

**PHILOSOPHY OF HISTORY**  
**AND SOCIAL EVOLUTION.**

**BY**

**HUGH DOHERTY, M.D.**

**LONDON :**

**TRÜBNER AND CO., PATERNOSTER ROW.**  
**1874.**

24

gt. weekly  
4-10-39

## CONTENTS.

---

*Introduction* to collective biology and the evolutive philosophy of history, page 1.—Ancient history, and summary of Koch's "Revolutions of Europe," 6.—"La Terre et l'Homme," by Alfred Maury, 8.—Races, regions, realms, and conditions, 25.—Habits customs, laws, and languages, 33.—Classes, societies, ranks, and privileges, 50.—Authorities and institutions, 63.—Regulative factors of society (table of), 84.—Organic characteristics, 92.—Sexes, ages, homes, and colonies, 98.—Education, schools, and workshops, 110.—Passions and characters, 113.—Rival interests and ambitions, 123.—Institutions and constitutions, 128.—Castes, corporations, and monopolies, 134.—"History of the Working Classes in France," by Levasseur, 136.—Constitutional authorities, 142.—Morals and economics, 144.—Religious evolutions and revolutions, 148.—"Progress," by Mr. James Anthony Froude, 149.—"Wealth of Nations," Adam Smith, John Stuart Mill, French school of economists ("Physiocrats"), 156.—Economic evolution: Ch. Fourier, Proudhon, Utopian schemes, 164.—Agitations for women's rights and universal suffrage, 186.





## INTRODUCTION.

---

WHAT is the philosophy of history and social evolution? a narrative of events; battles lost and won; or governments and empires overthrown? It has been an awful tragedy, but not without a lesson for mankind.

Are famine, pestilence, and war necessary means to an end in the economy of nature? They have been hitherto, but that does not imply there is to be no end of famine, pestilence, and war. We are told in Scripture that "wars shall be no more," when man shall be raised from the animal to the human state of moral and social perfectibility. When is that to be? Scripture *seems* to contradict known facts of nature, but is there any real contradiction?

The same Almighty will created animals and men; wolves to prey on lambs, and men to slay each other. Tigers are impelled by nature to slaughter timid animals, and one race of mankind has been commanded to exterminate another. Herein the Author of nature and of revelation is not in contradiction with Himself; but does it follow that wars shall never cease because they have not been abolished yet? Will nature always be exactly what it has been and is now? Is there no evidence of evolutive transformations to tally with changes in the written Word? Is human nature now in Christendom what it was in prehistoric ages, and is still in savage tribes? Is there not in history abundant

evidence of progress and perfectibility ? And is not the end foretold from the beginning in Holy Writ ? Nature and inspiration, then, bear witness to the facts and laws of metamorphic social evolution ; and that is the philosophy of history.

But why do unbelievers admit the authenticity of nature, and deny the authority of Scripture ? Is it not because they have a special work to do in "science" which has been neglected by believers ? Maybe ; but that is no reason why they should be deemed infallible, or allowed to undermine the faith of Christians. Admitting the importance of their conscientious labours, we reject their inconclusive philosophy, and endeavour to give a connected view of the metamorphic evolution of humanity as a collective social organism, predestined to create and control a powerful body of artificial instrumentalities, to cultivate and improve the realms of nature.

How predestined ? by Providence ? or by "natural selection ?" This has become an "open question" in many minds, with regard to social evolution. If "one organic cell" be the "origin of species," and the "struggle for existence" the cause of the extinction of inferior races, while the "survival of the fittest" is the result of "natural selection," what will be the outcome of biological, sociological, and cosmological evolution ? Mr. Darwin finds evidences of the physiological origin of animal and vegetal organisms, which, by processes of metamorphic evolution, he thinks gave origin to man ; but he does not know to what end, or for what purpose ; nor does he consult human history to obtain evidence of spiritual phenomena, and the destiny of mankind on earth.

Is it "scientific" to assume that embryogenesis is a type of metamorphic evolution in the whole animal

kingdom, without predicating that the result of embryonic evolution in the highest known species of individual organism, once complete, is a type of the result of metamorphic evolution in collective realms when complete? We maintain that it is not scientific in a comprehensive sense : and this is where Darwinism is in the dark on questions of collective biology.

Whynot inquire what resemblance there will be finally between the result of metamorphic evolution in an individual embryo which becomes a complex unity of organism (fish, reptile, bird, or mammal) and the result of metamorphic evolution in the collective animal kingdom which is to become a complex unity of some kind? What kind of organic unity? Physical philosophy does not profess to know. It is an inconclusive system of philosophy.

Natural philosophers can see the end from the beginning of a nest of eggs under the body of a bird sitting upon them to give heat and life to the unorganized substance of the eggs ; but they do not observe the brooding inspiration of the Holy Spirit, to give spiritual life and fraternal organization to unorganized races of mankind. They do not see that life is the source of life : that vital spontaneity is indestructible as well as physical and chemical spontaneity. They do not see that the final home of the immortal soul is the eternal home from whence it came into this lower world ; and the home to which it will assuredly return. They do not see much of anything, in fact, but the infinity of space and the mysterious power of atoms in molecular mechanics. They are inspired by the works of God, without being consciously under the influence of spiritual revelation.

Serpents' eggs are hatched by the heat of the sun, without parental incubation, and serpents are a part of

the divine economy of nature. The serpent which tempted Eve in the Garden of Eden was the spirit of unbelief; the Satan which induced her to eat of the forbidden fruit; and the same spirit has still a work to do in connection with the tree of knowledge.

The Bible is written to explain the progressive evolution of mankind from the instinctual state of animality up to the human state of rationality, and the language of inspiration is analogy in poetry and in revelation. Trees, animals, and minerals are symbols of human characters in various states of life. The serpent represents a state of unbelief, and therefore it was written in the beginning, "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (Gen. iii. 14). And this is repeated in the prophecy of the end of metamorphic social evolution (Isaiah lxxv. 25): "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord." Is this not clear? Are not atoms the foundation of physical philosophy? the dust on which the serpent of unbelief feeds the mind? Dust without end, in all shapes and forms. Physical cosmology, without a rational idea of a spiritual world, or a definite theory of organic unity, as the result of biological and sociological evolution in the natural world. "There are more things in heaven and earth than are dreamt of in physical philosophy."

# COLLECTIVE BIOLOGY,

---

WHAT are the data of collective human biology? the known facts which we have to analyze, and their relation to unknown laws and conditions?

Individuals live a few short years and die; generations succeed each other at an average of thirty years, although individuals may live a hundred years or more in some cases, or only a few short hours or days.

Individuals live about forty weeks in the lympo of foetal gestation before they are born into the world.

These are known facts of experience; but what becomes of spirits who leave the mortal body at death, to be dissolved into atoms of disorganized matter? Not every one has had experience of spiritual communications with the risen spirits of men, but many have, and the Scriptures give abundant testimony of the fact. There are, then, four known states of existence for individuals and generations; and there are unknown questions of origin and destiny in connection with these known facts of human experience. There is a genealogical origin of primitive mankind on earth, as there is a genealogical origin of individual life. There is also a question of metamorphic evolution for the collective organism of humanity, in parallel with the foetal evolution of an individual organism; and a destiny of developmental evolution for humanity on earth, as well

as for an individual from birth to death, and resurrection in a spiritual world. The problems of collective biology may therefore be stated in parallel with the known phenomena of individual biology, and as a problem fairly stated is said to be already half resolved, we may hope to arrive at some knowledge of the unknown principles of collective biology from the known principles of individual life and organization.

We shall have to analyze humanity under the four collective aspects of body, soul, mind, and spirit, and each of these again under the subordinate heads of anatomy, physiology, embryology, and genealogy. What, then, are the data of collective embryology or metamorphic social evolution recorded in the history of the race? What are the data of a complete social organism of mankind? What are the natural functions of such a complex organism? And what are the genealogical antecedents of the race on our globe? Has terrestrial humanity any spiritual history in invisible worlds before it was brought into this natural world? or is it merely the progeny of a procreative race of anthropoid apes? We shall have to inquire into this mystery of collective genealogy. But first, into the facts and the philosophy of history.

### EVOLUTIVE PHILOSOPHY OF HISTORY.

The true philosophy of history is the science of the laws of social evolution and human perfectibility. Are there such laws accessible to the human mind, in any sphere of existence? We must *believe* there are, or else give up the idea of ever being able to discover a true philosophy of history and of human destiny. Before we can obtain a glimpse of these laws, however, we must acquire some knowledge of the known facts, and analyze the phenomena of social evolution in the records of an his-

toric or prehistoric ages and races ; in the ancient history of oriental nations : in India, Persia, Arabia, and Egypt, not to mention China and Central Asia ; Greek and Roman history in southern and western nations of Europe ; mediæval history in the north-western nations of feudal Christendom ; modern history in Asia and Australia, Europe and Africa, America and Polynesia—what are the known data of history in all these races and communities ?

It is known that tribes of human savages wandered over the globe in a state of ignorance and superstition, anarchy and barbarism, during long ages of prehistoric social chaos, and that numbers of their descendants in many regions have continued to exist in the same state up to the present time. Some allot thousands of years to these prehistoric ages, while others suppose millions of years for this chaotic period.

When increasing population and scarcity of food create new needs and greeds amongst the tribes, migrations and invasions call forth wars and conquests, which have left records of a second epoch of social evolution, in which *hereditary castes of masters and slaves* formed something like a settled state of barbarous society in separate clans and nationalities. Egypt and Chaldea, India, Persia, and Assyria, have left records and monuments of authentic history which show a great advance of knowledge and intelligence in certain races compared with those of primitive and actual savages. This second state of social evolution, somewhat modified, is still extant in many parts of Asia and Africa. The Israelites of old belonged to this stage of progress, and the Mahomedans now represent the same in our own day.

The hereditary castes of masters and slaves in ancient history were gradually conquered, and their institutions

overthrown, along with their monarchies, by Grecian, Macedonian, and Roman empires and republics, in a later epoch of social evolution. These empires were also based on *military despotism and personal slavery*. The Greek republics were subdued by Macedonian monarchs, and the empire of the Macedonians by that of the Romans, in all the best known regions of the globe. Arts and sciences, laws and languages, industry and commerce, were much advanced during this third period, while ignorance and superstition, personal slavery and degradation, were still the lot of the great majority of human beings in these highly disciplined nations.

Christianity was born during the most powerful period of the Roman empire, and by degrees undermined the pagan superstitions of the slaves and common people in all the cities and provinces of Italy. In the declining phase of Roman Cæsarism, the Emperor Constantine adopted the new faith as the State religion, and transferred the seat of empire from Rome to Constantinople, while to gain the sympathies of the pagan world the priests of Rome incorporated many of the symbols and the forms of pagan worship into the ritual of the Christian churches. This prepared the way for the downfall of the Western Roman empire, and the introduction of a new era of temporal and spiritual evolution in North-western Europe, namely, the mediæval era of feudal emperors and infallible popes, based on the three orders of clergy, nobility, and servility, or serfdom. This system, under a modified form, is still extant in the Russian empire, though serfdom is being abolished by Alexander, Pope and Emperor of all the Russias.

Serfdom was hereditary for a long time in the feudal era, while temporal and spiritual dignitaries were elective. The latter still remain elective or selective in modern nations, while feudal ranks and titles have be-



come hereditary, and serfdom has been abolished by degrees in christian nations.

Infallible popes and emperors, by divine right, equally claim pre-eminence, and their rivalries for mastery form the leading features of mediæval history. Fanatical infatuations, civil wars, and holy wars (or crusades against infidels and heretics), monachism and chivalry, darken the minds and inflame the hearts of all classes during these ages of ignorance and violence, intolerance and superstition.

Feudal ages came to an end by slow degrees, and with the Reformation came a more enlightened era of energy and liberty, art and science, industry and manufacture, commerce and navigation, in the north-western nations of Christendom, abolishing serfdom and establishing new orders of society, with special rights and privileges, for a middle class, invested with the political rights of burghers and commoners in parliament (along with princes and nobles), ruling over a people of artisans and peasants, no longer serfs attached to the glebe, but free to work for daily wage, accumulate wealth, and live as they choose.

We may thus note five general phases of human dispersion and social evolution ; namely, a *primitive period* of universal dispersion, continued through successive ages ; a *second period* of social evolution around the Arabian Ocean, in India, Persia, Arabia, and Egypt ; a *third period* around the Mediterranean Ocean, in Asia Minor, Phenicia, Greece, Italy, Spain, and Northern Africa ; a *fourth period* of mediæval civilization, following the destruction of the Roman empire by the warlike races of northern countries surrounding the Baltic, and spreading their conquests over the whole of Europe ; a *fifth period* of modern civilization, spreading from the European shores of the Atlantic, and mainly from Eng-

land, into all parts of the habitable world. This is the Anglo-Saxon era of evolutive history, but is it the ultimate of social progress and perfectibility?

We refer the reader to standard works of history for special information on these questions. "Hallam's Mediæval and Modern History" and "Macaulay's History of England" are instructive works. "Koch's Revolutions of Europe," translated from the French by Andrew Crichton, and published in one vol. 8vo. by Whittaker and Co., London, is a very well condensed history, and may be had for a few shillings. The following summary of the book will give a general idea of its contents.

*Summary.*—"Koch's Revolutions of Europe" is divided into nine periods, of which he gives the following brief summary at the end of his introduction.

"The dismemberment of the Roman empire gave birth to a variety of new states and kingdoms, and with this event the following history of the revolutions of Europe commences. It is divided into nine sections or periods of time, according to the successive changes which the political system of Europe experienced from the fifth to the nineteenth century.

"In the *first*, which extends to the year 800, the barbarians who invaded the Western empire formed new states in Spain, Gaul, and Italy, and produced a complete revolution in the government, laws, manners, letters, and arts of Europe. During this period the Franks gained the ascendancy over the other European nations; the popes laid the groundwork of their inordinate secular power; and Mahomet founded a new religion in Arabia, which extended its empire through a great part of Asia and Africa, not to mention Spain and other parts of Europe.

"In the *second* period, which extends from the year

800 to 962, a vast empire was erected (by Charlemagne), and again dismembered, after enjoying a short-lived splendour. From the wreck of this empire new kingdoms were formed, which have served as the bases of several modern states. Others were established by Normans, Russians, and Hungarians.

“In the *third* period, which terminates in 1072, Germany became the preponderating power, and began to decline through various abuses of the feudal system. The house of Capet occupied the throne of France, and the Normans achieved the conquest of England. The northern nations, partly converted to Christianity, began to make some figure in history: the monarchy of Russia became great and powerful, while the Greek empire of the Romans fell into decay.

“During the *fourth* period, which ends with the year 1300, the Roman pontiffs acquired supreme dominion and authority. The crusades had an immense influence on the social and political evolution of European nations. The establishment of religious orders and communities, industrial and commercial municipalities, and the emancipation of serfs, gave birth to new ideas of liberty. The Roman system of jurisprudence, long neglected and forgotten, was restored to practical vitality and taught in universities. Italy was covered with numerous republics; the kingdoms of the Two Sicilies and of Portugal were founded; the Inquisition was established in France, Magna Charta in England; the Moguls, by their conquests, formed an extensive and formidable empire in the East.

“The *fifth* period, which ends by the taking of Constantinople by the Turks in 1453, witnessed the decline of the pontifical jurisdiction. Learning and science made some progress, and various important discoveries

prepared the way for still greater improvements. Commerce began to flourish and extend its intercourse more widely; European states assumed their present form, while the Turks, an Asiatic race, extended their dominion into parts of Europe.

