages went up, especially in war factories, but the rising cost of living and inequalities between industries (for instance, shipyards paid roughly twice as much as aircraft plants) caused disputes. There was serious absenteeism among workers. Like rents and prices of food and other commodities, salaries—and a little later, wages—were "frozen"—that is, fixed—subject to adjustments to rising living costs, through the government labor boards. Shifting from job to job was checked. But disputes continued, particularly in the case of the coal miners, and demands for control of labor culminated in the passage of an anti-strike law in war industries by Congress in June, 1943. Several states passed labor-union regulatory acts, which were promptly attacked in the courts as unconstitutional. The war threatened to bring in America much the same sort of controls as had come in Europe. Many unions had been exclusive and had charged very high dues. With wages and jobs pretty well fixed, workmen tended to neglect payment of dues to their unions. The government favored keeping the union organizations alive, and in many cases provided for deduction of dues from wages by the employer. Over

the labor situation hung the unanswerable question: "What will be the employment opportunities for eight million returning soldiers, and what will be their attitude toward labor unions?" There will always be room for disputes between workers, the manager, and the capitalist. Inasmuch as the government has assumed the position of umpire, far-seeing statesmanship is required to play fair and keep the disputes from destroying our system altogether. If it were destroyed, the freedom to manufacture or to labor as we please, so highly prized by Americans, would disappear.

Many Persons Own Stocks Today

While labor was going through these changes in working conditions, equally great changes were coming over ownership. At first, factories were under individual or family ownership. Competition was regarded as the life of trade and good for the consuming public, because it kept prices down and encouraged improvements. But in many lines, more successful or more ruthless operators drove out their competitors or absorbed them and created monopolies. The saying arose that the way to get rich was to find something that everybody wanted and get a corner on it. In the United States groups of persons or organizations who combined many businesses in order to control the prices of a line of products were called trusts. President Theodore Roosevelt conducted a crusade to break up the trusts which came to own so much of American business after the War between the States. But in many cases "trust busting," instead of helping the public, caused inefficiency and raised prices. It was found that services such as the telephone, railroads, and milk supply could not operate at their best under the ownership of hundreds of little companies. No longer came the cry to break up big business into little pieces, but rather to regulate big business and to see that it uses its efficiency for the benefit of its customers and workers as well as its owners. Meanwhile, family ownership had been largely replaced by shareholder ownership. In the United States so many people invested in stocks (bought shares in business enterprises) that it became very difficult to draw the line between the owning class and the working class. Then came the great depression, and government spent money in huge amounts on enterprises of a character perviously conducted by private business. Thus government extended its control over business.

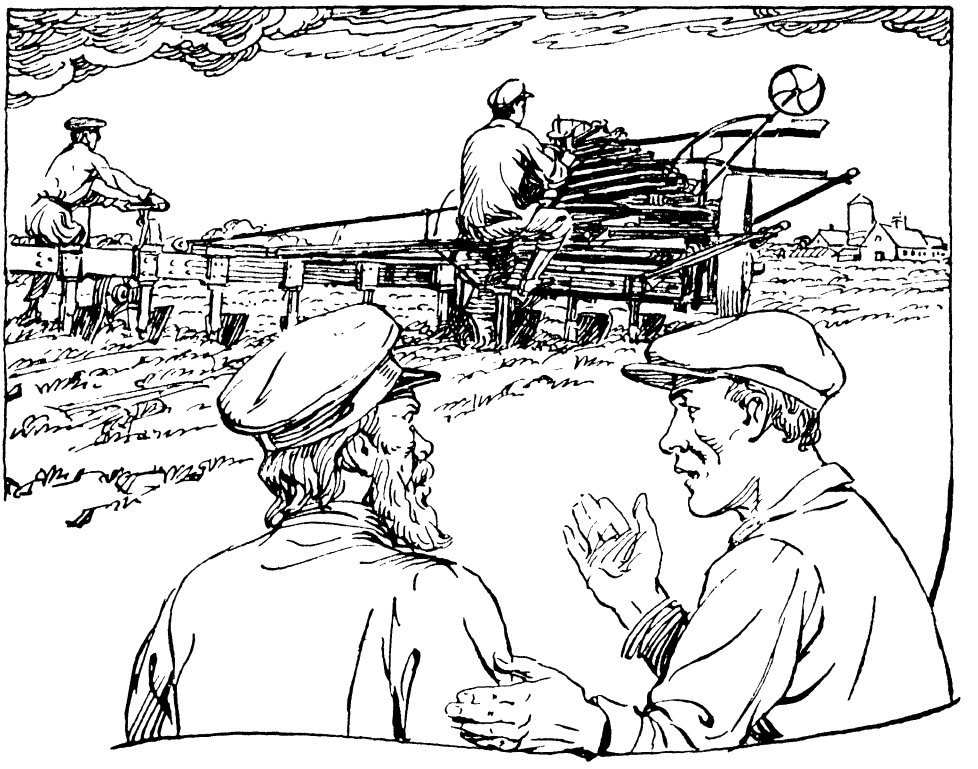
As the machine age progressed and nations became more and more dependent upon the smooth operation of machines for their power and wealth, business and transportation were brought under closer and closer government supervision. In the dictator nations this control became totalitarian, as explained in our story of government. It was not clear to what extent private ownership would survive the two world wars of the first half of the twentieth century. Radical thinkers wished to use the emergencies of depression and war to take business and production permanently under the control of government. Most Americans wished to return as much as possible, as soon as possible, to the American tradition of private ownership in business.

Farming Becomes Mechanized

The machine age changed the life of the minority (the few) who stayed on the land to farm, as well as that of the majority (the many) who gathered in the cities. Before the machine age the aim of the farmer was to live a self-sufficient life, supplying from his own land and home industries nearly all of his needs. After the factory age began, the aim of the farmer became the exact opposite—to raise produce to sell in city markets for prices that would enable him to buy the products of the factories and to live at least as well as city workers. Soon machinery began to be turned out for the farmer also, which enabled him to plant and reap much larger acreages of land and to raise as much of any one crop as hundreds of people would eat. Tractors made it unnecessary for him to keep horses, which left him all the more grain to sell, but also made it necessary for him to sell for cash in order to buy his gasoline. It became possible for him to employ fewer farm hands; but, also, farm hands became harder and harder to get, as they drifted to the city to benefit by union hours and wages.

In Asia and Europe the introduction of farm machinery was slow, and there were too many people who needed the food and clothing materials that originate on farms for a serious overproduction to take place. However, in the United States, Canada, South America, and Australia—where land was plentiful and populations were less crowded—farmers began raising much more than they could readily sell in home markets, and became more and more dependent upon foreign markets. Famines and wars in Europe and Asia created an especially good market for the produce of the American farmer. The Napoleonic Wars, the Franco-Prussian War, the Boer War, the Russo-Japanese War, and others helped save America from business slumps (in those days called panics) caused by the fact that the farmer could not sell his produce for enough to buy the goods turned out by factories. Consequently the factories were shutting down, the city laborers were being thrown out of work, and then they, too, lacked money to buy any factory products or farm produce. But there came a time when outside nations no longer had any way to buy the extra produce of the American farmer. Both his land taxes and his living costs had increased many times over. He had gone in debt for farm machinery, for new buildings, for modern housing and plumbing, electric lights, telephones, automobiles, and at the time when foreign markets were good, for more land. During the great slump that began in 1929 the American farmer found himself without income to pay his mortgages, and when his creditors tried to seize and sell his land and houses, they were faced either with a lack of buyers or by open interference on the part of the country people.

In most states the votes of farmers could turn an election one way or another, and so government aid for farmers became a new but fixed principle in political life. This aid took various forms, such as government efforts to find and finance foreign markets and home markets, government purchase of farm prod-



Under the Communist regime in Russia small peasant holdings have been combined into vast collective farms operated under the supervision of the state.

uce for free distribution to the needy, government purchase and storage or destruction of extra produce, government limitation on crop planting—or just plain government gifts to farmers for not raising so much of this or that, or for taking care of their land in this or that way. The effort to collect what was given to farmers from those who had to use their products, by extra charges on those products, did not succeed very well. The huge subsidies (money payments) to farmers became an enormous drain on the government treasury, which went into debt billions of dollars each year. Then came the draining of labor from the farms by war industries and military draft, and the scarcity of gasoline and farm machinery, and the inability of farmers to raise farm prices as they wished, because of government price controls. What the end of this would be remained to be seen, but it was certain that farmers henceforth would demand the same sort of living comforts, education for their children, and amusements as those enjoyed by city workers.

In European countries strong dictatorial governments arose which turned most of the production of the factories to war goods and demanded that the farmers continue to provide food for the workers even though the factories were

not turning out the kind of goods that could be given to farmers in return for their produce. In Russia the modern industrial system was just starting and could not keep up with the demands of the farmer for factory products. Dictator Stalin solved this problem by turning farming into a state-managed business, as were the factories there. Under such a plan the farmers became employees of the state. In Germany and Italy state farming was not directly introduced, but farmers were told exactly what they should grow and were then forced to sell their products at set prices, which were payable in paper money.

The Machine Affects Housing Conditions Also

While the conditions of workmen, owners, and farmers have been thus changing, man's whole manner of daily life has been changed by the machine. The tempo of life has become faster and faster: we often talk to more people directly or over the wire, read more print, write more letters, do more things, and go in for more amusements in a day than our grandfathers did in a week. Machine production has changed the materials and the designs of our clothing, our furniture, and our vehicles. It has provided plumbing for most of us. It has lagged furthest behind in the matter of housing. Standardization and mass production lessened the cost of almost everything else we used. For instance, the type of automobile that cost five thousand dollars in 1911 could be purchased in 1939 for fifteen hundred dollars or less. And it was a better car—this in spite of rises in wages and shorter working hours. During the same period, however, the cost of a house rose almost one third. Many experiments are taking place in mass-production houses. This, of course, extends to the building trades the same problem that a hundred years ago affected the old crafts. Workmen at machines are taking the place of carpenters and masons. In addition to the labor problem raised by prefabricated houses (factory-made in sections which are ready to be put together) we have an artistic problem. We do not want our houses of tomorrow to look as much alike as the huts of savages, or as alike as automobiles. The solving of one problem always seems to create new ones to solve. But thus we ascend the ladder of civilization!

Since housing for us moderns is one of the greatest problems of our daily life, let us give it a little special consideration. Taxes are a great obstacle to home ownership among low-income classes of people. The income from real estate in this country represented about 25 per cent of the national income before the latest war. But the tax upon real property provided from 80 to 85 per cent of state and local taxes, and from 55 to 60 per cent of all taxes. This tax must be paid, whether the property has been worth it or not, and the property can be taken from the owner if it is not paid within a given period of time.

This matter of shelter (our housing problem) affects life in our age in more ways than we might think. Crowded conditions allowing for no personal dignity or privacy cause quarreling and turn people, particularly children, toward crime. We have learned how that

can add to the burden of the taxpayer. Crowding, dirt, and lack of sanitary conveniences breed disease and fill public hospitals. Badly built city districts raise the cost of insurance and force us to keep large fire departments.

Along with the program for the standardization and cheapening of houses goes a plan for the complete reshaping of our cities. You recall that in the Middle Ages, towns were groups of markets and shops and clusters of huts surrounding some nobleman's castle. The pioneer towns in the New World were of much the same design—a block house, or fort, taking the place of the lord's castle. The coming of machines and factories changed the urban centers in both Europe and America. Factory workers were crowded together in ramshackle shelters; other sections became distinctly middle class; still others, exclusive for the wealthy; and certain sections, such as parks, were set aside as public property for the common enjoyment of all. These park and play areas have grown rapidly in extent in the last thirty years; but the coming of the motor vehicle has made our city streets insufferably crowded, and the skyscraper has turned many of them into sunless canyons. And so comes the plan for the complete redesigning of cities to consist of isolated high buildings in which heat, air conditioning, and other services will be cheap, but which will be surrounded by large open areas. The destruction of cities in Europe by air bombing promises to give the first large-scale opportunity for rebuilding big modern cities.

But providing adequate and decent houses does not take care of the entire problem of modern family life. Time was when the life of each member of the family was tied up very closely with that of the others. All worked together and played together. Now, the evenings of games and conversation in which everyone joined seem to have been relegated to the past along with the kerosene lamp and the base-burner stove. Today we find our amusements individually in the various places that have sprung up for that purpose, such as the motion-picture theater and the club. In an earlier age the three institutions that most influenced the lives of young people were the home, the church, and the school. In our time the influence of these institutions has been diminished. For some youngsters home has become just a "filling station" which they visit when needing food or sleep. The school and other agencies, such as the Boy Scouts and Girl Scouts, are trying to provide worth-while supplementary activities for young people.

As you begin to plan homes of your own, you will see the importance of housing and home life in this age. You will tackle in your own lives the adjustments necessary to build the homes you crave. Neither old Sparta nor modern dictators have provided a substitute for the home which is satisfactory to either adults or children.

To Sum Up

The Industrial Revolution brought long hours, little pay, and poor working conditions in general. There was less and less demand for skilled labor. The small farmers of Britain were forced to leave their land and go to the cities to find work in the factories. Cities grew rapidly, but living conditions there were bad, and slums appeared. With fewer people farming, Britain had to begin to import food.

The early inventors and factory owners became the first capitalists, interested in using labor entirely to their own advantage. To meet this situation, workmen began to use strikes. At first these strikes were not very effective, but as more and more workmen joined the labor movement, they produced more definite results. Eventually, out of a number of labor organizations in the United States, the American Federation of Labor was created. This organization of workers according to trade or craft directed the activities of unions for many years, but lately has had to share operations with the newer Congress of Industrial Organizations, an organization to which all the workers in an industry may belong. In Britain a Labor party which takes an active part in politics was formed. In the United States labor has been content to throw its support to one or the other of the major parties. At times labor has resorted to various kinds of strikes to secure its demands. In some countries this has been met with strong government action, resulting in certain instances in state ownership or control of industry. Strike interference with the defense program in this country led the government to exert greater influence over industry.

In the early days, factories were usually owned by one person or at most by a few people. Today factories are owned by a great many people who have purchased shares in them. Sometimes large concerns secured control of many factories to establish a virtual monopoly, but these have come to be looked upon with disfavor, even though they often made for greater efficiency.

The Industrial Revolution not only made farming easier, but it caused the farmer to give up his self-sufficient life. It became necessary for him to sell produce to city people, in order to buy factory-made articles. As machinery enabled him to produce more and more, he became dependent upon foreign markets. Then came the "great depression," with its loss of markets and lowering of prices. To help him through these difficult times the United States Government has devised various schemes to aid the American farmer.

Not only has the work-life of people been affected by the Industrial Revolution, but every phase of living has been altered. In general, articles have become cheaper, but this has not been true of houses. Prefabricated houses have been designed to lower the cost of housing, but wide use of such homes may throw a great many men out of work and give us rows of houses that are displeasingly

similar in appearance. But somehow houses must be provided that can be purchased by the one third of our American families whose income is no more than one hundred dollars a month. For better homes mean better citizens.

To Know and to Pronounce

urbanization	sabotage	picketing
boycott	Robert Owen	John L. Lewis
capitalist	Samuel Gompers	Knights of Labor
injunction	William Green	American Federation of Labor
trust	Norman Thomas	Congress of Industrial Organization

A Self Test

I. What is the story of labor since the Industrial Revolution?

1. What were some of the changed working conditions brought about by the Industrial Revolution?
2. What happened to skilled labor?
3. What was the effect upon the small farmer in Britain?
4. What was the effect upon the cities of Britain?
5. Describe the living conditions in the cities.
6. How did the growth of cities affect the food problem in Britain?
7. Define capital. Who were the first capitalists?
8. What conditions brought on strikes? How effective were they?
9. When was the A. F. of L. organized?
10. What are some of the things labor unions have accomplished for the worker?
11. How did the C.I.O. come into being?
12. What is the basic difference between the A. F. of L. and the C.I.O.?
13. What three main types of unions are there in the United States?
14. How did British workmen obtain government support?
15. How was government support obtained by American workmen?
16. Identify: sympathetic strike, picketing, "hot-car" technique, "sit-down" strike, "go-easy" strike.
17. How have Britain and France stopped general strikes?
18. What was the I.W.W.?
19. Identify: Eugene V. Debs, Norman Thomas.
20. What European countries have state ownership of industry?
21. What was the effect of the "great depression" upon labor unions?
22. What has been the chief source of labor difficulty in late years?

II. How have the conditions of factory ownership changed?

1. What are trusts?
2. Why did they fall into disfavor?
3. With what effect?
4. Who owned the early factories?
5. Who own most of our factories today?
6. How has government come to have greater control of industry?

III. What is the story of the farmer since the Industrial Revolution?

1. How did the Industrial Revolution change the farmer's plan of living?
2. How did the American farmer become dependent upon foreign markets?
3. How did the "great depression" affect the farmer?
4. How was he helped through these difficult times?
5. How has the farmer fared in Europe?

IV. How has daily life been changed by the Industrial Revolution?

1. Mention several ways in which the Industrial Revolution has changed the life of people.
2. What has happened to the cost of houses in late years?
3. What two big problems will the wide use of prefabricated houses create?
4. Give some reasons why property taxes are high.
5. What are some of the effects of poor housing?
6. How is it suggested modern cities should be built?
7. How has the modern way of living affected family life?

50. INDUSTRIAL RIVALRY AMONG NATIONS ARISES

High Points to Be Noted

I. How did the Industrial Revolution affect the British Empire?

II. What nations other than Great Britain have aspired to commercial supremacy?

III. How is the Industrial Revolution responsible for most of the problems of the modern world?

We have sketched the tremendous change that the coming of the machine and mass production made in class relationships. We have seen how it abolished the old class distinctions of lord, vassal, peasant, and craftsman, and brought about the establishment of new class groupings: owner, worker, and consumer. We have followed through to the organization of labor and to a further phase of the Industrial Revolution in which the distinctions between owner, worker, and consumer are breaking down. Now let us sketch briefly another big result of the introduction of machine industry—that is, the effect which it has had upon national rivalries. This has been the most destructive effect for our age. Rivalries between nations have been built up by machine industry until in our time they have broken out into the most destructive world wars in the story of mankind. We have the unfortunate but interesting experience of living through the dangerous age of the industrial era.

At the very time that Britain was more active than rival European nations in empire-building expansion, the steam engine and power-machine production were invented and developed, first within the United Kingdom. Britain consequently became the foremost industrial power of the world. Her traders and industrialists became the chief operators in markets, mines, forests, and transportation lines by sea and by rail, over even more of the world than that marked on the maps as belonging to the British Empire.

Britain Attains World Supremacy in Trade and Industry

The story of national rivalries over factory-production markets and raw materials centers about the challenge to British world supremacy in industry and trade offered by other ambitious nations which set out to imitate and outdo Britain's methods—methods which kept her for a century the most prosperous and powerful empire in the world, and

naturally aroused the envy and emulation of others. The first rivalry of this sort was between Britain and the new, enterprising nation of the United States. It was a bitter rivalry in the beginning but turned gradually into friendly understanding and collaboration.

Then came the envy and enterprise of the ambitious new nation of Germany, and the desire of new industrial nations such as Italy and Japan to get a large share of the world's markets and raw materials. The populous, largely Asiatic nation of Russia was put to work at machines by their communist leaders. Japanese, Indians, and Chinese, who were accustomed to living much more simply and cheaply than the West's industrialized peoples, began to make factory goods for sale in the world's markets. Asiatic capitalists and empire-builders were able to produce much more cheaply and to undersell Western competitors except where experience and skill and big plants were larger factors than labor costs (as in the automobile industry).

Thus, machine industry aggravated national and racial rivalries, while statesmen failed to bring about international unselfishness, and their peoples thought only of national and class advantages. The rule of the first century and a half of the industrial era was "dog eat dog" instead of "live and let live"; and it all led to the awful violence of the twentieth century, in which governments set our machine monsters and industrial power to destroying men and their works, rather than to serving men.

The rise of the machine industry greatly affected relationships within the British Empire. Let us first notice its effects in India, which is the world's most prominent example of colonialism, and then in America, where it helped to end colonialism. A famous English author, Macaulay, wrote: "Treasure flowed to England in oceans, and what was lacking in England to make the fullest possible uses of the mechanical inventions made by Watt [developer of the steam engine] and others was supplied by India." Macaulay referred to the gold brought back to Britain from the East India Company's conquest, which was used as capital for building factories and establishing trade. Henceforth India was to supply gold to Britain in an additional way: by buying back its own cotton from British factories in the shape of finished goods. From the time that raw cotton instead of cloth was taken from India, native Indian hand production was not encouraged. The plan was that the Indian people, the world's largest users of cotton stuffs, would buy back Indian-grown cotton in finished form from British machine weavers. The East India Company factors (agents), who had punished hand weavers for not producing more cloth, now hindered them with taxes and penalties. In some places they even suppressed hand weaving with physical punishments so cruel that the manufacturer John Bright was moved to protest in Parliament. Cotton weaving became the cornerstone of British wealth and power.

Territorial possessions — vassal regions to be used as sources of raw material and dumping grounds for the surplus products of the factories of the "civilized" nations—were to become

an outstanding feature of the machine age. Such regions are loosely called "colonies," although the name hardly fits in cases of thickly populated regions where there has been no real colonization (putting people in) but only exploitation (taking wealth out). The gold, silver, and precious stones of India which escaped direct seizure by the East India Company troops and executives began to flow into Britain as payment for manufactured goods and later in high interest rates on railroads charged to the Indian people at amounts absurdly greater than their cost. India, once so rich in gold, silver, and treasure, became the poorest of large countries, although a few princely families who managed to "stay on the right side of the fence" still have their fabulous personal fortunes.

The world's new source of wealth, machine manufacturing, paid quick, enormous profits and made Britain the leading capitalist nation in the world; that is, the first nation whose wealthy class accumulated excess money, turned banker, and lent money for profit to governments and corporations. Thus, the gold and silver of India became the metal reserves (money in the forms of gold and silver) of the Bank of England—in turn to be lent out as capital all over the world: for building railways in the United States, opening mines in South America, and putting ships on the coast and rivers of China. As Britain became the world's number-one trading nation, the English pound sterling, worth about five United States dollars, became the standard money unit of the world. Even as late as 1931 the British replenished their gold reserve, which had fallen so low as to require lessening of the gold value of the English pound,[1] by issuing paper money in return for gold in India.

We have seen that the American colonies rebelled and gained political independence, but the new United States of America found it much more difficult to become independent of Britain economically. Americans tried growing cotton instead of tobacco, which Southern planters used as money in dealings between themselves, and in buying furniture and clothing from England. At first, cotton growing did not prove a great success in the Southern colonies, because the Negro slaves were clumsy and slow at taking out the seeds by hand. They could not compete with the nimble-fingered women and children who did that work in India. Cotton growers were looked down upon socially. From the letters of George Washington's contemporaries we learn that a tobacco grower would not let his daughter marry into a mere cotton grower's family. Then, as we have learned, a young Massachusetts Yankee,[2] Eli Whitney, invented a machine for deseeding cotton, called the cotton gin. At once cotton became a money crop; and soon, in social reverse, tobacco growers were looked down upon by the

[1] At the climax of the great world depression (1931), the British pound was devalued to equal about three United States gold dollars. Soon afterward the dollar was devalued in turn, as were the money units of the rest of the world's trading nations.

[2] "Yankee" may be an Indian corruption of *Anglais* (French for "English"), which came to mean American whites, particularly those living in New England.



Wealthy planters of the Old South often owned thousands of acres and many slaves. They directed public affairs and gave the tone to Southern life.

new cotton growers, who were getting rich by shipping their cotton to the mills of Manchester and Liverpool in England.

There were only four cotton mills in the United States in 1805.[1] Francis Cabot Lowell, after a visit to England where he kept his eyes open, devised a power loom at Waltham, Massachusetts, in 1814. In his mill both spinning and weaving machines were installed, and the whole process of making thread and cloth was completed under one roof. After 1810 steam engines came into use instead of water power. Most of New England's raw cotton came from the West Indies, for the Southern states sent their cotton to England.

Rising Japan took away from Britain first place in the manufacture of cotton cloth for the world. Then our cotton-growing South became, for a short period, the principal feeder of Japan's new machine industry, which turned out cheap products to undersell the older industries of Europe and America. In Britain cotton spinning was followed by other industries, such as metal working. Soon Britain became purveyor of manufactured goods of all sorts to the whole world, at the same time drawing raw materials such as cotton fiber and metal ores from all the world, to be made into finished goods in British factories. New industries grew out of the mechanization of old ones; for instance, steel ship building.

To bring raw materials to their factories and take finished products to the world's markets, British merchants built the world's largest merchant fleet; and to protect these merchant ships trading over the seven seas, the British Government gradually built the world's largest navy. After Admiral Nelson's great victory over Napoleon's fleet at Trafalgar in 1805, Britain was the world's number-one sea power.

Britain's machine technology was first imitated, naturally enough, by the British in America, particularly in New England. There, the climate was cold, the ground rocky, and colonists looked for other means than large-scale farming to make their fortunes. They took to lumbering and fishing; then, to shipbuilding; and next, to commerce with the West Indies, where they traded their fish and lumber for sugar and molasses. Ships required iron work, and a blast furnace was set up in Massachusetts only twenty-four years after the Pilgrims arrived. Casting of anchors and iron for ships was followed by the making of utensils and iron hardware; then nail making occupied many men—even farmers in their spare time. New England hammered nails can still be found in many of our old buildings. Colonial ironmongers recast (in 1753) a bell made in England which broke in ringing after its arrival. In 1776 Americans made it their "Liberty Bell." Half a century later it cracked again, but the bell remains one of our national treasures. Britain prohibited the colonies from making steel products; she wanted to keep the American market for her finished goods.

The new colonies were full of streams. Water wheels, to grind corn and wheat

[1] By 1808 there were twelve more. In 1811 the cotton crop increased to 80,000,000 pounds, and to 177,000,000 pounds in 1821.

and later on to saw lumber and pump water, soon dotted the colonies. The first tannery was started in Lynn, Massachusetts, less than ten years after the Pilgrims landed. A few years later the manufacture of shoes was begun in the same town, and this region still remains one of our great shoe-manufacturing districts. Manufacturers in old England became as jealous of their imitators in the colonies as were British traders and shippers of American sea-going men. They caused Parliament, which they controlled at the time, and the British Government to undertake a policy of trying to prevent people elsewhere from sharing their new wealth-making technology. Through laws, taxes, and naval and military control, England attempted first to keep others from copying her machines. Secondly, she tried to prevent people under her control from making their own goods or buying non-British products. Thirdly, she got, and tried to keep, most of the world's big supplies of raw materials for making manufactured products. This policy was human enough, but bitter opposition to it was also human.

Parliament's laws and British Government orders forbidding the export of machine designs or models—and even the emigration of skilled workers—proved ineffective. Young Samuel Slater came from the mill of the inventor of water-power spinning to the New World, carrying the designs in his head. He looked in vain in Philadelphia and New York for someone to finance him, then went to Rhode Island, where the rich trader, Moses Brown, for whom Brown University (at Providence) is named, became his capitalist. In Pawtucket (now a suburb of Providence, Rhode Island) Slater built the first power cotton-spinning mill in America (1793). His beautiful water-driven mahogany machines still stand in their stone and wood building over the empty millrace—good enough to use after a century and a half. Slater built other mills, including the first American woolen mills, located in Massachusetts. Samuel Slater is called the father of American manufacture. He is also the father of the Sunday school in America In England John Wesley had got early industrialists to sponsor Sunday schools among their mill hands. Samuel Slater had carried this idea across the ocean along with his designs.

The American Colonies Threaten England's Position

American industrial growth brought on the first sharp rivalry of the machine age. Britain had far outrun her political rival France, but this would be of little benefit, thought the British wealthy class and British workers as well, if their own colonies were going to supply local markets and rival the mother country in world trade. How could island Britain, having to ship in nearly everything she made up and sent out, compete with an America that could produce raw materials, make them up at home, and ship them in her own ships?

So, having failed to prevent the rise of manufacture and trade in America, the mother country tried to stifle it and compel Americans to buy only British-made manufactures, and even to import staples such as tea, sugar, and rum only

through British monopolies. (To hold a monopoly is to have the exclusive possession or control over a given article.) The result was the American Revolution and the establishment of a separate nation. The British Parliament, beset by enemies abroad and troubles at home, let the American colonies go. They seemed less valuable than India to the manufacturers and traders of the just-beginning industrial age.

Although acknowledging America's political independence, Britain still tried to exercise much economic control over this child that had struck out for itself. Particularly did British traders dislike to see Yankee clipper ships carrying furs from the west coast of America to China, carrying China tea to Europe, and otherwise cutting into British world-wide trade. The traders' resentment, and increasing fear of American competition on the part of Britain's factory owners, helped to bring on a second British-American war in 1812. The blame for this war must also be shared by Yankee expansionists who wanted to annex Canada. Britain only halfheartedly pushed this war because at this time her struggle was on with Napoleon for control of Spain, key to Britain's Mediterranean route to Egypt and India. After the war of 1812-1814 American manufacturing shot ahead—first in New England, then in Pennsylvania and New York. About the middle of the nineteenth century small factories were started on the Great Lakes, and the frontier towns of Buffalo, Detroit, Cleveland, and Chicago began to be industrial cities. British manufacturers consoled themselves with the advice of the London *Times* that Yankees lacked ingenuity to make new inventions and would therefore never become really dangerous competitors of British industry. Englishmen were later to say the same about German competition, and Americans still later about Japan's competition. Now we know that it is foolish to think that any nation or race cannot acquire machine technology as well as any other. Nations grow up, industrially, like human beings, first going through an imitative childhood. While they are learning, nations older in the machine age pooh-pooh them. Soon those same nations find the newcomers' competition to be very serious—likely to lead to war.

The British-American War of 1812 completed the Revolution of 1776 by freeing American activities and income from European control. It ended direct interference with American shipping on the high seas—interference that had come from both France and Britain. Additional interference by Moorish chiefs and pirates in the Mediterranean Sea (in part encouraged by British merchants who wanted American trade kept out of this area) was dealt with in two remarkable early American naval exploits, one in 1804 and another in 1815, under Commodore Stephen Decatur. Forty years after the Declaration of Independence, Americans had claimed and established freedom of the seas for their trade. About half a century later, during the War between the States, some English merchants and politicians wanted to intervene to defeat the Union. Such an outcome, they thought, would weaken the industrial North and tie the agricultural South to

Britain as a great supplier of, and market for, British manufacturers. Prince Albert, Queen Victoria, and other British leaders objected; President Lincoln handled the English firmly but honorably, and the scheme for intervention failed to come off.

As the United States grew and transcontinental railroads were built, Americans who had unusual initiative turned away from seafaring to the development of their country's huge interior. British fear of American commercial rivalry grew less. The idea that the two Anglo-Saxon nations were complementary to one another, rather than rivals, came to be accepted by both. The world was hungry enough for factory goods to absorb the manufactures of both. British money poured into the United States—at good interest—to build railroads, open mines, and start factories.

During the first years of the World War of 1914-1918, these American loans from Britain were paid back. The United States then became a creditor (money-lending) instead of a debtor (money-borrowing) nation. Government, banks, and individuals loaned hundreds of millions of dollars in Germany, France, Latin-American countries, and elsewhere. Most of this became uncollectible in the years of business depression and war after 1930.

Rivalry between American and British firms continued keen in South America and the Orient, and each nation remained ready to take advantage of the other in trade. However, the two nations became one another's best customers, the people of both felt a great kinship of ideas and ideals, and all thought of war between them vanished. Thus did the first great rivalry of the industrial age settle down into a friendly business competition. But further rivalries were arising which were to go to violent extremes, particularly the rivalry between Britain and Germany.

Rising Germany Becomes a Threat to Britain

As machine technology developed, it made more and more use of certain raw materials. The coming of railroads spurred the iron industry. Iron "T" rails were first rolled in 1844; the production of Bessemer steel began at Sheffield, England, in 1860, and the first steel rails were made soon after. In 1820 America produced only 2 per cent of the world's pig iron. A hundred years later the output of the United States—54 per cent—was to be more than half that of the entire world. To cotton, iron, and coal were added oil, rubber, manganese, tin, nickel, tungsten, sugar, wheat, and other materials without which a nation could not be powerful and prosperous. The control of sources of these raw materials became more and more valuable. So did the control of populations which would buy the manufactured goods that gave work to laborers and profit to manufacturers and bankers. The British Empire and the United States were well supplied with most of these materials. The greater Germany created by Bismarck was the best supplied of European nations, but not well enough supplied to satisfy the ambitions of Germans who wanted their nation to equal, if not to surpass, Britain.

Industrial changes in Germany were

late in coming. In 1845 the German states mined less coal than France, and even after 1880 more than a fourth of the textile workers did their work in their homes. By 1895, however, 90 per cent of industrial workers were employed in factories. The discovery of an abundance of iron and coal along the Rhine spurred German industry; and before the beginning of the twentieth century Germany had surpassed Great Britain in iron and coal production. Early in our century Germany surpassed the total iron and coal output of Britain and France—the two old rivals who had formed an alliance to offset their fast-growing neighbor. Germany coveted tropical rubber- and sugar-producing land and oil fields, for in the new technology oil had come to be more important than coal. By 1910 Germany's cities held 60 per cent of her total population. The discoveries by German chemists had made Germany foremost in the new dye and chemical industries.