"The *sixth* period, from 1453 to 1648, is the epoch of the revival of belles lettres and the fine arts, of the discovery of America, and of a new route to India by the Cape; of the reformation of religion in Germany, which extended its influence over all the states of Europe, by a series of desolating wars, and conflicts of opinion; after which the 'Peace of Westphalia' became the basis of the political system of Europe.

"In the *seventh* period, from 1648 to 1713, this federal system was turned against France, whose increased power threatened to overturn the political balance of Europe. The 'Peace of Utrecht' set bounds to the ambition of France, while the 'Treaty of Olivia' adjusted the contending claims of the North.

"The *eighth* period, which comes down to 1789, is a period of weakness and corruption, dissoluteness and subversive opinions, which prepare the way for destructive revolution and new theories of social evolution.

"During the *ninth* period, from 1789 to 1815, Europe is almost entirely revolutionized by exhaustive wars, and new political combinations are settled by the 'Peace of Vienna' and the 'Holy Alliance' of the leading continental nations."

Since 1815 numerous changes have occurred in Europe and America, not to mention other regions of the earth, and greater changes are seen looming in the future.

Mr. Alfred Maury, in the concluding chapter of his volume, "La Terre et l'Homme," observes, that "La mis-

sion des populations blanches, surtout des populations Indo-Européennes, semble avoir été de multiplier les relations qui mettent sans cesse l'homme en face de conditions nouvelles, et développent ainsi toutes ses aptitudes, toutes ses facultés. Une fois le contact établi entre les sociétés plus ou moins barbares et ce qu'on peut appeler les nations constituées, les peuples cessèrent de se distinguer en chasseurs, pasteurs, nomades, et agriculteurs. Ces divers modes d'existence se trouvèrent jusqu'à un certain point réunis et ne représentèrent plus que de simples professions. L'adresse, l'esprit de ruse et d'invention des peuples chasseurs ; le génie maritime et entreprenant des peuples pêcheurs ; l'esprit contemplatif et réfléchi des peuples pasteurs ; la dextérité manuelle et l'intelligence commerciale des peuples agriculteurs, furent ainsi mis sans cesse en présence et se firent de mutuels emprunts. Les inventions des uns furent perfectionnées par les autres, et le travail intellectuel, moral, et industriel s'accomplit désormais sur une base de plus en plus large. C'est là ce qui a engendré véritablement la civilisation ; ce qui fait que de nos jours, ses progrès se sont si étonnamment accélérés.

“ Il est impossible de prévoir quel avenir est réservé à la science et à l'industrie ; cependant on en connaît aujourd'hui assez la marche pour en pressentir la direction. Les races tout-à-fait inférieures disparaissent, comme les langues élémentaires et bornées ; comme les formes primitives de l'état social ; comme les superstitions du fétichisme ; comme les fables du naturalisme antique. Le sol tend à s'uniformiser. L'homme arrive graduellement à naturaliser d'un bout du globe à l'autre, les mêmes animaux, les mêmes plantes, tandis qu'il détruit les espèces végétales et zoologiques qui lui sont inutiles ou nuisibles. Tout marche donc vers l'uni-

formité ; mais cette tendance, à quelque rapprochement qu'elle conduise les peuples trouvera toujours dans le climat des barrières qu'on ne saurait complètement abaisser. La race métisse qui sortira sans doute un jour du croisement de tous les peuples civilisés, ne pourra se soustraire aux influences de climats ; par suite aux différences d'habitudes et de besoins. La variété des caractères produira encore quelque chose d'analogue à l'antique opposition des races, et quelque multiple que devennant les relations, il paraît impossible que les divers idiomes fassent place à une langue universelle, qui si elle pouvait être créée, n'échapperait pas aux alterations locales, et se résouderait bien vite en un certain nombre de dialectes. Cependant malgré la puissance des obstacles qui s'opposent, même dans l'avenir le plus lointain, à la fusion des peuples, on ne saurait nier que, depuis les derniers siècles, bien des progrès ne se soit accomplis et qu'on ne s'éloigne aujourd'hui plus rapidement que jamais de l'état primitif."

#### DATA OF COMPARATIVE SOCIOLOGY.

What are the data of comparative sociology ? The faculties and functions of collective humanity in parallel with those of individual man, not completely organized as a foetus in the womb. We may enumerate them briefly in the following manner :—

*The races of mankind* as they are distributed at present over all the habitable regions of the globe, with a description of their present state in all these regions ; a glance at their former states ; and a prognostication of their future progress, in improving themselves and the realms of nature in the regions they inhabit.

*The arts and sciences* as they are developed now in each of these races and regions ; as they have been formerly ; and as they may become in future.

*The useful trades and professions* of mankind as they are known at present in each race and region ; as they have been formerly ; and as they may yet become in ages of future progress.

*Wars and invasions, commerce and migrations*, as they occur in our time ; have occurred in past ages ; and may possibly continue in a modified form for many generations.

*Classes and communities* as they exist at present in different regions ; as they have been known to exist formerly ; and as we may reasonably suppose they will be modified in future generations.

*Laws and languages* as they exist at present amongst tribes and races in all parts of the world ; as they are known in history to have existed formerly ; and as they may become by future modifications and improvements.

*Various religions and governments* as they exist at present in different races and regions of the globe ; as history shows them to have existed formerly ; and as the progressive science of the present age may lead us to suppose they will be modified in all regions by the enlightenment of the peoples, and the growing interests of peace. These are some of the most general factors of society in all regions ; but there are special factors of human impulse and attraction which are equally important as data of comparative sociology ; such as the following :—

*Different sexes, ages, consanguinities, and genealogies*, in every race, as they are at present ; as they have been formerly in each race ; and as they will be in future ages of progressive evolution.

In connection with differences of age and sex, races and religions, there are natural *sympathies and antipathies* of feeling which draw together in friendly

association or in more intimate connection, persons of the same age and sex, or of different sexes and ages ; or repel one person from another, one tribe from another, with feelings of aversion or antipathy. These feelings are known to exist with various degrees of intensity in all races and religions, nations and communities ; and to have existed formerly in stronger degrees of intensity in some races and regions than they do at present ; from which we may infer that friendly intercourse is likely to become more general, while national prejudices and antipathies become much less intense in future generations of mankind.

*The tastes and instincts* of mankind are known to differ widely from each other in different races, and also to have left marked traces of such differences in the monuments of art and science, poetry and literature of former ages ; whence we may reasonably infer that these differences of natural instincts and endowments are ineradicable factors of racial distinction, which will continue to exist in future ages, more or less in unison with the influence of different climates and conditions in the various latitudes and longitudes of each hemisphere.

In each class of industrial and artistic tastes and instincts in any race or region, we may also note special *attractions and repulsions* with regard to any given avocation, that is to say, special aptitudes for one vocation, and inaptitude for any other. A man is said to be a born poet, painter, musician, orator, actor, soldier, sailor, merchant, or statesman ; and the same may be said of every art, craft, or avocation in a civilized community ; although few may find a chance of following their natural attractions in the choice of a profession, which is often imposed by conventional considerations, or convenient opportunity, rather than selected from



the natural fitness of the individual. A born painter may choose his own profession, we suppose, in a country where historical painting is most in vogue, and highly rewarded, while landscape painting is hardly noticed or appreciated by the patrons of art. His natural attractions are for landscape, but this branch of art being ill appreciated at the time, and ill requited, the artist, who tries to paint historical pictures to please the public taste, has only second-rate success, and misses his vocation by thwarting his natural attraction to suit public taste or fashion.

Such cases are probably less common now than formerly, and we may fairly suppose that as education becomes more general in every nation, the natural attractions of individuals in each vocation will have a better chance of being satisfied, and all the works of art and industry be more refined and excellent in their average quality than they can be at the present time. Exceptional cases, fortunately, have occurred in former ages, and are not uncommon now, where natural genius meets with conditions suited to its wants—as in ancient Greece, when art and poetry, science and philosophy, made near approaches to perfection in some cases; Raphael, Michael Angelo, and many other artists in the middle ages, may also be noticed, as well as Dante, Tasso, Ariosto, Milton, Shakespeare, and other poets; not to mention Spanish and French, German and Dutch, painters, poets, philosophers, and men of science, in former and in modern times.

Natural aptitudes and vocations, instincts and tastes, for art and science, are not the only special factors of individual attraction and repulsion for special uses and associations in the body politic. There are passions and desires of another order to be noticed as organic impulses of individuals and societies.

*Different passions and desires* animate individuals in any race or region, and these passions give a definite character to the community. Some are full of bellicose vanity, fond of excitement and adventure ; others are fond of a quiet life ; and in each of these categories some individuals are more ambitious and insatiable than others. If an army of " heroes " and adventurers be organized, some are only fit for the rank of common soldiers, others are capable of being officers of low or high degrees of order and responsibility, while few are capable of absolute command and imperial responsibility. Commanders, officers, and men are natural degrees of talent and capacity in this kind of military passion and organization ; and the same distinctions of hierarchical order and discipline may be observed in other corporations, not only in the army and the navy, but in the peaceful administrations of religion, justice, and social security.

These social, political, and religious passions and hierarchies may be studied in their present forms in all parts of the world, as they have been manifest in former ages, according to the records of authentic history, and as we may expect them to be modified in various degrees by progressive improvements in future generations.

Birds and quadrupeds, as well as human beings, are endowed with various aptitudes and vocations. Some birds are climbers, some are runners, others are waders, swimmers, or divers. Asses are climbers, horses are runners ; monkeys are climbers, dogs are runners ; goats climb on mountains, the ox grazes on grassy plains, the camel is specially adapted for the desert. It would be folly to expect dogs to climb as monkeys, horses to live and climb as well as asses on rugged mountains ; and so of different native aptitudes in men, as well as in animals, instincts and tastes, in all cases, being adapted to special aptitudes and vocations.

Diverse passions and desires in different races are deeply affected by *collective interests and rivalries*, ambitions and pretensions, which foment wars and desolations, as in the Crimea some few years ago, in Italy and Austria, in Germany and France, not to mention the recent war in the United States, or the constant struggles of civil and international wars in India and China, Central Asia and Russia, Mexico and South America, New Zealand, and other parts of the southern hemisphere.

Such passions and interests, rivalries and wars, have desolated regions everywhere in former times, perhaps more actively and savagely than now. We may judge from this that wars become less bloody and disastrous as humanity advances in civilization, so that peace and progress may go hand in hand in future, until by degrees discords and rivalries will be diminished, wars and massacres abolished, and finally a general system of peaceful arbitration supplant the brutal sword in every race and every region.

This leads us to a general view of another most important factor in society, namely the *state of consciences* in different races and regions at the present time—individual consciences, class consciences, national consciences, and religious or ecclesiastical consciences—in comparison with the consciences of different races and religions of former ages, and also in contrast with what may reasonably be supposed to be an improved state of individual, social, political, and religious consciences in future ages of enlightenment.

And, further, as the result of all these elements of collective life and organization, busily at work from the dawn of history until now, what have been the *sociological evolutions and revolutions* of mankind? or, in other words, what progress has been made in the meta-

morphic evolution of the collective foetus in our own century? how much was realized in ancient nationalities and kingdoms? and how much remains to be accomplished yet, before the social organism of humanity can be deemed completely formed, firmly knit together, in all parts of the world, ready to be born into a new world of spiritual light and breathing life, in open communion with celestial humanity, its genealogical Providence in the spiritual world?

And, again, what improvements have been made in the realms of nature, where culture has been more or less continuous for ages; useful animals domesticated and their breeds improved; noxious animals destroyed or very much reduced in numbers; artificial wealth increased, as a means of multiplying human beings and improving them by education; treasures of art and science stored in libraries and museums; new inventions made to multiply the physical powers of mankind, and substitute an artificial instrumental organism for the slave labour of human beings and the drudgery of animals? and how much remains to be accomplished still in all regions of the earth, before this work of social evolution can be deemed complete?

The realms of nature in which terrestrial mankind live and move and have their physical being (their daily rations of air and food, toil and pleasure), form the matrix, as it were, of collective humanity, just as the individual foetus derives its substance from the mother's womb. But we may here observe that the mother's body is not her conscious spirit; the substance or the blood which nourishes the embryo is essential to its physical life, and the warmth of the mother's body is essential to the physical welfare of the foetus; but is it not certain, also, that the emotions and the feelings of the mother's conscious spirit act upon the seemingly

unconscious embryo during the whole period of gestation? Is it not notorious that sudden fright or very strong emotions in a mother sometimes affect not only the bodily structure of the foetus, but the mental faculties as well, rendering the one congenitally more or less infirm, and the other weak or imbecile? Whence it follows that a healthy state of feelings and emotions in the mother during pregnancy has great influence on the healthy evolution of the body and the soul of her offspring.

We know of two cases of this nature in two families, in which children born soon after the terrible days of June, 1848, in Paris, came into the world infirm of body and of mind. Both are young men, living now, but one has never had the use of the lower limbs, and the other has never been able to learn the alphabet, or understand anything beyond his own physical needs.

The two strong and healthy mothers, being pregnant at the time, happening to live in streets where fighting was very fierce, volleys of shot actually came into the room where one of them was sitting; and the husband of the other was in the "Garde Nationale," fighting against the insurgents. Both ladies, in these conditions, were greatly alarmed, and the children born some time later were in a measure paralyzed in their faculties of body and of mind.

A third case: a lady pregnant at the time had a daughter, seven years of age, suddenly attacked with convulsions and epileptic fits. This frightened her very much, and a few months later she gave birth to an infant paralyzed on the right side of the body, and remained so all her life (thirty-five years).

May we not infer from this that the collective foetus of mankind is greatly dependent for its evolutive health and moral sanity, not only on the natural world from

which it derives its physical food and comfort, but also on the spiritual world of celestial humanity, from which it receives inspiration or spiritual influence by successive revelations of truth, adapted to its rudimental state in early times, and to its more advanced state in later periods of history?

Were not oracles established in all ancient kingdoms? and are not savage tribes in Africa, Australia, and America, not to mention Central Asia, still accustomed to consult the spirits of their ancestors by necromantic incantations and divinations, as a means of guidance in all cases of mental and moral perplexity? And may we not consider these well-established facts in ancient and in modern times (superstition notwithstanding), as proofs of spiritual influence on the social evolution of mankind in all ages and all races?

And is there not a *Messianic Mission* of religious influence addressed especially to certain races distinct from these loose oracular communications made to savage tribes and rudimental nationalities? Is there not a positive tradition of continuous revelation from Adam and the first steadfast spiritual family of mankind, down to Noah and the flood? from Noah and the flood somewhere to Abraham in Mesopotamia, Isaac and Jacob in Palestine? from the time of Jacob and his family to Moses in Egypt? and from the time of Moses and the prophets to the descent of the Lord from heaven, the Prince of Peace? And has not the Messianic mission of Christ transformed the most enlightened nations of ancient heathen Europe into the most progressive nations of the world, whose mission evidently is to civilize the Eastern races and endow them with the necessary elements of an artificial instrumental organism; to deliver them from the curse of involuntary servitude and female bondage, as fast as commercial

and industrial intercourse can break down the barriers of political exclusivism and degrading superstition?

It may be asked what is meant by the words *Messianic Mission*? It is a heavenly mission for the purpose of holding up a pattern of perfect humanity, divine humanity, to be revered and loved by terrestrial mankind. Without such an ideal we see that human savages continue everywhere to be the slaves of their animal instincts, incapable of understanding moral laws of right and wrong, justice and impartiality. Even civilized Christians are far from realizing Christian meekness and humility as taught by the Gospel of divine humanity. They think the word *divine* means something unattainable by mankind, although we are told to "be perfect, even as our Father in heaven is perfect." They do not aspire to become perfect, but hope to enjoy beatitude in heaven, without being worthy of fellowship with perfect human beings. They know that mankind on earth are in a very imperfect state, far below the moral beauty of holiness and perfection, but have no adequate conception of the laws of social evolution from a rudimental state of individual and collective animality, to an ultimate state of perfect or divine humanity on earth as well as in heaven. Heaven on earth, in their imagination, would not be meekness and humility, charity and mercy, but something more "splendacious" in a fashionable point of view.

They admit that Christ was a good man, a divine man, a God-man, but they do not conceive that his Messianic mission was a practical mission, a pattern of spiritual perfection in mankind, possible of attainment by erring mortals like ourselves. Was the Heavenly Father deficient in practical and providential wisdom in sending such a perfect man into the world? Was the Son practically a simpleton for undertaking such a

mission? or was it not known to both the Father and the Son, that terrestrial humanity is an embryo of the collective human form divine, destined to become a relatively perfect social organism, as the individual human foetus in its rudimental state is destined to become a relatively perfect physiological organism?

The Messianic mission, then, is a divine mission to guide terrestrial mankind from a rudimental state of animality to a perfect state of humanity, one with celestial humanity, divine humanity.

The individual foetus is predestined to attain the perfect human form in forty weeks of metamorphic evolution. How many centuries are predestined for the metamorphic evolution of a collective social organism, fit to be born into a new world of love and wisdom? The length of sociological weeks and days is known in heaven better than we know the embryological weeks and days of an individual organism. Enough, however, is revealed in Scripture to enable us to understand the Providential wisdom of the Messianic mission to mankind on earth.

Analogies are often treacherous guides for reason, but without attaching much importance to the following parallel, may we not deem primitive and vague oracular communications from the world of spirits to savage tribes and rudimental nationalities in ancient kingdoms now extinct, analogous to the vital connection of the individual *embryo* with the mother's womb, before the umbilico-placental connection of the *foetus* has been completely established? And may we not regard the Adamic and the Messianic spiritual mission in this natural world as the placental connection of terrestrial humanity in its most progressive races, with celestial humanity, as a continuous spiritual influence on the collective organism of mankind?



The Messianic mission does not terminate with Christ's appearance in the flesh, since he had many things to say to his disciples, but they could not bear them then : he would send the Comforter, the holy spirit of revelation and inspiration, which should lead humanity into all truth. New inspirations and inventions descend from the Holy Spirit into the human mind, and by this means the Spirit reveals truths to man as fast as he can understand them and make use of them. Meanwhile the Messianic Law and Gospel are given to the most intelligent nations of the world, and obstructive Rabbinical and theological subtleties, endorsed by fatuous pretensions to infallibility, will not be able to obscure the light for ever, and retard the progress of spiritual evolution and illumination.

Truly the kingdom of the Prince of Peace is not of this imperfect world of violence, and strife, and revolution, but of a celestial world of harmonized humanity, consciously occupied in works of use and beauty, truth and holiness ; in co-operation with angels and archangels of all grades ; obedient to the laws of the eternal omnipresence and omniscience of the Creator and Preserver of all finite beings, in all natural and supernatural worlds.

Spiritual revelations and reputed miracles are not equally manifest to all races in all ages. Sometimes they cease for a while, and then the want of experiential evidence during several generations, causes incredulity to become very prevalent in both savage tribes and civilized communities : savages become mere animals without a form of superstition, and civilized men become what are commonly termed "unbelievers, sceptics, secularists, rationalists, and positivists." Philosophy supplants religion in such minds, and the book of nature is regarded as the only trustworthy revelation of divine laws of order.

We ourselves were formerly of this opinion, because we had no experience of "miracles" or spiritual intercourse with angels and spirits of an unseen world, as recorded in the Bible; but such experiences have been renewed abundantly of late in Europe and America, and on so multiform a scale as to render the "miracles" recorded in the Bible as easily believed as any of the actually experienced phenomena of modern spiritualism. There is, in fact, no "miracle" in any case, but merely an unusual occurrence of peculiar phenomena, in accordance with the natural laws of spiritual power over matter and motion, thought and volition.

How are sceptics to be convinced of the reality of such phenomena? and sectarians to become conscious of the truth of new revelations from the spiritual world? By actual experience and the exercise of reason. How are Jews and Mahomedans, Brahmins and Buddhists, to be converted to higher views of revelation and more luminous interpretations of the Messianic Law and Gospel? By the irresistible progress of Christian nations and colonizations in all parts of the world; the introduction of industry and commerce, railways and electric telegraphs, agricultural and manufacturing machinery; the social and religious and political freedom of men and women of all classes; the abolition of slavery of every kind, and the natural ascendancy of art and science, freedom and morality, wealth and industry, over ignorance and slavery, despotism and immorality, poverty and indolence, in every race and every region.

Long before all races of mankind are highly educated and enlightened, civilized governments may be organized by superior races of colonists, such as the Anglo-Saxons in India, Australia, and North America; the Spaniards and Portuguese in South America; the Russians in

Central and Northern Asia ; the Japanese in their own dominions ; and probably the Chinese in imitation of the Japanese.

Federations may unite Mexicans, West Indians, North Americans, and Canadians in bonds of unity and peace at no very distant period : Brazilians and other South Americans may follow the example ; and, in due time, both the northern and the southern hemispheres of America may unite in continental federation, as the first example of the kind, to be followed probably much later by European states, Asiatic nations, and Australian communities ; while Northern Africa, Arabia, and Southern Africa may follow at a distance, and eventually civilize and even federalize the races and the regions of Central Africa. Railways and telegraphs, machinery and industry, commerce and credit, will do wonders in advancing civilized habits and appliances rapidly in all directions, and these will dissipate clouds of ignorance and superstition, despotism and slavery of body and of mind in all nations and communities. A hundred years may see a wondrous change, although a thousand may be necessary to spread the Messianic mission of love and wisdom, industry and commerce, education and enlightenment, to the ends of the earth, and all the races of mankind, or such of them as in the process do not dwindle and become extinct.

Before all this can be realized, or while it is in progress, the Messianic nations must be themselves enlightened and morally improved in all classes. How is that to be achieved ? By the natural growth of art and science, experimental spiritualism and co-operative socialism ; reason in religion, with morality and equity in society ; neither silly, unenlightened superstition, nor inexperienced, utopian communism.

As the slavery, superstition, and despotism of ancient

paganism were partially absorbed and transformed by communistic Christianity, so modern forms of Christianity will be partially absorbed and transformed by socialistic spiritualism, or spiritual socialism, the evolutive outcome of Messianic or communistic Christianity.

We have now to review the general characteristics of comparative sociology, in a threefold division of relational classes, organic societies, and connective authorities. Capital, labour, and intelligence are necessary for successful enterprise in all communities, and enterprise is indispensable for the evolution of society. All men are not equally intelligent, moral, and industrious, nor are they endowed by nature with like vocational instincts and aptitudes. Honest men and women with good health may live and prosper by industry, in any useful vocation; idle vagabonds and weakly or diseased persons fall into vicious habits or into pauperism,—the more intelligent rise above their fellows by prudent thrift and constant labour, enabling them to save money and form an independent middle class; the most enterprising and successful of which amass great fortunes and become the founders of rich families. These are the common results of various natural endowments and acquired habits; while the formation of different vocational classes is as necessary for a collective organism as the formation of different relational systems and series is necessary for the functions of an individual complex body.

Governing authorities are also necessary in families, municipalities, corporate companies, and nations, and will be no less indispensable in future generations for the regulative and arbitrate guidance of international alliances and universal federation. Let us see, then,

what are the natural distinctions of relational classes, organic communities, and regulative or governing authorities.

---

## I. RELATIONAL CHARACTERISTICS.

### RACES, REGIONS, REALMS, AND CONDITIONS.

IN Keith Johnston's "ethnographic map of the world, showing the present distribution of the leading races of mankind," we find the Chinese, Japanese, Thibetians, Mongolians, Tungusians, Kamchatdales, Koriaks, Samoièdes, Finns, and Lapons, classed as one great family of man, occupying nearly the whole of Asia, with a great part of Northern Europe, while Esquimaux occupy the extreme north of the American continent. There are secondary varieties of racial characteristics in this great family, not sufficiently marked, however, to separate them entirely from each other.

The next main distinction of races is that of the Indo-European varieties, "from Iceland to the Ganges," including Hindoos, Persians, Slavonians, Teutons, Celts, and Icelanders. This is the most civilized and progressive family of mankind, sending colonies to the American, African, and Australian continents, which rapidly supplant indigenous races, and promise to multiply indefinitely, so as to people all habitable parts of the world, at some future and perhaps no very distant period of time. The Semitic, or "Syro-Arabian," family occupy Arabia and Northern Africa, with considerable numbers of scattered offshoots in Central and Eastern Africa; the main part of the African continent, however, is occupied by the great family of negro races, including Jaloffs, Mandingoes, Ashantees, Jibboos, Galla tribes,

Congo negroes, Hottentots, &c. These tribes are in many respects inferior to Asiatic families, though not perhaps inferior to the Malayan, Papuan, and Australasian varieties of negrittoes.

The next great family of races is that of the American Indians in both hemispheres, rapidly diminishing in numbers before the inroads of European colonists; being incapable of progress; either by imitation or spontaneous evolution, American Indians seem destined to become extinct in a few more generations.

In this ethnographic map of the world, the heart and brain of mankind seem to consist of the Indo-European and Semitic races. The Semitic race commenced the Messianic mission of religious evolution, while the Aryan races have developed the arts and sciences of civilized humanity.

Although much depends on conditions of existence in different regions, there can be no doubt that certain faculties of enterprise and ingenuity are inherent in some races more than in others, just as they are more predominant in some individuals of the same race or family, equally circumstanced with regard to fortune, education, heredity, and nationality.

Realms and conditions vary with highlands and lowlands, inland and maritime positions. Maps which show the distributions of animals and vegetables, winds and rains, rivers and mountains, in all the continents and islands of the globe, will suggest to some extent an idea of the various degrees of influence of such conditions on the races of mankind inhabiting these localities, and prompting them to indolence or activity of mind and body, as the race itself was predisposed to be influenced one way or another, by food resources, in cold or warm, hot or variable climates; not to mention changes brought about by storms and earthquakes, floods and volcanic

irruptions, wholesale migrations and invasions, conquests and enslavements. History gives some account of such events in former ages, which have caused the human race to wander over the whole earth, and pass through many phases of social evolution in some regions, while remaining almost stationary, or even retrograding, in some others. The whole of the Austral hemisphere seems to have been almost stationary up to the present century. The North American Indians were not less backward than the South American tribes, some of which were partially civilized in Mexico and in Peru, when first discovered by adventurous Europeans. Northern Asia is hardly civilized at present, while the Chinese and the Japanese seem to have attained a certain degree of social evolution thousands of years ago, and to have made little progress in the last millennium, excluding systematically and ferociously, in fact, until very lately, all attempts at social intercourse with Western nations, as a political danger which threatened their existence.

This instinctive dread seems natural, since commercial intercourse with civilized communities will assuredly modify Eastern habits and customs, laws and institutions, in due time, as it has already shown by the recent changes in Japan ; but then the change will benefit the race instead of injuring it, as feared by Asiatic prejudice in former times.

In comparative sociology, therefore, we may class civilized races and communities as the heart and brain of collective humanity, extending their influence amongst all other tribes and families of mankind as the nerves and vessels of an individual foetus extend their threads and ramify their branches amongst all the tissues of the rudimental organism. In immediate connection with the central nervous system, are developed the organs of sensation and volition, the faculties of art and science

in the individual, as well as in the race, and hence we may expect that all the nobler arts and sciences will be developed first and mainly in immediate connection with the races which constitute the heart and brain of the unfolding social body.

Races and regions, realms and conditions, are limitations and distinctions in which classes and communities will have to be developed in accordance with pre-established laws of social evolution. Families, municipalities, corporate companies, separate nations, international federations, &c., are natural limitations of the organs and systems of a complex organism, but they are not necessarily of uniform dimensions and vocations in each rank or degree; there may be small, medium, and large families; small, medium, and large municipalities, corporations, nationalities, and federations; there are, no doubt, small, medium, and large terrestrial and celestial humanities with regard to individual statures and collective numbers in the different planets of our solar system; and as the bulk and importance of each planet may limit the relative numbers of mankind, so the extended or contracted limits of valley, plain, mountain, continent, or island may naturally limit the numbers of national divisions and international federations, on any of the great continents and oceans of the planet.

Besides continental and national limitations of races and regions, realms and conditions, there are definite instincts and vocations for each race in its own region, and for each limited community in its own locality. Small or large villages of fishermen and tradesmen in piscatorial parts of a maritime coast, will naturally acquire habits and customs, dialects and traditions, differing from those of inland communities; and these again will differ from each other in lowland and in mountainous regions; vine dressers may be most numerous in one



place, corn growers in another, cattle breeders in another; miners and manufacturing operatives may be most numerous in certain districts (such as those of Lancashire and Yorkshire), and all kinds of trade and commerce be pursued in sea-port towns, while art and science, pleasure and fashion, draw multitudes into great cities side by side with all varieties of trade and commerce, art and manufacture, not to mention offices of government, courts of law, hospitals, theatres, museums, galleries, crystal palaces, &c., such as are seen in the great capitals and first-class cities of civilized nations. No uniform system of vocational pursuits can be applicable to all regions, nor does it matter to the happiness of any particular community what kind of activity is imposed upon the people by conditions of existence, since useful industry in due proportion with rest and recreation, may be healthy and pleasant in all the habitual regions of the globe. It is, nevertheless, highly probable that special instincts are given to special races in harmony with the conditions of existence in each climate and locality, as well as hierarchal degrees of capacity, in accordance with the needs of organization and direction, in all vocations and societies.

The fauna and flora of continents and islands in different longitudes and latitudes, are known to be special adaptations and differentiations of nature, which may be partially, though not entirely, modified or changed by human art and science; the same may not improbably be true of human races and their climatological adaptations. European races who have colonized America, have gradually assumed the Red Indian type of build and physiognomy in many of the oldest families, as if the spirits of the Indian race had been reincarnated in the offspring of European colonists; is this as positive a law of preordained adaptation, as the known

phenomena of faunal and floral adaptation of differentiation? Native races, which apparently become extinct, may thus be merely shifted from one set of hereditary conditions to another, so as to maintain the real order of pre-established harmony between races and regions, by a process analogous to that of grafting one stock of plants upon another, in which case the qualities of one profit by the vigour of the other, and evolutive progress is accelerated by art, where wild species might be very slow in realizing similar results.

The Australian races have an intuition which assures them of such an order of nature ; it is a common saying amongst the aborigines in some parts of the country, that when they die as blacks, they are born again as whites—"Me dead black man, jump up soon again white man." This is a curious tradition amongst the natives, and must have originated in a special intuition or a direct revelation. Questions of incarnation and re-incarnation, however, are involved in much obscurity, and need hardly claim at present any positive opinion, one way or another. Whatever be the unknown cause of such phenomena, we see that special races of plants and animals are adapted by nature to the regions they inhabit from time immemorial, in accordance with laws of climatological adaptations and differentiations.