As the Industrial Revolution spread to various countries, monopolies, rivalries, and hates grew. In Germany these were combined with a faith in brute military force. We have seen how this brought about the first German-British showdown, which was the chief feature of the general World War of 1914-1918. After peace was made, the Germans were worse off than ever for materials and markets, and the teachings of Hitler soon made them more and more ambitious to have a large share in the world's good things. American bankers lent Germany large sums of money—some at very high interest, none of it repaid—but this scarcely relieved the situation. While British and French statesmen were talking about giving nations equal access to raw materials (but doing little about it), the Germans were building airplanes, tanks, and submarines to seize power in Europe and to split up the British Empire. And they were planning a system of trade that would make them masters of the world's wealth. Germany had little gold or foreign exchange to buy the materials to build the greatest war machine in history and keep it going until victory. So, on the one hand, German scientists were put to work to find substitute (ersatz) materials, such as oil and rubber made from coal. On the other hand, Germany bartered (traded goods) for what she wanted, product for product. In this she was very successful with other nations likewise short of money, but barter was upsetting to the sale of products for money, as established by Britain and America.

While this went on, Italy and Japan were seizing territories by force (1931-1939). The older powers looked on, half paralyzed, their old statesmen hoping for some "break," or even advantage for themselves.

At the end of the World War of 1914-1918 Russia came through revolution into the control of a group determined to take the huge, still-medieval population of that empire into the machine-age technology; and to make that vast country (one seventh of the earth's land surface, almost as well supplied with raw materials as the United States) into one of the most powerful in the world. The Soviet leaders engaged German, American, and British engineers, and set the Russian people to work toward their

aim, as they had never worked before. By 1940 Russia's iron and steel production was brought to approximately the total of Germany's. But Russia was still in the early stages of machine-age technology, with workmen and factories very inefficient and wasteful, and a production still far too low to give modern housing, clothing, furniture, and transportation to Russia's two hundred millions. And more than half of Russian factory production was going into war materials to supply the huge Soviet armies. In 1940 Russia was able to give little material help to Germany, in spite of the Hitler-Stalin agreement. Russia would take at least one more generation to become an industrial rival to the nations which entered the machine age earlier.

Industrialized Japan Looks for Colonies

The first Asiatic nation to take up machine-age technology was Japan. Sending her brightest students to Britain, America, and Germany to study their methods and copying shamelessly, Japan made the most rapid change from hand to machine production of all nations. Japan made much money and built great factories out of profits from the war of 1914-1918. She also won many low-price markets (where cheap goods were wanted, as in India and Central America) during the great depression of 1929-1935. Her cheap labor, and to some extent cheap quality of goods, enabled her to undersell manufacturers of other nations. This caused them to defend their own markets with high tariff walls (high customs duties) against Japanese-made goods. It was a period when every country was putting up tariff walls against every other, bringing world trade more and more to a standstill. Special bars were put up against Japan's cheap manufacturers. In addition to markets, Japan wanted minerals, forests, oil, and land, for she possessed fewer raw materials than any other ambitious nation save Italy. The Japanese wished to exploit China as British merchants had exploited India, and were resentful of American and British opposition to such plans. This American and British opposition was far from consistent: United States merchants, with government assent, continued to sell the Japanese army its raw materials, such as oil and steel, and British diplomats attempted to deal with Japan at the expense of China, and even of the United States.

Japan's ambition and philosophy about the right to use force were similar to Germany's, and the Japanese army kept looking for an opportunity to attempt to conquer China. Japanese expansionists planned to take advantage of divisions and disorders that followed the overthrow of the ancient Chinese dynasty and the establishment of a government republican in outward form (1912). Consequently, when Europeans were distracted by the war of 1914-1918, Japan's opportunity seemed perfect. But the strong opposition of the United States, culminating in an expedition of American troops to Siberia (1917-1920), stopped Japan. By 1931, however, the United States was weak both in policy and in warships. Japan's armies began a series of onslaughts on China (reach-

ing a peak in 1939). While these attacks destroyed much of China, they used up Japanese materials and finances, wore out Japanese workers, and killed many of the best young men of the island nation. Desperately, Japan's statesmen formed an alliance with Germany and Italy (1940) in the hope of scaring off Russia and America and getting a large share of the British Empire. When France surrendered to Hitler, Japan took control of French Indo-China and increased her influence in Thailand (Siam). Thus Japan got big sources of raw materials. At the same time it was drifting dangerously near to war with the United States, which was unwilling to see the four hundred million people of China ruled by Japan and their markets monopolized by Japanese products; and to permit Japan to become master of Malaya and the Dutch East Indies, containing rubber and tin necessary to American and world industry.

Industrialization Brings Many Problems

We have traced the part machine industry played in the national rivalries culminating in the world-wide violence and chaos of the 1940's. To review this story in brief: Conservative little Britain, the first nation to center its life about the machine, gained the first position among the world powers, built history's largest empire, and aroused envies which resulted in a century of fighting and bargaining between nations, and which rise in our day to threaten Britain from all sides. Generals gave way to bookkeepers; the new empire was economic—conducted for profit more than for glory. Colonies were acquired to supply raw materials to be converted into finished products, and to supply exclusive markets for the sale of these manufactured products. Workers backed capitalists in building such empires in order to make sure of employment and to boost wages. All this was clothed in the idealism of carrying the products and ways of Europe's new machine-age "civilization" to the "backward peoples" —called by the writer Kipling "the white man's burden." Much good was done to humanity, along with untold harm; we are too near it all to sort the good from the ill with accuracy. But the "honeymoon" of industrial empire lasted only a century. Rivalries put upon the industrialized nations an unbearable load in wars and armaments. Some of the Asiatic peoples took advantage of these wars to throw off their white masters. They, too, learned his machine technique and were able to challenge him in the competition of trade and even in battle. The "glorious" empire game was so to work out by 1939 that an Englishman would write:

"In our topsy-turvy way of doing things, little Britain, in order to protect the Canadian, the Australian, the New Zealander, the South African, the Indian, and the rest of the outlanders, rushes in and commits herself to protect the Frenchman, the Pole, the Rumanian, the Greek, and the Turk. Britain is no Atlas. It is right for Britain to help those who help themselves, but only if they carry their full proportionate share of the burden."[1]

[1] G. Campbell Durward, in the New York *Herald Tribune*, writing from Hove, Sussex, England, under date of August 10, 1939.

But the attitude of the so-called colonial regions and "lesser" nations was that they did not want nor appreciate such "protection." They did want an equal chance at enriching themselves—on their own. We have seen, and shall continue to see, until a true world order is established, that this rushing in proves to be a disguised form of empire building, even though under the cloak of humanitarianism.

The attitude of the Indian leader Mohandas Gandhi, and of other Asiatics, was that subject peoples were carrying the imperial nations on *their* backs. During all of this growth of feeling on each side that the other was a burden, the peoples of Europe and of America were subject to depressions, and the great masses of population of Asia lived on a level almost below the starvation line.

Industrialists, for the sake of their own ambitions, were constantly urging their governments to use national power and armed forces to gain control of areas containing materials valuable for use in their factories, or market areas where they could sell their factory products. The more governments went in for this sort of thing, backing up their big industrialists in foreign fields, the more such men were able to increase the industrial prosperity of their countries—that is, increase employment and wages. Thus, the selfish desire of kings and politicians to increase their power by empire building was backed by the industrialists and common people of nations. Diplomats gave a large part of their time to promoting the trade of the big industries of their countries. The phrase, "Trade follows the flag," was coined.

Each nation pushed its own interests and extended its boundaries at the expense of its fellow nations. This was called patriotism, and was even regarded as the highest manifestation of civilization. Nations also whose people largely preferred to live the old-style agricultural life, such as the French and the Chinese, were compelled to industrialize in order to protect themselves from more industrialized neighbor nations, for factories gave nations new and abundant weapons with which to attack, and thus made them powerful and dangerous. Once a nation had started out on the plan of living off industry and world trade and had collected most of its people in factory cities, it had to keep on pushing its control and commerce and getting possession of raw materials all about the world, lest its own people at home starve to death. The government of such a nation had to go on with its aggressive policy regardless of the conflicts, hatreds, and dangers stirred up. The only stopping points were war and revolution. While the older industrialized nations drifted along, the dictators realized that power in the machine age depended upon quality and quantity of production of articles that could be used in trade wars or military wars. The dictators made a state business of industry and operated regardless of profit. To do this, they had to "take over" managers and workmen, as well as take over machines. They had to inspire them to work long hours for very little pay. This required fervid oratory, clever and constant propaganda, and the creation of schemes and

doctrines for a future prosperous and ordered world, often referred to as the "New Order." Whatever it was called, such propaganda was, in reality, the means of getting men to work and fight without immediate reward. These doctrines had to be changed frequently, as circumstances changed and new opportunities offered and as preachments too often repeated grew stale and lost the power to excite men's minds.

We have seen how industrialization spurred ambitious peoples to seek raw materials that were far away or under others' control. Also, industrialization has increased the lack of balance between populations and food. One hundred years ago (1840) Europe, not counting Russia, had about two hundred thirty million people, mostly on farms, and exported a good deal of food to pioneers in America, Australia, and elsewhere. Now this continent has more than four hundred million people, who live mostly in cities, and needs to import nearly a million and a half bushels of grain to prevent hunger. Ersatz foods help a little. Asia and Africa little more than feed themselves. Meanwhile, North and South America and Australia raise far more food than they can dispose of, but Europe has too little money to buy the needed foods.

You see what an unbalanced world it is. A similar situation of unbalance exists within nations, where factories make goods which people want but cannot buy. Ambitious dictators and desperate peoples resort to violence and destruction, making the unbalance worse.

All this makes it sound as if the coming of the machine were on the whole an evil to man, bringing more misery and turmoil than improvement in his life. Some philosophers have believed this, the leaders like Mohandas Gandhi have wanted to scrap the machine and go back to hand weaving and tooling. But the facts are: (1) that man will never abandon the machine or any easy way of doing his work, and (2) the turmoil arises from the process of finding how to manage machine production for man's good. Even before the beginning of factory production there was an increasing demand on the part of more and more of the common people of the world for the good things of daily life. People who had slept on straw or boards wanted mattresses. Those who had guessed at the time of day by squinting at the sun felt entitled to own watches. As mass production made the products wanted by the people far cheaper and more abundant, popular demand for the conveniences and comforts of life grew louder. Living standards—the quality of food, shelter, and clothing—of all classes steadily rose. To be popular, leaders and politicians had to promise more and more prosperity.

We are as yet only part way through our technological change, although that has far outrun its social application—its use for man's best good. New discoveries and inventions keep changing the problem. Labor struggles in the coal fields and the tussle over whether electric power shall be privately or publicly owned may both be made as out of date as are now the riots that took place when electric streetcars displaced horse cars. The entire farm picture with all its problems may be changed by develop-

ment of chemical agriculture—growth of crops in chemical-saturated water and sand, instead of in soil. As these technological changes affect us, does it not seem that the political democracy sketched in our story of revolt was a step in a long struggle for democracy of wealth in which we are all taking part, willingly or unwillingly, today?

We see now that suffering, strife, and waste have grown out of the greedy and unwise use of the machine—creating the problems that you and I face today: the problems of national rivalries, unemployment, smallness of income from farming, corporation monopolies, labor troubles, and depletion of our natural resources such as timber, soil, and oil. These problems are complicated by the quadrupling of human population in most parts of the world since the machine age started.

Industrialization enabled the building of modern nations and empires; it stimulated an awakening Asia to strike back at Western nations that had temporarily mastered the Asiatic peoples; and it created rivalries that headed up into the world wars of the twentieth century. It enabled dictators of "have not" nations to organize their peoples for conquest. Not only have the machine and science created, or heightened, the rivalries that caused men to fight, but they have been used to kill in greater numbers and in more dreadful ways than ever before. A great portion of man's civilized attainments may be destroyed before this folly ends. This is the bad side of the story of the machine.

There is just as truly a good side to the story. Great improvements in our daily life and surroundings have been made by the machine: a release from drudgery and a tremendous increase in human comfort, cleanliness, safety, entertainment, and leisure. The willingness of people to fight has been largely inspired by their desire to better themselves. Through the storms of war they will begin to see the light of a better way to accomplish this through cooperation—by living and sharing, rather than by destroying and dominating. We can begin to see how science and the machine will force men to abandon their national prides and rivalries, even as they once had to abandon their clan fights. And the machine and science make it impossible for any one race long to assume superiority over and dominate other great races.

So we are still in the middle of the Industrial Revolution, trying to learn how to make the machine truly the servant of man, and to keep man from becoming merely a slave-tender of machines. It is an exciting and stimulating age in which to live, but living in it requires courage and the ability to adjust readily to change. It would seem also to require not setting our hearts too much on either property or security. It is clear that man will never give up the machine, but it is also clear that he must truly make it the servant of all, and not permit it to become a tool whereby a few can subject the many to worse tyranny or terror than the pre-machine world ever knew.

To Repeat

Britain's head start in industrialization enabled her, with the aid of India's wealth, to become the world's greatest commercial nation. She guarded her position carefully, opposing her colonies in any attempt to become industrialized themselves. The American colonies won their political independence by the Revolution and their economic independence by the War of 1812. British laws could not keep factories out of the United States, the American industrialization began. After the War between the States American interests turned principally to the development of the interior of the country, and Britain's fear of the United States as a commercial rival was considerably lessened. Britain even loaned money to the United States for its internal development, but the World War of 1914-1918 transformed us from a debtor into a creditor nation.

In the late nineteenth century Germany rose to challenge Britain's commercial supremacy. This culminated in the war of 1914-1918, which almost ruined Germany. Without gold for trade Germany brought into use once more the old barter system and built herself into a power again. This brought war once more in 1939. Russia, too, had organized her vast resources and man power to gain quick industrialization in the 1920's and the 1930's. Japan had made a rapid change from a feudal to an industrial nation (since about 1870) and was trying to get control of China to secure an adequate supply of raw materials. Her expansion in eastern Asia made possible a clash with the United States, which was interested in keeping open the sources of needed raw materials found there.

The machine brought a great new rush to empire building, causing strong nations to seize weaker ones to secure raw materials and markets for finished products. The weaker nations in turn were forced to industrialize if they were to become strong and throw off the control of their conquerors. Politicians and industrialists combine to urge empire building, but the idea must be sold to the common people, for they do the necessary fighting. So the modern leader of such a nation must be a high-pressure salesman along with the other qualifications he possesses.

The story of the machine has its bad side and its good; it has brought international rivalry and war, and it has brought a far more convenient and pleasant life for everyone. But there are many problems still to be solved; man must be sure that the machine is a servant to him and not he to the machine.

To Know and to Pronounce

factors	water power	ersatz
colonization	Samuel Slater	metal reserves
exploitation	creditor	debtor

Now See if You Can Answer These

I. How did the Industrial Revolution affect the British Empire?

1. How did the Industrial Revolution affect Britain as a nation?
2. Who first challenged her commercial supremacy?
3. What other nations followed?
4. What was the effect of this rivalry upon nations and the world in general?
5. How did India aid in building Britain's commercial supremacy?
6. What was the effect upon India?
7. For what two chief reasons do industrial nations desire colonies?
8. What is a capitalist nation?
9. How did Britain become the world's leading capitalist nation?
10. What unit of money became the world's standard for trade?
11. How did the English colonies in America become economically dependent upon Great Britain?
12. Why did Britain build the world's largest merchant fleet? The world's largest navy?
13. Why did Britain oppose the development of industries in her American colonies?
14. How did she try to prevent it?
15. How was the first textile factory built in the United States?
16. How was the Industrial Revolution responsible for the American Revolution? For the War of 1812?
17. What were the chief results of these two wars?
18. How did the War between the States lessen British commercial fear of the United States?
19. How did the World War of 1914-1918 change the United States from a debtor to a creditor nation?

II. What nations other than Great Britain have aspired to commercial supremacy?

1. What new nation arose to challenge Britain in the twentieth century?
2. How did the Great War of 1914-1918 affect Germany economically?
3. What plan did Germany develop to overcome her lack of gold?
4. How well has Russia's plan for industrialization succeeded?
5. How has Japan succeeded in making herself an industrial nation?
6. Why did Japan want control of China?
7. When did Japan first plan to seize control of China? What prevented her?

8. When did she first succeed in seizing Chinese territory?
9. In what other countries did Japan extend her influence recently?

III. How is the Industrial Revolution responsible for most of the problems of the modern world?

1. Show how the Industrial Revolution has been back of the empire-building game.
2. How has modern commercial rivalry forced some nations to industrialize?
3. What is the so-called New Order?
4. In what ways has industrialism created an unbalanced world?
5. What new developments may still further change our technological world?
6. What is the ultimate purpose of all technological change?
7. List some modern problems of the machine age.
8. What is the bad side of the story of the machine? The good side?

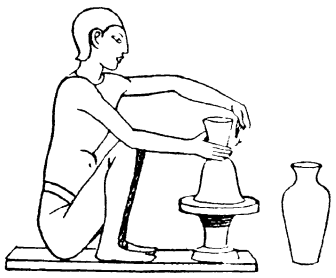
Looking Backward

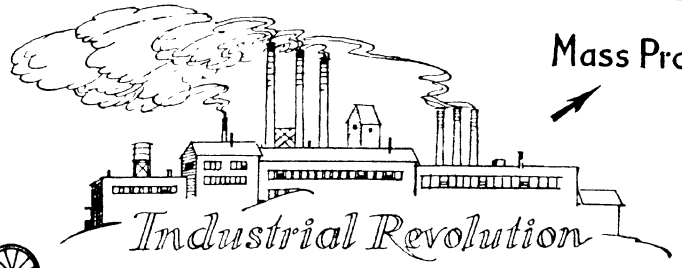
Throughout the greater part of his history, man has made with his hands whatever he needed. Then, beginning about the middle of the eighteenth century and continuing ever since, the Industrial Revolution has changed life more than it had been changed in many centuries before that time.

As factories sprang up, labor was exploited. Gradually the workers organized to form labor unions, which by means of conferences and sometimes through strikes have secured greatly improved working conditions. Sometimes the demands of unions have seemed extreme, and in some countries labor has come under the direct control of government. For a time the farmer's situation was good, particularly during the Great War of 1914-1918. But the depression following the war brought a loss of market and a lowering of prices that made government aid necessary. As the working conditions of producers have been changed, the effects have been felt in all phases of everyone's life.

With the speeding up of production through machine industry, powerful nations saw new opportunities to profit by controlling colonies. Colonies now were to supply raw materials for the mother country's factories, and to buy back the manufactured products at a profit to the mother country. As a result, the contest for colonies reached new heights of intensity and violence. For the new machines not only produced articles to make life easier and more pleasant, but they produced instruments of destruction and death as well. We realize the value of the good that machines have done; but we also realize that we must put an end to war for all time and make the machine man's servant if we are to enjoy the good things the Industrial Revolution can provide for us.

The Rise of Modern Industry

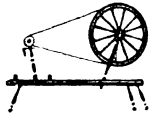




Mass Production

Faraday
Bessemer
Volta

Industrial Revolution



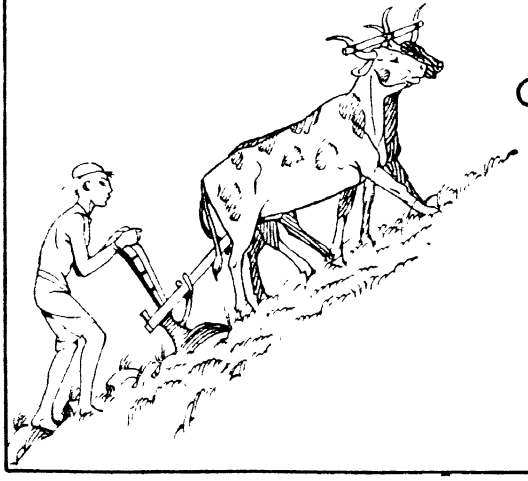
Standardized Parts
Cotton Gin
Steam Engine
Power Loom
Spinning Jenny

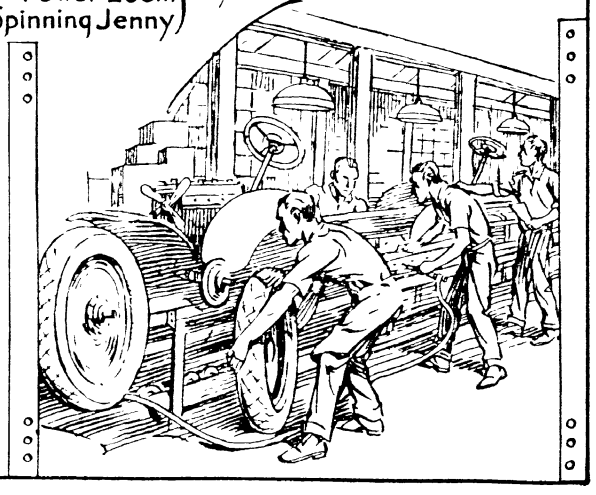
Factory System

"Domestic" System

Gild System







Would You Be Interested?

Eli Whitney is usually remembered as the inventor of the cotton gin. But man has profited more from another of his developments—that of interchangeable parts which made mass production possible.

The United States was in great need of arms in 1798, and Vice-President Thomas Jefferson signed a contract with Eli Whitney in which Whitney promised to supply ten thousand muskets in two years. At the end of one year only five hundred had been delivered, and the number was far short of ten thousand at the end of the second year. Whitney appeared before a government committee to ask for an extension of time and amazed the committee by laying on a table piles of ten identical barrels, ten identical stocks, ten identical triggers, and so on. Then he invited the committee to select any item from each pile and put them together to make a musket. The committee members were astonished; never before had any part of one musket been identical with that part in any other musket. Whitney got his extension of time, and the principle of interchangeable parts was born. Probably the principle of interchangeability is the most revolutionary principle ever introduced into manufacturing.

Some Projects and Exercises about Industry

1. As the Industrial Revolution spreads to parts of the world that have been slow in developing, is it not likely that they too will want to rise and throw off the control exerted upon them by outside nations? Perhaps they too may want to build empires as other nations before them have done. Would it not be well for the world to attempt to work out some solution to the problem of supplying adequate opportunity for all nations, so that everyone may enjoy a decent standard of living? This would mean the end of the empire system. Discuss this problem.

2. Many nations of the world are not so fortunate as we with regard to the supply of raw materials for machine manufacture, and often choose to fight for control of such supplies. Can you think of some good reasons why we should help one nation or another in these struggles? How many reasons can you list for our remaining entirely apart from such a struggle?

3. Cite examples showing that a new machine creates new needs.

4. Do war inventions—airplanes, etc.—speed progress? If so, to what extent? The British author John Galsworthy once made an appeal to powerful nations to outlaw the building of airplanes on the basis that they would mean the destruction of civilization. What is your thoughtful opinion on this subject?

5. Eventually you are likely to become either an employer or an employee; it is not too early to begin acquiring wholesome democratic attitudes for use in

the business world. Draw up a list of do's and do not's which should, in your opinion, characterize an employer's attitude toward his employees. Draw up a similar list for an employee.

6. It has been said that a house-building boom might accomplish as much toward bringing prosperity now as the railroad-building boom did after the War between the States. Why? Find some figures to support this contention.

7. Just before the war the automobile trailer took the place of a house for many families. How many people in this country live all the year in trailers? What are the effects of life in a trailer upon the nation?

8. It is said that about thirty million American families live in houses unfit for dwellings. The nation would save an estimated four and one-fourth billion dollars a year if all substandard houses were eliminated. How many substandard homes are there in your community?

9. What have governments of other countries done to provide low-cost housing?

10. Is the present movement of population toward the city or away from it? What is the population trend of such cities as New York, Chicago, and Los Angeles?

We Hope You Find These Books Interesting

Modern Housing, by Catherine Bauer
An analysis of the problem of housing and a report of what is being done about it.

Engines of Democracy, by Roger Burlingame
The story of the Atlantic cable, of telephones and typewriters, barbed wire and cameras, dams and zippers. "The zipper was invented in 1893, but America was not ready for it; people then did not mind taking time dressing and undressing."

Whittling Boy, by Roger Burlingame
The story of Eli Whitney.

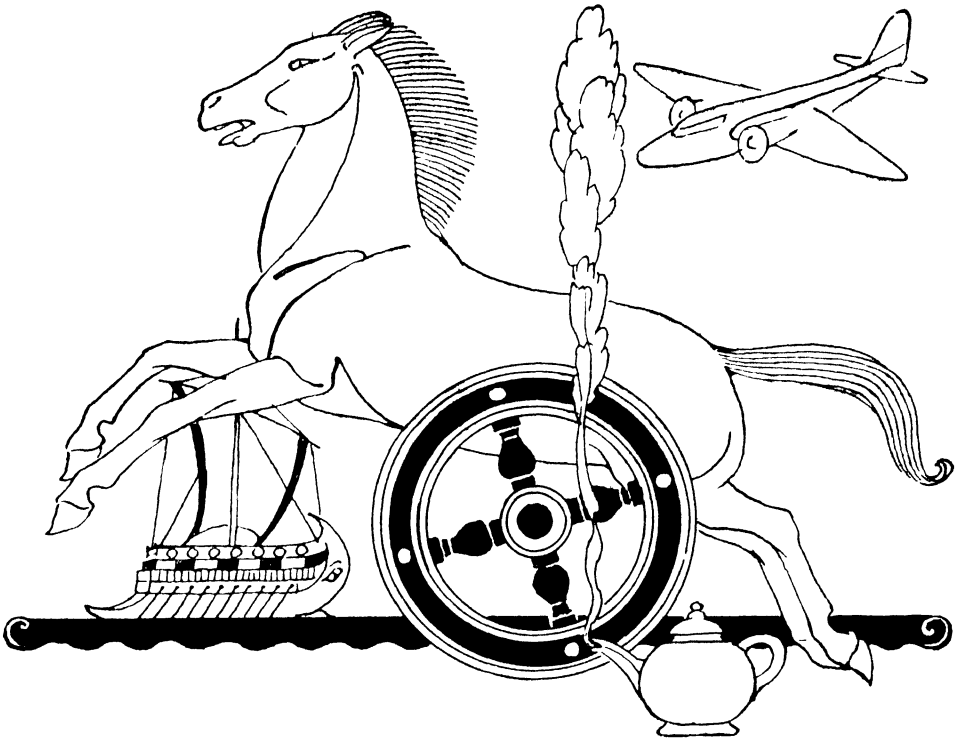
Europe Re-housed, by Elizabeth Denby
How the problem of housing is being met in Europe.

Hard Times, by Charles Dickens
Results of the Industrial Revolution in England.

Housing for the Machine Age, by C. A. Perry.

A History of Everyday Things in England. The Age of Production 1851-1934, by Marjory Quennell and C. H. B. Quennell
The effects of the Industrial Revolution upon social and economic life.

Starvecrow Farm, by S. J. Weyman
The Industrial Revolution in England.



UNIT THIRTEEN

THE STORY OF TRANSPORTATION, COMMERCE, AND COMMUNICATION

Looking Forward

Commerce (the exchange of goods), money, transportation, and communications are all closely related—so closely that we can scarcely think of one without the other. The desire to exchange goods caused the development of ever-more-economical and faster ways of carrying them and paying for them; and at the same time more comfortable and faster ways were found to carry human beings from one community to another.

If man's search for beauty and man's improvements in production really show progress, his developments in transportation, commerce, and communication show great advances also. More than any other factor they transform all nations into close neighbors, and bring peoples of all climes and races close together. They throw pet ideas and conventions and products into rivalries which cause ever more terrific strife unless people learn to like their neigh-

bors as human beings and tolerate their neighbors' ideas. We can see that if men around the world are big enough in their souls and minds to learn to live together as one world community, they can all be richer in material comforts and culture than any one community living to itself alone can succeed in being.

Since, among humans, there is always the necessity of putting community restraint on the overambitious or criminally inclined, the development of transportation and communication also points up the need for framing a world organization which shall be to the world community and world traffic what a good police system is to a city. And so our story of commerce, transportation, and communication leads into our concluding sections on the story of war and efforts to abolish war and on the present world trends and important events of our time.

51. MAN LEARNS TO USE THE MONEY SYMBOL

Look for These as You Read

I. How did money come into use?

II. How did banking develop?

The exchange of goods for goods is known as barter. In the early stages of barter the exchange was between groups rather than between individuals. When the trade was not even, a token had to be given for what was still owing to one side. This came to be called money. When one side turned over goods only and the other gave money only, we had sale instead of barter. Animal skins, curious or beautiful sea shells, oxen, and sheep (ten sheep were equivalent to one ox) have all served for use as money for the purposes of exchange. But the barter system was clumsy and without fixed standards of value. Out of these conditions grew the use of various articles as *mediums* of exchange. The Latin word *pecunia,* meaning "money," comes from *pecus,* which means "cattle." The best money was that which had a steady, accepted value, was easily carried, was not too plentiful, and had lasting quality. When metals came into use, they became ideal mediums of exchange, with gold the best and most appealing because of its beauty, its indestructibility, and its great value in comparison to its bulk.

Metal Coins of Standard Weight Are Struck

Traders among the early Spartans used iron coins, while the Chinese used iron and copper money. In Burma lead was used for making coins. The early Hebrews used copper. Until 269 B.C. the Romans used coins made of an alloy of copper, and then they introduced silver into their coinage. Tin was commonly used in early England, iron spikes among the natives of Central Africa. In Scotland it was once common for a man to offer nails in exchange for what he needed. Silver soon became the basis for most early Greek coins, and we have pictures and records of the use of gold in ancient Egypt. Among progressive peoples metals tended to displace other forms of money, which is usually made of some material that is valued for itself. Among the early Greeks, Hebrews, and Egyptians money was valued according to its weight.

Cubes of gold used by the Chinese may have been the earliest money as we think of it today. The earliest coinage of electrum, a natural alloy of gold and silver, was done by the Lydians



Goods and produce were once exchanged directly without the use of a medium of exchange. Barter, as this custom is called, is still practiced in the interior of Africa and South America.

and Greeks about 700 B.C. In Babylon ingots of gold and silver were made, but their use must have been clumsy as they had to be weighed with each transaction. Ingots of silver and of gold weighing one half ounce were called shekels. Sixty of these made the mina; sixty minas were the talent. The Hebrew talent (mentioned in the Bible) had a value, when made of gold, of more than three thousand dollars. One of the first known of these official, governmental coinages was minted by Sennacherib in Assyria when he coined half-shekel pieces. Abraham purchased the cave of Machpelah with four hundred shekels of silver.

One of the difficulties in coining money was to make the coins of a given standard of value and to guarantee that value. Croesus deserves credit for issuing gold and silver coins whose value was guaranteed by the government. He was king of Lydia about five-and-a-half centuries before the time of Christ. Croesus soon recognized that money would have to be made under some control if it were to have any value. It was through his practice of making coins and their use in trade that Croesus helped to accumulate his tremendous wealth. From his reputed wealth grew the saying we still use today: "Rich as Croesus."

The Greeks quickly learned the technique of coinage from their Lydian neighbors. From Greece it spread to lower Italy and finally, by the fourth century, to the entire civilized world. Before Alfred the Great's time Britain had already begun the coinage of money from gold, silver, bronze, and tin.

The Greeks, the Romans, the Mohammedans, the Venetians, all developed extensive commerce during the Middle Ages. Manufactured goods were exchanged for Oriental products from tropical Asia and Africa. Different civilizations exchanged products from different climatic regions. The traders plied their wares between ports and countries where there was much of certain products to places where these products were scarce or nonexistent.

In the fifth century B.C. the Athenian silver coinage was the greatest commercial currency. The gold stater of Philip of Macedon was worth over five dollars. In Rome the first coins were of cast bronze, often overlarge, one of them weighing about a pound. These were finally given up for silver, of which the denarius was the most important. This coin was the "penny" of the New Testament. During this period Rome held sway over the area from the Euphrates valley on the east to northern Europe, including countries on both shores of the Mediterranean. The Romans built up huge fleets for commercial trading. With a city of more than one million inhabitants, living in great luxury, Rome demanded many products from northern and western Europe, while the Orient sent them silks, spices, incense, and precious cut stones and gems. All this extensive trading required huge minting of coins with which to carry on the exchange.

One of the interesting coins of the Middle Ages was the florin of Florence, Italy—a gold coin with a lily on it. The gold ducat of Sicily was worth a little over two dollars, and the sequin of



Coinage of money greatly stimulated trade. Shown above are the tetradrachma, a silver coin of Athens (top), and three gold coins, the florin of Florence, the ducat issued by Charles I of Sicily, and the Turkish sequin.

Venice and Turkey had approximately the same value. A historic coin of the fifteenth century was the German thaler, which became the father of all the big silver coins of the next two centuries; the name of our American dollar is derived from it. The Chinese seemed to prefer bronze for their coins; most of their coins were round with square holes in the center. Bronze coins have been popular elsewhere as well, being of a handy size and of low face value.

As long as traders were dealing within or near their own communities, the use of metal involved little difficulty. But when they began to go far from home the very weight of the quantities required and the risk and trouble involved in shipping it great distances to pay for goods bought combined to bring about the development of some form of money which could be more easily handled and yet be worth as much as gold and silver currency.