#### ARTS, SCIENCES, TRADES, AND PROFESSIONS.

The Indo-European nations have almost alone developed the fine arts and the nobler sciences within the period of authentic history; the most important arts and crafts of industry and commerce which the world has ever known. Power-looms, printing-presses, steamships, locomotive engines, railways, and electric telegraphs, ceramic, metallurgic, engineering and navigating, arts and sciences, have been all multiplied and much improved by

Western nations, within the last hundred years, and are extending rapidly from this cerebral centre of the world to the peripheral extremities of social life and organization in all the less advanced regions of the earth.

The senses and the intellect of man are more developed in North-western than in South-eastern nations ; in the Boreal than in the Austral hemisphere ; and collective reason, or the science of mankind, is also more developed in the Western than in the Eastern world ; in the heart and brain of the collective organism than in the trunk and limbs of the unfolding mass.

#### MIGRATIONS, PLANTATIONS, WARS, AND INVASIONS.

Wars and invasions have been more or less continuous in one region or another of the earth during past ages : and although much less violent and general in civilized communities than formerly in Europe, and amongst savage races in uncultivated regions, still wars and usurpations, revolutions and mutations, are not unfrequent in the present era, amongst neighbouring nations and different classes of civilized communities. Spain has long been in a chronic state of civil war ; Italy was long in bondage to a foreign yoke ; Turkey is continually threatened by Russian aggression ; while France and Germany but recently were engaged in violent contest for military and political supremacy in Europe.

England, Ireland, Scandinavia, and Germany send hundreds of thousands of colonists every year to America, Australia, and South Africa, not to mention French migrations to Algeria and other parts of the world ; but these invasions meet with faint resistance from indigenous races, and are encouraged by the mother countries and their thriving colonies.

Migrations and invasions, wars and revolutions, occur in modern times, perhaps as actively and as extensively

as at any period of history, though in a less violent form and with more certain benefit to all concerned. Slavery is no longer the result of conquest as in former ages, and new colonial enterprises carry benefits to teachable races, rather than misery and desolation as of yore.

The terrible war of the United States, not long ago, emancipated millions of enslaved negroes, and modern warfare everywhere, except in Central Africa, perhaps, is waged for the advance of freedom and humanity, rather than the spread of slavery and barbarism. This is the result of very recent progress in arts and sciences, industry and commerce, rather than of pure religion and benevolence. In former times human slavery was necessary to constrain the mass of ignorant men and women to work for the good of the ruling class. In our day machinery performs the work of multitudes, while free labour, combined with ingenuity in useful arts and crafts, commands a salary in most cases quite sufficient for the maintenance of families in comfort and in some degree of luxury, where industrious habits and economy are combined with common sense and prudence in the working classes. There are exceptions to all general rules, and many cases of hardship occur, no doubt, where over-population and intemperance conspire to render labour cheaper than it ought to be, and pauperism more burdensome to the community. These dismal facts have nevertheless a tendency to force reluctant emigrants to seek for new conditions of existence in foreign lands, where thriving colonies advance in wealth and general prosperity; thus opening the way for further progress, in accordance with the divine command to "increase and multiply, and replenish the earth, and have dominion over every living creature."

The invasion of territories encumbered with indolent tribes, by more rapacious, energetic, and ingenious

military nations, is a benefit to the conquered races, by forcing them to labour and to learn continuously : the conquest of civil and religious liberty by industrial towns and boroughs over feudal despotisms and military monarchies in modern Europe, is a benefit to all classes in these cases : the invasions of Eastern states by commercial European companies and factories, forced to conquer their hostile rulers to protect themselves from systematic violence and plunder, is a benefit to both the Eastern and the Western world, by introducing to the natives a superior knowledge of the arts and sciences, laws and languages, governments and institutions, of more civilized peoples, by rendering an interchange of natural products and appliances useful to all, without detriment to any ; and thus preparing the way for international alliances and mutual advantages for all the races, with increasing interests of peace, and waning feelings of antagonism and war.

Hostile invasions are now almost everywhere superseded by colonial migrations, where the land is calling loudly for labour, and the natives for friendly aid and intervention. America, Australia, and South Africa are calling for new settlers, and Europe is increasing its population rapidly to send out colonizing swarms. Steam-ships and railways, electric telegraphs and newspapers, are spreading in all directions to unite nations, in the interests of peace. Still, where common sense and reason cannot vanquish ignorance and violence by industry and commerce, art and science, patience and forbearance, civil wars and national wars may still be unavoidable as means of irrepressible social evolution.

#### HABITS, CUSTOMS, LAWS, AND LANGUAGES.

Habits and customs, laws and languages, differ widely in Western and Eastern races, while in both the Eastern

and the Western hemispheres, cold climates differ greatly from those of tropical latitudes, and nations inhabiting such regions acquire very different habits, customs, laws, and languages. In Europe there is much diversity ; in Oriental nationalities perhaps as much, though of a different character. Northern climates impose some degrees of similarity in habits and customs, while laws and languages are various ; tropical regions are mostly occupied by races whose habits and customs, though almost lawless, are nevertheless various and unsettled, as well as their rudimental languages. Captain Cook's voyage round the world, in the latter part of the last century, and more recent books of travel in Africa and Australia, give graphic descriptions of the actual states of uncultivated races in different parts of the globe. Numerous accounts of China, Tartary, Siberia, Thibet, and Central Asia describe the habits and customs, laws and languages of Eastern and North-eastern tribes.

The present state of mankind is far from being uniform in any of these aspects ; far from an ideal of social perfection in any race or nationality. Not that we suppose uniformity will ever be a characteristic feature of universal unity, but harmony can only be obtained by the concerted action of relative degrees of moral and practical perfection in diversity. Discordant instruments cannot be tolerated in an orchestral concert, nor could discordant nationalities be associated in collective unity. There are, however, natural causes for the actual state of things, which is a consequence of original differences of races, regions, realms, and conditions.

Prehistoric ages leave but slight traces of social habits and customs in different regions ; but we can easily conceive that great rivers and valleys, table-lands and

elevated mountains, boundless forests and wild sea-coasts, have had a decided influence on the human race, as well as differences of climate in all such regions. Authentic history shows that civilization has its most ancient records in the Eastern, and its most recent developments in the Western, portions of the Northern hemisphere, while almost the whole of the Austral hemisphere has been always in a state of barbarism.

The necessity of seeking and obtaining food governs the habits of individual life ; and the union of the sexes those of family life. In the neighbourhood of great rivers in China (the Yang-tze-kiang and the Hoang-ho) the inhabitants would naturally form cultural habits of obtaining food, and thus establish at an early period agricultural families and communities. The same may be said of races located in the neighbourhood of the Men-ham-kong River and the Irawody in Siam ; the Ganges and the Indus in India ; the Tigris and the Euphrates in Mesopotamia ; and still farther west, in the valley of the Nile. These river basins would induce the inhabitants to gather fruits and cultivate cereals as a provident means of obtaining food ; and this facility of sustenance would greatly promote stationary habits and homes, with hereditary customs, in all these cultural tribes and nationalities.

Mountainous regions and arid plains or moors being much less favourable to the culture of fruits and cereals, while affording pasture for cattle more or less abundantly, would naturally lead the inhabitants to tame and breed sheep and goats, pigs and poultry, horses and beeves, or asses and buffaloes, as a means of obtaining milk and flesh for food, in addition to the scant resources of cereal culture in those regions ; and thus a pastoral habit of life would be engendered with a cor-

responding habit of family and social relationships, more or less migratory, within various limits of alternation from one pasture to another. In such conditions stationary homes become impracticable, while tents are movable and more convenient. Property in flocks of sheep and herds of cattle, horse, and swine, become more important in a relative degree than fixity of tenure in the land, which is more important where annual crops of cereals are the main sources of subsistence. And thus pastoral and agricultural families and communities may have arisen simultaneously in all quarters of the globe under these different conditions of existence.

In colder regions covered by extensive forests, peopled with all manner of wild animals, hunting would naturally be the readiest means of obtaining food, and thus the habits of individuals would here again be governed by conditions of subsistence. Fixed homes would hardly be practicable where roaming habits of life in search of food became a necessity, while the uncertainty of finding game where slaughter had been carried on extensively for a certain time, would force the hunting tribes to wander from one region to another in search of game; or plunder, where more favoured tribes had accumulated herds of cattle or stores of grain. Hunting robber tribes would invent and manufacture arms for slaughter; acquire habits of endurance; become reckless of danger, and perfectly unscrupulous in plundering other tribes. These would form a race of "*heroes*," accustomed to war, and willing to conquer pastoral and agricultural tribes wherever they were able; thus forming a military caste, exacting tribute from their victims, or imposing themselves as a dominant order on industrial communities.

Fishing tribes located on sea-coasts would also become brave and more or less dauntless in facing the



dangers of the sea. They would like to vary their food at times ; and where barren rocks or islands were their only homes, unfit for husbandry of any kind, neighbouring tribes of rich, cultural, or pastoral regions would tempt their cupidity, and these "sea kings" would levy tribute by main force wherever they were able. Pirates and robbers are the natural result of such conditions of existence, and some of these have ultimately become the "kings and nobles" of civilized nations. Others less fortunate have sunk into fishing pauper communities in some localities, or wandered in poverty and filth, from forest to forest, from region to region, as hunting tribes in search of game, without homes or decent habits, constrained to work as slaves for other races (in the old world, where they could not conquer), or dwindle in numbers, with a roaming kind of freedom (in the new world), until they finally become extinct as a race of "noble savages," unfit to live on earth and prosper as a people.

Hunting and fishing habits and customs, pastoral habits and customs, cultural habits and customs, may thus have commenced simultaneously in different parts of the globe, *impelled* by the *conditions* of existence in each case, with more or less success and capabilities of progress, according to the *natural* endowments of each race, and the pre-ordained results of such conditions and endowments.

As habits and customs differ in these various races and conditions from the commencement of history, so laws and languages differ in accordance with habits and customs. Physical conditions alone, however, are not the sole cause of these diversities. The first laws of family and religious life in all ages are believed to be of divine origin. Even the savages of Africa, Australia, and America, at the present time, believe they have

communication with the spirits of their ancestors, and consult them as oracular authorities on certain occasions. History shows that all the nations of antiquity had established oracles of the gods (such as those of Delphi and Dodonæ), with a sacerdotal order of divines and prophets or sibyls, to receive, interpret, and explain the oracles. The law of Moses was given as a spiritual communication for the Israelites, and obeyed as a divine authority.

*Religion* is the source of law at first, then ; and religious customs rule the family relations of all primitive tribes. Custom alone forms the unwritten law of nations even in modern times, and so of ancient nationalities. Dionysius of Halicarnassus states that the Romans were governed by the nobility, according to traditions and customs, up to the time of the establishment of the twelve tables of the law. Other cities and societies in ancient times were also governed by customs and traditions before the art of writing was invented. Unwritten laws are various in different races, though more or less alike in certain main features.

At first the father of a family has all power over the lives and property of wife, children, and dependents, who have no *rights* of any kind, in law or custom ; only the good-will and pleasure of the head of the family, who is prophet, priest, and king in his own household. These rights of the pater-familias are collectively invested in a senate of elders, in a theocratic or an aristocratic republic, and remain for ages so invested in an order of elders, even when the republic assumes the name of a monarchy. The divine law is in the possession of a sacerdotal order of priests and Levites, to interpret as they please, while the rest of the people are excluded from all participations in the functions of the priesthood, and from all the rights and privileges of

legality of any kind. Wives are slaves, children are slaves, servants are slaves, inasmuch as they are subject to the despotic will of fathers and elders. Traditions and common sense alone rule the elders as judges and rulers of the people.

This state of law and custom prevailed in Rome for many generations, and long after the first agrarian law, established by Servius Tullius, had been in vigour, and even after the twelve tables of the law were given to the people, the rights of freehold property and sacred or legal marriage, with hereditary and testamentary privileges, were vested in the aristocracy alone, to the exclusion of plebeians. Continuous struggles afterwards obtained some legal rights for plebeians, but not until the reign of Augustus were the full rights of citizenship accorded to the freemen who were not of noble birth; and even then slaves were held in bondage without any rights at all.

The Roman law thus written has become the model of civil law in the continental nations of Europe (not in England and America), still entangled with a net of feudal laws and customs (in all countries except France) as a remnant of the middle ages. Divine law has thus been, in a measure, superseded by human law, as may be seen by comparing the law of Moses with the law of England at the present time. Divine law is still acknowledged as the moral law, but not as the civil, or the penal, or the common law.

The present laws of civilized states are superior to the ancient laws of barbarous nations, though far from being in strict accordance with divine law, or even with a rude ideal of human justice and legality. Modern nations have no doubt adopted many of the arts and sciences developed by pagan Rome and Greece, as those nations inherited many of the arts rudimentally

developed by their predecessors, the Egyptians, Assyrians, Persians, and Indians. New nationalities thus profit by the labours of effete social organisms, as living beings feed on the flesh of dead animals of an inferior or weaker species : carnivorous mammalia, birds, and fishes feed on herbivorous varieties ; human beings feed on all classes of animal and vegetable organisms. It is foretold, however, that this order of things is not to last for ever. Wars, famines, plagues, and pestilence are preordained accelerators of death and destruction for a time, after which come a " new heaven and a new earth " for man.

Such has been the preordained course of social evolution in history for the progressive organization of classes and societies, interests and authorities, in civilized communities. Soldiers and heroes have *risked their lives* to gain the riches and advantages of this material world ; saints and martyrs have *risked their lives* to gain the treasures and beatitudes of a spiritual world. The two orders of priests and nobles have worked together, sometimes in concert, sometimes not, to establish a regular form of law and order, morality and equity, in human society ; not always with comfort to themselves or to their fellow-beings, but generally through pain and suffering to all alike ; still with success of an evolutive character, sufficient for the ends of Providence in governing mankind.

We say " the ends of Providence," because whatever is, is right, as long as it can last, in an evolutive sense, however wrong it may appear in a relative and temporary point of view. The Creator of lions and tigers had ample reason, no doubt, for creating them, to keep down an excessive multiplication of herbivorous animals during the early phases of human progress ; and equally good reasons for creating human beings of a corresponding character to organize and rule barbarian societies

during the early phases of social evolution. Civilized humanity will gradually exterminate animal lions and tigers to preserve herbivorous animals for human food, as human populations increase and multiply and have dominion over the earth; human lions and tigers will also disappear as civilization advances, and noble "lords and ladies" have fulfilled their temporary mission in a rude, uncultivated, social world. The predictions of the prophet in figurative speech apply to mankind, and the evolution of society—to human wolves and lambs especially: "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all *my holy mountain*, saith the Lord" (Isaiah lxxv. 25). The brave and the weak shall feed on the same divine truth, and live in peace and harmony together: superior minds will devote themselves to the welfare of their weaker brothers, as noble parents devote themselves to the welfare of their children.

*Laws and languages* have much in common, and progress together, in all nations. When language remains stationary in a rudimental state, as in China, laws are barbarous and unprogressive: where laws and customs, arts and sciences, progress, language and literature keep pace with general education and liberality. When laws are harsh and customs brutal, languages are rude and poor; where manners and customs are refined, laws and languages are mild, and clear, and comprehensive.