Paper Money Is Issued

In the eighth century the emperor of China issued bank notes, a promise on paper to pay its value or equivalent in gold or silver currency. Later, in turn, these developed into bills of exchange and other means for the transfer of wealth or the payment for goods. To be of any value at all, paper money must be issued against a reserve, that is, there must be a supply of metal money to back it up. Gold became the standard of value (a yardstick by which values of other commodities are measured) in most countries; the paper notes issued represented certain amounts of gold, or silver, held on deposit by the government issuing the paper currency or notes. Ownership of the gold itself may

even come to be denied to the individual. The United States began, in 1933, to collect the gold money held by its citizens and placed a ban on exportation of the metal (including gold money), to prevent the loss to the nation of any part of its reserve funds. To store all this vast amount of gold, underground vaults were built at Fort Knox, in Kentucky, where it might be safe. Similar vaults were built at West Point, in New York, for silver deposits. Today this country holds over one half of the world's gold supply.

Banking Comes into Existence

The use of money brought about the development of banking. Just as some dealers traded in grains or hides, others dealt in money. You remember the money changers in the temple at Jerusalem; the Jews became famous as bankers in the Middle Ages.

In Egypt, Babylon, Greece, and India the first depositories for money were the temples where the priests were in control. There were also private bankers in Babylon about 600 B.C. The earliest banks in the Western world were at national temples like Delphi and Delos, in Greece. Most of these banks were founded to loan money from deposits. In Rome, in the time of Augustus, the emperor became the most important financial power.

In Italy during the Dark Ages (about 500 A.D.) the Jews established poverty banks for lending money to the poor. For a period of two or three centuries these were probably the only places where one could borrow money. Because of the teaching of the Bible, the Church had early issued a ban to its members against loaning money at interest. This gave Jews an advantage in the banking world, since the Scriptures permitted lending "upon usury unto strangers." [1]

People formed the habit of taking their money to the men who made things out of gold, the goldsmiths, for safekeeping. In the twelfth century, in Italy, the receipts (or vouchers) for such deposits began to be used by many persons as money. When it was recognized that people had a right to sign over these receipts to others, men had negotiable bank deposit slips, which much later developed into our bank checks. The first modern banks were founded in the cities of Augsburg, Amsterdam, and Antwerp. Later the Bank of England was established in 1694 with money which the British Government loaned it. This bank was given the right to buy bullion (metal of which money is made), to accept deposits, and to make loans on which it received interest. Interest is what the borrower pays for the use of money.

During the Middle Ages commerce on land and water was subject to frequent attack by pirates, brigands, and petty feudal lords. These dangers resulted in building various commercial leagues to protect trade. The Hanseatic and Rhenish leagues in Germany included nearly four hundred such trading stations and cities. The influence of these leagues lasted for more than two hundred fifty years.

The shuttling back and forth of money payments in metal coinage in-

[1] Deuteronomy 23:19-20.

volved the risk of loss by robbery, was expensive, and took much time. Therefore the idea came of placing such money in one's local bank, getting a receipt for it, and sending the receipt to the creditor (the one to whom money is owed). He in turn could take the receipt to his own local bank and get money or credit for part or all of it. All this was possible because the flow of business went on both ways, and an outgo of money could be balanced against an income. Or, if it did not quite do that, the bank could easily secure safe transport for the gold needed to balance the account. This is the basis of our system of credit which today is the life of business. Our modern checks are a part of it. Every transaction of exchange involves giving and getting something for each party; that is, it is reciprocal. This practice goes back to twelfth-century Italy. In modern times the Rothschild family (which began in Germany and scattered to France, Italy, England, and elsewhere) became leaders in this field, and by Napoleon's time had become the principal bankers and moneylenders of Europe. By lending money to governments for works of peace or for war expenses, bankers became very influential in state policies. In Japan the Mitsui family grew to importance in the same way and at about the same time as the Rothschilds did in Europe.

Commerce is an exchange of labor or its products among the people of the world. The quantity of labor required to purchase or create commodities is an important measure of the exchange values the goods have. The value of money is largely determined by supply and demand. In turn, supply and demand depend on the quantity of money in circulation, and the goods and services for sale. The thickly populated areas of Europe purchase the agricultural and manufactured products of the more recently developed continents of North and South America, Asia, and the islands of the sea. In turn, these newly developed countries buy the manufactured products of the Old World in exchange for their products. Thus do commerce, transportation, and banking accomplish the division and exchange of labor among the people of the world.

When the United States was first settled, it was obvious that the settlers would have recourse to barter and exchange among themselves, with the mother country, and with the friendly tribes of Indians. In 1679 La Salle built a sailing vessel, the *Griffin,* on Lake Erie. He set out to exchange commodities with the Indians along the upper shores of Lakes Huron and Michigan. Beaver skins were the standard currency used in trading among these Indians. For one gun the Indians gave ten beaver skins; for a comb and mirror, two beaver skins.

But as the English colonies grew and spread, money was needed to develop the commerce between the colonies. When the United States Constitution was drawn up, it provided that the Congress should coin money and regulate its value. The Continental Congress had created the Bank of North America, founded in Philadelphia (1781). Ten years later (in 1791) the Bank of the United States was established. It served

as the fiscal agent (financial agent, or banker) of the government. Alexander Hamilton, the first Secretary of the Treasury, insisted on full payment of the young republic's debt obligations. Hamilton, who was a Federalist, believed in a strong central government, and the national bank was part of his plan. Jefferson, head of the Republican party, on the other hand, was against the extension of Federal authority over the states. This difference of opinion has shown up between the great American political parties to our time. The national bank plan was finally given up, although our Federal Reserve System, established under Woodrow Wilson, has some of the features of a Federal bank. With the country's expansion westward many banks were regulated. Since then, government has not owned the banks, but has more and more guaranteed them, until we may say that today it controls our banking system.

Paralleling the development of commerce and shipping on the seas, there were likewise vast movements of commerce taking place over the systems of roadways which were developing in every country.

Repeating

Early traders exchanged goods by barter, but for the sake of convenience, money in various forms soon came into use. Gradually modern forms of coinage have been developed. In addition to "hard money," paper money, checks, drafts, and other instruments of modern banking have come into use to aid in the transactions of our present complicated financial world.

We have learned that money, to be good, must be both valuable in itself and scarce at the same time. For these reasons gold has come to serve as the standard for monetary systems of most countries of the world. At the present time the United States owns more gold than all other countries together.

In the early days of the United States banking was a government function. For more than a century banks in this country have been operated by private business, but with increasing government control.

To Know and to Pronounce

shekel	bullion	Bank of England
ingot	florin	Bank of North America
barter	ducat	Rothschild
Croesus	sequin	Mitsui
talent	thaler	Federal Reserve System

Check Yourself with These

I. How did money come into use?

1. What is the difference between barter and sale?
2. What contribution did Croesus make to the development of money?
3. What situation led to the invention of paper money?
4. What makes paper money valuable?
5. Why did the United States take gold out of circulation in 1933?
6. Where is our gold reserve kept?

II. How did banking develop?

1. Why did banking develop?
2. What practice led to the use of checks?
3. What were the Hanseatic and Rhenish leagues? Why were they organized?
4. Explain how credit is the foundation of modern banking.
5. What was the relationship of the government to banking when the United States was organized? What is it now?

52. MAN LEARNS TO GET AROUND

Here Are Questions This Chapter Will Answer

I. What methods of transportation did the ancient world have?

II. What improvements came in transportation after the Industrial Revolution began?

III. What distinctive achievements in transportation have been made in the machine-age world?

It is probable that at a very early date men learned to use animals as beasts of burden as well as a ready source of food. Cattle were widely distributed. The dog, horse, and donkey were found around the basin of the Mediterranean. In Egypt, Africa, Mesopotamia, India, and China, the camel, elephant, and ox were available for carrying cargoes. The reindeer, llama, and yak were adaptable for high altitudes or arctic regions.

Early Means of Travel

As early as 3000 B.C. the town of Babylon was a market to which were brought goods for exchange. Metals, grain, wool, and jewels were among the merchandise of this famous market. From Mesopotamia caravans of camels crossed Asia and penetrated into Africa. Before 2000 B.C. trade routes had been well established in all directions. Silks, wine, spices, incense, gold, and much else besides were regularly going into Egypt; while grain, linen, and wool came back. Camels, donkeys, and horses—loaded with baskets, crates, and bags of stuff—walked back and forth over long distances, carrying for man the materials which gave him comfort, added to his wealth, or were exchanged for the products of labor. As man more and more lived in settled communities, his desire for comforts and luxuries increased.

In very cold countries the sled, usually pulled by dogs or reindeer, was a primitive means of conveyance; while in other countries the cart, drawn by bullocks, oxen, or horses, came into use.

How and when the wheel was discovered we do not know. Perhaps a rolling log, or logs used as skids for moving larger and heavier objects, inspired the development of the wheel. It is one of the greatest conceptions of the human mind. What a long step forward the use of wheels made in the problem of transportation! Picture for yourself how many uses the wheel has today in the service of transport alone. Not only the wheels on which vehicles move, but machinery, and instruments such as clocks, are based on the principle of the action of a wheel. The wheel made possible the wheelbarrow and two-wheeled cart (both probably first used in China),

then the four-wheeled cart, the wagon, the railway car, streetcar, and then the automobile. Without the first wheel our modern transportation could never have been developed as it is today.

As a rolling log may have been the forerunner of the wheel, so, perhaps, a floating log may have given man the clue for travel on water. He undoubtedly found it easier than land travel. The log became a hollowed-out canoe, or dugout, propelled by paddles. It was used by primitive people almost everywhere. No doubt the raft, or barge made of a number of logs bound together with vines or reeds, could carry quite a load.

What is known as a bladder boat goes back beyond recorded history, but even today inflated sheep skins are used in India. Wool still is brought down the Hwang River from Mongolia to China on huge rafts made of whole cow-skins, stuffed with straw, inflated, sewed up, and varnished. One of the authors of this book has traveled two weeks in a shelter built on several hundred such skins roped together in a rectangle and piled eight feet high with uncleaned wool. The hides are hard to puncture; if one does spring a leak, the other hides of which the raft is made keep it afloat.

The coracle is an interesting and ancient craft. The Greek historian and writer of travel books, Herodotus, saw coracles on the Euphrates, and the traveler today can see them there still. They are made with a framework over which skins are stretched. A millennium (one thousand years) before Christ, coracles were used to carry cargoes downstream from Armenia to Babylon. At the journey's end, the framework and straw lining were tossed aside and the covering—shall we call it the hull?—was carried back to Armenia on the backs of donkeys, to be used again and again. (In China the deflated hides of the Mongol rafts go back up the Hwang River on camels, or, if the hide market is good on the coast, are sold there.) Some coracles were very large; Herodotus says one hundred fifty to two hundred tons capacity, if he is to be believed on that point. The usual coracle is a small, tub-like affair made to carry one or two people. It is apt to spin around dizzily while being poled across a river.

Pictures and carvings reveal the existence of ships as far back as about 3000 B.C. Egypt had a large traffic on the Nile and had a canal which joined the delta of the river with the Red Sea—the forerunner of the Suez Canal. The Egyptians had both rowing and sailing craft. Some seem to have been well over fifty feet long, with overhanging ends, probably for convenience in landing where the banks of the river were shallow and muddy. Cut into temple rocks have been found lists of the goods carried by boats on some trips. Sails were made of papyrus, or of colored linen, and rope of hemp and palm fiber.

Trade Develops in the Near East

The earliest records of commerce begin in the exchanges between the agricultural peoples of Egypt and the manufacturing peoples of Mesopotamia. The early great traders of the world were the Phoenicians, at the eastern end of the Mediterranean. This commerce took

centuries to develop. The Phoenicians controlled the trade of the Mediterranean for hundreds of years. They were the best sailors and builders of ships. Tradition gives their sailors credit for the first trip around Africa. They were likewise pioneers in the alphabet, in mathematics, and in developing the credit system by which commerce grew. Their trading extended as far as England; on their way they got tin from the Iberians. Their ships were flat bottomed, but the hulls were rounded. Stem and stern posts were high; steering was done with oars at the stern. The mast was near the bow and carried a square sail; some boats had more than one sail. All the early ships depended largely on oars for motive power. Some of them must have been rather large, for it is recorded that one vessel carried six hundred people. It is said, also, that one of these ships was capable of a day's run of almost two hundred miles—hard to beat by sail in our day. Before the year 300 B.C., the Greeks were in possession of the trick of tacking, or changing the course of a vessel so as to bring the wind to the other side.

The trireme was a warship, so named from its three banks of oars, with mast and sails to use wind as secondary power. The rowers were usually war slaves, chained to their seats. If the ship sank, they went down with it. The Greek ships had as many as one hundred seventy rowers.

Before the First Punic War (264-241 B.C.) the ships of the merchant princes of Carthage dominated the trade routes of the Mediterranean and sailed through the Pillars of Hercules (Strait of Gibraltar). They traded along the west coast of Africa, with the Canary Islands, and even as far as Britain. After Carthage was finally destroyed by Rome (146 B.C.) there was much piracy, which Rome eventually succeeded in putting down.

Later, far to the north there developed a people who were becoming genuine sailors, more hardy, more daring, than the Mediterranean races. The Norsemen were born sea rovers. Their boats were built for the stormy open seas; they had to face the buffeting of ocean gales; they had to be sturdy enough to ride at anchor in any weather, on any water, until the tide would allow them to enter port. Their viking ships were masterpieces. Specimens have been dug up in good states of preservation. One is a clinker-built boat; that is, the planks of the hull overlap one another. It is seventy-four feet long, with a beam (width) of sixteen-and-a-half feet, and had room for thirty-two oarsmen. The viking ships had masts and sails too. The art of open-ocean seamanship was the viking gift to the world.

When the power of the Mohammedan religion began to spread, the trade routes between Europe and the East became hazardous. Goods from India came up the Red Sea or the Persian Gulf; then they had to be carried overland to the Mediterranean where, by boat once more, they went to the seaports of Europe. All this meant several handlings and was costly. Always there was the risk of loss by plunder. Therefore men began to think of another possible way of getting to the East—by an all-water route.

Men Sail the Seven Seas

It was impossible for mariners to sail out of sight of land with safety until a crude form of the navigator's compass had been developed in the early part of the twelfth century. The compass was a contribution of the Chinese and the Arabians. By the fourteenth century it had been improved and was generally used; in the fifteenth and sixteenth centuries men began to sail the oceans of the entire globe.

With the development of the compass, Columbus could set out to find a shorter route to the rich countries of the East. His largest boat was only one hundred tons, with a crew of fifty-two men. It had three masts and carried square and triangular sails. Such caravels, as they were called, handled easily, and were fast sailers. Following the discovery of the New World and of the East Indies, there came a period of rivalry between the Portuguese, the Spanish, and the English. The East India Company for commercial trading was founded in 1600, in England, and the Dutch East India Company was organized in 1602. Later, French companies were established. The world's sea routes had been found, and Europe teemed with products of far-off places. Not only silks, spices, jewels, and tea from the east, but ivory and gold from Africa, furs from the Aleutian Islands, potatoes, gold, and copper from Peru, chocolate, gold, and silver from Mexico, and rubber, cotton, hemp, cabinet woods, and slaves as well. It was a lucrative commerce—much of it, unfortunately, dealing in loot.

The ships that brought these things were ungainly; they towered up out of the water with high forward parts and high, overhanging sterns. The cargo was stored under decks at each end of the boat, and there was a strain in the middle tending to break the vessel in half. They were built of oak and had three masts with square sails. The Spanish ships in this trade became large for that day; one is known to have been of sixteen hundred tons' capacity and capable of carrying six hundred persons. A great deal of romance has been spun over these ships, but really they were shaky, difficult, and unsafe tubs.

Perhaps the most practical ships in heavy commerce in the pre-steam era were the Chinese sea-going junks. An immense traffic existed on China's rivers and seacoast; and junks sailed to the East Indies, to islands in the south seas, to Siam, India, and even to Arabia. Early in the seventeenth century the Japanese had a huge commercial fleet. An English captain, named Will Adams, helped the Japanese builders combine Chinese and European styles.

The Hudson's Bay Company was established in 1670 for the development of trade between Canada and England. Although during the sixteenth century Spain excelled the English in amount of trading, in the seventeenth and eighteenth centuries England, Holland, Spain, and France were about even in commerce on the seas.

Travel by Land Is Improved

Travel by land in primitive times followed early trails, many of which had been made by animals. Later on, when wheeled vehicles came into use



Begun by Appius Claudius about 312 B. C., the Appian Way, a paved highway leading from Rome to Brindisi, is the oldest and the most famous of the Roman roads. Parts of it are still in use.

the need for better roads caused man to improve the trails he already knew.

The earliest authentic remains of a roadbed covered with stone are to be found in Egypt near the Great Pyramid. According to some early historians, Babylon had many highways as far back as 2000 B.C. These radiated in many directions, and some were even paved with brick laid in a mortar of asphalt. Great highways were also built by the ancient Peruvians, the Chinese, the Assyrians, and the Carthaginians. China had a great system of paved—but joggy and narrow—roads, excellent for sedan chairs and mule litters (a bedlike covered conveyance swung between mules) but rough on wheelbarrows and carts.

In Italy, in 312 B.C., Appius Claudius began the most famous of Roman roads, the "Appian Way." At first it extended from Rome to Capua, about one hundred forty-two miles, but it was later extended, by Julius Caesar, to Brindisi, a total length of almost three hundred sixty miles. At this time many other important and commanding roadways were also built. By the time Roman civilization was at its height there were twenty-nine magnificent highways radiating from the gates of the Eternal City.

So well built were the Roman roads that many could be used hundreds of years later when the Renaissance began. This was an age of road building as well as of art and of commerce. France became most advanced of all European countries in communications under Louis XIV. By 1700 France had fifteen thousand miles of roads surfaced with broken stone.

The age of knighthood had made the horse familiar on every European road. Then came passenger coaches—a development from the war chariot. The stagecoach spurred the building everywhere of networks of roads. In England roads were built by turnpike companies, and anyone using them had to pay toll for the privilege. In 1763 a stagecoach going from London to Edinburgh could make the trip in fourteen days, which was thought quite wonderful. From 1800 to 1830 two Scottish engineers; Thomas Telford and John McAdam, developed a type of road-surfacing called macadam (after the latter). By 1839 England had built about twenty thousand miles of roadways. Then the railroad began to take away traffic from the stagecoach.

McAdam's methods of road building were carried over to America. The first great national highway in the United States was through the Cumberland Gap of the Alleghenies begun in Cumberland, Maryland, in 1808, and finally completed near Vandalia, Illinois, in 1848, at a cost of nearly seven million dollars of Federal money. In the east it was sixty-six feet wide; in the mountains thirty feet. It was surfaced with crushed stone a foot deep and covered with gravel. Trains of pack horses and mules loaded with freight, as well as coaches and wagons, made this a busy highway out into the West.

The Conestoga wagon was the freight car of our pioneer days. It was the "covered wagon" which rolled out over the plains across the mountains and the desert into Oregon and California. Such a wagon carried a huge amount of stuff; in it the pioneer carried everything he needed to establish a home. Several teams of horses or of oxen pulled these wagons.

The American stagecoach was not a very comfortable affair for passengers, although in Europe it had been made into quite an elaborate vehicle. Two or more horses were used, and nine or ten passengers carried, in addition to small bundles of what we call "express" matter. Long-distance travel by coach was possible; schedules were made which connected various lines and ferried over rivers so that the traveler would lose little time in tiresome waiting. In 1826 a trip from Boston to New York took four days; from New York to Philadelphia one day; from Philadelphia to Washington, three days; eight days in all from Boston to the capital. By 1832 the Boston to New York trip was cut down to forty-one hours and cost eleven dollars. In 1836 a winter trip by sleigh from Philadelphia to New York took fourteen hours and cost six dollars. A stagecoach driver of the period was paid twelve dollars a month.

Canals Are Dug

Though old Egypt and China, several thousand years before this era, had de-

veloped great systems of canals, and immense commercial traffic on them, it was not until the seventeenth and eighteenth centuries that canals began to play an important part in the transportation system of Europe. The people of flat Holland led the way, but France, Germany, and England followed very quickly. In England the canal between Liverpool and Manchester, dug in 1761, reduced the cost of coal in the latter city by 50 per cent. Britain built some three thousand miles of canals between 1760 and 1830, to provide a quick means of carrying finished products from her new machine factories to the markets. These canals, her improved highways from 1800 on, and her railroads, after 1825, gave Britain supremacy in the marketing of factory-made goods in large quantities, at home and abroad.

In the United States, as in Europe, the digging of canals lowered prices. Before the Erie Canal was built, it cost one hundred dollars to move one ton of freight from Buffalo to New York, and at least twenty days' time. The canal carried it for ten dollars in eight days. New York, Pennsylvania, and Ohio were particularly in favor of this means of transport. Ohio alone dug about a thousand miles of canals.

One of the commercial developments of this period of canals, highways, and stagecoaches was the typically American business venture of "express service." Here, small bulk, with comparatively high value, is hurried all the way to its destination, while freight is slower and is not delivered beyond the dock of the canal company or the freight station of the railroad. Express now goes by its own special cars on trains, and by boats, airplanes, and any other means possible for the fast carrying of goods. The express company names of Wells Fargo, and of Adams, are well known; the former carried gold from California.

Railroads Are Built

The steam railroad brought the first great change in travel and transport after the earlier development of highways and stagecoaches. Railroads had their beginning as tramways, carriages on wooden rails being pulled by horses. At first, men were afraid of their speed. The tramway was an English idea. The first one in America was built in Massachusetts in 1826. It was three or four miles in length and was used to haul the stone from the quarry at Quincy to Boston for the Bunker Hill Monument.

Although the ancient Greeks knew the principle of steam power, they never made a practical steam engine. The first real steam engine, perfected by James Watt in Great Britain, about 1770, after a series of experiments by several inventors, became a locomotive under the genius of George Stephenson. By using tubes in the boiler and a forced draft, so that the greatest possible heating surface was exposed to the burning coal, the engine produced steam faster than it was used. In other words, the engine did not have to be stopped now and then to build up steam.

Three locomotives were brought to America from England in 1829. One was tried in the coal region of Pennsylvania but proved too heavy (although it weighed only eight tons) for the slender bridges and trestles. It was dis-

carded. The Baltimore and Ohio was the first railroad in the United States built to carry passengers and freight; it started operations in 1830. Various sorts of power were tried. One was a car with a treadmill (a mechanism rotated by a walking motion) operated by a horse. On the trial trip it was upset by a cow on the tracks. Sails also were tried. Peter Cooper then built a steam locomotive for this road, and on its first run it attained a speed of four miles an hour, hauling a car with twenty-four passengers; however, it did better in later trials. In a race with a horse-drawn train, this engine passed the horse, but a belt slipped, and the horse train was in Baltimore first. The famous DeWitt Clinton engine had its trial in New York State in 1831. Sparks from the smokestack burned holes in the passengers' clothing; the cars, joined by three-foot lengths of chain, crashed together every time the train started or stopped, jerking the occupants from their seats. But further experimentation finally put the locomotive beyond ridicule.

The pioneer company, the Baltimore and Ohio, had thirteen miles of track when travel began in 1830. By 1835 there were 1,098 miles of railway operating in the United States; people and goods were moving by rail in the states of Massachusetts, New York, New Jersey, Pennsylvania, and Maryland. Massachusetts had three rail lines out of Boston. In 1860 the mileage had grown to 30,794. Another twenty years brought it to 87,801 in 1880. Both freight and passenger traffic had grown proportionately, until 1915, when it reached the peak of 253,789 miles of tracks. In 1939 it was approximately 235,064 miles. Since the coming of motor transport and air transport and the gathering of population in large cities, many rural railroad lines have been pulled up or discontinued. But the railroad still remains the backbone of our transportation system.

The compound type of locomotive today is really two or more engines in one. It is used over mountain ranges, and in the hauling of heavy freight trains. The use of electricity or oil, in place of coal as power, is the latest step in locomotive development. Streamlining has finally won car and train designers away from the model of the horse carriage or coach.

Sailboats Gain Importance

In America sheltered inland waterways along the coast helped in the building of a prosperous trade between the colonies. Small boats, of ketch or pinnace design, became plentiful. Trade with the West Indies lured the English colonists, and cod and other fishing in the north Atlantic prospered. When independence came, American boats of a small design, but very staunch, made history by trips around Cape Horn and up to our northwest coast, where furs were secured from the Indians and carried to China, to be exchanged for silk and tea. One man built a business by carrying ice from Massachusetts ponds to the West Indies and south China and India. The fishing and whaling ships were more than mere transport vehicles; the whaler had something of the manufacturing plant about it, for the whale had to be transformed into oil on ship-

board. A whaling cruise was sometimes five years long.

The New England clipper ship rode into every sea and brought palmy days to Boston and Salem in particular. It was fast and graceful and carried cargo between ports everywhere, in particular the silk and spices from China and the Indies to Europe. Rivalry was intense between the various American ports, and far more so between the British and American interests. The clipper hull was long, with a grand sweep. The rakish masts towered above ordinary boats. The *Great Republic* was the largest one built (but was destroyed by fire before she saw actual service). She weighed four thousand five hundred tons, and was three hundred thirty-five feet long and fifty-three feet wide. A small fifteen horsepower engine was necessary for handling the clipper ship.

The schooner was also a decidedly American type of vessel. One of these, built in recent years, had seven masts, was four hundred feet in length with a beam fifty feet long, and could carry eight thousand tons of cargo. She had twenty-five sails, with eighteen tons of canvas. Small engines helped to handle the sails. This boat carried coal and oil in coastwise trade, but was lost during a storm on her first trip across the ocean.

Sails Give Way to Steam

Sail had to give way at length to the new power of steam, even though a few of the old sailing ships still carried cargo, where time was not a factor and the cargo was not perishable. Both Spain and France experimented at early dates with steam; in England the year 1800 saw a steamboat towing barges. But to an American, John Fitch of Philadelphia, came the dream of applying the power of steam for travel and transport on the Delaware. In 1787 he made it come true with a tiny engine and little paddles on a chain. A few years later he was carrying thirty passengers on a twenty-mile stretch of the river, in three hours and ten minutes, in a forty-five-foot boat twelve feet in width. A screw propeller was tried a little later in addition to the side paddles, but funds for completing the experiment were not available.

You have heard of "Fulton's Folly," the steamer *Clermont* built by Robert Fulton. It was a practical boat, and with it the day of the steamboat came in. In thirty-two hours the *Clermont* made the one hundred forty-six miles from New York to Albany; she came back in thirty. Soon steamboats spread their black wood smoke above all the big river valleys; the Mississippi steamboat days are shining marks in the history of the country. It is impossible to overemphasize the contribution made by the steamboat, coming as it did before the railroad, to the development of the Mississippi valley.

The *Savannah* was the first steamer to cross the Atlantic. She was built at a cost of fifty thousand dollars. The fact that she used sails for five hundred sixty hours of her total of six hundred fifty hours of passage takes nothing from her achievement. Off the coast of Ireland the *Savannah* was pursued for a day by a British revenue ship whose captain thought her afire. She brought the new era of transportation, which was to see

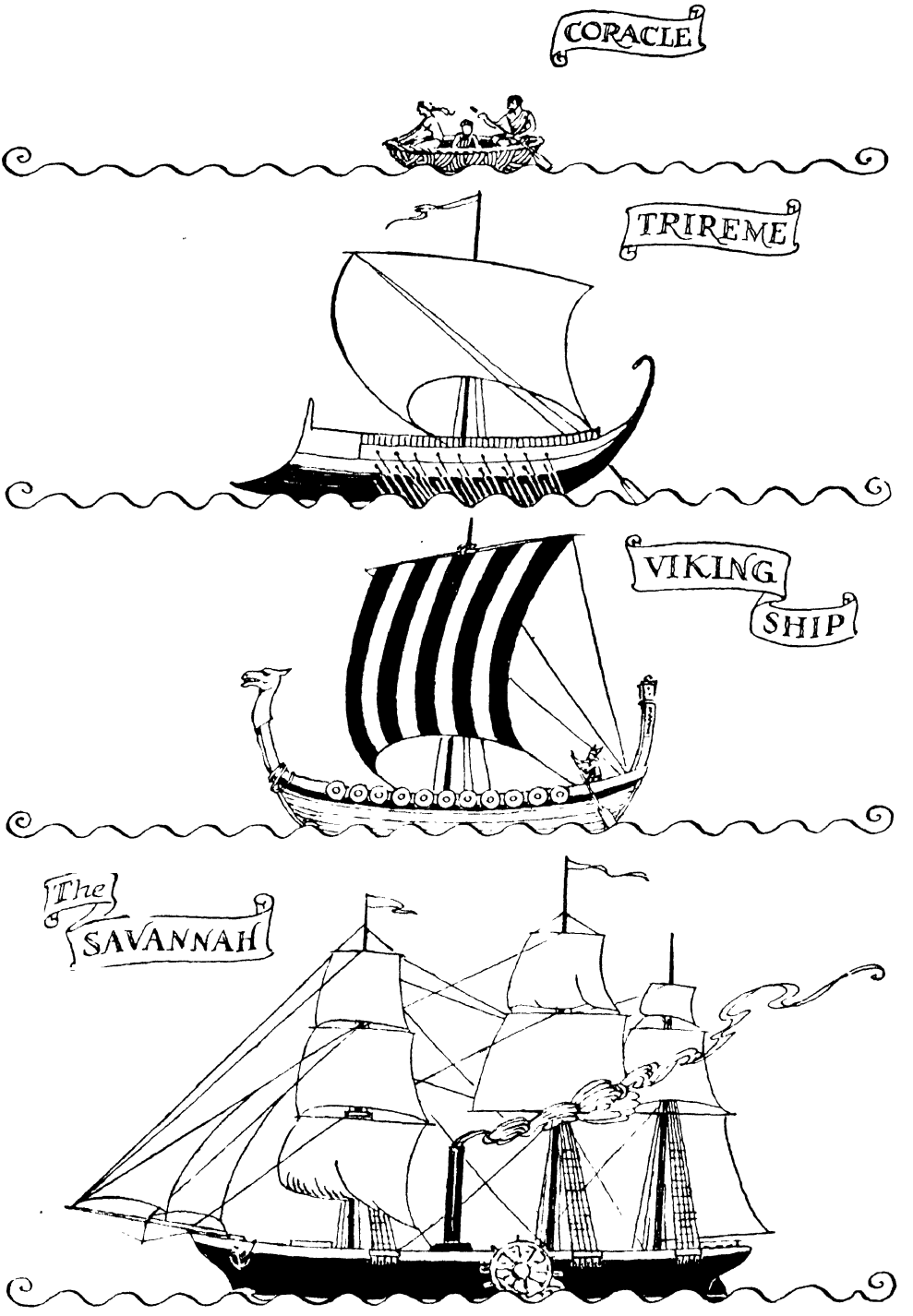
the goods and the people of the world carried on every ocean, with steamers nearly a thousand feet long speeding at times at more than thirty-five miles an hour. Then the opening of the Suez and Panama canals shortened trade routes still more in actual point of distances.

The ship of today tends to be specialized. We have passenger liners that are like great hotels, tankers that carry petroleum and oil, and steamers equipped to bring fruit from warm climates to northern ports. The deck of a tramp steamer bristles with machinery for lifting and lowering cargo. For many years the whaleback boat of the Great Lakes has transported grain, a difficult cargo because it shifts from one side of the boat to the other. Radio made a great difference in shipping methods and routes, as had the invention of the compass centuries earlier.

The modern ocean terminal is an interesting place, with its docks, warehouses for storage, and machinery for handling goods. Both machinery and the force of gravity are utilized for loading and unloading. Grain and coal are handled with ease and speed. There are elevators for grain, tanks for oil, pockets for coal. While the fast passenger boats handle a huge amount of freight, the bulk of the heavy cargoes is taken by regular-schedule freight steamers or by tramp freighters, which go from port to port picking up freight wherever it can be obtained.

In the days of wooden ships regions which possessed fine forests, such as New England and Norway, were important to shipping. Oak, tropical teakwood, and mahogany, as well as pine, were largely used. About the time that sail gave way to steam power and the screw propeller, shipyards in Scotland began building ships from steel plates, American interest turned from the sea to settlement of the West, and to railroad building. In the period between our War between the States and the World War of 1914-1918, British shipping became dominant on the seven seas. On some lucrative routes it began to be challenged by German shipping. Norwegians continued to do much of the tramp shipping. Dutch shipping was efficient and notable in the tropics. In this period Japan also made spectacular advance, partly in anticipation of the day when she would need her merchant fleet to be converted into the uses of war.

When America went to war in 1917, we discovered that our country did not have enough commercial ships to transport men or supplies for our own army, along with the supplies needed for our allies and for our navy. We at once started a great and expensive shipbuilding program. Attempts to build ships as quickly as we did our automobiles, or to pour concrete ships, failed. Hundreds of failures that cluttered up harbors were finally broken up, or towed to sea and sunk. Our government lost millions of dollars financing shipping companies that could not compete because of the relatively high wages paid on American ships and the imperial monopolies that favored foreign boats, or "bottoms," as shippers say. Between the close of World War I and the new World War, in 1939, the problem of assistance to American shipping, to keep it alive, was not solved.



Man's methods of sailing the seas have changed greatly from the days of the open boat to the beginning of the use of steam power.

So, by the time the United States entered the global war in 1941, the need of every kind of shipping was again a critical situation, whether for the vast needs of the army, the navy, or for commerce.

Late developments in shipbuilding include oil-burning engines, turbine and electric drives, safety construction and safety devices, electric steering, radio-beam protection from fogs and icebergs, and cargo-handling machinery.

The Automobile Revolutionizes Passenger Transportation

The invention that really revolutionized passenger transportation was the automobile. Credit for the first "road wagon" propelled by its own engine is generally given to Nicolas Cugnot, of Paris (1870). His three-wheeled steam carriage reached a maximum speed of about three miles per hour. Many other efforts were made in England, France, and America to develop the self-propelled vehicle. Steam and electricity were experimented with, but not until the introduction of the internal-combustion engine (an engine driven by gas exploded in the cylinders) about 1885 did the evolution of the automobile become rapid. In 1893 Henry Ford brought out his first *gasoline buggy* in the United States, with the surprisingly high speed of twenty miles per hour. This was a marked improvement in every way on the cars brought out earlier in Europe. By 1910 the automobile had grown out of the experimental stage. Highways were greatly improved, designed for fast, heavy motor traffic, and the first World War of the twentieth century made its contribution to the increased development of the mechanics and building of the car. Mass production, standardization of parts, and cheapness of price in the United States has made America the leading automobile producer in the world. With over three million miles of improved highways for more than thirty million cars, the development of the motor car in the United States brought about grave traffic and accident problems that are far from solved even yet. The capture of practically all rubber plantations by Japan in 1942 and the shortage of tanker transports made problems of fuel and rubber for our motor vehicles the most urgent in the nation.

Man Takes to the Air

In their attempts to fly, men have tried three methods. The first experiments were merely in imitation of birds. Leonardo da Vinci and many others had much to say on how to fly, and all sorts of mechanical contrivances were designed to imitate the action of the wings of birds. All these efforts failed.

The two successful forms of flight were finally achieved by the balloon, or lighter-than-air craft, and by the heavier-than-air craft, the airplane.

The first balloon which carried a man was sent into the air in France. Two Frenchmen, the Montgolfier brothers, experimented not with gas but with hot air in their attempts to raise their balloons off the ground. Their balloons were made of paper, and several took fire. Filled with air heated by a fire of wool and wet straw, one was finally sent to a height of three thousand feet.

A further step was made with a water-



This copy of an old print depicts an exhibition flight made by one of the Montgolfier balloons. It was filled with hot air to make it rise.

proof linen balloon, with a capacity of fifty-two thousand cubic feet. With a rooster, a sheep, and a duck for its passengers, it made an eight-minute flight near Paris in September of 1783. This same month the treaty giving the United States her independence from England was signed in Paris. A balloon twice the size was tried in the following month. It was held captive, that is, held by a rope so that it could not get away. In this flight a man was allowed to ascend to a height of eighty feet. Later, the balloon, free this time, carried two persons into the air. Heated air was used in all these ascents. Other experimenters were already trying hydrogen gas. In December, 1783, two passengers made a flight of three-and-one-half hours, using hydrogen gas. In England, also, attempts to fly were being made; in 1785 the English Channel was crossed by a balloon.

Experiments were going on elsewhere also, for, in 1783, a balloon made up of forty-seven hydrogen-filled bags was tried out in the United States; and, since it proved safe while held captive, a passenger was induced to make a first flight near Philadelphia. It was so successful that the passenger had to cut eleven of the small bags of gas to get back to earth, and then his descent was so rapid that he had a good jarring.

Science at once began to make use of the balloon. The study of air currents and atmospheric phenomena became possible, and flights into the air were common both in Europe and in America.

During the Franco-Prussian War the French statesman, Leon Gambetta, escaped in a balloon over the ring of Prussian troops surrounding Paris. Soon such aircraft were a recognized and valuable part of military equipment, being used for observation purposes. Their use in that connection also brought a change of form from the round to the "sausage" type.

However, the balloon was still uncontrolled. Various schemes were tried to make a balloon "dirigible," that is, capable of being steered and handled at will. Sails and oars were tried, and even a paddle wheel run by hand was tried in these experiments.

In 1851 a Frenchman, Henri Giffard, made a light steam engine of five horsepower, weighing one hundred pounds, and attached it to a cigar-shaped balloon of eighty-six thousand cubic feet capacity. This craft had a speed of from four to six miles per hour. It was the first dirigible balloon, but until 1900 no practical machine was actually perfected. Santos-Dumont, in France, made the first successful flights in craft of this type, using the new internal combustion (gasoline) engine for motive power.

Lighter-than-air craft are of three types: the nonrigid, which is merely an inflated gas bag; the semirigid, which is reinforced by wire netting; and the rigid, built over a framework of wood or steel. This last was created by Count Zeppelin in Germany before the war of 1914-1918 and called by his name. It became a reasonably safe vehicle for long cruising distances. During the war Germany had over sixty of these huge ships and made raids over England and France with them, but their average life was only eighty days.

American experience with the dirigible raised a flood of controversy because of such disasters as that of the United States Navy's *Shenandoah*.[1] Germany carried on regular Zeppelin traffic with South America, under the supervision of Hugo von Eckener, Germany's air expert, from 1933 to the summer of 1937. But the spectacular burning of the Zeppelin *Hindenburg,* which caught fire above the mooring base in New Jersey, caused abandonment of dirigible balloon transportation until fireproof gas could be used. Thus far the only adequate supply of safe helium gas comes from certain wells in the United States, and it is held under strict control by the government.

The heavier-than-air flying machine, our modern airplane, was a development from long tests with gliders in Germany and America. In 1896 an American, Samuel Langley, built a tiny plane driven by steam which flew about three quarters of a mile.

However, to Orville and Wilbur Wright, who had a bicycle repair shop in Ohio, goes the credit of making the first useful planes. They were capable of flight under their own power, of carrying passengers, and of landing without mishap. The momentous first flight in an airplane was taken successfully by Orville Wright at Kittyhawk, North Carolina, on December 17, 1903. He flew one hundred twenty feet in twelve seconds. By 1906 the Wrights built machines flown by specially built motors, which carried two men at forty miles per hour on a one hundred twenty-five mile flight.

In 1912 came the hydroplane. Designed by Glenn H. Curtiss the hydroplane floated on, rose from, and landed on the water. Its use made possible the safety of flights over water. Spurred on by public interest, and by the World War of 1914-1918, the development of the airplane has continued to the present day. People have become less inclined to laugh at new mechanical ideas, so that the dramatic story of the airplane has grown into one of ever-new records for dizzier speed, greater distances, heavier loads, and greater heights. Now these winged carriers of mankind travel in very high altitudes and make such remarkable flights as the carrying of supplies to China over the Himalayas.

The list of record flights is long, and only a few will be noted here. Today some of them seem of little importance, but at the time they were made they marked significant advances in the battle to conquer the air. In 1909 the French aviator, Louis Blériot, flew across the English Channel in seventy-seven minutes. The year 1919 saw the non-stop flight of Alcock and Brown across the Atlantic,—1,930 miles in sixteen hours and twelve minutes. The first nonstop transcontinental hop was made in 1923 by Kelly and MacReady. They flew the twenty-six hundred miles from New York to San Diego in twenty-six hours and fifty minutes. A United States Army squadron of planes flew around the world in 1924. Charles Lindbergh's flight alone across the Atlantic, in 1927,

[1] The United States Navy's dirigible *Shenandoah,* flying from Lakehurst, New Jersey, to St. Paul, Minnesota, was torn to pieces in a thunderstorm over Ohio on September 3, 1925. The commanding officer and thirteen of the crew lost their lives.

aroused world-wide enthusiasm. Women began to take a keen interest in flying. Amelia Earhart was the first woman to fly the Atlantic alone.

In 1918 the United States inaugurated the first commercial airmail service. After the war Europe turned to commercial aviation promptly, developing passenger-plane service between England, France, Germany, and neighboring countries. By 1923 regular time-table schedules were in operation. In America the first passenger service was along the Atlantic coast with hydroplanes. Planes came into use for forest-fire patrol, for agricultural services, such as pest control, for map making, and even for locating schools of fish. By 1925 freight and express service by airplane had begun to operate effectively, and air transportation had become definitely accepted as an important part of the entire scheme of transportation. The first successful intercontinental air line was the Pan-American to South America. Then came the British and Dutch Imperial Airway lines from Europe to India and Australia, then the regular transpacific line, the south transatlantic line, and lastly, the north transatlantic connections between the United States and Europe. Many of these lines were only becoming established at the outbreak of the World War in 1939.

Ascents into the stratosphere (upper regions of the atmosphere in which there is practically uniform temperature) open up the possibility of new and speedier air routes, safe from bad weather. A height of over ten miles has been reached, speeds of over four hundred miles per hour have been attained, with the prediction that we shall yet see a speed of eight hundred miles per hour.

We cannot yet describe or foresee the result on our lives of man's taking to the air, for, with all the progress that has been made in aviation, it is still in its infancy. Requiring large government subsidies in its pioneer stages, it is already established as a more certain commercial success in peace time than either rail or sea transportation. Air transportation brings far-apart sections, nations, and peoples close together. Whether or not the United States is safe from attack, we cannot remain untouched by the ideas or the commercial rivalries that such transportation creates. Wherever we may live, or wherever we may be, we also, thanks to the airplane, live in a shrinking world. For better, or for worse, we Americans have become a part of humanity everywhere. The new global war showed immediately how the advent of the airplane had not only changed the entire tactics of war, but had changed the lives of those behind the lines, as well as those actually in the front lines fighting. As a carrier of peace or war, the airplane has changed the relative power of nations and has given rise to problems about air traffic and landing fields which must be settled, lest they help cause a yet greater war in the future.

In Summary

The greatest developments in transportation have come in the late years of man's story. For centuries the early methods of getting from place to place showed little improvement. Although the cart was replaced for passenger travel by the stagecoach and the railroad many years ago, the automobile is a recent invention.

But the rapid development of means of transportation in the machine age has brought with it many problems. Just as the voyages of Vasco da Gama, Christopher Columbus, and other intrepid navigators made the world of their day larger, so the exploits of the Wright brothers, Charles Lindbergh, and others have made the world of our day smaller in effect. And as the people of the world become in reality our "next-door" neighbors, their problems tend more and more to become our problems.

To Know and to Pronounce

coracle	John Fitch	George Stephenson
trireme	Robert Fulton	Hugo von Eckener
ketch	Nicolas Cugnot	Leon Gambetta
pinnace	Henry Ford	*Clermont*
schooner	Montgolfier brothers	Conestoga wagon
Savannah	Glenn Curtiss	Appian Way
clipper ship	Samuel Langley	helium
John McAdam	Wright brothers	Zeppelin
Peter Cooper	Louis Blériot	Amelia Earhart

Can You Answer These?

I. What methods of transportation did the ancient world have?

1. What early vehicles were used for transportation on land? On water?
2. Who were the principal sailors and traders of the ancient world?
3. Describe a coracle; a trireme.
4. Why did people of western Europe want an all-water route to the East?
5. What invention made it possible for navigators to sail out of sight of land with safety?
6. Describe the commercial vessels of the pre-steam era.
7. What did the ancient world know about road building?
8. What kinds of conveyances were used on the early roads?

II. What improvements came in transportation after the Industrial Revolution began?

1. What conditions made canals popular in certain European countries?
2. What is "express service"?
3. Who produced the first practical locomotive?
4. What was the first railroad system to operate in the United States? When did it begin operations?
5. What part has water transportation played in the development of America?

III. What distinctive achievements have been made in transportation in the machine-age world?

1. Name and distinguish various types of ships that engage in transportation in the modern world.
2. What unfortunate experiences did the United States have with shipping during 1917-1918?
3. Men of what countries participated in the invention of the automobile?
4. Tell of some of man's early attempts to get from place to place in the air.
5. Name the three types of lighter-than-air craft.
6. Who invented the first practical airplane?
7. List some of the varied uses to which airplanes have been put.
8. Point out ways in which your life has been affected by the airplane.

53. MAN LEARNS TO EXCHANGE IDEAS

Be on the Lookout for These

I. How have methods of communication been improved?

II. How has newspaper service advanced?

Along with the study of transportation it is quite proper that we should consider the study of communications—which refers to the transportation of words. Sometimes, words, which represent ideas, prove to be of greater influence and importance than articles of commerce. As the known world became larger, as the horizons of mankind were pushed further back, and particularly as commerce developed, there grew a need for some means to convey messages, for exchange of ideas with people far away, even in some other corner of the world.

The Origin of the Postal Service

Postal service probably originated in Egypt in the West, and in China in the East. The first private companies in China delivered letters at rates individually bargained for, and very high from our point of view. The Persian emperor maintained a complete system of official posts. The Roman emperor Diocletian opened the imperial Roman posts to private persons. During the long Middle Ages about the only postal exchanges were between universities or merchant gilds. By Queen Elizabeth's time many private concerns were carrying letters in and out of England. Fearing that this might be used in plots against her government, the shrewd queen prohibited letter carrying save by duly authorized messengers. Later, Cromwell, in 1657, established a regular postoffice censorship, probably the first of modern times. It was soon dropped, and England did not know strict postal censorship again until the World War of 1914-1918.

Several Englishmen deserve credit for contributing to the development of our modern world-wide postal system. The first is Thomas Witherings, who lived about the middle of the seventeenth century, a little after Shakespeare's time. He put "postboys" traveling night and day on all roads out of London. They had to make one hundred twenty miles each day in relays. Under eighty miles, the postage was two pence; for Scotland, eight; for Ireland, nine; this was the cheapest postage yet heard of anywhere. The ruling house, jealous of Witherings's success, took his posts away and gave them to the duke of York; and for several generations this postal service was the private "graft" of the duchy of York. A London merchant, named Dockwra, started, in 1680, a penny post

and parcel delivery for the city, making hourly collections and four to twelve deliveries a day, and paying insurance on lost items. This was the beginning of insured mail. That was the same year in which King Louis XIV of France established a Paris post, using payment in the form of a postage stamp, probably the first use of the postage stamp. In 1657 the first postmaster general for Britain was appointed.

A little later the British Government raised postage rates to make revenue for the wars with France, and the gifted Ralph Alden got himself put in charge by guaranteeing to double the revenue on posts that did not come into London; anything over that he was to keep himself. He increased revenue five fold, and made a half-million pounds for himself. John Palmer, postmaster at Bath, instituted carriage posts which proved cheaper than the postboys. Hundreds of coaches left London at eight o'clock every morning. Robbing the mails became a regular profession with the highwaymen of that time. Money orders, which were receipts for money placed with some postoffice, were invented before 1800, to lessen thefts.

But the father of modern postal service, Rowland Hill, lived in the middle of the nineteenth century. He published a pamphlet advocating the abolishing of charges based on distance in favor of quantity business. (Nearly all business is now done on a quantity basis, since quantity production makes lower selling prices possible.) He introduced (1840) the practice of charging postage rates per ounce instead of per sheet, by which letters were carried anywhere in the United Kingdom for the same charge. Thereafter, postal service began to be regarded as a service to culture and business, instead of a money maker for dukes or generals. In the latter part of the century the postal card appeared in Austria (1869), and the picture postcard sprang up in England (1894).

A man named Thomas Neale got the right from the British Crown to establish postoffices in North America (1692). Philadelphia had the first postoffice in the American colonies. Benjamin Franklin was the principal figure in the Crown's postoffice service for nearly forty years before the War of the Revolution, and was the first postmaster general under the Continental Congress. Many of our oldest postoffices were established by his order. Mail went by horse, stagecoach, and boat, until railroads crisscrossed the country late in the nineteenth century.

In 1875 the International Postal Convention was organized, partly through the lifelong efforts of Elihu Burritt, the "learned blacksmith" of New Britain, Connecticut. Its central office is in Berne, Switzerland. Every country is a member—a real league of nations that functions in spite of wars. Each country delivers mail received from other countries; in payment it keeps the income from mail posted within its own boundaries. Delegates from member countries meet every five or six years to consider problems. There is also a Pan-American Postal Convention.

Britain's first attempt (1911) to carry mail by air was a failure; the first successful airmail services were between New York and Washington in 1918, and

between London and Paris in 1919. Now airmail crisscrosses Europe and the United States and connects North America with South America, Europe with Asia, and the Americas with Asia and Europe. Man's own story is thousands of years old, but the development of communications is very recent. Some great developments are, you see, scarcely older than yourselves.

Electricity Is Applied to Communication

The great newly developed force of electricity is the real master in modern communication today. Morse's telegraph in 1844, and then Bell's telephone in 1876, seemed miracles in progress. They were, but they depend on long miles of wire. Today they are beginning to be overshadowed by the wireless and the radio, but not quite, for radio still has to depend upon the telephone wire to some extent.

The usefulness of electrical forces and energies in human life is yet in its infancy. Since the day of Marconi, who spanned the Atlantic with the first wireless message (1901), the wireless has saved the lives of hundreds of persons on sinking ships at sea. The dramatic "S.O.S." call for help, sent out over the wireless, has brought ships across the trackless deep to aid in the rescue of those who would otherwise be lost at sea. The radio has also been useful to broadcast storm warnings to ocean shipping; the radio gives weather and market reports that are of value to the farmer and to the orchard grower; the fleeing criminal has the radio at his heels in police-squad cars. In the war which began in 1939 radio for the first time enabled warring peoples to talk across enemy lines.

In 1926 a radio-telephone hook-up was arranged for conversation between New York and London. It was not the first such conversation by any means, but such improvements had been made that the most natural talk went on between the two cities, and the reception was as good or better than by telephone alone. This experiment brought commercial radio-communication service between the two continents the next year. Today it has been extended between most of the important cities of the world.

In the United States radio broadcasting is now big business. Scores of programs, designed to meet every taste, most of them paid for by advertisers, some excellent, many commonplace, are on the air every day and night. Daily news is a feature of many stations. Since broadcasting began over station KDKA, in Pittsburgh, in 1920, radio has developed by leaps and bounds. Hundreds of stations, thousands of employees, and millions of dollars invested have made it one of the commercial leaders of this century. In some countries, Britain for one, radio is not used for advertising, and programs are paid for by license fees paid by the owners of receiving sets. In still other countries radio is entirely a government propaganda agency.

Television is the forward step now being worked out. Pictures of broadcasting performances are sent out through the air to be thrown upon a small screen, perhaps eight by ten inches in size,

which is a part of the receiving set. So far, television depends upon very short radio waves, effective only as far as the horizon, but radio scientists can be depended upon to overcome that difficulty. Television means a new, fertile field for writers, musicians, and scores of workers in allied branches. It is a promising new industry.

The Newspaper Becomes a Great Influence

It is to the newspaper that we turn for the details of daily happenings throughout the world. We form many opinions from statements in our daily papers. An entire nation can be swayed for good or ill by a short paragraph, because the newspaper of today reaches almost everybody, at least in the more progressive countries. America, particularly, is a world of newsprint; our machinery does about everything in getting papers out except to collect and to edit the news. Thousands of copies of papers can be printed and distributed in a few moments, crammed full of items from every corner of all the nations, and of events from all over the world—things that have happened only a few hours before.

In our chapter on writing and printing we have discussed the beginning of periodicals and the way in which the printing press has influenced civilization. The printing press, the telegraph, and the linotype have been combined to make the communication of news in our day a speedy process in the hands of a huge industry.

A printed newspaper is said to have appeared in Europe shortly after 1600. During the seventeenth century many newspapers were founded in England, and the wonderful literature of our language flourished steadily, with many papers and periodicals to spur it on. Many famous writers have enriched the common language by their writings for, and contributions to, the daily newspapers. Within nine years after the Puritans landed at Boston (1639), there was a printing press at Cambridge, Massachusetts. The first regularly issued paper established (1704) was the *Boston News-Letter,* a weekly printed on a sheet about the size of typewriter paper; it kept going until 1776. The name of Franklin, great in American history, is connected with printing. Benjamin Franklin, as a young man, took over (1728) the *Pennsylvania Gazette* in Philadelphia, a most influential paper in its day. In that period three hundred subscribers made a paper successful; but the editor had to be careful how he discussed the affairs of government. In 1734 Peter Zenger edited his New York paper while imprisoned because of his efforts to maintain the freedom of the press against the British king.

Newspapers have always exerted a large influence on public opinion. Napoleon seems to have had a wholesome respect for them; he was always ready to make use of them, or to suppress them. In France, politics and the papers were always closely related. By 1771 there were twenty-five papers in America, and they were taking sides in the row with Britain.

Horace Greeley, with his *Tribune* (1841) in New York, was one of the leaders of the anti-slavery movement.

The New York *World,* with Joseph Pulitzer as owner and editor, became a power for good. It campaigned against crooked officeholders and politicians, as well as for better living conditions among the poor. In 1903 Pulitzer gave one million dollars to Columbia University to start a school to teach journalism (as newspaper work is called).

The oldest newspaper still appearing regularly in the United States is the Hartford *Courant* (founded in 1764 as the *Connecticut Courant*); it was at first a weekly. The oldest daily with no gap in publication is the New York *Post,* started in 1801. William Cullen Bryant, American poet, was for nearly fifty years the editor of this paper.

It is interesting to notice the growth of newspapers in Russia where, at the beginning of the World War of 1914-1918, there were only 859 newspapers, read by perhaps two and one-half million persons. Before the war which broke out in 1939, modern Russia had over eight thousand papers with a circulation of thirty-six million subscribers. The Russian press is completely owned and controlled by the government—the greatest example of press control in history. The same is true of radio and motion pictures in Soviet Russia.

Recent figures credit the United States with nearly two thousand daily papers with a circulation of forty-five millions. Over a hundred of the dailies, with a combined circulation of over two millions, are in foreign languages for our people from other lands.

News agencies gather and edit news and send it to their subscribing newspapers. The first such agency was probably the Charles Havas agency in Paris, which was organized in 1835 and used pigeons to carry news between Paris, London, and Brussels. The Reuters News Agency (started in London about 1851) became Europe's greatest agency and controlled several cable lines. The Associated Press (AP) is a co-operative news-gathering agency of American papers. The other great American news agency is the United Press (UP). Both of these agencies maintain world-wide service to supply their subscribers with the latest news. Correspondents, reporters, and editors in all of the great capitals and in the most important cities cover all great events, sending thousands of words by telephone, telegraph, and cable to their home offices. These reports, interviews, and stories are read by millions of readers each day.

The British and American press and the American radio have maintained a large degree of independence because funds aside from those furnished by political groups and the current government can usually be found to air both sides of controversial questions. In most other countries newspapers and radio have become dominantly political organs of propaganda—sometimes used for good causes, sometimes for bad. And at the moment when the harm is being done, it is very difficult to tell the good from the bad—only subsequent history decides that.

The Role of Advertising in Modern Life

Under the American Constitution and British tradition, great emphasis is given

to a free press and free speech, and we have come to feel that the best support for a free press, despite some disadvantages, is advertising. If you question how a paper can be printed and sold for so little, you will find the answer in advertising. Those advertisements that you see in your daily paper, of automobiles, tooth paste, fur coats, trips to South America, or tonight's movies, pay most of the costs of the newspaper.

Advertising is giving notice to the public of some offer or need: of goods for sale, of services offered or services needed, of something wanted. Advertising is carried on in innumerable ways today. The earliest known specimen of advertising is a public notice that was put up in Thebes (Egypt) some 3000 years B.C. It was a poster done on papyrus, offering a reward for a slave who had run away. Greece and Rome used the method of posting public notices. If a Roman wanted to know what amusements were scheduled, he went to the Forum in order to read the notices of circuses to come, or of the famous gladiators who were to fight in the games.

In Japan of the Tokugawa period (seventeenth century) many tricks of advertising were developed by the great Mitsui store, such as giving out paper umbrellas and fans with the name *Mitsui* printed on them, paying stage entertainers to mention the Mitsui store in their skits, and inducing artists to put it in paintings and woodcuts. No people have been more deluged and influenced by modern commercial advertising than the Japanese. This made possible quick amassing of fortunes, and the growth of newspapers and magazines into huge circulations—some of the world's largest.

Our commercial advertising developed in the seventeenth century in books, pamphlets, and newspapers in England. Today, not only are the papers and magazines filled with advertising, but posters and booklets come through the mail, to induce interest in countless articles or services.

You can see how vital a form of communication advertising is to industry with its huge output of goods of all kinds and its keen competition between the many business companies to secure the public's interest and attention. If you go "window-shopping," especially in a large city, your interest in the displays in shop windows has probably tempted you many times to go in and buy something you see and like. The dealer's display is arranged to appeal to you. As you travel about, you will see signs almost everywhere to let you know of the merits of this or that article, hotel, or amusement. An unforgettable scene is the brilliantly lighted signs at night on Broadway in New York City. No doubt the calendar on the wall of your room came from an insurance or a lumber company, from a bank or a store. On the covers of books of matches that are carried about in the pockets of millions of people are the names of eating places and hotels, of chewing gums and candies, razor blades, cigarettes, or clothing manufacturers. The programs that are heard on American radio networks are possible because advertising corporations pay the artists for their services. Famous singers and other mu-

sicians, entire opera and symphony programs, news broadcasts, football games, sports events, as well as scores of specially written programs, are sponsored by huge business corporations. That it pays to advertise in these ways is proved by the resulting sales.

Today there are movements to teach buyers something about quality, aside from the one-sided sales appeals of advertisements. Governments, as well as public-spirited agencies, are at work to protect consumers and help them to get their money's worth. The United States Congress enacted the Food, Drug, and Cosmetic Act (1938) for such a purpose. The act is designed to stop, for instance, the sale of apples on which a dangerous amount of arsenic (used in spraying to prevent blighting) is left when the fruit is marketed. Meatpackers are required to have government inspectors stamp every piece of meat before it is sent to the retail markets. The United States Bureau of Standards sees to it that all weights and measures, and the scales in stores, are correct.

The price a modern consumer pays for an article includes not only the cost of making it, but also the cost of transporting it to the place where he buys it, and the expense of advertising, or getting him to buy it. The cost of producing the article is frequently less than the transportation and communication (advertising) costs. Yet without the communication to large numbers of prospective buyers, which is advertising, many articles would have so few sales and be made in such small quantities that they would cost more than they do with advertising costs added. And without the funds paid by advertisers we could not have our low cost, and relatively free, popular press and radio—indeed, modern life would be much different. For this reason, as well as the selfish one, many people strongly oppose the efforts of some would-be reformers to standardize brands and eliminate advertising (by making it unnecessary). Here, as in everything else, we must struggle for the Golden Mean emphasized by old Confucius. It may be truly said that the difference between ancient and modern life is mostly a matter of communications. We shall next have to consider the relation of communications to war and peace.

Summing Up

Improvements in communication have had no small part in man's progress. Just as more rapid transportation of goods and people meant a speeding up of the tempo of life, so more rapid communication of news and ideas meant greater interchange of thought. The discovery and use of electricity has accelerated this process tremendously.

The newspaper has come to have a distinct place in the life of almost everyone. Supported by paid advertising, the newspaper brings us news from all parts of the world for a very slight cost. Because of their tremendous influence, newspapers must be extremely careful to present news in its true and fairest form.

To Know and to Pronounce

John Palmer	Peter Zenger	Reuters News Agency
Rowland Hill	Samuel F. B. Morse	Associated Press
Thomas Neale	Alexander Graham Bell	United Press

These Should Be Easy for You

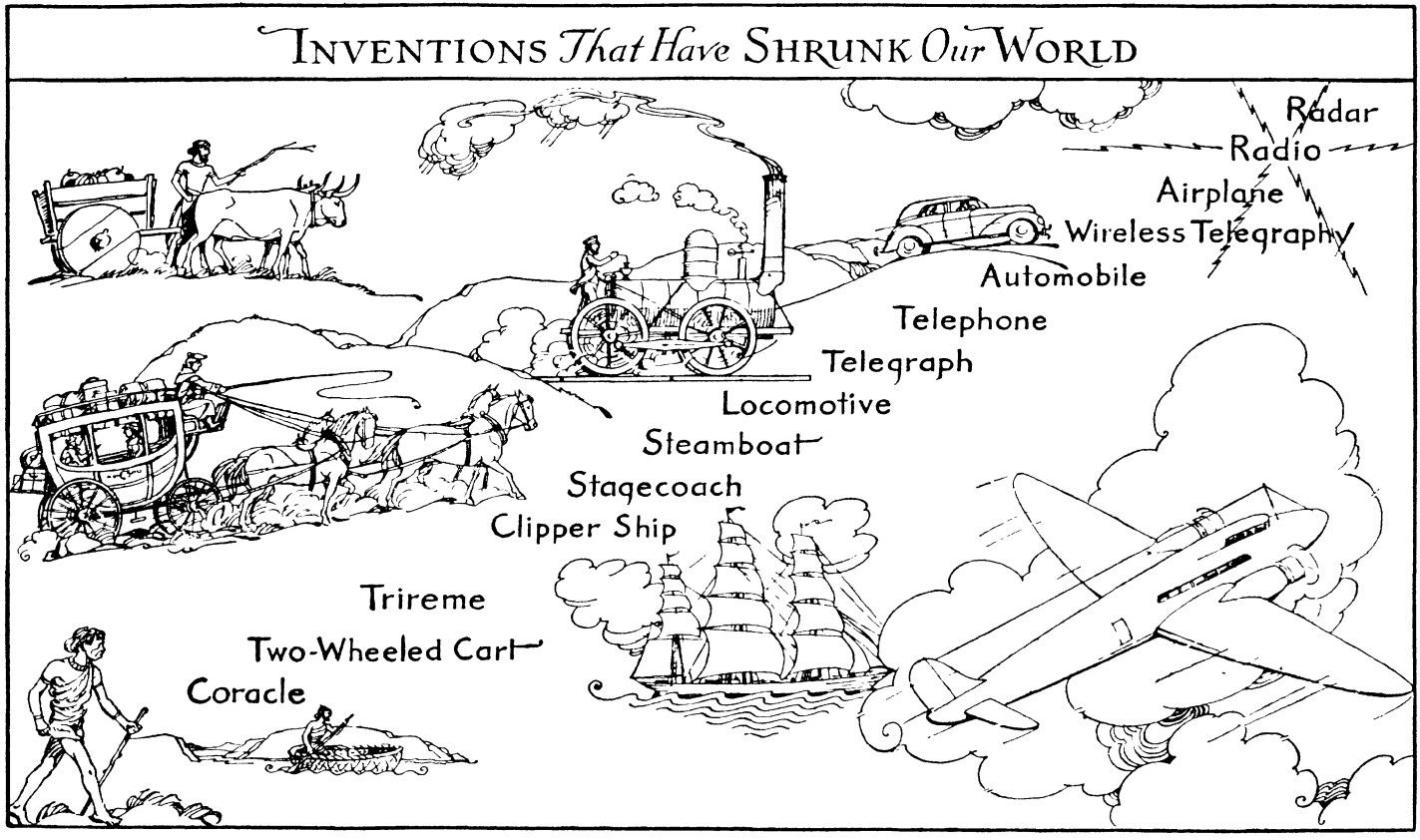
I. How have methods of communication been improved?
   1. Why was postal service originated?
   2. Why is Rowland Hill called "the father of the modern postal service"?
   3. Who was the first postmaster-general of the United States?
   4. What is the International Postal Convention and how does it function?
   5. When was airmail service established in the United States?
   6. How has the use of electricity revolutionized communication?
   7. How is radio financed in the United States? In England?

II. How has newspaper service advanced?
   1. About when was the first newspaper published?
   2. What was the first newspaper issued regularly in the United States?
   3. Name some of our oldest newspapers.
   4. What is the extent of newspaper circulation in the United States?
   5. What is England's most famous news agency?
   6. What are the principal news agencies of the United States?
   7. How is the cost of modern newspaper publishing borne?
   8. How is advertising a form of communication?

Looking Backward

Man's desire to make his life more comfortable and pleasant has caused him to want goods other men produce. To satisfy this desire, trade naturally developed, and to speed trade, more rapid means of transportation and communication became necessary.

Today people go from place to place faster than ever before. Planes capable of carrying one hundred fully equipped soldiers cross our country from ocean to ocean in a matter of hours. Army transport planes fly to all parts of the world in an almost unbelievably short time. Aeronautical engineers promise us bigger and faster planes for the postwar world. They tell us the time will come when we can work anywhere in the world and not be more than twenty-four hours from home. Radio waves capable of flashing completely around the world seven and one half times each second bring us news from everywhere almost as soon as it happens. Truly man has made tremendous progress in this field.


INVENTIONS That Have SHRUNK Our WORLD
Radar
Radio
Airplane
Wireless Telegraphy
Automobile
Telephone
Telegraph
Locomotive
Steamboat
Stagecoach
Clipper Ship
Trireme
Two-Wheeled Cart
Coracle

Some Projects

1. Make a series of drawings picturing the progress of transportation.

2. Imagine that you lived at the time of some important "first," such as the first airplane flight, and write a newspaper article reporting it.