But why do laws and languages, comparatively much advanced in ancient times, remain stationary in some cases, while they become extinct or obsolete with other nations of antiquity? Egyptian and Assyrian monuments exhibit forms of written languages now forgotten, and but recently restored to critical investigation. Ancient Greece and Rome have also been destroyed,

and their dead languages buried in the ruins of ancient literature ; while modern languages of rude and barbarous origin have become dominant in European nations, and attained to a degree of refinement in literature which equals and surpasses anything and everything of Greek and Roman art and science. Why did ancient monarchies and nationalities in Egypt and Assyria, India and Persia, die and disappear along with all their arts and sciences, languages and laws ? Why did pagan Greece and Rome die and disappear along with their arts and sciences, laws and languages, under the repeated blows of pagan barbarians, more rude and violent, ignorant and greedy, than themselves ? Was it not because those ancient monarchies and nationalities had arrived at an age of social senility in which they could neither learn anything new, nor unlearn anything old, as in China at the present time ? Did not Roman wisdom in church and state persecute Christianity for centuries, as a pestilent and dangerous superstition—dangerous to pagan habits and customs, laws and languages, priests and nobles, though welcome to pagan slaves and outcasts ? Senile pagan priests and nobles could not learn new ideas of religion and society, but they could massacre and mutilate the poor ignorant peasants and simple-minded artisans who did profess to understand and joyfully receive such new ideas. You cannot “put new wine into old bottles,” and that is why old bottles are broken and cast away—(not yet, however, in China and Japan, although the latter is now beginning to turn over a new leaf, and change its military and commercial habits and customs, if not its laws and languages).

The common people of the Roman empire could receive Christianity, and when their number became very great, the emperors became aware of the *expediency* of a change, and thus adopted the name of the new faith,

while clothing it in the garments of the old ; hiding in this manner from the unconverted multitude the real features and proportions of the new religion. Under these pagan vestments it lived and lingered for a time in the Levant, until finally overthrown by Islamism.

The rude barbarians of the Western world, having destroyed the pagan rule of Rome, were ignorant and simple like the common people, and became accessible to Christian education. The bishop of the Christian church at Rome became a temporal potentate, and other bishops following the example, became feudal lords in their turn, formed alliances with feudal barons, easily converted to this form of faith and doctrine in the church, and thus a powerful military and ecclesiastical feudalism in the name of Christianity or Apostolic Catholicity, conquered the old Roman world, and appropriated all the spoils.

Is this new world of Western civilization superior to the old in habits and customs, laws and languages ? To say that it is better than the old would imply something good, which might be questioned by moral critics ; but we may venture to say that it is not as bad. There is marked progress in many ways, and we may hope that it is not yet old enough to be incapable of further improvement without violent convulsions and destruction ; although there are many signs of dull senility in church and state ; or, rather, should we say, in the privileged orders of clergy and nobility, especially in Catholic nations continuously assailed by religious and political dissent and opposition.

Laws and language are undergoing constant change in Western nations, while remaining stationary in the East. Political reforms bring forth new laws ; new inventions of art and science require special names and definitions ; new combinations of ideas require proper

forms of expression. Common dictionaries, containing all the wealth of classical languages and literature, are not sufficient now for scholars and the general public. Medical dictionaries, natural history dictionaries, technical arts and physical science dictionaries, are necessary to contain the conquests of modern inventions and the consequent developments of modern languages in Europe and America, though not in stagnant China, India, and Central Asia.

Languages improve as arts and science advance, and laws improve as civilization itself advances from savage tribes to patriarchal clans, from clans to feudal nationalities, from feudalism to industrial nationalities and constitutional governments, from industrial to commercial communities and international relationships, and, no doubt, international relations will lead eventually to continental federations, and finally (some centuries hence), to universal unity, under the written law of the heavenly Gospel.

Laws are divine revelations in patriarchal tribes, traditional customs in early heroic or feudal times, statute laws or written tables in more advanced military organizations, as in ancient Rome and modern England; systematic codes of written and unwritten law have been formed in the declining Roman empire of bygone days, and in modern France since the Revolution of 1789. Books have been written on the rights of nations, and the principles of international jurisprudence; duly authorized representatives of nations have met together in formal congress, to discuss the interests of their respective governments, arrange new boundaries of states, and negotiate new treaties of "holy alliance" for the peace of the contracting nationalities; but European wars have not yet ceased, and nothing definite has been established as an international areopagus, nor



written and accepted as a recognized authority of international jurisprudence.

The human laws of nations have been hitherto progressive in a certain sense of complexity and circumstantiality, while somewhat retrogressive in a moral and religious sense. Thus we may describe the phases of past progress, as—

1. Divine revelations, or religious laws ;
2. Traditions and customs, or unwritten laws ;
3. Written tables, or statute laws ;
4. Combined codes of statute and common laws.

None of these are absolutely final, though relatively good, and sufficient for the time. We may easily foresee, however, that human and divine laws must ultimately coincide, and that as far as revelation in the Gospel is already final, it must become the model of all human laws, of all scientific principles of international jurisprudence.

Divine revelations are expansive, and in this sense progressive. The law of Moses was an advance on all heathen oracles and revelations ; the Gospel is an evolution of the law of Moses, at once more simple and complete, substituting the sword of the Spirit for the sword of steel, as a means of conquest ; and Christ himself promised to send the Comforter, the Holy Spirit of truth, who will lead humanity into all truth, and unfold to them the many things which Jesus had to say unto his disciples, which they could not understand. Habits and customs, laws and languages, are thus manifestly subject to natural and predetermined laws of social evolution.

Degrees of progress, however, are not simultaneous and equal in all communities. Some nations, such as those of China and Japan (not to mention savage tribes

and races in all quarters of the globe), remain almost stationary in laws and language, habits and customs, during thousands of years. Other ancient monarchies, like those of Egypt and Assyria, have been buried in their ruins long ago; ancient Greece and Rome have disappeared to make room for modern feudalism and more advanced industrial appliances.

Arrested developments are conspicuous in the Eastern world, while successive phases of evolutive progress are observed in North-western nations, until after moving round the globe from east to west in the Northern hemisphere, Western civilization meets with the Eastern world in its commercial intercourse, and by degrees, no doubt, will revolutionize the laws and languages of China and other stagnant nationalities, as it is beginning to do already in India and Japan.

Mrs. Somerville, in her "Connection of the Physical Sciences" (p. 88, edition of 1858), says that modern astronomers have shown that certain observations of the heavens, scientifically described in *China* 4700 years ago, and others observed and described in *India* 4870 years ago, were quite correct, and therefore science was considerably advanced in those regions long ago, although habits and customs have remained almost stationary there ever since, while more Western nations have been dissolved and renewed in their laws and languages several times, and are still progressing in the arts and sciences, habits and appliances, of social life and national prosperity.

In a systematic view of customs, usages, and laws, we may easily discern what has been already attempted in this direction, and what remains to be achieved in future ages, not in details, of course, but in a general sense: thus—

Domestic customs, usages, and laws ;  
Municipal customs, usages, and laws ;  
Corporate or professional customs, usages, and laws ;  
National customs, usages, and laws ;  
International customs, usages, and laws ;  
Universal customs, usages, and laws ;  
Biniversal or religious customs, usages, and laws.

By the word biniversal we mean the union of two worlds, natural and spiritual, or the union of two humanities, celestial and terrestrial, in one community of brotherhood and final destiny. The Gospel is the highest revelation of religious law and liberty common to divine or perfect moral and religious life in heaven and on earth. This law governs, or ought to govern, all laws and usages in families, municipalities, corporations, nations, and federations. It has been given by Heaven to guide all communities on earth, as they grow in numbers and in strength from the rudest states of imperfection, through successive phases of metamorphic evolution, up to the utmost attainable degree of relative perfection.

It is easy to discern how very imperfect domestic, municipal, corporate, and national customs, laws, and usages are at present in all the civilized and uncivilized communities of the world, while international customs, usages, and laws are in a most rudimental state, hardly formed in any definite shape at all, and universal unity is far from being discernible as a fact, in unison with any law or custom beyond that of geographical and ethnological exploration.

It does not follow from this view, that ultimate perfection in any world excludes diversity of usages and laws, in any of the natural degrees of social evolution, although general principles are the same where practical details are numerous and various. Innumerable varieties of melody and harmony in different modes

and keys may be conceived in conformity with definite laws of concord and discord in musical compositions ; and the same may be said of laws and usages in all forms and degrees of social and religious unity and community. Although laws of musical harmony are constant, it does not follow that rules of musical composition can supply the place of genius for the invention of new melodies and harmonies. The same may be said of the general laws of social evolution, compared with the natural growth of social arts and sciences. Utopian theories of social and political organization are impractical dreams of progress and improvement, and therefore we need not look for the laws of natural growth in this direction. All we can do with safety is to note the general characteristics of evolution, from the most rudimentary to the most general form of a complex organism ; and from this point of view, comparing the known phases of individual incarnation with the known and unknown phases of metamorphic social evolution, form a general and approximative parallel ; such as the following, for instance, in which the formation and transformations of the ruling classes are compared with those of the connective tissues and the nervous system of the individual foetus, while the constitution and gradual emancipations of the working classes are compared with the gradual formations and transformations of the muscular, the osseous, the cutaneous, the vascular, and the digestive systems and tissues of the foetal organism : thus—

## Governments.

1. Theocracies.
2. Feudalisms.
3. Monarchisms.
4. Constitutionalisms.
5. Federalisms.
6. Fraternalisms.

## Working Populations.

1. Slaves.
2. Serfs.
3. Hirelings.
4. Participants.
5. Shareholders.
6. Partners.

These denominations have no pretension to completeness, but they will serve our purpose as indications of the general characteristics of progressive evolution in the constitution of property and labour in past, present, and future forms of society.

In a rudimental commonwealth animals are the natural slaves and drudges of mankind ; in a further state of progress, man himself becomes the *slave* of a privileged caste or class of rulers. *Serfs* are a different kind of slaves, and *hirelings* are a comparatively free class of the labouring population. *Participants* are those who receive a fixed salary for their labour, with a certain share of the profits realized by capital and labour combined, salaries for labour and the interest of capital being fixed according to current usage ; the profits realized beyond these rates are divided in proportion to the annual sum of wages and capital invested in the business. This is an incipient form of association between capital and labour, not yet generally practicable, though likely enough to become so at no very distant period.

A further stage of progress for the working population, will be that of the most skilled mechanics and clerks becoming *shareholders* in the business, as well as labouring *participants* in the profits realized over and above the cost of interest and wages. A more advanced state than this will probably follow the complete invention and construction of an automatic slave-organism of instrumentalities for the production of the necessities and luxuries of life, when all men will become artists and artisans, having merely to construct the machinery and direct its operations, as unequal partners in associative industry. Centuries may be required for this degree of social evolution, but enough is known already of mechanical invention and commercial prosperity to

warrant a general forecast of future progress in all the relations of industry, art, science, and society.

### CLASSES, SOCIETIES, RANKS, AND PRIVILEGES.

Homes and corporations, municipalities and nations, are societies organized for the common good of all concerned. The union of the sexes forms domestic homes or family society; the quest of food and comfort necessitates division of labour and the formation of trades and corporations of individuals of one sex, as tailors and shoemakers, masons and carpenters, farm labourers and gardeners, soldiers and sailors, doctors and clergymen. Women may also form separate corporations of dress-makers and milliners, cooks and housemaids, or take part in the trades and professions mostly adopted by men, such as weavers and glovers, clerks and shop-keepers.

The organization of parishes is necessary for schools and churches, roads and canals, not to mention the numerous public requirements of towns and cities, districts and provinces, as constituent parts of a nation.

Homes of some kind are formed amongst all tribes and races; villages, or groups of homes, are common forms of social aggregation; towns and cities, properly so called, are only built by people who have made some advance in the arts of industry and commerce; while national communities necessitate the organization of distinct orders and classes of society, as well as recognized authorities and institutions.

Savage tribes in all countries, as in the ancient forests of Germany, elect their war-chiefs and recognize some kind of traditional authority in certain heads of families, but no distinct castes are formed amongst them; whereas in ancient nations, such as Egypt and Chaldea, Assyria, Persia, and India, different orders of rank and

condition, trade or profession, were established as hereditary castes, the children following the calling of their fathers from generation to generation. Priests, soldiers, artisans, field labourers, and commercial traders formed not only distinct classes of families and callings, but distinct castes of social rank and dignity. The same system is more or less established and recognized by Hindoos at the present time. Different orders of citizens were also established in ancient Greece and Rome, as well as a general distinction between slaves and free-men.

Priests and soldiers formed the ruling orders ; artisans and traders, labourers and slaves, had little or no voice in the affairs of either church or state. Women had no political status in either Greece or Rome, nor had they any social liberty in families or in public life, except the intellectual haetairai of Athens, and the more dignified matrons of Rome.

In some ancient customs wives were bought by their husbands, as is said to be often the case in China at the present time. In other cases, the handsomest young girls were bought by their admirers, and the money went to form a dowry for the plainer girls, who could not find husbands without such an additional inducement. Customs of this kind vary in different regions and at different epochs. In Germany and Gaul women were never as much enslaved as in the East, nor castes as rigidly established. Still different orders and classes were recognized somewhat as they are at present in modern European nations.

Theocratic chiefs in former ages held the highest rank, while in our day the nobility consider themselves as a superior class ; the clergy come next in order, and the liberal professions claim rank with the clergy in a social and intellectual point of view. Lawyers and doctors

deem themselves equal to clergymen, although bishops and judges rank with the nobility, while knights and squires are regarded only as an upper middle class along with rich merchants and manufacturers who have been successful in trade. Upper classes, middle classes, lower classes, are common distinctions, but these are not strictly sociological definitions. In our outline of a complex unity of social organism, we distinguish six orders of political functions and relationships apart from ranks and conditions in each class ; these are the *legislative*, the *protective*, the *productive* or working class, the *recreative* or *instructive* class, the *possessive* or property-holding class, and the *administrative* or governing class of functions and relationships. Any one person may hold a place in all these orders, not always at the same time, but in succession. An elector belongs to the legislative class, and as a whole nation of electors cannot meet together in one place to legislate in a body, they meet in convenient groups to nominate some one who is deemed competent to represent them, and elect their candidate as one of a representative body of legislators to discuss measures and make laws in their stead. A member of Parliament may be a *working-man*, who has organized a manufactory by his own industry, and become a rich man, *possessing* land, and houses, and machinery ; he may also be a well-informed man, and *lecture* to the people at times on political economy, and so belong to the *instructive* class, in which are found professors at the universities, schoolmasters in colleges, actors in theatres, who are supposed to instruct the people while amusing them. He may, in cases of threatened riots, enrol himself in a voluntary body of constables to preserve the peace and protect the community from loss of life and property : in a word, belong to the *protective* class of the police. He may also be



called upon to take a part in the government of the country : become a minister of the crown—minister of commerce or finance ; and thus belong to all the political classes of society, whatever be the special rank he holds in any one of these orders of the social organism. He may be a *private* constable in the voluntary police ; an *amateur* lecturer in the instructive order ; a *skilful artisan* in the art or craft of manufacture, as well as a *director* of the hands employed by him ; he may be a *rich*, or only a moderate shareholder in the property of the manufactory, a small or a large owner of houses or of land ; he may be a very modest or an influential *member of Parliament*, or of the *administrative government* of which he is a member. Still, as a rule, certain numbers of individuals will belong mainly to one order, while others belong mainly to another. Children, idiots, paupers, and criminals can hardly belong to the electoral or legislative class. Adult males of sound mind and good repute (where women have no political rights) will form the legislative class. Soldiers and police will form a special order or protective class ; industrious men and women, with little or no property, will form the great body of the working class, along with their chiefs and managing directors ; those who own much property will form a main portion of the possessive class : professors, teachers, priests, lawyers, doctors, orators, actors, painters, and musicians, the great bulk of an instructive and recreative class ; governing ministers and clerks, a special body of the governing class. There may thus be all degrees of rank in every class.