3. Design a poster to illustrate improved living conditions in the world of tomorrow.

4. Write an account of a typical day as you imagine it might be lived fifty years from now.

5. Draw a map of the world and show on it the principal arteries of world trade.

6. Compare the volume of foreign trade of several of the world's larger nations for some recent year.

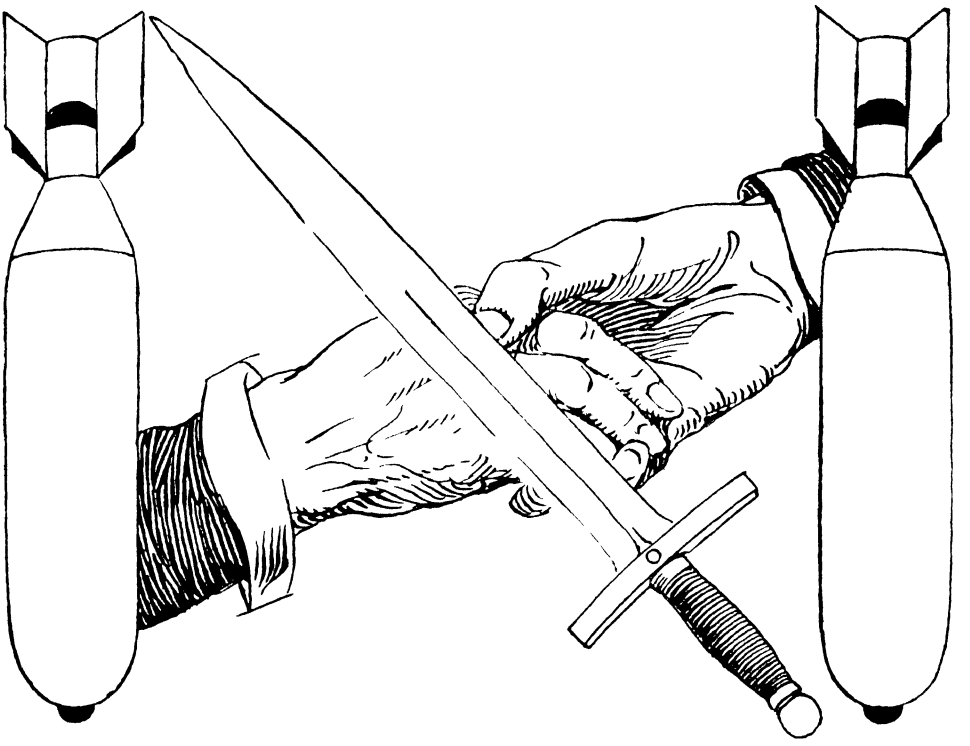
7. Discuss the responsibilities of a newspaper to a community.

Some Topics for Additional Study

The Life of Some Great Inventor, such as Morse or Bell
The Scientific Principles Involved in Radio
How Television Works
How Facsimile Works
The Principles of Jet-Propulsion Flying
The Importance of the Erie Canal in American History
The Story of an Airmail Letter
Early Attempts to Fly
The Story of a Newspaper
Moneys of the World

We Think You Will Find These Books Interesting

Book of Aeroplanes, by John W. Iseman and Sloan Taylor.
Boys' Life of the Wright Brothers, by Mitchell V. Charnley.
Conquests of Invention, by Mary Rosetta Parkman.
Epochs in American Banking, by N. F. Hoggson.
Great Inventors and Their Inventions, by Frank P. Bachman.
Heroes of the Air, by Chelsea Curtis Fraser.
Historic Railroads, by R. S. Holland.
The Story of Robert Fulton, by I. N. McFee.
Skycraft, by Augustus Post.
Old Towpaths, by A. F. Harlow.
Wings of Tomorrow; the Story of the Autogiro, by Jean de la Cierva.



UNIT FOURTEEN

THE STORY OF WAR AND OF MEN'S EFFORTS FOR WORLD ORDER

Looking Ahead

No more pressing problem faces the entire world today than how to curb war. World order would go a long way toward the solution of problems within nations, for certainly nations cannot be free to tackle their own internal problems if they must live in constant danger from without. But the road to world order is a hard and complex one, and runs into the basic human love of freedom, shown in the tendency of nations to take their problems into their own hands. Idealists have made many blueprints for maintaining world order. They are often intolerant of those who feel that war cannot be abolished at a stroke, believing that many wars can be averted by practical statesmanship, as world order is gradually shaped up. A review of the history of war and of man's efforts to reach a permanent peace will help us to understand the realities of this most perplexing of human problems.

The aggressive instinct of man has helped him overcome obstacles. It should

receive credit—along with his intelligence, curiosity, and natural dissatisfaction—for his advance from primitive conditions to those of the highest civilization. Yet civilization's greatest sorrow and danger is this same aggressive instinct carried to the point of violence between classes and nations. Our problem is to find some way of adjusting claims on the part of nations or racial groups that will not be so horribly destructive as the adjustment by clashes of armed forces.

What we want to sketch in this chapter on war in man's story is not lists of battles and their heroes, but the way in which war has grown more organized and more destructive up the ladder of history, until men the world around believe that it must be abolished. We shall first trace this development. Then in the next chapter we shall see what men have done toward establishing some sort of world authority that will adjust their disputes and force them to accept the adjustments.

54. WAR, THE ENEMY OF CIVILIZATION

Think of These as You Read

I. What was the nature of warfare in the past?

II. How have the methods of warfare been changed in modern times?

Let us see how war became a highly organized activity, and the most destructive activity, of man.

Man's first fights were merely primitive combats for food, shelter, and mates. Then neighboring tribes fought each other for hunting grounds and for grazing and agricultural lands. The stronger tribe took what it wanted. Later, groups fought one another over religious or political opinions, even as small boys attempt to settle arguments by the use of fists. A vigorous community grew until it touched the boundaries of other communities, then continued to expand at their expense. Perhaps in some cases it was good for civilization that certain groups survived and others disappeared. But our bird's eye view of man's past makes us feel that more has been lost than gained through group murder called war. We cannot say that the Roman destruction of Carthage, or the barbarians' sacking of Rome, or the Spanish conquest of the Aztecs was beneficial to mankind or helped to advance civilization. And in our day even the war-making dictators proclaimed that war among modern nations means the destruction of civilization. They actually used this as a blackmailing argument that other nations should submit to them rather than resist.

War in Ancient Times

The art of war, as organized killing methods are called, began to develop during the feuds between the early delta chieftains. These kings, lusting for personal power and glory, conducted petty wars of rivalry and pride; they made the people fight for them—life was cheap. They celebrated success in such wars with silly and cruel pomp. The histories of Egypt, Chaldea, Assyria, Media, and other early kingdoms are full of records—often exaggerated—of cities destroyed, men killed, and women and children enslaved. Ancient monuments preserve the boasting of victors. The kings took to their own credit the heroism of those who died for them.

Before our day of mechanical warfare, in which the chief opportunity for a man to distinguish himself as a fighter is in the air, the heroic deeds of individuals in warfare played a big part in swaying human emotions. With the Greeks and Romans, in particular, this was the case. Homer's story of Troy is full of personal encounters between heroes. In the Old Testament

we read of much fighting; the Israelites against the Ammonites and Philistines and other tribes on whose lands the Israelites were encroaching. Gideon, Jephthah, and Samson were fighting heroes of Israel.

The feuds of the delta chiefs developed into racial wars, with race prejudice and revenge playing leading parts. Cyrus the Persian is called the first "world" conqueror. In thirty years he overwhelmed most of Asia Minor, Babylonia, Egypt, and territory as far as the Indus River. The Greeks and Persians waged racial wars for a long time until Alexander the Great conquered Persia. Alexander continued his wars of conquest until he and his administrators created an empire which extended into Egypt and India. In the western Mediterranean Rome built an empire by war and successfully maintained it for nearly a thousand years. In the struggle with Carthage Rome won against Hannibal, one of the ablest of all military leaders. Determined to fight on Italian soil, Hannibal led his army, with equipment, horses, and war elephants from Spain (a Carthaginian possession) through the Pyrenees, across the Rhone, and over an Alpine pass into Italy. There he stayed and fought for fifteen years before he was finally summoned home to engage in a losing struggle in defense of Carthage.

The rapid, drastic military campaigns of Julius Caesar so cowed the German tribes which had pushed across western Europe that Rome was able to maintain her borders on a defensive basis for several hundred years. Then, when Rome began to weaken, the Goths, pushed by the Huns, who were in turn pushed by more civilized Mongolians, crashed the gates of the Roman Empire and came through in droves.

The petty feudal wars of Europe that came after the break-up of Rome contributed, although in a wasteful way, to the beginnings of modern nations on that continent. During the feudal period war became a sport, played at by the knights in armor, in their jousts and tournaments. It did not matter if knights were killed in these sham battles; even knightly life was very cheap.

Religious Wars Develop

A series of cruel religious wars devastated Europe after the feudal struggles. Mohammed's followers combined the racial, religious, and imperial motives in wars waged as far as Spain on the one side and India on the other. Crusading Europe's feudal Christians in turn attempted to drive the Moslems from the Holy Land.

European tribal chiefs and petty kings refused to accept the lead of the Christian Church as central authority or even as umpire in their disputes. Rulers and state concerns were interfered with by Church authorities. Then the Church split into differing sects. The Bible was interpreted by each creed to suit itself; animosity between religious leaders burst into savage warfare. The sectarian struggle called the Thirty Years' War was one of Europe's darkest. Out of it came, in northern Europe, a measure of religious freedom and the formation of many new creeds of worship. A devastating series of wars took place between Catholics and Protestants in France. In



Taking elephants over the Alps in Hannibal's day was as unusual a feat as flying airplanes over the north pole in the twentieth century.

Spain Ferdinand and Isabella adopted the Inquisition—a legal man hunt and persecution of heretics.

The Age of Discovery was used by the Church to extend itself by missionary enterprises. The conquistadors in turn used the missionaries as scouts in their brutal wars of conquest in the New World. European nations expanded into loose, globe-girdling empires, and the rivalries and squabbles of Europe were carried to the other four continents.

The Wars of Imperialism

Napoleon attempted by force and intrigue to bring Europe under one law and one supreme umpire but was checked by Britain. Bitter wars of nationalism followed this period. At first they were fought for prestige and territory, but as the machine more and more industrialized the European way of living, wars began to be fought for the control of raw materials needed to feed the machines and for the mastery of markets. The world wars which began in 1914 and 1939 climaxed this rivalry. The power of growing Germany was finally unleashed in an attempt to dominate Europe and world trade. After the war of 1914-1918—which settled nothing—Britain and France refused to meet the demands of Nazi Germany and Fascist Italy, and yet neglected to curb their growing power. Italy, Germany, Russia, and Britain tried to take advantage of civil strife in Spain, each to further its own political, military, or economic interest. Japan ignored the moral curb the United States Government put on her (in the form of treaties) and conducted a series of horribly destructive raids and invasions in China.

In September, 1939, Britain and France decided to stop the ruthless expansion of Germany, even at cost of war, and declared war on Germany. Germany made a deal with Russia, splitting Poland. Russia took over the southern Baltic states and invaded Finland. When Germany had crowded the British army off the continent and conquered Holland and France, Hitler, disregarding the earlier deal, sent his armies into Russia—partly in order to free Japan from fear of Russia—so that Japan would attack the United States, which was supplying Britain. Thus, in our day, war became truly global. Humanitarian "laws of war," which grew out of Christian restraints in medieval Europe, as we shall note in the next chapter, are largely ignored in modern wars. Warfare is waged not only on the battle fronts by mechanized military forces, but also by the vast industrial forces at home which must make and transport to the fronts the many kinds of supplies needed. So one of the chief aims is to cripple or destroy the production (factory and farm) front and communications. Man's mastery of the air makes it possible to drop destruction far behind the actual fighting forces, and civil populations are treated as combatants. Effort is made to demoralize the nonfighting population so that it will abjectly sue for peace. Yet thus far, "terror" campaigns have produced poor results in return for their abominable ruthlessness.

Another instrument of war used against civilian populations is the block-

ade—the ancient siege of a walled city carried out on a national or continental scale. Its avowed purpose is to keep military supplies from enemy forces, but it keeps food from civilians as well. It starves men, women, and children slowly instead of bringing sudden death or crippling them. The blockade of Germany by the Allies in 1914-1918 eventually starved Germany and exhausted her supply of war goods, such as metals and oil. Germany's final submarine campaign was on the verge of having the same effect upon Britain when our own country entered the conflict and broke the deadlock. This blockade story was repeated in the war which began in 1939. Germany's submarine campaign in the Atlantic had nearly succeeded, but, through improvements in the convoy system, it was overcome.

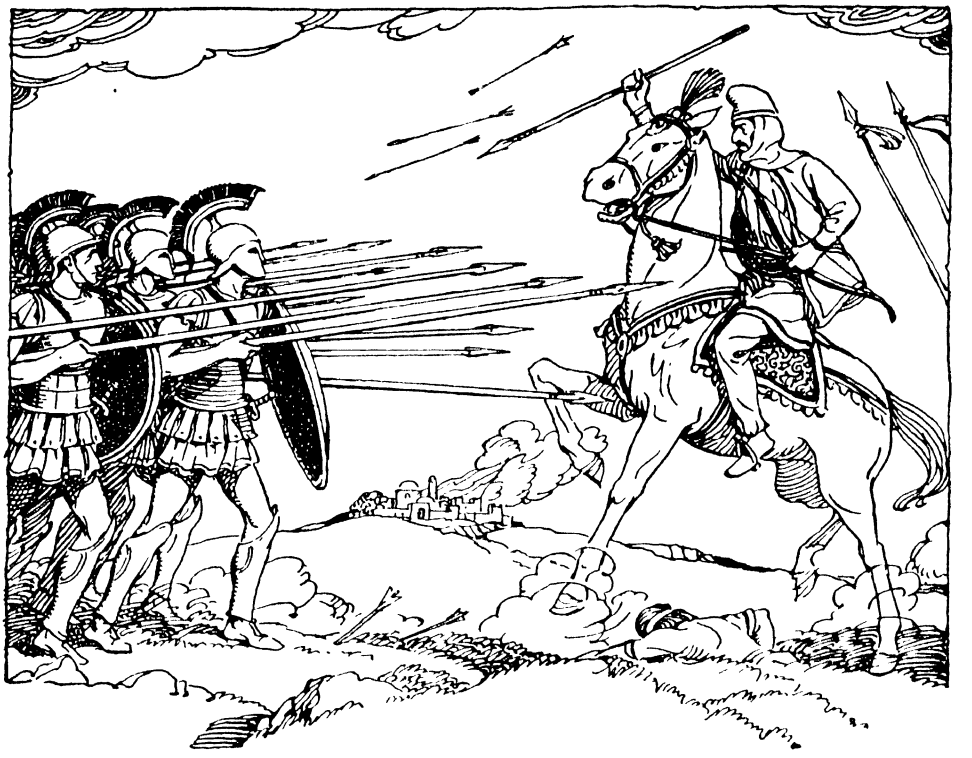
Wars Developed Special Techniques

As man's tools have improved, more and more destruction has been required to bring a decision in war. During the Stone Age, men warred against each other with knives and axes made of flint, arrows and spears made with flint points, and wooden clubs—the same weapons he used against wild beasts. You can see specimens of man's earliest weapons in most museums. In our own country Indian arrowheads are very plentiful; the arrowhead was generally bound in the split end of a wooden shaft. Another early weapon was the sling, a leather or hide strap by means of which a missile could be hurled. In the Bible story David used the sling to knock senseless great Goliath. The delta civilizations found metal to be better material for making the tools of warfare. When men first began to keep records, they were largely using bronze for weapons.

With the improvement in tools, or technology, came military organization. Egypt provides the first example of a set military organization on a national scale. Egypt, too, probably provided the first war vehicle—the chariot. The horse had been brought into Egypt by invading Semites called the Hyksos, who by its use in cavalry units were able to overcome Egypt's foot soldiers.

The horse had its origin in central Asia. We think it first appeared in Babylonia about 1800 B.C. The Assyrians used chariots. The chariot had, beside the driver, an archer with bow and arrows, and sometimes also a spearman. Warlike Persia relied on the horse. Persian cavalry moved swiftly to conquer one neighbor after another. Archers were the favored foot troops; other infantry was armed with spears. Cyrus created an improved military organization. He forced each province to equip one unit of a standing army.

Almost all the city states of Greece had compulsory military service. Cavalry was of little importance in Greece because of the broken country. In the mountain passes and on the tiny plains in front of the walled cities of Greece, heavily armed infantry fought in massed formation. Sparta was a completely militarized state; all life there was conducted under regimentation. Athens's supremacy on the sea was established by her victory at Salamis over the Persians. Athens's war galleys relied on both sail and oar, but they furled the sail for battle; her triremes (*tri* means "three") had three rows



The phalanx, a formation of men with shields and long spears, was developed by Philip of Macedon, who passed it on to his son Alexander.

of oarsmen, one above another. Naval strategy was something like a wrestling match; there was sparring with arrows and javelins, attempts to ram enemy craft, and grappling with hooks for the purpose of boarding an opposing ship.

Philip, the father of Alexander the Great, perfected a scientific military formation for his foot soldiers, the Macedonian phalanx. With it Alexander conquered Persia. The phalanx was composed at first of eight and later of as many as sixteen lines, containing normally about five thousand men, but sometimes reaching the figure of sixteen thousand. Phalanx-men were armed with spears more than twenty feet in length; the first five lines of men held their spears so that five rows of spearheads stuck out in front of the marching body. The enemy was attacked by a moving wall of men carrying barbs that turned and marched back through his lines until he was utterly routed. Later, the phalanx was formed as a hollow square with protruding barbs all around. Armor of metal scales fastened on leather or cloth was worn by many Greek troops.

In China and in Babylon military engineering had been used to turn rivers away from or into fortresses. Alexander captured the city of Tyre by an early piece of military engineering and by what we know as artillery. His men built a pier from the mainland out to

the island city, setting up towers with war engines at the further end; he also constructed floating battering rams and finally forced his way into the harbors and scaled the city walls. Massacre followed; the survivors were sold into slavery.

Rome, during the early republic, used a citizen army mobilized only during the short summer campaigns. At first the Roman soldier furnished his own equipment. In 402 B.C. troops began to receive pay, a practice that permitted men of the poorer classes to serve. General Marius created a professional army. Rank began to be given for experience as well as for social standing or wealth in civilian life. A recruit entered the light division, then went to the first line of the heavy infantry, then to the second line, and finally, as a veteran, to the third line (made up of the best men of the army). The men of the first and second lines were armed with a sword and two javelins. They carried great quadrangular shields, and their helmets had crests to ward off sword blows. To the crest, plumes were added to create the impression of tallness.

The military machine adopted by the Romans was called the legion. It was especially adapted to warfare in the hills and mountains of Italy. The legion was made up of companies and drilled so that it could quickly break up into small groups when necessary and as readily reassemble. The Romans opened battle with a skirmish by the light troops; then the second line closed up the spaces in the first line, hurled their missiles, and rushed the enemy with swords. The third line waited, its men on one knee, their spears upright, until they were needed; then they moved to right and left into the fight. After he had thrown his javelins, each man picked his adversary and fought his own battle at close quarters. The Roman legion was composed of three parts: a small force of cavalry, a large force of heavy infantry, and perhaps half as many light infantry. Under the empire, a permanent army was established and the soldier became a professional. The formidable reputation of the Roman soldier was largely due to the superiority of his large, double-edged iron sword.

During the First Punic War Rome found need for a fleet. She had a few triremes, but a stranded Carthaginian quinquireme (thought to have five rows of oars) was taken as a model, and a fleet was built. The vessels were clumsy, but the Romans added drawbridges at the prows from which their superior swordsmen went aboard the ships of Carthage, to slay the crews.

The Middle Ages saw little large-scale military organization in Europe. Charlemagne built a system of forts with garrisons, and devised military pack trains of artillery and supply. Heavy cavalry was the most-used arm of military service during this period; in battle the infantry generally was in the rear. Vassals were required to give forty days of army service a year. In time of war lords might have their own followings of retainers. This feudal army system prevailed as late as the thirteenth century in Europe.

The thirteenth and fourteenth centuries saw the development of very heavy armor for the mounted knight.



To the legion, which Rome invented, was due much of the success of the Roman armies. It was divided into companies and was so perfectly drilled that it could quickly break up into small groups and as readily reassemble.

Large helmets entirely covered the head, the face being protected by a movable visor which was closed in battle. Solid metal plates covering the body, arms, and legs gradually replaced the lighter chain mail. In the fourteenth century a suit of armor might weigh thirty pounds and was worth a small fortune. Armor was made usually of iron; sometimes of the lighter bronze. Coats of mail were made of iron rings; helmets were of steel. A knight's weapons were a short, steel sword and a long lance. With this equipment he fought on horseback.

The German and Flemish cities were protected by infantry armed with pikes; their solid mass method of battle was effective against a line of individual knights, but it lacked offensive power. The Swiss mountain fighters likewise were strong in defensive ability. The long bow which could drive arrows through all ordinary iron armor gave English invaders of France victory at Crécy and succeeding battles. A trend then set in of organizing armies as bodies of troops using different weapons.

As warfare grew more constant and vassals were unwilling to fight for more than a short season, kings were forced to hire soldiers, usually foreigners, called mercenaries. The Hessians brought to America by England during our revolution were such troops. In the big Mediterranean islands and the Latin countries, unattached companies of men called *condottieri* made warfare their profession. They had permanent organizations—sort of warrior gilds. From the fourteenth to the sixteenth centuries they sold their services to whoever had need of them. They were the pioneers of modern military organization, and the best troops of their time. But these bands, hired to fight one another, began shamming and joining one another in schemes to "gyp" their employers, and their racket died out.

Modern Warfare Develops New Tools and Methods

The next great change in the art of war was to come with gunpowder, a slow change over many years, for early firearms were of poor quality. Gunpowder, which is a mixture of saltpeter, charcoal, and sulphur, was first discovered by the Chinese, who passed the secret on to the Arabs. It was later "rediscovered" twice in Europe. It was first used there in warfare about the middle of the fourteenth century, in small breech-loading cannon made of hammered iron. The Turks captured Constantinople a century later with heavy artillery.

Development in small arms was less rapid than in heavier guns, but early in the fifteenth century a few troops were equipped with "hand" cannon. These gave way to an unwieldy musket requiring a crutch to support the barrel. For a century the long bow was considered the superior weapon and firearms a fad. This is worth remembering, for we can never know whether a new weapon will really change the science of war, or be merely a passing sensation quickly nullified by some other new weapon or defensive invention.

Modern tactics and modern warfare began, it is claimed, with Gustavus Adolphus of Sweden, who was dragged into the bitter religious Thirty Years'



At Crécy the common man, equipped with the English longbow, proved himself superior to the armored knight. The day of feudalism was drawing to a close.

War of central Europe. The Swedish army was raised in part by conscription and in part from foreign mercenaries; a portion of it was kept "standing"—that is, under arms and ready to fight—continually. Gustavus made an army formation of two lines with a rear reserve and with cavalry protection on each flank. He increased the number of musketeers (in place of pikemen) and achieved much more rapid fire. His cavalry fought three or four deep. He further created a very mobile artillery. Also, he instituted the system of regimental insignia (markings on flags and uniforms) and of promoting men on merit instead of giving them rank according to social class.

During the Thirty Years' War, France used Gustavus's methods to build a standing army which remained at all times ready for war. Other nations were quick to follow this example. The cavalry regiments varied in strength from five hundred to one thousand men; the weapons were sabers and pistols. The infantry battalion comprised about one thousand men, armed with muskets and bayonets. An army consisted of a greater or lesser number of units of cavalry and infantry, plus batteries of artillery. These batteries had eight or twelve pieces of artillery each. In battle an army was formed in two lines, with an advanced guard; the infantry, in the center, was flanked at each end by cavalry, and a reserve was held in the rear.

Frederick the Great of Prussia imposed rigid discipline upon his army and merciless drilling. He carried out rapid local concentrations of troops in action to crash through at the weak points of an enemy's line. He improved on Gustavus's rapid fire—teaching his first line to fire and kneel while reloading, when the second line fired over their shoulders. Frederick made Prussia the ranking military power of Europe, and Germany ever since has given prime attention to military science.

The rifle, in which spiral grooves in the barrel give the bullet a "boring" motion, was brought to America from Germany, and gunsmiths made it into the famous Kentucky rifle. George Washington's backwoods riflemen terrorized the British troops. Two of these marksmen were sent by a British general to England to show what he was up against—adding to the hesitation of the British to enlist in the forces fighting an unpopular war against the Americans. As a result the king resorted to hiring Hessians from Germany.

The percussion cap appeared about 1820 in England and replaced the flintlock, speeding up the discharge of the gun. Single-shot breechloaders were used by Prussia in 1848. Continual improvement of small arms was stimulated by American hunters and marksmen, and this has resulted in the remarkable rapid-firing military and sporting rifles of today. Projectiles that exploded, throwing shrapnel, and rapid-fire (machine) guns, beginning with the Gatling gun, increased firing power manyfold. The latest development is the new American Garand rifle, a semiautomatic rifle that operates two and one-quarter times faster than the bolt-action rifle used in the war of 1917-1918.

Rivalry in sea power grew intense

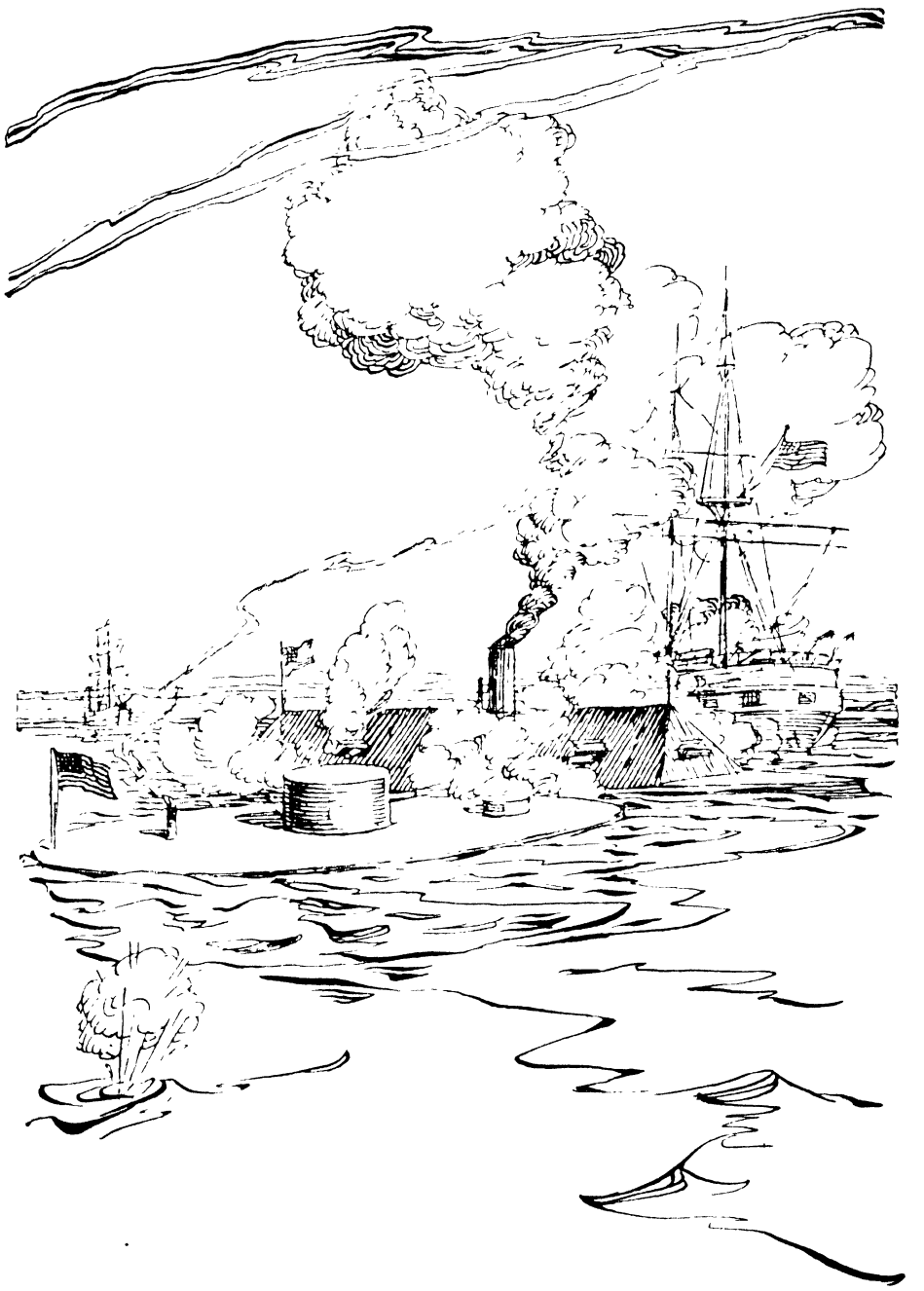
after Columbus's daring trip across the Atlantic. Discovery of the New World brought a new and lucrative trade to Europe. To protect this trade and hold their new empires, Britain, France, Portugal, Spain, and Holland expanded their navies. Sloops and frigates, moving by sail, had taken the place of oar-propelled craft. Rows of cannon replaced rows of oarsmen along the sides. These fired round cannonballs, and the heavy oak planking of the hulls (sometimes nearly two feet thick) was ample protection. Sails and rigging suffered in battle; decisive contests were fought at short range; and attempts were still made to grapple and to board enemy ships. Britain came out "ruler of the waves," with the strongest and largest fleet, although American seamanship for a short period was unparalleled.

But the man-of-war on the sea was about to undergo as great changes as the infantry had already undergone on land. Gunpowder did away with the knight in armor and the heavy iron trappings of the soldier; it did the reverse to ships, for it caused them to be encased in just such armor. The idea of protecting ships with armor, however, originated long before the Age of Discovery. Leather or rope casings were known to the Greeks and Romans, and as early as the eleventh century there is a record of Scandinavian ships protected by iron. About 1535 the Knights of Malta are said to have had an iron-sheathed vessel, which terrorized the Turks and the Mediterranean pirates. Armored ships were used in battle between Japanese and Korean navies in 1598. But the first real test of armor at sea came after the introduction of steam power, when during the American War between the States the *Monitor* and the *Merrimac* battered each other's iron coats for several hours.

The Spanish-American War made the United States a world power when the American navy in two actions practically destroyed the Spanish fleet. It was the first war in which fleets of steam-propelled ironclads fought one another. Iron cannon had given way to long-range rifled cannon, using smokeless powder and pointed steel projectiles set in shells. Japan proved herself able to keep up with the Western nations when her fleet trapped and sank the Russian fleet in the Sea of Japan in 1905.

Strategy in sea warfare has completely changed. By the sixteenth century ramming had given way to gunnery. In our time projectiles can be thrown for distances up to thirty miles. Then land and carrier-based planes became the chief enemies of gunboats, and large-scale battles between rival fleets became rare. Naval "races" take place between nations; one nation strives to build stronger armor, the next nation to build stronger guns to pierce that armor. In recent years, Britain and the United States assumed the lead in tonnage, with Japan following.

The submarine was first used in war when David Bushnell navigated his underwater boat beneath a British warship in New York harbor during our Revolutionary War. (He failed to blow it up.) Germany in 1914-1918 made the submarine a weapon of first importance. Submersible craft approach victims, generally commercial ships, and fire tor-



The first battle in history between two ironclad vessels—the *Monitor* and the *Merrimac*—resulted in a draw, but it made wooden ships obsolete for naval warfare from that time on.

pedoes that explode on contact. To combat this menace, aircraft "spotters" are used. Hearing devices to catch the sound of propellers and engines are also used. Then bombs that explode at set depth are dropped overboard to destroy them; and barriers of mines that explode upon contact are placed where submarines are expected to operate.

Air warfare likewise developed in the World War of 1914-1918. In its first full-scale tryouts in China, in Spain, in Poland, and in England, air bombing was better at killing and maiming civilian populations and destroying cities than at hitting military objectives on land. Precision bombing was developed by use of bomb sights. The bomber is combated by antiaircraft guns, equipped with radio listening devices, and by combat planes with speeds of several hundred miles an hour.

The French revolutionists—who stirred up the entire citizenry of their nation to enlist against foreign kings who invaded France to put down the revolution—are credited with inventing "total" war, in which not merely knights or professional soldiers or volunteers must take part, but in which the entire citizenry, including women and children, must be subject to conscription to work or fight. Napoleon inherited this system and was able to raise the largest armies up to that time in Europe by conscription—until Frenchmen of fighting age were about all killed off. Napoleon developed a highly efficient field artillery. However, his military successes were built more on his strategic ability (the power of faultless planning of campaigns and battles) and on his brilliance as a commander than on changes in the military structure or in weapons.

Most developments in war tools are adaptations of constructive engineering technology. Engineers developed the motor-driven caterpillar tractor, and in 1918 it became the "tank," an armored vehicle powerful enough to push over trees and walls. Smaller tanks are the cavalry of our Machine Age. Their value is limited in broken country, for they can be stopped by adequate defense barriers and antitank guns. The *blitzkrieg* ("lightning war") based on these new weapons is most effective against unprepared and disorganized nations.

Another development of the 1914 struggle was chemical warfare. The use of poison gas was a greater shock to civilized people than submarine sinkings, but failed to show conclusive results. Public feeling against the use of poison gas was so strong that governments were cautious about employing it in later wars.

In the Russo-Japanese War the opposing armies dug in on the Manchurian plains in a kind of trench warfare used later on an extensive scale in 1914-1918 in Europe. The Japanese used mining and sapping (digging of trenches or galleries under the enemy's works to destroy them with explosives) on a new scale in assaulting the Russian hill positions at Port Arthur. One of the greatest fortifications of history was built by the French before 1939—the Maginot line stretching for one hundred twenty-five miles opposite the German border, but German tanks went around it, through Belgium and Holland. As predicted by the younger military experts,

modern war became a matter of rapid movement rather than of defense and stalemate.