This sociological method of distinction differs greatly from the ancient castes of Egypt and of Eastern nations ; and hardly less from the feudal orders of nobility, clergy, gentry, tradesmen, servants, and labourers. Distinctions of castes may have been necessary in

former ages ; orders of nobility, gentry, and clergy may have been relatively needful and practically useful in the middle ages ; but they are felt to be in modern times invidious distinctions of rank without adequate functions of utility. The French Revolution made a violent effort to abolish them at once, before the time of natural decay had everywhere in Europe rendered them powerless and effete, and centuries may yet elapse before they are dead and buried in oblivion. Still, signs are not few or insignificant which predicate a change of mediæval rights and privileges.

Ranks of functional distinction there must always be in every order of social and political relationships, but it will be deemed absurd for people to be ticketed of any special rank or class, while in the cradle. A soldier may rise to the rank of general, and be deemed equal to men of the highest rank in any other orders, but hierarchal degrees of function in any order of usefulness will not be deemed hereditary : where the father becomes a general or a prime minister, a poet laureate or a Shakespeare, a great merchant or a manufacturer, equal to the highest and the noblest members of the state, the children will not be hereditary generals, or ministers, nor claim any of the privileges and immunities now conceded to them in some communities. It may be useful and convenient to society for ages to come yet, to retain hereditary princes instead of elective presidents for constitutional authorities as in England at present (not governing powers), in order to avoid political rivalries and discords in the state, by periodical elections, as in the United States of America. This is quite a different question from that of an hereditary nobility with exaggerated rights and privileges without obligatory duties, claiming a right to "do as they like with their own," as private individuals, irrespective of

ranks and titles, originally given for public duties and advantages. The privileges of hereditary nobles are no longer deemed necessary as a means of procuring leisure for useful purposes. Many scions of noble families lead wasteful lives which shock the moral feelings of the people, and most of the great generals, students, philosophers, statesmen, and inventors of modern times, are men of obscure origin or mean condition. Napoleon the First and his field-m Marshals were "parvenus"; the great poet Shakespeare was a peasant; James Mill, it is said, was the son, or his wife was the daughter, of a shoemaker in Arbroath, and their son one of our deepest thinkers; the elder Stephenson was a poor mechanic, Burke was the son of an obscure Irish attorney, and many other men of noble lives and influential labours have been more conducive to social progress than ten times the number of contemporary "noblemen."

The leading statesmen of the first nations of Europe now, in 1873, are self-made men of plebeian origin—Bismark, the son of a small farmer, has long been the leading statesman of Prussia, where noblemen are brave and plentiful; Thiers is a self-made man, and, in a country where the most chivalrous nobility of the middle ages have left thousands of descendants, brave and talented in many ways, not one of these, at the time we write, is deemed as fit to govern France in her difficult position, after a disastrous war, as this "son of a labouring porter of the city of Marseilles." Gladstone, the Prime Minister of England, is the son of a Liverpool merchant; his rival, Disraeli, the son of a literary man; Cobden was a manufacturer, the son of a small farmer; and John Bright is also a trading manufacturer.

The fact of conferring hereditary titles of nobility on the families of great generals and statesmen, is now

felt to be as useless as it would be to ennoble the families of bishops who are "lords spiritual" in the House of Peers. Americans have disdained all titles of nobility (except fashionable ladies). France abolished privileges formerly monopolized by their nobility, and gave permission for any one to assume vain titles, until it was found to be a means of facilitating fraud; not only on the part of those who assumed family titles falsely, but also on the part of younger branches of noble houses or impoverished holders of noble titles. Some of the younger sons of the nobility in England are known to be systematic knaves, deceiving tradesmen by their claims of family connection, and incurring debts which they are utterly unable to pay, and equally conscious of their inability, while deliberately swindling the dupes of their perfidious ingenuity.

Not that swindlers are rare in any class, or that noble families are not as moral, as honourable, and as talented as the average of any other class; but while and where they are in no sense superior in social and political worth to rich untitled families, they have no more claim to ranks and titles, without corresponding functions, nor to rights and privileges, without duties and responsibilities. The American and the French Revolutions decided this question radically, and the other civilized nations of Christendom will have to follow the example, with other means and better results.

The real occupiers and workers of the land and the mines of England are leaseholders or companies, who have no sovereign rights of freehold, which rights properly belong to the crown as the trustee of the whole nation. The nobles originally held their estates at the discretion of the king, until they obtained hereditary "rights" of *possession*, and usurped the rights

of *absolute disposal* of all that was on their estates, and beneath them in the mines. (See De Lolme on the "Constitution of England," and the authorities he names.) This sovereign "right" they now hold fast, and *lease* possession to their tenants for a given time only ; which leases are renewable at the good pleasure of the landlords, who levy ground-rents for themselves which ought to belong to the public exchequer.

All this will certainly be changed as soon as the people are sufficiently enlightened to organize true governments and national authorities. Meanwhile, such an advancement is more or less impracticable, even in new countries like Australia and America. Still, as England is a compact state, easily managed by a legislative and executive government, it may not perhaps be very long before *hereditary* titles are abolished, as offensive relics of a barbarous age ; and with the titles, hereditary *private sovereignty* over lands and mines. The laws of primogeniture and entail may be abolished, and the lands and mines now held in "absolute right" by noblemen, gentlemen, and freeholders, revert to the state as the only *sovereign proprietor*, with power to *lease possession* for a long or a short term of years to those who now *own* estates and houses ; such leases of possession, and renewals of leases, to be regulated by laws, framed and voted by majorities in Parliament, in accordance with conscientious views of social economy and justice, sanctioned by public opinion. A fifty or eighty years' renewable leasehold, without sovereign rights, would guarantee the present owners of property against any violent change in their possessions, and the abolition of the laws of primogeniture would bring justice into the division of property amongst the children of each family.

Hereditary ranks and titles being abolished along

with the laws of primogeniture, ducal palaces would be too grand and too expensive for the smaller fortunes of their equalized descendants, there being no longer any difference of inheritance between elder and younger sons and daughters. What, then, should be done with great parks and palaces and castles, too vast and too expensive for less wealthy families? They might be bought from their owners by neighbouring towns and cities, to be transformed into public institutions and museums for the recreation and instruction of all classes. At present they are often filled with gems of art and invaluable libraries seldom seen or used by their owners, and only now and then on view for strangers. They are, in fact, only enjoyed by a few, instead of being a pleasure and a benefit to thousands and tens of thousands in each locality.

Life peerages would be more efficient than hereditary peerages, and limited rights of inheritance need not interfere with an unlimited right of thrift in every useful vocation or profession. No family can usefully spend more than five thousand pounds a year of the present money value, and this might be allowed to eldest sons as a privileged share of inheritance, to uphold the rank and dignity of a wealthy family, where equal division might reduce the status of the eldest son too much.

But would not this reduce the country to a state of universal mediocrity of fortune and aspiration, without openings for legitimate ambition and public enterprise? We do not find that France or the United States of America are reduced to any grovelling state of equality of fortune amongst private individuals and families. Large estates are numerous in both nations, notwithstanding the equal division of property amongst the children of the family, and men of enterprise realize

colossal fortunes in a lifetime, such as bankers, merchants, contractors, manufacturers, and tradesmen. Small peasant proprietors hardly possess collectively one-tenth part of the territory of France, while nine-tenths are held in large farms and numerous farmsteads on single estates. Thrifty proprietors buy up the small plots of unthrifty families, and thus prevent the utter ruin which would ensue in case of endless divisions and subdivisions of the land.

This question would be more easily settled in a leasehold system of possession, without sovereign proprietorship vested in freeholds, since nobody would want to lease minute plots of land for cultivation, although building leases of small plots might be common. Besides, the state, being sovereign proprietor, would not grant leases of land otherwise than on established principles of public interest and political economy.

Would you, then, organize society without hereditary ranks and titles, as in America, where "nobody is anybody," and families have no historical position? Vast numbers of families in England have no historical position of any public interest, although they may be able to trace their lineage for centuries back, even farther back, in some cases (as in Ireland), than the titled nobility of the country. These families are many of them wealthy and respectable, and seem to thrive well and happily without hereditary ranks and titles. They even furnish nearly all the real dukes or captains of industry and commerce, art and science, army and navy, government and legislation, justice and religion, furnishing recruits, in fact, to the hereditary ranks of nobility, which would otherwise die out entirely in a few short centuries.

Titles do not always represent the lineage or respec-

table descent, while they often give a false glitter to ignoble origin.

Ministers and statesmen, generals and admirals, great merchants and bankers, manufacturers and traders, inventors and poets, philosophers and philanthropists, judges and lawyers, scholars and preachers, professors and teachers, physicians and surgeons, actors and orators, artists and engineers, musicians and composers, travellers and explorers, chemists and geologists, naturalists and physiologists, geographers and astronomers, mathematicians and historians, not to mention other leading ranks of genius and usefulness, require no titles of nobility but those which they have earned by enterprise and merit ; their names shed lustre on their families, without holding up to ridicule descendants who have not inherited the genius, and only act as living dummies, labelled with the names and titles of sepulchred heroes.

As for the snobbism of "nobility" of ancient lineage, Adam and Eve are supposed to be the most remote ancestors of all classes alike, and the root of all pretensions to antiquity. Eve stole an apple, and Adam received a part of the stolen goods. Both were convicted and transported for life, to go and form a convict colony, the reputed ancestors of all mankind.

The influence of wealth is much greater without titles than the influence of penury with the titles of dukes and marquises, as commonly met with in Italy ; so that there is no valid reason for perpetuating this relic of the middle ages in modern nationalities. Where are the ancient nobilities of Egypt and Assyria, Greece and Rome (much more ancient than those of modern Europe) ? Dead and buried, and forgotten long ago.

Besides the natural distinctions of political classes, there are natural degrees of collective society, under the



guidance of regularly constituted authorities. The family is ruled by the *paterfamilias*, who is the natural provider and protector, prophet, priest, and king, of his own household ; and similar functions of authority and guidance are natural and necessary in all degrees of social complexity, corporate, domestic, municipal, national, international, and universal. In general terms, we may define them thus—

- H. Prophet—initial or inventive authority (generative) ;
  - U. Priest—moral and educational authority (regenerative) ;
  - Π. Judge—judicial authority (moderative) ;
  - O. King—presidential authority (regulative) ;
- (Modern priests and teachers are not sacerdotal antiquities.)

The domestic community is easily regulated by the head of the household, who combines in his own person all the natural degrees of authority, while division of labour becomes necessary for similar functions in a corporate body of any kind, as in a railway company, for instance. The inventors of the locomotive engine, and of other parts of the railway system, as well as the promoters of the company itself as a financial and viatorial enterprise, may be regarded as the generators (*initial authorities*), or authors, of the corporate community, while the directors are constituted as a governing body, under the regulative authority of a *president* of the board of directors ; the shareholders have in their hands the *legislative* authority, which they delegate to their representatives ; the charter of the company, given by act of Parliament, subjects the company to the laws of the realm ; while the bye-laws of the company itself and their police regulations, under the control of the directors, maintain internal order in the working department ; the servants of the company can be fined or dismissed for misconduct by the managers of a department, or by the board of general management.

There is no directly recognized moral authority of the company over its servants, although certain facilities of lectures and reading-rooms are sometimes provided for the instruction and moralization of the labourers, and it is well known that misconduct would probably cause any of the agents or the servants to be discharged.

In a municipal community there is a mayor, and his council of aldermen, as a regulative authority ; a magistrate or justice of the peace as a judicial authority ; a church and a ministering clergy, aided by teachers in the boys' and girls' schools, as an educational or regenerative authority ; and whoever proposes an improvement of any kind, or a new invention, which is adopted by the parish, is to that extent an initial or inventive authority.

In our national community, the queen is the centre of all authority, presidential, judicial, ecclesiastical, legislative, and executive, although limited in power by constitutional laws and customs. International authorities have hitherto been only brief sittings of a congress of diplomats, to form "holy alliances" not very sacred, nor very long respected by the contracting parties ; and the only semblance of an authority claiming presidential rule over all nations has been the papal see of Rome, accepted for a time by Christian nations during the middle ages, though never admitted by the Grand Lama of Eastern Buddhists, nor by the recognized head of the Moslem religion ; and even in Christendom, the Reformation has detached one half of Europe from the pope's jurisdiction in all international arrangements, while repudiating his claims of catholic authority and infallibility in matters of religion. Nor is the pope of Rome ever likely to regain his lost position in the Christian world, or be promoted to the universal presidency of all the nations of the earth, without a

miraculous conversion from his present notions of infallibility to wider and deeper views of science and of revelation, common sense and liberty, both temporal and spiritual, in strict accordance with the Gospel of the Prince of Peace.

#### AUTHORITIES AND INSTITUTIONS.

Religions have always been the main origin of social authorities and institutions, and claim to have been derived from divine revelations. Not only the religion of Christendom claims divine origin and authority, but all known religions of antiquity, handed down to us in the Vedas, the Zend Avesta, and other monuments of history, claim origin from oracular communications or divine revelations. Even savage races appeal to a supernatural source of religious knowledge and authority. Theological and ecclesiastical superstructures built on revelation are, however, mainly due to inductive and deductive modes of reasoning, more or less arbitrary and unsatisfactory.

In discussing the universality of certain habits and customs in all ages of history, and in all races of mankind, Sir John Lubbock, at the Dundee meeting of the British Association of Science, some years ago, made the following statements, with reference to a paper published by Mr. Haliburton, in the "Institute of Natural Science" (Nova Scotia), on the unity of the human race, which unity he wishes to prove by the universality of certain superstitions with regard to sneezing. "If it be once established," says he, "that a great number of arbitrary customs, which cannot have occurred naturally to all men at the same time, have been universally observed, we arrive at the conclusion, that they are primitive customs derived from a common source, and that if we have inherited them,

they owe their origin to an epoch anterior to the dispersion of the human race." "To warrant such a conclusion," says Sir John Lubbock, "the custom must evidently be arbitrary. The belief that two and two are four, the division of the year into twelve months, and such like coincidences, prove nothing; but I very much doubt, not only the universal, but even a general, existence of a custom which is of an entirely arbitrary character, . . . but many things appear natural to a savage which to us may appear absurd or inexplicable.

"Mr. Haliburton adduces, as the most striking example of his views, the common habit of 'God bless you,' or similar expression, when any person sneezes. He shows the custom to be very ancient and universally prevalent. It is mentioned by Homer, Aristotle, Apuleius, Pliny, and by Jewish rabbis. It has been observed in Florida, Taiti, and the Isles of Tongo. Mr. Haliburton shows that this custom is not arbitrary, and consequently does not fall under his rule.

"A belief in the existence of invisible beings is very general amongst savages; and although they deem it superfluous to attribute to their agency any event of an agreeable nature, they attribute to the agency and ill-will of spirits all sinister events or occurrences. Many savages regard illness of any kind as caused by possession. The body of the sufferer is possessed by an evil spirit. In case of illness they do not suppose that the organs themselves are affected, but that they are devoured by a god. Their medicine men do not try to cure the disease, but to drive out the demon. Some tribes have a distinct god for each disease." (We may here observe, however, that the American Indians had discovered many plants with medicinal properties.—H. D.)