Men wax indignant over the savagery of modern wars, yet it is only fair, and it may even be encouraging, to note that man's wars before the Machine Age, when he fought hand to hand, took more lives in proportion to those engaged, than modern wars. Of course, in the days preceding the Machine Age medical science had not been developed to the point where it could save a great proportion of the wounded or prevent epidemics. Then, too, a distinction was drawn between noncombatant civilians and soldiers; only fighting troops were considered legitimate objects of attack. The bloodiest continental-scale war in history, in proportion to the number of men on the firing line, was not the war of 1914-1918, but the American fratricidal war of 1861-1865—before the existence of airplanes, chemical warfare, or modern explosives.

The worst aspect of twentieth-century war is its totalitarian nature—involving and bearing down on all the people. It leaves them impoverished and subject to internal upheavals, class strife, and chaos such as followed the barbarian invasions of Rome. It even threatens to become as destructive as some ancient wars in which entire cities and peoples were annihilated by conquering armies, as the Romans wiped out Carthage, or the Mongols destroyed the people of Mesopotamia.

Again, no citizen of the world is outside the effect of a war between great powers. And modern war does not gain for aggressors what they seek through it—war in our age is a "gyp" with neither real profit nor glory. War remains the most horrible institution of mankind; it kills people, demolishes the structure of society, and wipes away the learning and progress of years. The best works of man are at its mercy. Modern war's *failure* is its only benefit to civilization—it is proving to ambitious, greedy, and even desperate nations that violence and crime by nations do not pay.

If war is to be outlawed, some able thinkers believe that the ultimate world order will be the organization of the peoples of the entire globe under one government and one set of laws. But such an organization cannot be worked out at one stroke. Statesmen must find their way, step by step. You who are following the unfolding story of man, sensing the larger trends, will have to judge for yourselves how you can best support idealism, as well as how you can furnish the ideas which will keep that idealism alive and functioning.

To Say It Over Again

From the beginning of man's history he has fought with other men, over food, land, raw materials, opinions and beliefs, and almost everything else. The conquests of the Romans left an example and inspiration for ambitious leaders in the centuries that followed. With the development of knighthood the Middle

Ages saw changes in military equipment. As time went on, rulers gave more and more attention to the art of warfare. More rigid discipline and drilling were imposed upon soldiers; more attention was given to military tactics; army life became a profession with the use of hired soldiers; and the introduction of firearms made warfare more deadly.

"Total" war came in with the French Revolution, for not only soldiers but citizens—men, women, and children as well—took part. The Industrial Revolution brought machines that could be applied to war—the tank, submarine, airplane, and others. The carrying of European empire building to other continents, and the challenge of modernized Japan to Western empire holders in Asia, made modern war global in its destructiveness. The world's most up-to-date and primitive cities alike were threatened by its most modern weapons. So war has become more and more destructive and inhuman, but it has come no nearer to solving the problems which are its cause. These must be solved by reason and conference, little by little, when men are in a reasonable frame of mind.

To Know and to Pronounce

phalanx	*condottieri*	blockade
legion	*blitzkrieg*	production front
insignia	sapping	caterpillar tractor

Can You Answer These?

I. What was the nature of warfare in the past?

1. For what reasons have men fought?
2. How were conquered peoples treated?
3. What was the nature of warfare before the day of the machine?
4. Who was the first ruler to conquer the known world?
5. What other world conquerors followed?
6. What was a tournament?
7. Why were the crusades fought?
8. What events brought on the bloody religious wars of the sixteenth and seventeenth centuries?
9. What change in the causes of war came with the Industrial Revolution?
10. In modern mechanical warfare what plan for winning is usually followed?
11. Describe the weapons of warfare used by early man.
12. What contribution did Philip of Macedon make to the art of warfare? Describe it.

13. How did Philip's son use his knowledge of engineering to capture the city of Tyre?
14. What fighting forces composed the Roman legion?
15. What kind of ships made up the Roman navy?
16. What did wars consist of, mainly, during the Middle Ages?
17. Describe a suit of armor.
18. What new weapon was introduced by the British in the Hundred Years' War with France?
19. What circumstances forced rulers to hire soldiers, thus turning fighting into a profession?
20. Where was gunpowder first made?
21. How did it revolutionize warfare?

II. How have methods of warfare been changed in modern times?

1. What ruler is credited with bringing in modern methods of warfare?
2. What is conscription?
3. What important ideas in military science did Frederick the Great of Prussia develop?
4. When was "total" war first used?
5. What was the chief basis of Napoleon's military success?
6. From what country did the rifle come?
7. What rifle is standard equipment for the United States army now?
8. How were fighting ships of the early days of the United States different from those of the Roman navy?
9. What change in ships did gunpowder bring?
10. What was the significance of the battle between the *Monitor* and the *Merrimac?*
11. What changes in sea warfare have been adopted in the twentieth century?
12. When was the submarine first used in war?
13. What means have been devised to protect against submarines?
14. When was air warfare developed?
15. What methods of combating air warfare have been devised?
16. What reasons can you give for the usual ineffectiveness of war?
17. Name some of the new inventions in war tools which came into use during the war of 1914-1918.
18. Where and when was trench warfare first used?
19. Describe the Maginot line.
20. In modern warfare what is of greater importance than strong defenses?
21. What does war accomplish?

55. CIVILIZATION'S HOPE: MEN'S EFFORTS FOR PEACE

I. What are some possible methods of maintaining peace?

II. What efforts have been made to establish and maintain peace?

III. What is the part of the United States in the struggle for world peace?

The first protests against mass killing and destruction among men came from religious leaders. Early Chinese, Hindu, and Mesopotamian moralists preached that all men are brothers and that war is fratricide (brother-killing). All the great religions have preached that war must cease, although Mohammedans, and sometimes Christians, believed they should convert all the world by force before giving up war.

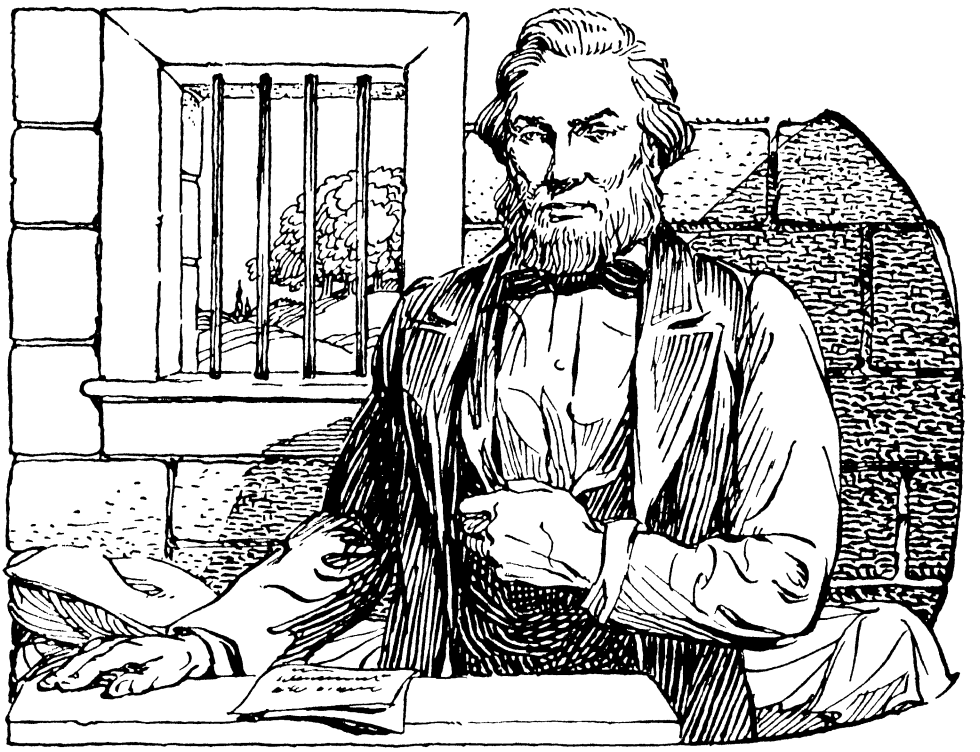
The Doctrine of Nonresistance

The teacher of peace whose words have had the widest world effect was Jesus. His doctrines are the basis of Christianity; and on every Christmas men the world over sing, "Peace on earth, good will toward men." But men have twisted even the words of Jesus into excuses for aggression, enslavement of minds, and shedding of blood. Instead of doing unto others as they would have others do unto them, they did unto others as others did unto them. It made a difference.

Buddhist teachers, some Taoists in China, and various Christian groups from the time of Jesus to now have taught that submission to violence is the only way of ultimately overcoming it. This teaching of nonresistance to force is based upon the philosophy that all cruelty and violence contain within themselves the seeds of their own destruction, and will destroy themselves, if only their victims suffer in patience, giving saintly proof of their inner strength. The greatest victory in history of this profound doctrine is the victory of the early Christian Church over the Roman imperial authorities who tried to stamp it out by fining, imprisoning, torturing, and killing Christians.

Among the outstanding teachers of nonresistance since the early Christian saints have been the writers Henry David Thoreau, New Englander of a century ago; Count Leo Tolstoy of Russia, who died in 1910; and, in our day, Mohandas K. Gandhi, the mahatma ("great soul") of India, and Toyohiko Kagawa, Christian social reformer of Japan.

The religious doctrine of overcoming an evil force by submitting to it has not been accepted by the great majority of men of any time; instead, they have idealized fighting to the death against invaders and tyrants. In the United States in 1941, about fifty thousand young men, called to a year's military



Believing that the United States' war with Mexico (1846-1848) was wrong, Thoreau preferred to go to jail rather than to pay the taxes assessed by the government to help carry on the war.

training by the conscription act, declared themselves conscientious objectors and were put in nonmilitary service camps. On the other hand, the great majority of Americans, as well as people of other countries, willingly took part in creating armed forces to protect their national interests.

The Policy of Isolationism

At various times in history there have been efforts to maintain peace for one section by taking advantage of geographical conditions of isolation, shutting out outside influences, and building defense works. The most notable of such efforts is perhaps the first great peace move in history: the building of the Great Wall of China. Behind this barricade the Emperor Ch'in thought he would be safe to govern the Chinese feudal kingdoms which he had united. After the peace-loving Chinese got rid of him, they thought that his wall would relieve them of the necessity of maintaining armies. It did save them a great deal, but it tricked them into a feeling of false security and brought about their fall before the Mongol conquest, which came a thousand years later.

The Japanese, as we have learned, closed themselves against the world for more than two hundred years to keep foreign influences out of Japan. This

was the longest experiment in complete isolation ever conducted by any nation. It was broken down by a Western world that had developed new technology; Japan had to abandon her position of isolation and take up that same technology for protection.

The people of Switzerland, the Incas in Peru, and the Tibetans in central Asia relied upon the isolation of their mountain fortresses. The Swiss, in addition, were alert and trained in fighting, and were remarkably successful in maintaining their independence. The Incas, on the other hand, were surprised and destroyed by invasions they had never dreamed of. The Tibetans had to compromise their independence in turn to China, Russia, and Britain.

The castles of feudal Europe were another effort at defensive isolation, but even the strongest and most remote of them were at one time or another stormed. The greatest and most costly project of peace by defense of all time was the French Maginot line of our day—which proved worse than useless since it lulled the French nation into a false security.

The general policy of the United States has been isolationist in attitude—that is, it has depended upon its remoteness for safety—during times when nothing was happening in the world to outrage and anger us. But we are far too self-confident and self-assertive a people to stay inside our shell when events in the world outrage or anger us and arouse our sympathies. Therefore, President Jefferson sent sea expeditions against the pirates of North Africa; American commanders in the War of 1812 defended the rights of Americans in what has sometimes been called our second war of independence. Condemning Spanish misrule in Cuba, Congress, in President McKinley's time, forced a war with Spain in the Caribbean Sea and the Pacific. In 1900 we sent the marines against the Chinese Boxers at Peking. The American people under President Wilson sent the largest overseas expedition in all history up to that time—two million men—to save Britain and France, who had won our sympathy, from defeat by Germany, who had angered us. President Wilson also sent little American expeditions into Russia to try to bolster a regime there of which he could approve, and to check Japan's imperial designs. After each of these ventures abroad, since the war with Spain, Americans have been disgusted at the lack of good accomplished, and have returned to their "isolationism"—until the next time their sense of justice and decency was outraged and the high valuation they put on peace was flouted. American fears for a future dominated by force by those they did not like played a part too—but not so large a part as their feelings of outrage and sympathy. Believing that in man power and production they had become potentially the world's greatest nation, they were influenced more by indignation and sympathy than by fear. In this spirit, Americans again moved under President Franklin D. Roosevelt toward the assistance of Britain and China.

Thus, isolation has in the long run failed to assure peace to other peoples and fails to assure it to us. We are bound to enter into the world's great imperial

disputes, which end in the appeal to force. But war is far too expensive a court of claims for the world and for us. Its decisions are often temporary and unstable, requiring another costly trial almost immediately. Much of war's crushingly expensive machinery—standing armies, navies, and air force, and civilian military training—must be maintained during peace times. Then comes horrible destruction during action, and after that follows debt and a slump in trade which impoverishes the victor and neutrals as well as the defeated. All civilized people agree that war is too expensive, all save a few fanatics who maintain that war is good for humanity.

Preventing war is difficult because peace in a world of ambitious, greedy, and careless humans, some of them insanely or criminally given to violence, can be maintained only by authority, just as order in a city can be maintained only by a police force. Lawfully organized groups who are prepared to use violence are necessary to prevent or subdue outbursts of violence.

Two Ways of Maintaining World Order

The problem of world order has been approached in two ways in history: first, by authority imposed by force over widening areas of the world; and, second, by the voluntary union of peoples and governments to create such wider authority. The rulers of the Chinese and Roman peoples achieved so much authority and domination for centuries at a time over their respective parts of the world that their empires were semiworld governments keeping peace among peoples of many differing races, religions, and standards of living. Tribes and kingdoms surrounding China submitted their disputes to the Chinese emperor and did not dare refuse his decisions. Rome ruled with direct police force and armed garrisons, crushed uprisings mercilessly, and maintained peace in the civilized areas of Europe and Africa and even in certain parts of Asia for nearly half a millennium. Civil wars occurred between Roman leaders, but the Roman order provided the longest period of peace the Western world has known since records have been kept; this period is called the Pax Romana ("Roman Peace").

Since the fall of the Roman empire, one conqueror or nation after another has endeavored to make itself the top authority over the Western World and to establish peace under its domination. For a century after the Napoleonic Wars Britain was so powerful on the seas and had such influence in Europe that nations scarcely dared go to war against her disapproval. Attempts have been made in our day by Soviet Russia, Germany and Japan to establish world order by dominating large regions of the earth. Germany and Japan have cherished the idea held by the founders of the Mohammedan faith, namely, that a "new order" must be established by force but once it is assented to by everyone, peace will reign. This kind of program has been described as the peace of the lion and the lamb—with the lamb reposing peacefully within the stomach of the lion—or the peace of the graveyard, with all objectors peaceful in death. Russian leaders have tried to



The Pan American Union building, in Washington, D. C., stands as a monument to the friendly relations among the twenty-one American republics.

establish their order by spreading their Moscow-controlled communist social revolution into other countries. Germany and Japan each saw a vision of itself ultimately dominating the entire earth and giving it peace under supreme rule, however harsh.

Now let us notice historical examples of peoples who have come together for the purpose of creating controls to do away with wars between them. The formation of modern nations in Europe and Asia, each out of many little feudal baronies, ended the petty wars of feudalism. Even in our day, this process was going on in vast China, which had suffered a second feudal chaos between 1910 and 1930, but which united under its Generalissimo Chiang Kai-shek to resist Japanese pressure and invasion. Particularly interesting and significant because of their geographical scope have been the union of the British colonies in America and their growth into the United States of America, and the union of the Dominions of the British Empire into the British Commonwealth of Nations. These unions are partly voluntary and partly the result of force. The American Union was held together by a bitter war that crushed the states which tried to secede, while force had a good deal to do with making and uniting the British Commonwealth. A possible fur-

ther example of the establishment of a regional superauthority maintaining peace is to be seen in the Pan American Union of American republics under the paternal guidance of the United States—a development which has had its episodes of the use of force.

To some extent the wars of liberation against Spain created a sense of unity in South America, and recognition of the new republics was part of our foreign policy. Henry Clay first formulated the principles of Pan-Americanism. Soon after, while James Monroe was President, the United States proclaimed the Monroe Doctrine, a warning to Europe to keep hands off the Americas. But as time went on the Monroe Doctrine was resented in Latin America, for it was interpreted as a move on our part to dominate their affairs. To offset this feeling, advocates of peace and friendship in the American hemisphere have brought about meetings of delegates of the twenty-one republics, more or less regularly since 1890. The major result was the founding of the Pan American Union, formed under the sponsorship of the United States. Such questions as trade and social relations as well as those of mutual protection and methods of keeping out of Europe's and Asia's wars are considered at these meetings. The former suspicion with which our Southern neighbors looked upon the United States is gradually being replaced by a genuine friendliness on the part of most Latin-American countries.

The success of the Pan American Union has inspired talk of other regional federations. In 1943 British Prime Minister Churchill suggested a federation of Europe and a federation of Asia.

There were early efforts to limit fighting and to find means of settling arguments between peoples to replace what military-minded people call the "arbitrament (decision) of war." Perhaps the earliest example in Europe was the "Peace of God" sponsored in the year 990 A.D. by a feudal French lord, William V of Aquitaine. It was taken up by the Church and spread through France, Italy, and Germany. It forbade violence against church property and against innocent and helpless classes of people, such as clerics, pilgrims, merchants, women, and peasants. It exempted cattle and agricultural implements from military seizure or destruction. Later, "The Truce of God" decreed peace from Wednesday evening to Monday morning of each week, and during Lent or on church holidays. Knightly regard for these measures during the twelfth century gave rise to many gallant stories. During the thirteenth century, as kings gained control over the nobles in place of the Pope, these interesting "laws of Christian warfare" came to be ignored, and finally scorned.

The work of Hugo Grotius, a Dutch jurist who wrote in the seventeenth century, turned attention to law in warfare. Many years later, at the Hague Conferences, among others, nations met to place restrictions on war suggested by this old Dutch jurist. Grotius seems to have been the first to set forth the doctrine of the freedom of the seas, that is, the idea that beyond range of control from the shore the seas belong to all

men of all nations. The three-mile limit, inside which nations have the right to police the seas off their shores, was fixed in the day when it was supposed that three miles was the limit of a cannon shot. There have been many disputes over the freedom of the seas, particularly between Great Britain and the United States. This question is now paralleled by that of freedom of the air for alien air fleets.

In France, in 1713, Abbe de Saint-Pierre proposed the formation of an alliance of twenty-four European Christian states. Its object was security from foreign invasion or civil war, and a renunciation of war between the member nations. Disputes between them were to be mediated by the rest of the members, and if that failed, the question was to go to a permanent body called the "senate of peace," which was to have the powers of a court. In case any of the nations refused to abide by that body's decision, the other nations of the alliance were to arm for warfare against the disobedient member.

Jeremy Bentham, in England, proposed in 1789 a reduction of armies by mutual agreement. He was the first to suggest a codification of international law as a move for permanent peace. His scheme called also for an international court and a common legislature for the nations. Other advanced ideas advocated by Bentham were the suppression of all secret diplomacy between the nations, the emancipation of colonies, and a free press open to public opinion.

Out of Germany about the same time (in 1795) came the voice of Immanuel Kant, who also proposed the idea of a federation of states. He went further than his predecessors by asking for each of the states a republican form of government, with all the citizens having liberty to participate. Nor did he limit the federation membership to a certain group; he proposed that all nations be included.

All of these were proposals merely. In 1815 the Tsar Alexander I of Russia went further with a scheme which appeared ostensibly as a peace move to follow the Napoleonic Wars. This was the understanding known as the Holy Alliance, between Alexander and the rulers of Prussia and Austria. It was a vague agreement to act according to Christian principles. Eventually all the sovereigns of Europe signed it, with the exception of the king of England, the Pope, and the sultan of Turkey. It came to an end in 1830.

The United States-Canadian boundary has often been cited in peace circles as the perfect example of amity between nations. While the two countries have had their disputes and even border fights at times, the entire border has been unfortified for years. In 1816 the United States and Great Britain agreed to a limit on warships on the Great Lakes. Two more agreements settled difficulties in a peaceful way: the treaty of 1842 fixing the Maine boundary, and that of 1846 settling the Oregon territory line.

Norway separated peaceably from Sweden in 1905, after a dispute aroused by trade rivalry and aggravated by sectional prejudices. Among most peoples such a dispute would have gone into war. But the one-time warlike Norse-

men of Scandinavia had given up their ambition for empire.

The work of two Americans, William Ladd and Elihu Burritt, has had far-reaching effects in peace movements. Ladd, a Harvard graduate, commanded sailing vessels until the War of 1812, when he retired to a farm in Maine. In 1820 he began a campaign against warfare. He founded a number of local peace societies and in 1828 united them into the American Peace Society, still in existence. He edited the society's organ, the *Harbinger of Peace*. Ladd was untiring in his purpose to make people peace conscious. With petitions, with delegations, and as an individual, he kept after state legislatures and Congress. He worked for a world organization, with a congress of nations and a court of nations. The League of Nations and the World Court of the 1920's and 1930's embodied some of the features of his plan.

Elihu Burritt, born in New Britain, Connecticut, who could read nearly fifty languages by the age of thirty, was known as the "learned blacksmith." From 1844 to 1851 he was editor of the *Christian Citizen*, published at Worcester, Massachusetts, a weekly paper devoted to developing among his readers the idea of peace, anti-slavery sentiment, temperance, and self-culture. Then for forty years he wrote and lectured in America and Europe to arouse public opinion against war. He organized the League of Universal Brotherhood, pledged to abstain from war. In 1848, while most of Europe was in uprising, Burritt brought about a congress of peace advocates at Brussels. It was the first of many such meetings, and he supported the proposals made by William Ladd for a congress and a court of nations. Burritt worked for the adoption of cheaper international postal rates as a means of increasing communications between peoples and thus discouraging war. The International Postal Union is the most successful of international agreements thus far.

The Hague Conference of 1899 was the first gathering of official delegates of the nations of the world to talk peace; twenty-six countries participated. Agreements were reached to prohibit the use of poison gas or poisonous weapons, killing an enemy after surrender, or improperly using a flag of truce or the enemy's flag, insignia, or uniform. The pillaging of captured towns was outlawed, as well as the destruction by bombardment during sieges of buildings used for religious, art, or scientific purposes, and of hospitals. A court of arbitration was established, which did settle a number of vexing disputes, and the codes dealing with bombardment, administration of occupied territory, the rights of neutrals, and the treatment of prisoners, were revised. At a second meeting in 1907 forty-four states, almost all of the free nations, took part. Two objectives failed of being adopted: the limitation of armaments and compulsory arbitration of disputes. The bombardment of undefended ports was declared illegal, as well as the laying of mines against commercial shipping along an enemy's coast or the laying of unanchored mines unless they became harmless one hour after release.

The Peace Palace at the Hague

was built for peace meetings by Andrew Carnegie, a Scottish-American financier and philanthropist who also contributed to the home in Washington for the Pan American Union. In 1910 Carnegie created a ten-million-dollar endowment for international peace. The organization is free to work in any way to further good feeling among nations for world peace.

The peace conference which worked out the Treaty of Versailles was supposed to take into account the "Fourteen Points" proposed by our President, Woodrow Wilson, who himself went to Paris to attend the conference. Number fourteen of these "points" was the recommendation of a league of nations; it was approved by the delegates. The Covenant (constitution) of the League was adopted in April, 1919, and became binding on the nations with the ratification of the peace treaty with Germany in January, 1920. In the United States a deadlock between the Senate and the President caused the rejection of the treaty by this country.

The League functioned through an executive body, the Council, on which was room for five permanent representatives of five great powers, and nine nonpermanent members from smaller nations. There was also a World Court of fifteen judges which interpreted international law but did not arbitrate disputes. The members of these two bodies were chosen by the parliamentary Assembly composed of the representatives of the member nations. The League operated under an elastic constitution known as the Covenant of the League. Funds were provided by the member nations by apportionment according to an agreed scale. The Secretariat was the administrative body of the League and grew so rapidly that it soon included six or seven hundred persons drawn from fifty-one nations.

The hypocrisy and greed of the treaty makers and the compromises which President Wilson had to accept to get the League compact included in the treaty of peace set it off to a bad start. Soon it became evident that the big victor powers had no intention of obeying or enforcing its spirit and letter save where it could be used to further and cover their selfish desires. When the United States refused to guarantee France against German attack in the future, France excused herself from the obligation she had signed to reduce her army. Germany then declined to remain unarmed and began secretly training men and amassing weapons. Japan left the League (1933) after her seizure of Manchuria was condemned. Germany, admitted in 1926, resigned after Hitler came into power in 1933 (she gave two years' notice, making her resignation effective in 1935). Italy left the League when her conquest of Ethiopia was disapproved (1937). Soviet Russia, admitted in 1934, was expelled after her invasion of Finland during the new European war (1939). Meanwhile, the League, so far as being a policing body, was a sham; delegates from the nations who composed its Assembly and Council did little except talk. Disappointed smaller nations, some of them Latin-American, began checking out.

Whether or not the League might have kept world peace if the United

States had joined—overcoming both the fears and intrigues of its members—will always be an open question. There is slight use to argue about it now. So far as its main work, preventing war and stopping aggression, is concerned, the League is dead. Perhaps your generation will revive it—or start an entirely new one.

In its secondary task, organizing international co-operation in trade, agricultural, labor, health, and crime problems, the League of Nations' permanent Secretariat with its group of experts have accomplished much. Meetings of experts from various nations through the League's committees devised methods to restore or stabilize currencies; economic conferences studied trade and commerce. A simplification of customs formalities in 1923 helped trade, and the World Economic Conference at Geneva in 1927 found that the fluctuation of currencies had almost stopped, but that changing tariffs remained as the chief barrier to progress. Other groups dealt with problems presented by drugs and narcotics, slavery and forced labor, epidemics, education, and communications.

After the refusal of the United States Senate to permit the nation to join the League of Nations, American official interest in peace guarantees centered in the Pacific—which, because of the rising power and industry of Asia, is of more future concern to this westward-moving nation than Europe, although the majority of the American people often overlook this fact. A naval race, punctuated by incidents of violence and insult, had been growing between Japan and the United States since President Wilson had curbed Japan's empire-building schemes by diplomatic action and by sending a small American army to Pacific Siberia. Japan had enjoyed war prosperity but was beginning to experience a severe slump; the United States, on the other hand, was just beginning to experience a postwar boom when Charles Evans Hughes, Secretary of State in the Republican party administration of President Warren G. Harding, called a conference of nations interested in Pacific affairs (December, 1921, extending into 1922) at Washington.

In Britain empire-minded aristocrats and industrialists hoped to hold India, to continue to dominate China's maritime customs, and to keep Britain in the position of holder of the balance of power in world politics by keeping alive the rivalries on the Pacific. Some looked forward to a deal with Japan to split China. But the British Commonwealth of Nations—Canada, Australia, and South Africa—feared and disliked Japan and wanted to work with the United States. In Japan a group of international-minded statesmen and industrialists wanted co-operation with the powerful Western nations, but at the same time wanted to dominate the modernization of China and Siam, create an Asiatic group of nations, and procure the recognition of the social equality of their people with the people of prominent Western nations. But Japan's army officers and many others who believed in Japan's "Divine Mission" to put the world under the rule of their emperor, whom they called Tenno ("Son of Heaven"), planned to get all these

things and much more by striking with force at the opportune time, when Western nations should again be destroying one another. While they prepared by adopting all the new fighting methods, they let the statesmen and the industrial group make treaties. Both groups, of course, wanted the United States and Britain to cease building navies. The British people, staggering under the debts of the recent war, did not wish to have to build new ships to keep up with the United States and Japan. Also, in the United States, there was growing up a strong pacifist feeling opposed to armament expenditures.

At the Washington Conference a series of treaties was framed. Peace on the Pacific and respect for weak China, just getting on her feet after her revolutions, were guaranteed in a Nine-Power Pact and a Four-Power Pact. The five big naval powers (the United States, Britain, and Japan plus France and Italy) agreed that the United States and Britain should maintain equal tonnage, Japan three fifths as much, and France and Italy a smaller, equal rating. A good many old ships and new ships just begun were scrapped, especially by the United States, in harmony with the agreement.

The Japanese statesmen conceded too much, according to the ideas of their imperialists. Premier Hara, who authorized the signing for his nation, was assassinated upon order of the fanatic Black Dragon Society. There were rumors that Japan was secretly building ships and naval bases in violation of her treaties. A dispute arose between the United States and Britain over the size and classes of ships, and Japan opposed limitation of submarines. When Japan left the League of Nations, she announced permanent ownership of the once-German South Pacific islands left in her care (mandated to her by the League). Various conferences marked the gradual failure of this most nearly successful effort of history at disarmament. The United States absolutely refused to grant Japan equal tonnage, on the basis that we have a long coast line and distant islands to protect, with few naval bases, and Japan has a compact area with many bases. The naval holiday was brought to an untimely end by Japan's announcement that her "honor" would not permit her to abide by the 5-5-3 ratio any longer.

In 1928 Aristide Briand, foreign minister of France, proposed that France and the United States make a treaty outlawing war. A movement surging up in the United States linked him with Frank B. Kellogg—Secretary of State under President Calvin Coolidge—in the scheme to have nations publicly renounce war as an instrument of national policy. A treaty to this effect was signed originally in 1928 by fifteen nations, and later at the invitation of the United States by forty-seven more. Many were actively preparing to violate the pact as they signed it. No other means than the calling of conferences for discussion were provided to enforce the terms of the treaty.

Japan called the showdown on this and all other peace machinery when in 1931 her armies seized a wide area of Manchuria from a young Chinese warlord who had declared allegiance to the Chinese Nationalist (*Kuomintang*)

government of Chiang Kai-shek. Japan made further armed aggressions on China in 1932 and 1934, and in 1936 set about the conquest of all China. Colonel Henry Stimson, Secretary of State to President Hoover, endeavored to check Japan, but, when Britain failed to join his effort, the United States Government merely registered refusal to recognize Japan's seizures. A conference of Kellogg-Briand Pact signers was called at Brussels, but could do nothing. The United States continued to permit its merchants and its airplane manufacturers to supply Japan with the war supplies with which to devastate China, all the while protesting against the bombing of civilians and Christian missions, and piling up at Tokyo six hundred demands for satisfaction for destruction of American properties and businesses in China.

When the resurgent groups in Italy and Germany saw how ineffectual and "harmless" was the world's peace machinery, they promptly went ahead with their empire-building wars. Maxim Litvinov, Commissar of Foreign Affairs for Russia, who negotiated our diplomatic recognition of the Soviet Union with President Franklin D. Roosevelt and took the Soviet Union into the League of Nations, proposed complete disarmament to all nations, but received no replies. It is doubted whether Soviet Russia, as well as a good many other governments, could have been trusted to carry out such a proposal, had it been considered. Litvinov was retired from his post in 1939, and saw his government violate the nonaggression pacts he had negotiated with neighboring nations by moving into Poland, Esthonia, Latvia, and Lithuania, by making war upon Finland and threatening Rumania, and by reaching out to organize the Slavs of central Europe. Not until German armies attacked Russia, and Moscow again needed the good will of the Western nations, was Litvinov returned to a position in the Soviet Government (June, 1941).

In peace efforts the United States played interference against itself—to use sports language. American peace lovers were the most generous workers in, and contributors to, propaganda for the abolition of war; American statesmen were the boldest in proposing international leagues and disarmament schemes and pacts to outlaw war. But, at the same time, many American people, feeling themselves safe from war, remained deadeningly indifferent to the problem. Many others were suspicious that any peace plan was an intrigue to get this nation, with its great wealth and resources, on the side of certain foreign nations against other foreign nations and involve us in wars over old quarrels that do not concern us. The trouble is that although the old quarrels do not concern us, the wars and their aftereffects always do. Before the second outbreak of war, in 1939, many honest Americans argued that the best course for the United States was to treat all European and Asian nations alike, under what was called "blanket policies," regardless of whether the nation in the case might be acting as an international gangster, and even plotting to destroy our own influence and trade, or whether it was the victim of such gangster na-

tions, fighting for its life. But this backwoods idea failed to work in modern international relationships, just as it would in business or social relationships.

Can We Have a Peaceful World?

George Washington, in his *Farewell Address,* warned against "permanent alliances" in foreign affairs. At the same time he advised shrewd statesmanship "in our national interests and the cause of justice." In world relationships there is no lazy way, such as "blanket policies," which we can safely follow today. Although George Washington lived in a world where peoples and nations lived much farther apart than they do today, his advice seems to hold good in the present situation. But when ambitious nations have once more learned that international crime and empire seizing do not pay, Americans must wholeheartedly take the risk of supporting some peace machinery which will have the authority and power to suppress ambitious racketeers and that at the same time will provide peaceful ways to change conditions that drive great groups of people into desperation and make them follow racketeering leaders into war upon their neighbors.

We may judge from the record of the past and from great developments in our day that the tendency toward creation of larger (and consequently fewer) political units on the earth will continue. Some persons think that just as feudal baronies became united into nations, so nations will become welded into continental units. Behind the racial ambitions and political wars of our days are the pressing needs for raw materials and trade for our new machine technology, needs that can be met only by larger units and abolition of trade barriers every few miles. The most pressing need is for some sort of unification of western Europe and the establishment of a war-preventing authority over that blood-drenched area. Of course, we want this to be a co-operative unity and not a wholesale enslavement of subject peoples such as has been attempted by Hitler. Many hope that the temporary German conquest will have given birth to a voluntary movement toward unity. We hope for a democratic Europe, but we can see that ours is an age when neither *small* democracies nor any other kind of small governmental unit can survive of itself alone. Possibly Europe must have unity before it can have democracy.