"The aborigines of Australia do not believe in natu-

ral death. When a man dies, they believe him to be the victim of sorcery, and the only thing to be done is to find the fiend who has bewitched the man. A people in this state, and we see that all races have passed, or are now passing, through such a state of evolution, when they see a man sneeze, they suppose he is attacked and surprised by an invisible spirit. Nothing can be more natural, therefore, than to call in the aid of a god more powerful than the demon of possession."

"Mr. Haliburton admits that sneezing is believed by savages to be the forerunner of some misfortune going to happen; that the person who sneezes is, in fact, already possessed by an evil spirit. There is nothing arbitrary, therefore, in the custom arising from this natural and universal belief." We need not discuss Sir John Lubbock's views on these questions.

This form of belief in a world of spirits may differ from other forms of belief, but it attests the fact of spiritual agency being deemed superior to natural agency, and also the habit of consulting spirits of a protective order to avert the inflictions of evil spirits upon helpless mortals in the flesh. Such a belief is derived originally from actual experience of communication with the risen spirits of departed souls. Such experience is not uncommon in the present day, and is universally attested in the history of all races in all ages. Other phenomena besides those of direct communication with spirits lead to rational speculations on death and resurrection, birth and life, origin and destiny, health and disease, happiness and misery, as the origin of religious institutions. Experience is the foundation of belief, however limited experience may be, or feeble and illogical the faculties of mind; not to mention human weakness as a natural yearning for protection, and human vanity as a yearning for ascendancy.

The birth of children in the family strikes the mind with wonder and delight ; the death of parents and relations excites feelings of awe and reverence, fear and sorrow. The father of a family is the provider, protector, and instructor of his children, appointed by nature, and becomes prophet, priest, and king in his own household ; thus religion is the source of authority in the domestic circle ; first in one family, then in many, and finally in all families, grouped together in villages, provinces, or nations. God is the Creator of the universe, the Father of all human beings, the Providence, Protector, and Instructor of human parents, through the agency of ministering spirits, messengers, or "angels of the Lord ;" and thus the moral law is first established on divine authority for the government of families and nations. Communication with the spirits of ancestors forms the earliest family religion ; divine revelations from angels to inspired prophets and lawgivers (such as those of Israel) form the religious authority of certain tribes and nationalities. Egyptians and Chaldeans, Persians and Hindoos, not to mention the more Eastern nations of China and Japan, have their sacred oracles and traditions, handed down in ancient records ; and some modern philosophers maintain that such records contain monuments of wisdom equal to those of the Bible and the gospel. The life and writings of Sakya-Mouni, the founder of the Buddhist religion, are deemed equal to the life and teachings of Jesus Christ ; and no doubt all the families of mankind have been favoured with revelations of divine truth under the guidance of Providence, though all have not been equally entrusted with Messianic missions to the most progressive races, and through them finally to all mankind. We need not here discuss the relative degrees of truth and potency in different religions.

Christendom at present stands pre-eminent amongst the races and religions of humanity.

Religious authority, then, is the first and highest kind of authority for the guidance of families and tribes, races and nationalities ; and second to this comes general customs and traditions of unwritten law. These two kinds of law and authority rule nations long before the art of writing is invented, long before statute laws are formed, and long before principles of jurisprudence are developed as a branch of human science.

Divine revelations are still considered much higher authority than human theories of jurisprudence, although some philosophers object to what are deemed "inaccurate statements of facts in sacred history, and incredible accounts of miracles." These objections are easily met on the one hand by actual experience of spiritual phenomena in our own times, just as astounding as any miracles in ancient history ; and on the other hand the actual habits of ignorant people in civilized nations still continue to perpetuate inaccurate modes of statement in the narration of common and uncommon events. Vico observes in his "*Scienza Nuova*" (chapter "*Politiques des Héros*") that Latin authors write the word *sexcenta*, for any indefinite number ; while Italians formerly used the word *cento*, and in later times *centomille*. The science of numbers, he remarks, is an abstract science, too abstruse to have been familiar to the people in early periods of history. In England, at the present time, one person will tell you there were fifty thousand people at a popular meeting in Hyde Park, where another will say twenty thousand ; one of more cautious temperament who was also present will estimate the crowd at five thousand, or several thousands only. Indefinite numbers are still commonly spoken of, therefore, as hundreds of thousands, or tens

of thousands, or several thousands, for a multitude of people that have not been literally counted : small crowds are hundreds, large crowds thousands, or tens of thousands. . Similar modes of speech in sacred history have nothing strange or unusual in cases of traditional exaggeration with regard to multitudes or undetermined numbers. But, then, it is replied, why should not sacred history be perfectly true, if it is to claim divine authority? Why should the highest known religious revelation be mixed up at all with the vulgar history of a singular race not otherwise remarkable for moral or intellectual superiority? And why should that race have been scattered and utterly ruined as a nation, without any history at all, as soon as a new development was given to their religious revelations? Why should human nature itself not be perfect everywhere, if it is to claim a divine origin? Probably because all things on this earth progress from imperfection to relative degrees of excellence, in accordance with natural and predetermined conditions of metamorphic evolution.

Religion is thus the source of moral law in families and communities ; the basis of spiritual or theocratic government ; while customs and traditions of ancient usages are the origin of common law (unwritten law), the basis of civil relations and purely temporal administration.

Not only social authority and government have their origin in religious revelations and sacerdotal corporations, but the fine arts and the sciences have the same origin, since all the religious *inspirations* of prophets, the scientific *discoveries* of philosophers, poetical and artistic *conceptions*, physical and mechanical *inventions*, are new ideas unknown to mortals, until impressed upon their minds by beings in a spiritual world, where



all ideas are known for ever, as nothing can exist in principle but that which is eternally known to an omniscient mind. Apart from this, however, it is, in a measure, known and more or less positively stated by men of great erudition, such as Vico, in a chapter on "*L'astronomie poétique*" (by which he means the astronomy of the ancients), that "astronomy was first developed by the Chaldeans; the Phenicians obtained from the Chaldeans a knowledge of the sun-dial and its uses; the Phenicians also communicated to the Greeks the opinions which were current amongst Chaldeans, with regard to the relations of the gods and the heavenly bodies" (sun, moon, and planets). This, however, Vico deems a proof of the decline of spiritual revelation and religion amongst all the nations who originated or accepted such ideas. He lays it down as a principle of historical criticism, that "nations never admit strange gods or new religions until they arrive at an advanced stage of religious, social, and political decline." And as an inference from this axiom, he concludes "that with all the pagan nations of the Eastern world, as well as those of Egypt, Greece, and ancient Latium, astronomy had a vulgar, speculative origin (not by revelation). The gods were located in the planets, and the heroes in the constellations of fixed stars, simply because the former appear larger and more important to the naked eye, unenlightened by true science. These opinions were imported from the East by Phenicians in their intercourse with Egyptians, Greeks, and Latins, who were just in the right state to accept them. The history of certain heroes and their deeds of valour were already inscribed (in hieroglyphics and other simple forms of graphic representation) on extant monuments, and a goodly number of the greater deities being already distributed amongst the stars, the

titles of these gods and heroes furnished names for planets, stars, and constellations, as an alphabet of the crudely-formed sciences of astronomy and astrology."

Mythological speculations and poetical descriptions, such as Homer's, usurped in a great measure the authority of divine revelation; and religion, shrouded by poetical imaginations, lost its original influence as a rule of conduct for the common people first, and afterwards for governments. This is enough to account for the extinction of pagan nations, and the continuous authority of the Messianic revelations of the Old and New Testaments, which never were mixed up with profane sciences or with heathen gods and goddesses; although many of the pagan customs and institutions of religious feasts and ceremonies have been more or less modified by some of the Christian churches, as some of the Egyptian creeds and customs had been formerly adopted by the Jews. It does not follow, however, that philosophical and poetical inspirations were not of divine origin, as well as religious inspirations, and that the development of the arts and sciences from a pagan origin is not, in a measure, as important as the development of religious, social, and political authority from the more potent source of Messianic revelation. An impartial view of providential rule in history leads us to believe all modes of evolution equally divine and natural, and consequently, in a relative degree, necessary and indispensable, just as extinct species of animals may have been indispensable forerunners of the living species in our day.

In speaking of the primitive elements of society, Vico says that "*Religions, languages, marriages, rights of property in families, and hereditary names of families, with traditions of laws or customs, and of authority in certain orders,*" are what he considers the natural

foundations of society, preordained by Providence, and gradually evolved as the consequence of innate faculties of human nature. The first governments were *theocratic*, he maintains, in the early history of the race, and the second aristocratic, or "heroic," in the natural evolution of society. The two were more or less combined, sometimes the "sacred" or religious order being predominant, while at other times the "heroic" or the military order might prevail. Theocratic government rules first; then comes an alliance of the "sacred and heroic" orders; the soldiers and the priests combine to form an aristocracy which rules the masses of the people during periods of popular ignorance and servitude; after which the people, having become more enlightened and industrious, clamour for the rights of social, religious, and political equality in law, and thus transform an aristocratic constitution of unequal rights and privileges into a democratic or a mixed form of constitutional equality, justice, freedom, and authority.

True *religion* is always the highest authority in *moral* government; true aristocracy or *nobility* of character and self-sacrifice for the public weal the highest authority in *political* or administrative government; true *democracy*, or independent and enlightened industry and sobriety, the highest authority in *legislative* government and progressive evolution. Where are we to look for true religion? true nobility? and true democracy? Do any of the *churches* adequately represent true religion? Any of the *aristocracies* true nobility? Any of the industrial peoples true democracy? Not one: neither clergy, nobility, nor laity.

The heathen nations of antiquity lost sight of spiritual revelation in turning their attention to natural phenomena in the heavens. In giving birth to philosophy and science they lost spiritual guidance. Christian

churches hold fast to Scripture, and distrust the book of nature as a divine revelation of the laws of order in creation. The two kinds of revelation are nevertheless necessary for a due understanding of divine truth and science. The *Word* of God agrees, no doubt, with the *works* of God, although both may be subject to the same laws and conditions of progressive evolution and relative degrees of imperfection, which are discernible in human nature, as a part of universal nature.

Natural science has been more or less relinquished by the clergy in Christendom, and abandoned to the care of sceptics and philosophers. Why should this be so? Have the clergy no leisure for study? or do they erroneously deem *spiritual* theology incompatible with natural theology, as if nature were not divine as well as Scripture?

Some of them claim infallibility. What kind of infallibility? That of waiting patiently and trustingly in helpless quietude until they are taught by the Holy Spirit what to do? If that be so, the popes of Rome may perhaps be inspired to understand that an international centre of moral authority will be wanted to arbitrate for nations, instead of appealing to the sword for a solution of political misunderstandings; and as the papal hierarchy has always professed to stand above princes and principalities, some enterprising pope should inquire of Heaven how he is to regain the moral power which his predecessors held formerly with full consent, but which has been lost for want of power to retain it in modern times. Could not an infallible pope perceive that nature is divine as well as Scripture? that true science is a safe guide to human reason? The traditions of Christianity do not forbid progressive evolution? That the right of interpretation has been

always maintained both for the revelations of Scripture and of nature? The personal "infallibility" of the pope may unconsciously have been recently decreed by an "œcumenical council" for some useful purpose? and this purpose might possibly be the right of an "infallible" pope to introduce new ideas and new regulations into the Roman Catholic Church, against the benighted will of a bigoted and unprogressive body of clergy and laity? Such an obstacle might be invincible without the personal infallibility of a pope as the vicar of "the Prince of Peace."

No new laws of international relations or principles of jurisprudence are required for the establishment of such a central authority. "The earth is the Lord's and the fulness thereof." The gospel is the law of heaven; all Christian nations recognize it as the highest law. The Prince of Peace is the acknowledged head of celestial and terrestrial humanity, and his gospel is accepted as the law of human brotherhood, adapted to the simplest hearts and minds; so plainly written that "he who runs may read." It is the law of universal liberty and harmony; the constitution of a spiritual monarchy in heaven and on earth. All international difficulties will in time be settled by this law, and those who hold authority on this divine condition will be gladly recognized.

In the present state of feelings and opinions, no pope is likely to attempt any such a work of international conciliation. Catholics hate Protestants and schismatics of all denominations; Protestants hate Catholics, and suspect them of sinister designs on civil and religious liberty: socialists (very numerous amongst the working classes of both Europe and America) cordially detest both Catholics and Protestants, who are not less violent in their hatred and fears of socialists, and more espe-

cially of international socialists. It is not, then, with a view to any probable conversion of papal authority to such a purpose that we imagine such a mode of action, but as a means of impressing on the mind the duties and responsibilities of such an international centre of evangelical authority. There is, in fact, already in the British constitution a much more catholic principle of international unity (civil, religious, political, and economic) than anything of Roman origin and growth ever has been, or probably ever could become, although not as universal in theory as an œcumenical assembly. Parts of Europe, Africa, Asia, and America are already engaged in the federal unity of the British colonial empire under the rule of Queen Victoria. In Europe, the united kingdoms of Great Britain and Ireland (not to mention Gibraltar, Malta, and Heligoland):—in Africa, the British settlements of the western coast and those of South Africa; in Asia and Australasia, there are India and Ceylon, Australia and New Zealand; in America, some of the West Indian Islands, the dominion of Canada, and Nova Scotia, not to mention the United States, which are an offshoot from the British empire, in friendly alliance with the mother country, though not in federal community with the rest of the Anglo-Saxon colonies.

Under this constitution all *religious sects* are free; Christians, Jews, Mahomedans, Brahmins, Buddhists, Zoroastrians, or Parsees; *civil constitutions* are various in England, Ireland, Scotland, and the Isle of Man; Jersey, Guernsey, Alderney, and Sark; Canada, Australia, and New Zealand; India and the Mauritius; Cape Colonies and St. Helena. *Legislative* and *political* independency are enjoyed by each colonial community. There is nothing equal to this in liberality and catholicity in all the world (not even in the United States of

America, who could not do anything better than join this Anglo-Saxon federation). This is a natural growth of truly federative universality in principle and in practical reality. The throne of the British empire is a suggestive type of central authority and connective universality: civil, religious, political, and economical; limited merely by the laws of rational liberty and common sense.

Commercial freedom and prosperity are the key-note of this law of toleration and federal co-operation—religious dogmatism could never accomplish such a work. All the religions of the world have been arrayed against each other in “*mutual*” hostility; each one determined to domineer and exterminate the others. Toleration is not a favourite dogma of any ecclesiastical system. We may class religions roughly, and ask ourselves what chance there is of mutual conversion, or conciliation:—

1. Fetichism and demonism (with savages);
2. Ancestral worship in China and Japan;
3. Brahminism and Buddhism;
4. Babylonian and Egyptian religions (extinct?);
5. Judaism and paganism (modified?);
6. Christianity and Mahomedanism (dominant).

Commercialism is the religion of “respectability” and freedom in Europe and America, while spreading fast to all the countries of the world; and science is the handmaid of ingenious industry and commerce. Science is one and invariable in truth and rationality, while religious creeds and dogmas are at least as various as the list of different sects above. Religious truth and science are, no doubt, one in principle, though not yet equally developed in the human mind. Some degrees of divine truth may be common to all religions, while ecclesiastical systems, with special creeds and dogmas, are antagonistic and “uncanny.” Freedom and tolera-

tion can alone enable them to live in peace together or apart, and these have become paramount in the British empire, under the rule of a limited monarchy and widely-spread commercial interests.