One further lesson history plainly teaches: Democracy—which is government based on self-control—cannot be carried to people on the points of bayonets from across the sea, nor can prosperity be presented to them in gift baskets. These truths will force themselves on the American people regardless of the extent to which they feel like sending armies or food and supplies to Europe.

While we hope for some sort of democratic unity in Europe, we see co-operation developing between the English-speaking world of the British Empire and the United States. This may result in unity of sea control, in which these two great nations together police the oceans. Out of the Japanese attempt to build empire in Pacific Asia may grow a dominant regional power in that

part of the world, but the power may well be Chinese, as it so long was in history, rather than Japanese. The Soviet Union, with one seventh of the world's land area, comprises one of the great regional areas of the future which may influence or even dominate western Europe, and may yet hold the balance of power in the Pacific.

Out of such trends toward larger governmental units and ever-continuing idealistic efforts toward world cooperation must come the world's peace system.

Our survey of man's past, which must interest—and at times excite—you provides the background of one of mankind's greatest problems: How can men learn to live together in peace? One condition is that nations must give up that "divine-right" idea of sovereignty which holds that what a national government does is not subject to restraints from the government of any other nation. Much progress has been made in men's thinking in this matter. Ideas of "sovereignty" which make it glorious for a national government to murder and steal, while it is a crime for individual citizens or nongovernmental groups to do the same things, begin to appear ridiculous to the citizens of all governments. The old "my country, right or wrong" definition of patriotism must be discarded.

There are two phases to the solution of the problem of war. The first is improving the conditions that make men and nations ambitious or desperate enough to fight. The second is to build peace machinery between nations similar to the system of laws, police, and courts within nations. Peace advocates have given detailed attention to the latter. The failure of the League of Nations as operated between 1920 and 1940 now focuses attention upon the former portion of the problem. The first step should be the elimination of the empire racket in the world. Helpless minorities and innocent bystanders suffer horrors and death while that game plays itself out. But the old operators and the would-be new ones, and their victims, the people, are slowly but surely coming to find that it cannot go on any longer. These considerations point to the hope that in the fourth decade of the twentieth century we shall set our feet on the road to world peace.

In Other Words

Religious leaders down through the years have opposed violence and have tried to get people to use other means of settling disputes. Best known of the modern leaders who have advocated the principle of non-violence is Mohandas K. Gandhi of India. But the doctrine of overcoming violence by "turning the other cheek" is not accepted as effective by most people. Some peoples have tried to maintain peace for themselves by shutting themselves off from contact with the rest of the world—the policy we call isolationism. But in our modern world, shrunken as it is by new methods of transportation and communication, it is practically

impossible to put such a policy into operation. It would seem that the only feasible means of maintaining peace is to do so by establishing an international authority strong enough to do this. This could be accomplished in either of two ways: Either some strong nation might impose its authority upon the rest of the world and hold it in subjection, or enough peace-loving nations might unite of their own free will to set up laws and a police system to govern themselves and others for the maintenance of world peace.

In the Middle Ages the "Peace of God" and the "Truce of God" were measures sponsored by the Church to curb violence and disorder. Through the centuries such men as Abbe de Saint-Pierre, Jeremy Bentham, Immanuel Kant, William Ladd, Elihu Burritt, and Andrew Carnegie have made their contributions to the cause. Conferences were held in the Peace Palace at the Hague, and the World Court and the League of Nations were formed. Great Britain, the United States, Japan, France, and Italy agreed to limit the size of their navies, and most of the nations of the world signed the Kellogg-Briand Peace Pact. But all these agreements were made by organizations that were powerless to enforce their decisions. Japan first clearly exposed the weakness of such peace machinery by seizing Manchuria in 1931 and getting away with it. Emboldened by Japan's success, Italy and Germany soon followed suit, followed by still other European nations bent on getting their share of the loot. Then in 1939 began the second World War of the twentieth century.

In the face of this rising international gangsterism, the United States acted timidly and without apparent understanding of the part we could play in a move for world peace. While insisting that we wanted to see international gangsters defeated, we continued to supply them with the materials necessary for war. Of one thing we can be sure: There will be no continued peace for the world so long as the United States refuses to have any part in maintaining it. But we must attend to two things: First, we must be sure that we are not used as pawns by other less-sincere nations; and, second, we must see that our great power is used fairly for the benefit and welfare of all.

To Know and to Pronounce

fratricide	Pax Romana	Pan American Union
nonresistance	Thoreau	Commonwealth of Nations
isolationism	Tolstoy	Immanuel Kant
Bentham	Holy Alliance	Hague Conferences
Grotius	"Peace of God"	League of Nations
Carnegie	Saint-Pierre	Elihu Burritt

Now Use These as a Self-Test

I. What are some possible methods of maintaining peace?

1. From what people did the first attempts to do away with war come?
2. What attitude does the Christian religion teach one to take towards violence?
3. Name some outstanding teacher of the principle of nonresistance to violence.
4. How has this principle been accepted by most people?
5. Cite examples of nations, both ancient and modern, that have tried to keep out of war by isolating themselves from the rest of the world. Have they succeeded?
6. Point out examples of the United States' breaking away from its traditional policy of isolation.
7. What appears to be the only sure way of preventing war, human nature being what it is?
8. What government gave the world its longest period of peace in history by establishing itself as supreme authority?
9. What other nations have at one time or another aspired to do the same for the world in the same manner?
10. Cite examples of voluntary union for the maintenance of peace.

II. What efforts have been made to establish and maintain peace?

1. What was the "Peace of God"? What did it accomplish?
2. What is meant by "freedom of the seas"?
3. Who apparently was the first to advance this doctrine?
4. What has each of the following men contributed to the struggle for permanent peace: Abbe de Saint-Pierre, Jeremy Bentham, Immanuel Kant, William Ladd, Elihu Burritt?
5. What did the Hague Conferences of 1899 and 1907 accomplish?
6. Who built the Peace Palace at the Hague?
7. Who was chiefly responsible for the establishment of the League of Nations?
8. What duties did the World Court have in connection with the League?
9. Identify: the Council, the Covenant of the League, the Secretariat.
10. Why did the United States not become a member of the League?
11. Why did the League fail?
12. What did the League accomplish of value?
13. After the World War of 1914-1918 what moves were made to insure peace in the Pacific?

14. What was the naval ratio fixed for the United States, Great Britain, and Japan at the Washington conference? How long was it maintained?
15. What was the Kellogg-Briand Peace Pact? Why did it not succeed?
16. How did Japan first expose clearly the weakness of the League of Nations and all other efforts for peace?
17. What other nations, heartened by Japan's success, moved to seize territory also?

III. What is the part of the United States in the struggle for world peace?

1. What attitude has the United States taken in the past toward peace efforts?
2. What attitude, in all probability, must the United States develop if there is to be such a thing as permanent world peace?
3. What seems to be the trend generally regarding world governmental units?
4. In attempting to solve the problem of war what two things must we guard against?

Looking Backward

In this section we have seen how the art of warfare has developed from simple struggles between early men to the intricate, highly mechanized, costly mass-murder of soldier and civilian alike which is war today. We have seen how various men in different ages of history have tried to set up machinery to do away with war, and we have seen how all these efforts have failed, either wholly or in part. Today there is no more insistent problem that the world must face than that of preventing war and maintaining peace.

The close proximity of all people to each other due to vastly improved methods of transportation and communication bears out the truth of a statement made by Anatole France, French author:

"Whether we wish it or no, the hour has come when we must be citizens of the world or see civilization perish."

Along the same line of thought our 1917-1918 wartime president, Woodrow Wilson, said:

"We are participants, whether we would be or not, in the life of the world. The interests of all nations are ours also. We are partners with the rest. What affects mankind is inevitably our affair as well as the affair of the nations of the rest of the world."

The English scientist Sir John Lubbock has said, "The real conquerors of the world are not generals, but thinkers." The truth of this must become evident

to all. The best minds of the world, with our support, must work out some scheme that will permit the nations of the world to "beat their swords into plowshares and their spears into pruning hooks." Such world order must be backed up by just force. This is a long-term job, but one to be begun immediately.

Do You Know?

It has been estimated that the total cost—past, present, and future—of the great war of 1914-1918 to all nations and peoples involved was, in round numbers, four hundred billion dollars. Such a sum is

"enough to furnish every family in the United States, Canada, Russia, England, France, Germany, and Australia with a $2,500 house on a $500 five-acre lot furnished with $1,000 worth of furniture, and a $5,000,000 library for every community of 20,000 or more in these countries, and a $10,000,000 university for every such community. And that's only part of it! Another part set aside at 5 per cent interest would yield enough to pay for all time, every year, $1,000 each to an army of 125,000 teachers and an army of 125,000 nurses, and still there would be enough left to buy every single bit of property and all wealth in France and Belgium, including every cathedral and church, all public buildings, every railroad, every factory, and every farm and home."[1]

The dead and missing of the armed forces of all nations totaled almost 16,000,000. The number of civilians killed was even greater.

Perhaps these figures are still too big to comprehend. Let's put them in another way. If you could stand on a street corner and watch the soldiers who died in the war march past in military formation, ten men in a row, a row passing you every two seconds, you would have to stand there for forty-six days before all the soldier dead had marched by. Taking another example, there would have to be sunk one *Lusitania* a day for seventy years, or one a week beginning nearly a century before the discovery of America by Columbus and continuing down to the present, to carry as many people to the bottom of the ocean as there were soldiers killed in the war.

So far as cost is concerned, a sum large enough to operate all the hospitals in the United States for a year was blown up in powder and smoke every ninety-six hours. Again, the combined earnings of 2,150 men at $2,500 per year over a period of forty years would pay the cost of the great war for just one day. The total cost of that war was the equivalent of $20,000 an hour since Jesus of Nazareth was born.[1]

The cost of the wars which actively involved the United Nations in 1939 are roughly reckoned, at this writing, to be three times as great as the first World War of our century—to the United States alone to be approximately as much as the cost of the former wars to all contestants.

[1] Figures from World Peaceways, Inc., New York City.

WAR and

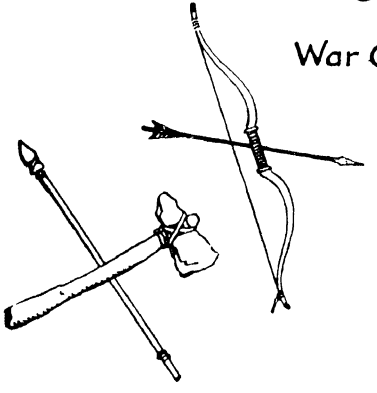


Roman Legion

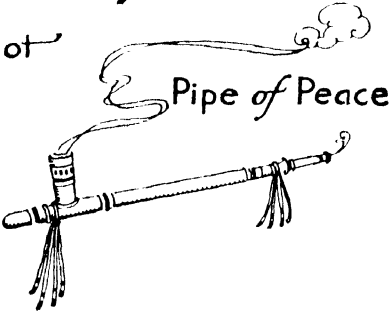
Pax Romana

Greek Phalanx

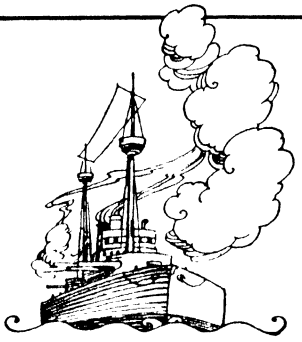
War Chariot



Pipe of Peace



PEACE



Atomic Bomb
Superbomber
Carrier

Tank
Bombing Plane
Submarine
Machine Gun

United Nations Organization

Kellogg-Briand Pact

World Court

League of Nations

Haque Conferences

Pan American Union

Monroe Doctrine

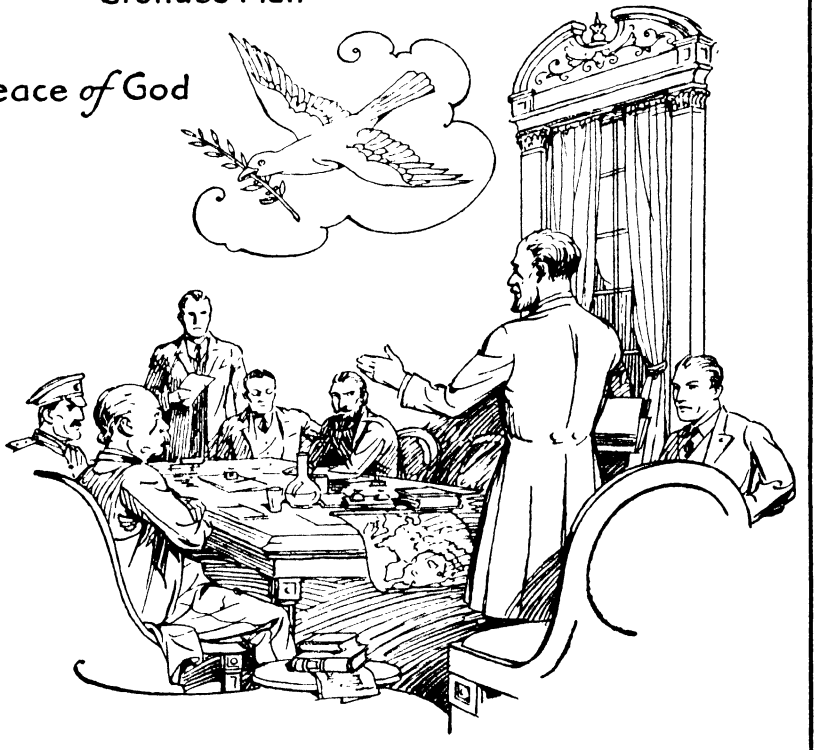
"Balance of Power"

Ironclad Ship

Gunpowder

Grotius's Plan

Peace of God



To Aid in Your Study of This Section

1. Look up specifications and compare the modern Garand rifle with the Kentucky rifle of Washington's time.

2. Historians and writers sometimes like to speculate on the important battles that have greatly changed the course of history. Best-known book on this subject is Creasy's *Fifteen Decisive Battles of the World.* Find the book if you can and come to class ready to name and to discuss the fifteen battles.

3. Investigate and report on some of our modern weapons of war. Point out the distance big guns will throw a shell, the cost of firing a big gun, and other items of interest.

4. Describe for the class a modern warship or a big bombing plane.

5. It has been estimated that it cost about seventy-five cents to kill a man in war in Caesar's time. This price had risen to about $3,000 per man during the time of Napoleon. During our War between the States the cost was $5,000; in the World War of 1914-1918 it was $21,000; in 1941, $50,000. What would the cost of killing one man accomplish if spent for public works or on education in your community?

6. When war broke out in 1939, nearly one third of the world's population lived in colonies under the control of other countries. There were but ten of these larger countries that possessed colonies of any consequence, and two—Great Britain and France—held more than all the rest put together. Can you see anything in this arrangement that might provoke war?

Books about War and Peace

Marching Men; the Story of War, by S. A. Coblentz
A history of war from earliest times to the war of 1914-1918.

War and Peace, by Leo Tolstoy
A fine historical novel of Russia during the Napoleonic Wars.

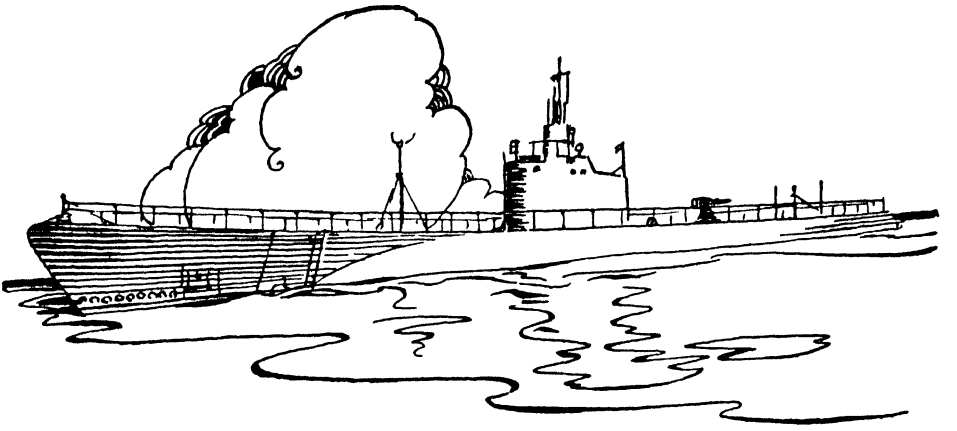
Must We Go to War?, by Kirby Page
The stand of the extreme pacifist.

Peaceful Change; a Study of International Procedures, by F. S. Dunn
Presents possible means of settling disturbing international problems without resorting to force.

Supreme Cause; a Practical Book About Peace, by Mrs. Estelle Sternberger
A survey of the question from all angles.

War: No Glory, No Profit, No Need, by Norman Thomas
A very effective presentation of arguments against war expressed by the leader of the Socialist party in this country.

[1] Figures from World Peaceways, Inc., New York City.



UNIT FIFTEEN

THE STORY OF NEW AREAS AND TRENDS OF OUR TIME

Looking Forward

We close Part Two of this book with a quick tracing of the course of the war from 1939 to the date we go to press. It is possible for classes to go into more detail, using magazines, newspapers, books, and official publications. But it is unwise for a book presenting history in a responsible manner to do more than summarize the great military, political, and social trends of a violent conflict while it is still being fought or even during the period immediately after the shooting stops—when every political and social group is trying to make its viewpoint the accepted version. Historians know that in the past wartime publications have been in large part refuted by the more trustworthy reports and official records which become available for examination in the settled years of peace.

Thus we have a brief review of what now seem established facts, holding them subject to revision as official archives and private memoirs are revealed. We trace the steps by which the United States came to be involved in this war, as it will receive much discussion in our time. In the last section of Part One we dealt fully with the drift of the United States into hostilities in 1917, and you will want to establish the parallels and contrasts in the two great wars.

Your knowledge of some of the events referred to in this unit should go beyond the facts recounted in the text, for many of them have occurred well

within the span of your memory. Doubtless you will find it interesting to use late magazines and books as reference sources. In addition, some of you will be able to recount first-hand experiences of relatives or friends who had a part in fighting the war.

In our account we do not attempt to recount military events in full or to elaborate on horrors, hates, and indignations. We try instead to indicate the major shifts and trends of power which will eventually bring about the defeat of the enemy nations.

56. THE COURSE OF THE WORST WORLD WAR YET

I. What events led to the outbreak of the war in Europe in 1939?
II. What events led the United States to enter the war?
III. What is the present world picture?

By the spring of 1944 the period of violence had become the most destructive and costly in human history, and the Chinese-Japanese and British-German struggles were already the two longest wars of the machine age. Japan's armed assault on China, begun in 1931 and renewed in 1937, had turned into an immense stalemate, with Japan in possession of the North China plains, of the lower Yangtze valley, and of most of China's railways, but with the Chinese armies under Generalissimo Chiang Kai-shek holding the hill-and-paddy-field country between the Yangtze River and Indo-China, and the mountain country west of the Yangtze gorges. So-called Chinese Communist armies operating independently of Chiang Kai-shek, although dependent on him for some essentials, held the loess country (where the soil is yellow, loose, and deep) west of the great bend of the Yellow River. Guerrilla bands hampered the Japanese behind their lines, frequently cutting railroads.

In Europe, in what was called peaceful and precautionary occupation, Russian armies moved across Poland in the autumn of 1939 to meet the German armies, until a German-Russian border was established just east of Warsaw. About the same time Russia in a short war with Finland forced terms, taking Finnish territory, and re-absorbed the little Baltic nations of Latvia, Lithuania, and Esthonia, created by the Versailles Treaty after the last war. Ministers of the Polish Government were given accommodations and official status in London. Later, as other European states were inundated by German forces, the precedent of setting up governments in exile in London was followed. These governments were to become embarrassing to the Allied Nations as they were obliged to deal with political factions in the European countries not represented by the refugee officials in London.

The War Breaks Out in Western Europe

In April, 1940, after nine months of what was called by newspapermen "phony war," German forces suddenly swept over neutral Denmark, and air forces (with co-operating warships) seized Norway in the first air invasion in history. Britain was already mining Norwegian coastal waters to stop German transport of iron ore. Some Brit-

ish forces were landed in the northern fjords, but they were quickly and soundly beaten. As a result, ailing Neville Chamberlain lost the control of the government (May, 1940) to his vigorous critic, Winston Churchill, who had opposed the Munich and other concessions made to Hitler. As soon as he became prime minister, Churchill immediately set to work in earnest to turn Britain into a warrior nation. The French people, divided into factions under a corrupt and weak government (labor was pro-Soviet, but business pro-Nazi), sat behind their Maginot line, a line of strong fortifications near the German border. The French army heads did not even trouble to make sure that an enemy could not go around that gigantic and fantastic underground fortress with its many levels and elevators.

In swift and brutal strokes, marked by tank action and "panic" air bombardments, by the strafing of cities and streams of refugees on the roads, the Germans took Belgium, Holland, and France. A British army sent into France had to escape as best it could across the channel. This was the famous Dunkirk disaster (June 1 to 4, 1940), in which Britain lost the flower of her small regular army and most of her guns. Aged Marshal Pétain surrendered to Hitler in the same railway car in which German representatives had surrendered to French Marshal Foch in 1918. Hitler paraded through Paris and visited Napoleon's tomb. Marshal Pétain was allowed to head a vassal government of south France at Vichy, which later came to be administered by Pierre Laval and directed by German agents. Belgium and Holland were put under German administrators. The king of Belgium was imprisoned. The queen of Holland escaped to England and took up residence there.

Hitler may have preferred that his friend Mussolini keep Italy neutral, as Germany was getting many supplies through Italy, or he may have insisted that Italy come in at this point—the truth is not known as we write. In any case, despite the pleadings and warnings of Prime Minister Churchill, of President Roosevelt, and of the Pope, Italy invaded France (June, 1940), an act that President Roosevelt described as a "stab in the back." Across the Mediterranean Italy began to push into French Algeria and to threaten British garrisons in Egypt from two sides, from Libya and from the recently conquered Ethiopia.

United States citizens generally were shocked by the fall of France and anxious to see Britain repel Germany. Reports of German ruthlessness in Poland and Holland, and particularly the stories of continued brutality to Jews, raised American indignation, while journalists and radio commentators claimed that if Britain should fall Hitler would take over the British shipyards and navy and be ready to invade America. President Roosevelt authorized the sale of a surplus of old United States army rifles—these to equip British civilians to repel invasion.

After a wait of several months—a delay not yet satisfactorily explained—Hitler's air chief Goering began an air "blitz" on Britain to compel British capitulation. There is reason to believe



All over Europe among the oppressed peoples underground movements were formed for the purpose of sabotaging the war activities of the Axis. Newssheets, published secretly by the organizations, kept civilians informed.

that Hitler was ready at this time to offer Britain a junior partnership in the domination and exploitation of Europe and the oceans. In the air raids on England during the fall and winter of 1940-1941 large parts of London and many other English cities and towns were destroyed. Young British fighting pilots, by using every ounce of energy and every bit of equipment, gradually began to take a high toll of the raiders. It is assumed that for this reason Hitler decided to call off the attack. It came to be figured that a country must not lose more than an average of 6 per cent of attacking planes lest it gradually lose its air force. In the largest, thousand-plane raids Germany lost as high as 12 per cent—much more than her factories, during the same time, could replace. Also, her models became out-of-date compared to British and American planes. However, some believe that if Hitler had put in all he had at this time he might have brought Britain to her knees.

The Conflict Reaches the Mediterranean Area

Meanwhile, Italy had swept over Albania, had served an ultimatum on Greece, and had been surprised both by the latter's refusal and by the Greek military successes that followed. Germany ordered the Greeks to submit, but they fought back under promise of British aid. Fifty thousand British troops, mostly New Zealanders, succeeded in landing in Greece but were swept into the sea. German tanks drove right through the ancient pass of Thermopylae. A German move to take control of Jugoslavia was overthrown, but the German armies and dive bombers quickly rolled over the country and destroyed its capital. Bands of Slavs and Croats, some of Communist affiliations, gave continuous serious guerrilla resistance throughout the mountainous country. Then a German air invasion took Crete, shattering British naval units on the big key island.

British forces in North Africa gradually overwhelmed the Italians in Ethiopia, and King Haile Selassie went back on his throne under British protection. The Italians were pushed back into Libya, but German forces, commanded by General Rommel, came to the rescue and developed a new desert-war technique. This was gradually learned by the British and improved upon with American equipment. The North African area was the first in which United States' equipment made itself strongly felt. This did not happen, however, until the British had come to the brink of disaster. Hitler, who planned to drive to the Indian Ocean the short way (through the Russian Caucasus) and to take the Russian oil country en route to the British-Persian oil country, just missed sending Rommel enough supplies in North Africa to enable him to get to the Indian Ocean and to reach oil through Egypt and lower Mesopotamia.

The War Is Carried to the East

Hitler was now turning his attention to the East. His westward plan had changed from the conquest of England to the starving out of England by submarine warfare. His problem was to

prevent United States' supplies from reaching the British Isles. Submarines would accomplish that, according to German plans. The United States Neutrality Act (passed first in 1935 and renewed in 1937) prohibited ships from carrying supplies to a belligerent or from entering a war zone. While it was in force Germany had little need to sink United States vessels—the thing which brought the United States into war against the kaiser (1917) in the first German-British showdown.

As the United States inclined more and more to check Germany's progress and to uphold her opponents, Hitler was able to make a scheme tempting Japan to drive the white man out of East Asia and the Pacific. This, he calculated, would fully distract America. The scheme required an assault upon Russia which would free Japan to hit in the Pacific. Eventually the German troops sent against Russia would make junction with Japanese forces in India, thus ending the rule of the British in Asia. Japanese military leaders, already much engrossed in China and in constant friction with Russia at the Korean and Manchurian borders, would not take the risk of war with major powers on both sides at once. But with Russia tied up in Europe, to strike Britain and the United States would be a worthwhile risk. Late in the year 1940, after most of southern Europe and the Balkans had been conquered or had come over to the German side, the American-reared Japanese diplomat Matsuoka, who had flouted the League of Nations, visited Berlin and confirmed the Axis Pact made earlier with Italy and Germany. Following this several smaller nations came into the Axis camp. As Matsuoka was on his way home, in April, 1941, Stalin and he puzzled Westerners by signing a five-year pact that each of their respective nations would stay neutral if the other were attacked. The two pledged themselves with the toast: "We are both Asiatics." Stalin was increasing workers' hours and bending all of Russia's new industry to war production. The sense of all this was to appear at the end of 1941.

Hitler then put everything into a grand campaign of political and military strategy in which he thought he could not lose. If Stalin's armies could be overwhelmed easily, all of Europe, Asia, and Africa would be his. If not, he thought, Britain and America would prefer a German-dominated Europe to a Soviet-dominated Europe. Japan, with no fear of Russia, would, he reckoned, smite the British Empire a final humbling blow, and pin down the United States. Germany's veteran "finagler," Franz von Papen, made a ten-year pact with Turkey for mutual respect of territory on the part of each; then, at dawn on June 22, 1941, Hitler opened up on Russia with both words and guns. Hungary and Rumania went along, and Finland joined up in the hope of driving the Russians out of territory recently ceded to them.

But hate and fear of Germany had clouded all other hates and fears in Britain. Winston Churchill immediately offered all aid to Josef Stalin. President Roosevelt followed with offers of help. Stalin cautiously accepted what seemed too good to be true. The United

States Treasury made available for Russian purchases thirty-nine million dollars' worth of Soviet assets that it had, only ten days before, "frozen" along with funds of other nations suspected of being purchasing agents of Germany. Stalin called back to office Maxim Litvinov and appointed him ambassador to the United States to restore good relations between Moscow and Washington.

The American President magnanimously ignored the troubles he had been having with Communist-inspired strikers in war materials factories and on docks. These Russian-inspired persons had led a "this-time-the-Yanks-are-*not*-coming" movement, which was the last isolationist attempt to check American intervention in the war. Communists had feared that the militarization of the United States might hinder their party's growth here. Russia, as a nation friendly to Germany, wanted the American "democratic plutocracy" to stay out of foreign wars. But Communists and their sympathizers did a right-about face immediately Russia was struck and became the most ardent encouragers of Roosevelt's interventionist inclinations.

The United States Is Drawn into the War

The American people in general did not want to go to war, although they were willing to do everything "short of war" to save Britain and China. Many disliked the idea that America should again be drawn into a war which had come about partially because of the short vision of British statesmen. Propagandists tried to make such persons out as "anti-British"—in reality, few of them were. A very few persons here were Fascists or open admirers of Mussolini and Hitler. Though Italy and Germany did some paid-agent work in the United States, these propaganda efforts in reality amounted to little. Japan probably did more, and did it more suavely, including the giving of free trips in the Orient to American teachers and newspapermen for the study of Japanese culture (mixed with imperial points of view). American firms, particularly on the west coast and near the Gulf of Mexico, began to do a brisk business in oil, scrap iron, airplane parts, cotton, and other war supplies. Those who benefited were "pro-Japanese" in the sense that they did not want any break that would lose them their best business since the depression. The American State Department took the "appeasement" view that to be stern with Japan or to try to compel her to keep her treaties regarding the open door in the Pacific by cutting off her supplies would only incite her to seize the near-by Dutch East Indies, containing so many materials she needed. So we, the British, and the Dutch (who hadn't much choice) continued to supply Japan, whom we condemned, with materials to fight China, whom we morally supported! But Japan was saving most of these materials to use in attacking the United States, the British, and the Dutch. In August, 1941, in their appeasement of Japan the British went so far as to agree to close the Burma road, over which Chinese armies were getting a driblet of supplies the long way round. But the United States Government was by this time

taking measures against Japanese trade which must compel Japan either to limit and largely liquidate her imperial adventures or to reply by force. Britain veered again, backing the United States policy, although the British Empire stood to suffer first and most—it was supposed—should Japan choose war. Both Britain and the United States were entirely unequipped to fight a war of any consequence in the Far Pacific. The Dutch colonials were crippled by inability to get airplanes.

From the beginning of the European crisis, many Americans (dubbed isolationists) who believed in staying out of foreign wars believed that the best way to stay out was to have a well-armed United States that need fear no one or no happening abroad. Professional army and navy men were strongly of this group. On the other hand, many other isolationists (some of them true pacifists) adhered to the theory made popular after 1918 that existence of force always betokens its use. These persons and groups opposed American preparedness in ships, troops, or bases. Leading interventionists were more interested in bringing the United States to the support or condemnation of this or that foreign group than in making the United States strong to stand on its own legs. Groups opposed to taxation for a big armed force and radical groups which did not like a "capitalist" government to be strong threw their weight into the dispute.

President Roosevelt, in 1939 and earlier, pretty well represented an American public that had not made up its mind. He said Japan should be quarantined but then endorsed the State Department policy of permits for sale of scrap iron, oil, and other war materials to that country. Mrs. Eleanor Roosevelt among others opposed giving basic military drill to the youths in the Civilian Conservation Camps (which had been organized as a relief measure). The President and strong groups in Congress opposed the proposal to set up true bases in Wake and Guam and adequately to reinforce the Philippines, on the grounds that this would be a red rag to bullish Japan. General Douglas MacArthur had left the office of Chief of Staff of the United States Army to build a Philippine defense army under the government of the new Philippine Commonwealth. He greatly underestimated the requirements for adequate defense against Japan, but, even so, the general did not get all he asked for, in air defense particularly.

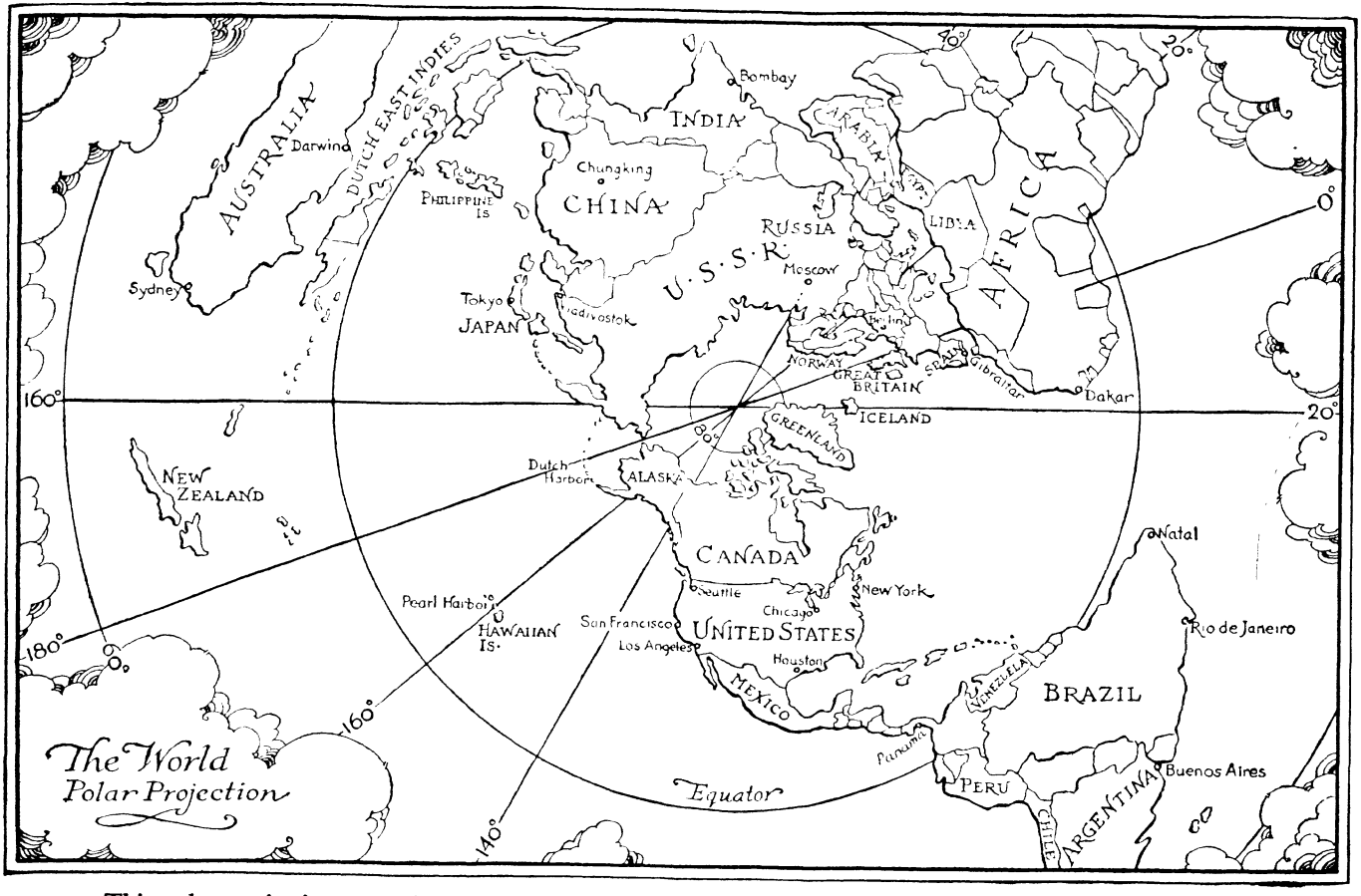
Politically carried on the tide of war excitement in the United States, Franklin D. Roosevelt broke the tradition that had existed since Washington's time against any one man's having more than two terms in the presidency. In 1940 he ran for and won a third term. Woodrow Wilson, running for his second term (1916), had permitted the slogan, "He kept us out of war," to be used. Similarly, President Roosevelt as a third-term candidate gave the pledge: "I say to you again and again, fathers and mothers of America, your sons will not be sent into foreign war." In his message to the Democratic nominating convention this was qualified with the statement, "unless we are attacked." Voters could take this as they wished,

depending upon whether they inclined toward intervention or isolation. Churchill's radio appeal, "Give us the tools, and we will finish the job," was accepted as America's way to win without entering into a "shooting war."

The historical fact is that by the time of the 1940 elections the United States was so pledged and was such a heavy contributor to the British cause that only the collapse of Germany or a complete change of administrative policy could have kept us out of war. In November, 1939, Congress had passed a new Neutrality Act which permitted the sale of arms and munitions to belligerents on a cash-and-carry basis and barred American shipping and passengers from combat areas. The President applied it literally. After May, 1940, when Winston Churchill took charge of the British fighting forces, the President more and more openly moved from neutrality. A year later he was thanked by Churchill before Parliament for promising "every aid." The President's new Secretaries of War and Navy, Henry W. Stimson and Frank Knox, taken from the opposition (Republican) party, were active interventionists. In September came the trade of fifty overage destroyers to Britain in return for American air bases on Atlantic islands belonging to Britain. In September, also, the Selective Service Act (military draft) was passed. After his re-election the President publicly called for support in furnishing Britain with arms, planes, and ships. In January, 1941, the War Production Board was organized, and American private industry was put under control with the chief aim of producing war materials for Britain. This necessitated a means of pay or credit and resulted in the passing of the Lend-Lease Bill, an arrangement which came in effect to be a joint pool of materials for needy nations fighting Germany, with the United States supplying the greatest share; it was adopted after a long debate in Congress. Then came the demand to get the stuff to our friends despite German submarines and, consequently, a policy of United States naval convoy which developed into a "shoot-on-sight" order. On November 17, 1941, Congress revised the Neutrality Act in such a way as to permit the arming of American merchant vessels and their passage through combat zones with supplies for Germany's opponents. It was henceforth just a question of how long we could remain out of war.

The United States main fleet was in the docks at Pearl Harbor, Hawaii, when, on December 7, 1941, a Japanese navy carrier task force struck and destroyed most of our capital ships. The State Department had served a practical ultimatum on Japan a week earlier. Japanese Ambassador Nomura and the suave special Ambassador Kurusu were in Washington to discuss matters with Secretary of State Hull at the time. President Roosevelt had made a last-minute appeal over their heads to the emperor of Japan for peace—an appeal which was not delivered until after Pearl Harbor had been struck.

Japan's history of aggression should have carried its own warning. American planes in the Philippines were held on the ground until destroyed, apparently awaiting a formal declaration of war, although the United States had



This polar projection map shows how easily United States aviators can reach Europe and Northern Asia.

been attacked at Pearl Harbor hours before the Japanese convoys were forming in near-by Formosa to invade the Philippines. Both the commanding admiral and the commanding general in Hawaii were relieved of their posts immediately.

The enemy's treachery and our own stupidity were a double shock to Americans, but the full truth about losses in ships (nine first-line) and men (more than two thousand) was kept from the public for a year. On the day following the attack Congress met and declared war on Japan. Germany and Italy immediately declared war against us, and Congress met again (December 11) to declare war on these members of the Axis Powers also.

Briefly the story of the Pacific War was as follows: terrific losses in the Pacific and in south Asia suffered by the American, British, and Dutch troops who had been compelled to surrender; amazing American war production which in an incredibly short time replaced the lost navy several times over; a stinging rebuff to the Japanese navy at Midway by United States aviators who sacrificed themselves almost to a man; slow pushing of the Japanese back through the tropical islands north of Australia; demonstration of huge American naval and air supremacy over Japan in the island chains which are Japan's first- and second-line defenses; checking of the Japanese offensive at the border of India; keeping China "alive" by air transport over the Himalayas; training Chinese and Indian armies to reconquer Burma and the rest of Japanese-occupied Asia; and the successful invasion of the Philippines under the leadership of General MacArthur late in 1944. Manila was reentered on February 4, 1945, and MacArthur was back on Corregidor three weeks later.

The Japanese were prevented from developing the resources of their huge, well-supplied stolen empire by their own brutality to conquered peoples and by their lack of shipping, greatly whittled down by the American and British navies, particularly submarines. On the other hand, the British-American allies have made a poor showing in Asia in establishing faith in their sense of justice, their willingness to recognize racial equality, and, generally speaking, their understanding of what time it is in history. The worst failure in this respect is in India.

The Indian leader, Gandhi, did not favor revolution. Instead he proposed to break up the British Government of India by refusing to co-operate with it and by obstructing its operations. He became the leader of the "non-violent" revolution. Gandhi, Nehru, and several thousands of their nationalist followers were given political imprisonment when the call was made for non-violent resistance, following the decision of the British Cabinet not to go ahead in wartime with the arrangements for self-government which Indian leaders understood were pledged to them. Non-violent resistance developed, as usual, into repression and violence.

In Europe and Africa the course of the war was as follows: the successful supplying of Russia by Great Britain and the United States; two German

pushes deep into Russia (1942 and 1943) with Russia's armies making a counter-drive which eventually took them past the old Hitler-Stalin boundary line (1944); the almost complete overcoming of the German U-boat; several drives back and forth across North Africa, culminating in the complete Anglo-American-French conquest of Africa and Sicily; the arrest of Mussolini by some of his own men and his rescue a few weeks later by German paratroopers; the German garrisoning of Italy; the Italian surrender by Badoglio; the months' long "stymie" south of Rome of Allied forces invading Italy proper; and preparations on a grand scale for an Anglo-American invasion of western Europe, which opened on June 6, 1944 (widely heralded as D-day), under the leadership of American General Dwight D. Eisenhower as supreme commander. France and Belgium were quickly liberated. More and more political and economic difficulties in occupied territory were encountered by both sides. In February, 1945, Russian armies drove through Poland into Prussia, within a few miles of Berlin, which had been almost totally destroyed by bombing. The Russians also took Budapest, capital of Hungary, which was almost destroyed, and swept along the Baltic Sea. Meanwhile, after a reverse at the end of 1944, the American-British armies finally broke through the western defenses of Germany proper—the Siegfried defense belt and the Rhine River. At the end of April the armies of Russia and those of the Allies, who had been driving toward each other at a rapid pace, met at Torgau, a village on the Elbe River, cutting Germany in half. In the meantime the Russians stormed Berlin, and Allied armies moving into Bavaria took Munich. Close upon the news that Mussolini had been seized and shot by members of the Italian Partisan government came the announcement of the death of Hitler, definitely forecasting the end of the war in Europe.

The Allies Hold Historic Conferences

The beginning of the war was characterized by the high pledges of the Atlantic Charter, of freedom and self-determination for all peoples, drawn up by Churchill and Roosevelt on a ship near Halifax in mid-August, 1941, before America was in the "shooting war." The "charter" was later signed by Litvinov for Russia and T. V. Soong for China; other governments also joined. Gradually the British Government made it clear that practical considerations such as the preservation of the British Empire must take precedence over the purely idealistic principles set forth in the charter. The Soviet Government took the position that its security plans involving the annexation of part of Poland and of other border territories must likewise take precedence. The Washington leaders did not stand out against these imperialistic and nationalistic tendencies but sought a compromise. The Senate, at the time of the Moscow Conference of Foreign Office heads, passed a resolution, under pressure of the internationalists, pledging co-operation in a postwar order of equal sovereign states. During the war

the heads of Britain, the United States, Russia, and China conferred repeatedly. The ability of world leaders of all continents and races to meet at any point on the globe on a few days' notice—something new in the story of man—should help international co-operation.

Beginning with the gathering of Roosevelt, Churchill, Litvinov, and representatives of twenty-three other nations who signed the so-called United Nations Declaration in Washington on January 1, 1942, the most important meetings of Allied leaders were the Casablanca (North Africa) Conference of Roosevelt and Churchill at which the "unconditional-surrender" formula was announced (January, 1943); the Moscow Conference of foreign secretaries (October, 1943) attended by Hull, Eden, and Molotov; the Cairo Conference of Roosevelt, Churchill, and Chiang Kai-shek (November, 1943); the Teheran (Persia) Conference of Roosevelt, Churchill, and Stalin immediately following; the Second Quebec Conference of Roosevelt and Churchill (September, 1944); the Dumbarton Oaks (Washington, D. C.) seven weeks' talks between Foreign Office delegates, about a security organization to force peace; the Yalta (Crimea, U.S.S.R.) Conference of Roosevelt, Churchill, and Stalin (February, 1945); the Conference at San Francisco to establish a world government to keep order by force (April 25-June 26, 1945); and the meeting of the "Big Three" at Potsdam, Germany (July 17-August 2, 1945). In between these conferences have been sandwiched the Food Meeting at Hot Springs, Virginia, the talks about money at Bretton Woods, the Air Conference at Chicago, the Inter-American Conference at Mexico City, and various trips to Moscow by Churchill and Eden. All in all, they form an impressive picture of strivings toward allied unity.

Upon the sudden death of President Roosevelt in April Vice-President Harry S. Truman became President of the United States. President Truman announced that no changes would be made in the prosecution of the war and that the meeting at San Francisco would take place as scheduled.

On April 25 the United Nations Conference on International Organization opened. Forty-six nations were represented when the meeting opened, and later four other nations joined the conference. For two months these delegates worked together making a plan, based on the Dumbarton Oaks Proposals, for a United Nations Organization. They did not agree on all matters, but they held to their purpose and wrote the Charter of the United Nations. The charter pledges the fifty United Nations (Poland signed later, making the number fifty-one) to maintain peace, by peaceful means if possible, by armed force if necessary.

Stalin attended none of the conferences save those held on Red-Army-controlled territory, and he yielded no position taken by Moscow statesmen. Churchill appeared to get what he considered basic guarantees of Britain's imperial lifeline, such as friendly governments in Greece and Italy. The immediate result of the meetings was the establishing of a joint strategy for the effective completion of the war.

The War Comes to an End

V-E (Victory-in-Europe) day was officially celebrated May 8, 1945. After the surrender of German commanders on various fronts, a joint surrender ceremony was held in Berlin. German authority ceased to exist entirely. Instead the country was divided into four sections, each to be governed by one of the four Allies, Soviet Russia, Great Britain, France, and the United States.

During the spring and summer of 1945 Japan sent out more and more humble peace feelers. In the struggle to take Okinawa, a small island in the Ryukyu chain directly south of Japan, Japanese suicide aviators wreaked serious destruction on our ships and men. But in this furious campaign it became apparent even to the most fanatical Japanese military heads that their war was lost. At the same time our bombers were now burning the great Japanese cities methodically, one by one.

Then on August 6 came the electrifying announcement by President Truman that an atomic bomb had been dropped on Hiroshima, a city on the main island of Japan. A new weapon of destruction—apparently the supreme one, capable of wiping out an entire city at a clip, and, it might be, of even splitting the planet itself—was unleashed, to hang a terror over all mankind. The atomic bomb is the result of years of research by scientists who finally learned how to tap the atom and make use of its tremendous energy. During the war great plants were built in the United States. Hundreds of scientists and 125,000 workmen were employed at a cost of $2,000,000,000 in the production of this mighty explosive. The explosive power of the atomic bomb is more than twenty thousand times that of TNT, and two thousand times greater than the "block buster."

Close upon the heels of the first atomic bomb the Soviet Union declared war on Japan (August 8), and her mighty armies thundered over the plains of Manchuria. After a second atomic bomb wiped out Nagasaki (August 9), Japan folded up, the emperor himself ordering the surrender. News of the victory, announced to the world on August 14, was the signal for two days of wild rejoicing among the peoples of the Allied Nations. The formal surrender was made by Japan on the United States ship *Missouri,* in Tokyo Bay, on September 2.

Japan was soon to learn what it meant to be whipped. Under the forceful administration of General MacArthur, the Supreme Commander of Allied forces in the Pacific, the Japanese constitution, laws, and way of life were subject to complete revision in line with democratic ideas and ideals. Stripped of her outside possessions, gained through fifty years of aggression, Japan must now rebuild her bomb-shattered cities and strive to become a self-sustaining democratic nation.

Thus the greatest and bloodiest of wars in all history came to an end. But the military defeat of our enemies will not bring peace; it will only make it possible. Future world order will depend upon the degree of justice, give-and-take, and mutual confidence which can be infused into an adjustment of interests among the great victor powers.

Looking Backward

The Japanese invasion of Manchuria in 1931 really started the second world war of the twentieth century. When nothing was done because of her action, Japan took more of north China in 1933. The idea that a nation could take what it wanted and get away with it began to spread throughout the world. Mussolini suddenly remembered the stinging defeat dealt Italian troops at Adowa in Ethiopia back in 1896 and felt the time had come to send an army to Ethiopia to avenge that earlier defeat. Hitler was biding his time. Both he and Mussolini used the Spanish revolution as a testing ground for the weapons of the newly designed "blitz" warfare—and found they were not yet perfected. Then while Mussolini looked the other way, Hitler slipped in and took Austria. Soon he was demanding the Sudetenland in western Czechoslovakia. Then at Munich a conference of leaders from England, France, Italy, and Germany literally gave Hitler what he demanded. But the big significance of Munich lay in the fact that here the British Government made its choice between the two rising camps in Europe—Communism and Fascism—and made the choice of the latter evident by failing to invite Russia to the conference. And Russia, excluded from European "co-operation," adopted the "lone-wolf" policy of doing what appeared best for Russia at the time.

But soon, in spite of assurances that he wanted no more territory, Hitler took the rest of Czechoslovakia and demanded the free city of Danzig and a motor road across the Polish Corridor, sending his troops into Poland to get what he wanted. In the face of this aggression Great Britain and France proceeded to send Germany ultimatums, which were disregarded. Thus war came to Europe again in 1939. In the meantime Japan started her all-out war to get China.

Throughout these developments the United States remained firm in its intention to stay out of any more wars. A great disappointment had come to the American people when the last war had failed to bring real peace. But gradually this country moved farther and farther away from even technical neutrality, and eventually the war was brought to the United States by the Japanese attack upon Pearl Harbor.

The strategy adopted after America became involved in open warfare was to "beat Hitler first." The success of the many campaigns against Germany, Italy, and Japan was due largely to the tremendous war production of the United States. After the surrender of Germany the tremendous air and sea forces of the United States were concentrated on Japan. The war was brought to an end, months ahead of schedule, through the use of a terrifying new weapon, the atomic bomb.

This latest discovery—the atomic bomb—is perhaps the most stupendous in the history of science. It could destroy civilization. We are at the crossroads of history. The crucial question is: How are we to handle so dangerous a weapon? The outcome will depend upon the ability of men to join together in a determined

effort to outlaw war and to resolve the causes of armed conflict at the conference table rather than on the field of battle.

To Know and to Pronounce

Dunkirk	Lend-Lease Bill	Selective Service Act
Marshal Pétain	isolationists	Neville Chamberlain
naval convoy	interventionists	Winston Churchill
Vichy Government	Atlantic Charter	Henry W. Stimson
Neutrality Act	atomic bomb	Frank Knox

A Few Questions on the Last Chapter

I. What events led to the outbreak of the war in Europe in 1939?

1. What countries did Germany conquer after war broke out in 1939?
2. Who became the new prime minister of England in 1940?
3. Identify: Pétain, Vichy, Laval, Goering, Matsuoka, Rommel.
4. Why, probably, did Hitler give up his attempt to conquer England by blitzkrieg? How was German war strategy changed after this?

II. What events led the United States to enter the war?

1. What was the attitude of Americans before Pearl Harbor toward the war in Europe? In Asia?
2. Define: isolationist, interventionist, W.P.B., lend-lease.
3. What event forced the United States into open war?
4. What war strategy did the United States adopt after Pearl Harbor?

III. What is the present world picture?

1. Recount important developments in the war in Asia; in Europe.
2. What is the Atlantic Charter? What nations signed the charter?
3. Name the most important Allied conferences held during the war.
4. Upon what bases must future peace be attained and maintained if it is to last?

Epilogue: Looking Backward and Forward

You have finished your study of *The Ladder of History*. Your authors hope, however, that this will not be the end of your study of world history. We trust you will be so much interested in what has gone on and what is going on in this world in which you live that you will want to continue to add to your knowledge about it. But before you close the book on your year's work, we should like you to climb with us the ladder of history once more, stopping to rest and to look around from time to time.

Our first resting point will be the year 300 B.C. We shall start moving upward at a place somewhere on the ladder after man has made his appearance in the world. We don't know how far from the bottom that is, for the base of the ladder is obscured by the mists of the dawn of time. As we move upward, we pass through the long years during which man lived in caves and found the things needed for life wherever and however he could and into the time when, having tamed plants and animals, he settled down in permanent locations and developed the delta civilizations.

We see great empires rise and fall in Egypt, leaving pyramids and tombs for future generations to explore. Other empires—Babylonia, Assyria, and others—flourish in Mesopotamia, and they too disappear. Along the eastern Mediterranean the Hebrews struggle for existence and develop their religion, Judaism, which is to become the basis of Christianity, and the Phoenicians sail out and found colonies along distant shores of the Mediterranean. Although these early civilizations are dying, they are to leave behind them many things they have learned for the use of later generations all along the ladder.

In Europe the "Golden Age" of Greek culture comes and goes, and the Greeks pass first under the rule of Philip of Macedon and of his son Alexander, who builds a great empire in the Near East, taking Greek civilization wherever he goes and weeping because "there are no more worlds to conquer." The city-state of Rome is founded on the Tiber and busies itself bringing the peninsula of Italy under its control.

In the Far East the Chinese develop the arts of making silk and pottery and learn to control floods at least partially. The great scholars Lao-tse and Confucius give to the world their splendid philosophies of living. In America the Indian civilizations of the Mayas and the Incas are growing up.

In 300 B.C. living conditions are a far cry from what they are to become as man develops control over the material world. There are no factories or machines; everything is produced by hand. Religion is still based principally on fear, although moral teachers such as Buddha and Confucius have given the East certain principles for developing character and personality. Most governments are kingdoms, with kings ruling by laws that provide "an eye for an eye and

a tooth for a tooth" punishment. One notable exception, Athenian democracy, has risen but passed because it was far ahead of its time, and people in general were not educated enough to use it. Most people live in the crudest of huts, but they build fine temples for their gods and fine palaces for their kings. Transportation is slow—on foot or on animal back, in a cart or chariot—and communication is by word of mouth or messages written on clay or wax tablets or papyrus. Science—if we can call it that—is little more than efforts at black magic based upon superstition in 300 B.C.

300 B.C.-500 A.D.

From 300 B.C. we move up the ladder eight hundred years to 500 A.D. The birth of a baby in a manger in Bethlehem in Palestine becomes of such great importance to the world that the recording of time is started all over again.

In Europe Rome continues to expand by conquering Carthage in northern Africa to win control of the western Mediterranean and then continues her conquest until her empire includes all the Mediterranean lands and more too. Julius Caesar makes himself dictator and is murdered. Octavian makes Rome an empire and lays the foundations for two centuries of Roman peace. Gradually the new religion, Christianity, spreads over the Roman Empire. But the loss of a strong class of independent farmers, the backbone of Rome, weakens the empire and makes necessary the hiring of foreign soldiers; indifference on the part of the people permits graft, corruption, and inefficiency in government. The invasions of barbarian tribes from the north, the first of whom are pushed into the empire by the Huns, find Rome's strength gone and bring about her fall. Law and order are destroyed, and the barbarian tribes march from place to place in the empire, looking for the best land on which to settle permanently.

In the Far East the Chinese build the Great Wall that is responsible for the Huns' entry into Europe. Chinese trade with India is prospering, and the Buddhist religion and architecture are brought into China.

By 500 A.D. few changes have come into the everyday life of the masses. Jesus has lived and died, leaving in the Christian religion a great new concept of divine power—the idea of God as a loving father ready to guide and forgive mankind. Rome has left behind her an example of what happens to a government by the people when the people lose interest in it; she also has left a great legal system which the world is to use later on but which has been lost now in the general disorder that has followed the barbarian invasions. Housing conditions are little improved; the first tenements have appeared in Rome. There has been little change in transportation and communication except the improvement made possible by the fine system of roads the Romans built. Science is still based largely upon superstition, although some few individuals are becoming inquisitive regarding the world about them, and Ptolemy has advanced his theory that the sun, moon, and stars revolve about the earth.

500 A.D.-1000 A.D.

Now for a climb of five hundred years to 1000 A.D. Out of the confusion that follows the fall of Rome the feudal system develops to take the place of the government that is so sadly lacking. But in a few instances kings are acquiring more power than the feudal lords and a tendency toward the strong central government which we call the national state appears. Egbert unites England under one ruler, and Alfred the Great does much to promote learning and the welfare of the people. Clovis unites the Franks; priests and friars carry Christianity from Italy to the barbarous tribes; Charles Martel stops the Moslems at Tours, saving western Europe for Christianity; and Charlemagne builds his empire, which is broken up after his death into the modern areas of France, Germany, and Italy. In Russia Northmen come in at the invitation of the native Slavs to organize the government of the country.

In the Far East the Chinese are learning two such widely different operations as the art of printing and the practice of binding the feet of their women. In America Mayan culture reaches its height. Living conditions have changed but little for the lower classes; even the nobles live in strong but cold and dreary castles—in 1000 A.D.

1000 A.D.-1500 A.D.

Again we move five hundred years up the ladder of history to 1500 A.D. We see the Church, the most powerful organization in western Europe through most of the Middle Ages, organize the crusades for the double purpose of wresting the Holy Land from the Turks and of promoting the power of the Church by ending the constant warfare between Christian knights. The crusades fail on both counts; the Holy Land is not held by Christians when the crusades end, and the new ideas and interests the crusades bring to western Europe from the Near East weaken the power of the Church, change the people's attitude toward life, and pave the way for the Renaissance.

The national states are beginning to appear. William of Normandy crosses the channel and conquers England; a century and a half later the English nobles force King John to sign the Magna Carta giving them greater rights. The Hundred Years' War with France is fought, divorcing England almost entirely from the continent.

Genghis Khan conquers the rising Christian state of Russia and sets it back greatly on its path to nationhood. John Gutenberg begins to print books by using movable type, making the rapid spread of new ideas possible. The Turks capture Constantinople, ending the Byzantine or Eastern Empire and greatly hindering trade between western Europe and the East.

Marco Polo makes his famous voyage from Italy to the court of the Great Khan in Cathay and brings back exciting stories of the great wealth to be found

there. Desire to share this wealth and to carry the Christian religion to Asia causes several brave navigators, using new instruments the crusaders brought from Asia, to sail out from Europe to search for all-water routes to the East. Not all of them succeed, but many of them add new land to the map of the world. This is particularly true of Columbus, who brings the Americas into world history by the end of the fifteenth century.

1500 A.D.-1700 A.D.

As we get nearer to the twentieth century, our pauses must become more frequent, for there is much more of importance to see. This time we move up just two hundred years to 1700 A.D. In these centuries we see the Protestant Reformation, under such men as Martin Luther, organize new branches of the Christian religion. In England we see Henry VIII change the state religion from Catholic to Protestant, a change which later causes Philip II of Spain to send his famous armada against Henry's daughter Elizabeth. With the destruction of the fleet England takes over the mastery of the seas from the Spanish. Shakespeare lives and writes his great dramas. The Puritan Revolution fails to give the English people a greater share in their government, but the Glorious Revolution of a few years later establishes the supremacy of Parliament over the crown when William and Mary are required to accept the Bill of Rights. All during this time England is busy establishing colonies in the New World and in Asia. Jamestown is founded in North America, the Pilgrims arrive, and most of the original thirteen states are established as colonies of Great Britain.

France also is busy planting colonies, and the struggle for empire is developing. The reigns of the kings are becoming more extravagant, and the lot of the peasants and the common people grows harder. Germany is not yet a nation, but her land is devastated by the Thirty Years' War, one of the most bloody in history. Italy, likewise, is not a nation but does produce some fine artists and thinkers such as Leonardo da Vinci and Michelangelo.

Spain continues to explore and to conquer. Magellan's expedition sails around the world, and various adventurers add lands in North, Central, and South America to Spain's already large empire. But Spain rules chiefly to exploit, and the loss of sea power to England marks the beginning of her decline.

These two centuries also see the republic of Holland born, rise to importance as a mother of colonies in the New World and the East Indies, and then begin to decline as a world power. Sweden, at the height of its power, also plants colonies in the New World.

The Renaissance reaches its peak during these centuries; not only is the power of the Church definitely broken, but scholars, such as Copernicus and Galileo, openly dispute the authority of the classical writers. Increased navigation and exploration bring the people information about more of the world in which they

live. But the living conditions of the poorer classes are no better; if anything, they are worse in 1700 A.D.

1700 A.D.-1900 A.D.

But in the next two hundred years great changes come. The Industrial Revolution begins in England and spreads through many parts of the world. About the same time that the first machines are being invented in England, the American colonies are winning their independence and the United States is born. Throughout these years England is following the practice of preventing other nations from becoming more powerful than she, politically or commercially, by throwing her influence first on one side and then on the other—"preserving the balance of power."

The French Revolution overthrows the monarchy, making it possible for Napoleon to rise to power. France switches back and forth from empire to republic, the Third Republic being born out of the Franco-Prussian War. By the same war the German Empire is finally created by Bismarck, and the unification of Germany is completed. At the same time Italy wins her national unity. With Austria, these two new nations form the Triple Alliance to offset the Triple Entente composed of England, France, and Russia.

Peter the Great of Russia tries to Europeanize his Asiatic people but really succeeds only in applying a veneer of Western civilization to a people that are to remain basically Asiatic. Great areas are added to the Russian empire, but the search for a warm water port goes on.

Spain loses the last of her once great empire when the colonies of South America revolt and set up independent governments and when she loses Cuba, Puerto Rico, and the Philippines in the war with the United States. Holland continues to decline as a world power, and Belgium wins its independence. In Scandinavia, Denmark cedes Norway to Sweden.

The United States grows from the original thirteen states until it extends from the Atlantic to the Pacific, from Canada to Mexico. The War between the States is fought to determine whether the state governments or the Federal Government shall have the more power. The introduction of machinery soon makes of the United States, with its vast material resources, the most important industrial nation in the world.

The life of people is greatly changed during these two centuries. In the beginning the Industrial Revolution makes for harder times and poorer living conditions, but this period passes and many improvements are made. However, from the coming of the first factories there is an increased emphasis on the material things of life and less on the spiritual. The spirit of democracy is rising, as evidenced by the American and French and South American revolutions, but it is given a distinct setback by Metternich and the Congress of Vienna that returned autocrats to the thrones of Europe after the final exile of

Napoleon. Besides the powerful new empires of Germany and Italy rising in Europe, Japan decides to westernize herself and build an empire in Asia.

By 1900 there has been great improvement in the comfort of homes. Transportation and communication have been revolutionized by the locomotive, steamboat, automobile, telegraph, telephone, and wireless. Great strides have been made in science by such men as Jenner, Pasteur, Koch, and Röntgen by 1900 A.D.

1900 A.D.

From 1900 to the present is hardly a half century. But it is the part of history that most definitely interests and concerns us, and it is packed full of action. The empires of Europe build up their antagonism for each other until the first World War of the twentieth century breaks out in 1914. The United States manages to stay out for a time but is finally drawn into the conflict in 1917. The Armistice of 1918 stops the war, but the Versailles Treaty fails to draw up agreements that will settle the questions involved. Instead of preserving democracy, the war brings a flood of dictatorships. The League of Nations is created as an instrument for peace but has no power to prevent war. The League is exposed as powerless first by Japan in her invasion of Manchuria in 1931; then by Italy in her march into Ethiopia in 1935; by Japan in her invasions of China in 1933 and 1937; by Germany in seizing Austria and the Sudetenland in 1938 and the rest of Czechoslovakia and Poland in 1939, resulting in the catapulting of the nations of Europe into war again in 1939. Russia indicates a willingness to change friends quickly if such a change is of advantage to her in her bid for security. And to make matters much worse for Great Britain, her most important colony, India, trembles on the brink of revolution.

In the Pacific the United States aids China with government loans to help her fight Japan, but it is equipment rather than money that she needs. At the same time, American business continues to sell war supplies to Japan. We are unprepared to fight Japan, so we follow an appeasement policy in dealing with her, not realizing that Japan will attack anyway when she is ready, the attack coming at Pearl Harbor, December 7, 1941. So the United States becomes involved in the new global struggle.

This tremendous war rages on many fronts, and American boys fight in the South Pacific, the Philippines, North Africa, Italy, France, India, Burma, China, and many other parts of the world. Italy is forced to surrender, and Germany succumbs. Finally Japan is defeated, her end hastened by the terrific new weapon, the atomic bomb. The bloodiest war of all history is ended.

In the United States, as in most of the world, we struggled through the years of an economic depression that brought curtailed incomes and tremendous unemployment after the last war. In spite of this, life has been changed a great deal by the extension of industry until today, in a democracy, even the poorest families in the United States have conveniences not enjoyed by kings of the Middle Ages.

We have seen the rise of dictators and "isms," but we realize that the gravest danger to democracy in this country comes from the failure of the American people to make democracy function to its best advantage. The means of transportation and communication—trains, airplanes, radio, and television—have become "streamlined." Science has made marvelous strides in all fields so that life today is safer and happier (so far as the health of human beings is concerned) than ever before.

It has been said that America is no longer the "land of opportunity" in the sense that we have been accustomed to using that phrase. Before we began our tremendous production of war material, there were no jobs available for millions of people. Millions more of our young people who were working were not earning enough to permit them to marry and establish a home, the normal desire of every young person. We are gravely concerned about our ability to provide peacetime work for everyone after the war.

America is still largely bound to the past, still hoping for the prosperity of the 1920's. During the depression men marched in parades and carried signs reading "Give us back our jobs!" not realizing that there were as many people employed in the country then as there had been in 1929, but that our increasing population left us still nine millions or more without work. We could not give them back their jobs until as a war emergency we started turning out planes, tanks, guns, and ships in unheard of numbers; when this production ceases after the war, American ingenuity and initiative must create new jobs—peacetime jobs—in greater number than ever before. Such conditions should be a challenge to all of you.

For it is not a hopeless picture by any means. "Young America" is determined to find a way out. And it will. America is still a land of a great opportunity in another sense. Nothing yet has been done as well as it can be done. The best airplane or automobile has not been built; the best book has not been written; the best picture has not been painted. Today more than ever before there is room for the fellow with ideas—new ideas. More emphasis is being placed upon the development of the individual than ever before, in business, in government, in all fields of endeavor and life. There is always room at the top. There is always a job for the fellow who is dependable, honest, loyal, and willing and eager to learn. An outstandingly efficient person does not have to hunt a job; the job seeks him out.

Life contains a challenge for you. New frontiers beckon. There *are* "new worlds to conquer." We have told you the story of man down to the present. From here on you will make history yourselves. What kind of future will you build for these United States and for the world?

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