Legislative and administrative authorities in the social organism correspond to the nervous system of the individual body, while the religious authorities correspond to the connective tissues and their functions. What is the difference between the two categories which act and react mutually upon each other ?

The central ganglia govern according to impressions received from the peripheral nerves of sensation, but when the organs have been set in motion, the regulation and control of these motions is effected by the connective tissues, some of which pervade all the organs, while others co-operate with the most important systems of the body. These connective tissues are serous, adipous, glandular, and amniotic (materno-fœtal connectives). What are the corresponding factors and functions of the social organism ? They are *regal* or regulative ; *judiciary* or moderative ; *religious* or regenerative ; and *divine* or originative, in all the depths of collective life and organization.

Religious *revelations*, scientific *discoveries*, poetic and artistic *inspirations*, physical and mechanical *inventions*, belong to the divine *originative* order ; *churches*, *hospitals*, *prisons*, and *asylums* belong to the religious or *regenerative* order ; colleges and universities, museums, libraries, and academies of art, theatres and recreative institutions, engineering and architectural constructions and appliances, belong to this constructive, instructive, recreative, and regenerative order. Courts of justice, councils of discipline, commercial and industrial boards of arbitration between labour and capital, debtors and creditors, belong to the *judiciary* or moderative order ;



kings and princes, chancellors and governors of universities, governors or presidents of academies of art, as well as theatrical and recreative institutions, governors of national and provincial banks, directors of commercial and industrial enterprise, belong to the regal and regulative order ; and all these presidential, judiciary, regenerative, and originative orders of authority and control are quite distinct from the legislative and administrative functions of government in commercial industrial corporations, artistic corporations, scientific corporations, and social communities of high or low degree.

With regard to social and political organization in a limited monarchy like that of England or republican America, electors and their representatives in Parliament are legislative authorities ; the executive or administrative government is directly responsible to them ; while central rulers are invested only with the moral authority of honour, justice, charity, and reverence for divine truth and wisdom, as the *regulative*, *moderative*, *regenerative*, and *originative* functions of a social organism, formed in correspondence with the analogous factors and functions of an individual body, in which all the parts co-operate in the associative order of mutual relationship. Such is not the case, however, in absolute monarchies and military despotisms, where people and parliaments have little or no power against the arbitrary rule of government, other than that of violent rebellions and revolutions. But, in the individual foetus, organs and systems are incompletely formed, and some of these have only *formative*, rather than *functional* modes and degrees of activity. So in the collective foetus of humanity, many of the organs and systems are but partially formed at present, and have only rudimental modes of action and reaction on each other.

Eastern states are much less advanced than the Western nations in all forms and degrees of social evolution ; England is the most advanced, in some respects, of all the civilized nations of the world, not excepting even France and the United States of America, which are more free from some of the antiquated customs and traditions of the middle ages.

We need not enter into minute details of history to show the various characteristics of different forms of government in past ages and in our time. Absolute monarchies differ widely from aristocratic republics, and these again from constitutional monarchies and republics. We may observe, however, that governments improve the people much less generally than the people themselves by their industry and enterprise, education and public spirit improve and modify their forms of government. In proof of this, we have only to read the history of popular and parliamentary struggles against arbitrary power, in transforming the absolute power of Norman kings into the limited monarchy and the present constitution of the British empire. Parliament is supreme in making laws and in maintaining all other powers within the limits of legal modes of action ; the people hold the real sovereignty, since they have the power of electing their own representatives in the Commons house of Parliament, which has the means of holding in check both the House of Lords and the king from attempting arbitrary rule ; this check is that of voting supplies for one year only, controlling the money, without which arbitrary power has but little influence. Centuries of progress have been required for the establishment of a limited monarchy in England since the forced concession of *Magna Charta* from King John in 1215 ; the regular establishment of the Commons house of *Parliament*, with the exclusive right of granting

annual supplies, or voting money bills (Edward I., 1295); the *Petition of Rights* wrung from the first Charles; *Habeas Corpus* wrung from Charles II.; the *Bill of Rights* signed by William and Mary on coming to the throne, 1689; the *freedom of the Press* legally established, 1693. All these enactments are of purely Anglo-Saxon origin, and of a different spirit from that of the Pandects, or the Roman law, which was partly introduced by the clergy into the universities soon after its discovery at Amalfi, and even proposed as the law of the land at the time, but the Lords in 1379 prohibited its introduction as the civil law of England, and therefore it has never had an authoritative recognition by an English Parliament.

All these questions are very well explained for the general reader, in the small volume of De Lolme, on "The Constitution of England," which work should be read attentively by all intelligent men and women, since it is this constitution, the work of the English industrial towns and boroughs represented in Parliament, which has transformed absolute military despotism into a limited constitutional monarchy, in which the royal authority is the *root* of administrative, legal, and ecclesiastical authority, without power to legislate for the people, or administer for the people, or dictate religious creeds and opinions for the people, who really legislate for themselves through their representatives, and govern themselves through ministers of the crown, chosen by the House of Commons, and changed by them whenever it suits the will and pleasure of the people plainly manifest by public opinion. The English constitution is not a fixed and unprogressive system, and that is one of its main qualities. It has been greatly improved in some respects, though not sufficiently, since De Lolme wrote his book, but these modifications do not diminish

the value of the work as an elementary treatise on the principles of constitutional government.

De Tocqueville's work on American Democracy is also an instructive book, explaining the theory and practice of a federative union, with the separation of functions and the responsibility of authority in parishes and townships, counties and states, in a federal republic of united states, under a constitutional form of government.

Industrial energy and intellect have effected a complete transformation of feudal monarchy and arbitrary government, in England, preparing the way for the commercial liberty and intercourse of nations, as a means of organizing finally some form of international authority and law. A feeble commencement of such a court of arbitration and conciliation has recently been attempted by England, in concert with the United States of America, for settling a dispute between them with regard to international duties and responsibilities (not yet duly acknowledged by great military monarchies). The result has been useful in preserving peace, though hardly sufficient as a means of showing the best method of constituting an international tribunal. Much remains yet to be accomplished in transforming military despotisms into limited monarchies or patriarchal republics, before a very influential international authority can be fully established and universally recognized ; but industrial and commercial interests and opinions must have power, in time, to bring about such changes in all civilized communities. It is, however, no small business to educate the people of a backward nation, nor is it easy to develop common sense and prudence in an unreflecting or impulsive race, full of bellicose vanity, such as the French and the Irish, even when they are educated and accomplished in many ways. The Germans

may probably progress much faster, and organize constitutional authorities and governments much sooner. Spain seems still more backward than France, in this respect, and Italy is hampered by traditions and obstructions which retard her progress as an incipient nationality. As much depends on the natural endowments of the people (as a race) in the conduct of a national community, as the conduct of an individual depends upon the natural ability and good sense of the person.

The English constitution is truly representative in a scale of measured and tolerably well-balanced degrees. The queen represents the collective personality and executive authority of the whole nation ; having also a voice in the sanction of all laws and public acts of government. The House of Lords represent their *own* interests and privileges, as well as the interests of royalty, as a permanent council of state and tribunal of equity. The House of Commons represent their constituents, and these electoral constituents are supposed to be heads of families who represent the whole population. They represent those who are deemed incapable of judging for themselves, such as women and children, idiots and paupers, lunatics and criminals. Certain classes of very ignorant people are deemed unfit to enjoy the privilege of votes in elections ; but, as education spreads amongst them, penetrating more and more extensively, the franchise is extended in the same proportion, as nearly as the statesmen of the day can judge. The legislative, judiciary, and executive authority of each head of a family in his own household is collectively delegated to the throne, to the judges, and to Parliament, as the legislative, judiciary, and executive authorities of the collective household or national community, in which "every man's house is his castle,"

while the conditions of this threefold delegation of power to the state are defined and limited by wise restrictions and regulations. In criminal jurisprudence the law of trial by jury secures the power of the people against insidious forms of encroachment on the part of the established authorities. The people as jurymen have sovereign power in courts of law, as well as in the election of legislators.

The authority and privileges of the monarch are limited by the laws of the constitution; the authority and privileges of the House of Lords are also limited; the power of judges is limited by juries and by law; the assemblies and discussions of the House of Commons are partly regulated by themselves and partly by the privileges of the monarch, to summon and prorogue their meetings, in accordance with stated rules and customs, as well as by periodical dissolutions and elections. The purity of elections is guaranteed by laws, which have been systematically evaded in many cases, but are now supposed to be sufficient for the purpose. Thus the absolute monarchy of the Norman kings after the conquest, has been curtailed and vanquished by the absolute sovereignty of the Anglo-Saxon people. *Personal, civil, religious, and political* liberty and independence have been secured for every "British subject," by the constitution of the realm.

England has already, therefore, arrived at a relatively complete state of national unity and organization, with some mediæval hindrances not difficult to overcome in time. The intelligent body of the people hold sovereign, political, and legislative power in selecting and electing the members of the Commons House of Parliament, which really makes the laws and establishes all the other authorities in church and state. The church is by law established, but dissenting congregations have

also a legal status ; courts of justice and the judges are by law established ; the royal power of the crown is by law established ; thus all the moral and connective authorities of regulative, moderative, and regenerative functions in the national community are established by laws enacted by the representatives of the people. (The House of Lords is only a consultative and suggestive body as a legislative annex. The queen is a sanctioning authority.)

The political and legislative Parliament selects the political and administrative ministers of the crown (representing national unity), and *controls* the government of that authority in church and state. It organizes a whole series of public services under the direction of political ministers and ecclesiastical bishops or overseers ; and when any of these ministers, overseers, and directors fail to carry out its wishes or obey the law of the land, it has power to revoke the measures, dismiss the agents, and call in new ministers to do its bidding. Bishops and overseers of charitable and religious institutions may be arraigned and set aside ; judges may be arraigned and dismissed ; the royal head of the nation may be arraigned and dethroned, by a Parliament of the people's representatives assembled, but not by any other power or authority.

"The first operation of the House of Commons," says De Lolme, "at the beginning of a session, is to appoint four grand committees. One is a committee of religious affairs ; another of courts of justice ; another of trade ; and another of grievances. They are standing committees during the whole session." How far this custom is followed or neglected in the present day we do not know, but ministers and members of Parliament ought to know. All these factors and functions of a social organism correspond exactly with the various

organs and functions of an individual body, as may be easily discerned in the following table, of regulative factors of society.

Connective Factors.	{	Z. Truth : Divine authority and <i>revelation</i> ;
		Y. Charity : Religious authority and <i>ministration</i> ;
		X. Justice : Judicial authority and <i>conciliation</i> ;
		W. Unity : Royal authority and REGULATION ;
Organic Factors.	{	VII. Viatorial, telegraphic, and postal regulation ;
		7. Commercial and insurance regulation ;
		6. Public works and sanitary regulation ;
		6. Cultural supervision and regulation ;
		V. Domestic authority and regulation ;
Relational Factors.	{	5. Colonial policy and regulation ;
		IV. Political and executive direction ;
		III. Possessive and financial regulation ;
		2. Educative and recreative regulation ;
		II. Manufactural inspection ;
		1. Protective, police, army, navy, diplomacy ;
		I. Political and legislative sovereignty.

Political and legislative sovereignty are easily understood, and members of Parliament are invested by the electoral people with this delegated sovereignty. The political ministers of the nation are invested with *directing* powers of government, by the legislative and political representatives of the people. Protective forces of police, armies, navies, and diplomatic corps are under the direction and control of the responsible agents of Parliament, commonly called "ministers of the crown." The available forces of nature within the dominions of the national unity, are (like the land itself, the mines, forests, and wild animals, &c.) subject to legislative regulations for the appropriation of water-falls, river courses, explosive compounds, &c., which are under public jurisdiction even where they are claimed as private property. There is, perhaps, no special board



of control for these natural forces, but there is an established power of intervention in some of the departments of administrative government. Possessive and financial administration has been somewhat confused by the usurpations of sovereign possession of lands and mines by the feudal nobility descended from ancient military heroes, but this can easily be rectified in future ; meanwhile certain royal forests and demesnes have been resumed by the nation, and the crown has been " compensated " by a parliamentary vote of annual stipend. The collection of taxes and import duties, coinage, interest on public debt, and other questions of finance, are under the direction of a minister of state, the Chancellor of the Exchequer ; while a board of education has been recently established for some of its elementary functions, though not yet thoroughly organized as a ministry for the regulation and direction of all kinds of public instruction and recreation.

This forms the relational class of social factors and functions in a national community, and organic factors and functions are equally definite and simple, partly organized already in England, and easily to be developed in future. There is already a cabinet minister of postal and telegraphic services. Railway supervision and control is a most important public service in connection with commercial interest and freedom. There is a board of trade for the latter which does not seem to have perfect control of railway companies and ship-owners, so as to protect the interests of commercial circulation and the security of passengers. Viatorial and commercial boards of direction should form two distinct departments of one responsible ministry. Public works and sanitary regulations are under the control of one administration, along with industrial supervision and factory regulation as a separate depart-

ment. Colonial policy and administration are under the direction of a cabinet minister, but little is yet thought of domestic order and regulation, beyond the administration of poor-law, and some slight regulations of emigration. Recently broached questions of internal migrations from places where labour is not wanted to where it is in great demand, belong to this department of domestic regulation with regard to population, migration, emigration, pauperism, &c.

We need not dwell on the connective factors and functions of a national community, beyond observing that the royal and judicial authorities seem well established and defined, while religious authorities and ministrations seem to be much more occupied with questions of ritual, theology, and temporalities, than with science and pastoral duties, hospitals, asylums, orphanages, and other healing, consoling, regenerative offices of education, charity, and mercy. This will no doubt in time be better organized and regulated than it is at present, since it has only retrograded to admit of a more complete division of labour between doctors of medicine and doctors of theology, the "medicine men" of civilized communities.

By means of action on the sovereign people, by healthy education and the enlightenment of public opinion, any amount of wholesome influence may be brought to bear upon all the authorities of a national community; just as by judicious modes of therapeutical action on the external skin and the internal mucous membranes, any amount of influence may be brought to bear upon the internal viscera and the ganglionic nervous centres of the individual organism. Turkish baths and hydropathic modes of treatment, not to mention the influence of air, water, exercise, and diet, may affect all the organs and the functions of the body, and local irri-

tations of the skin and mucous membranes are common modes of medical treatment in cases of nervous malady. Medications of the blood are more obscure modes of treatment in all cases, and often not a little hazardous. Chemical theories, however, of organic actions and reactions in the tissues and fluids of the body, by drugs, vaccinations, and subcutaneous injections, are rife at present in medical schools and physiological laboratories, while physical modes of action on the system by means of heat and cold, mesmerism and mechanical manipulations, are erroneously deemed of small importance.

Political and medical doctors have much to learn yet concerning health, life, and organic unity in both collective and individual organisms. We have all much to learn, and not a little, probably, to unlearn, as new light dawns upon the world of social, religious, and political life and organization. Fortunately for humanity, the Anglo-Saxon race and the British empire extend to almost every region of the globe in both the Boreal and the Austral hemispheres, and promise, by their direct influence and example, to impress all races and all nations with those principles of liberty and progress which have raised England and her colonies, along with the United States of America, to their present most beneficent pre-eminence amongst the nations of the earth. Evolutive imperfections are, no doubt, manifest enough in all directions, but still mankind improve as they advance in knowledge and in power, with every prospect of continuous improvement and perfectibility.

It may be asked in what biological sense the queen is the *root* of connective authority in the collective body, since the people are the source of all legislative powers. Cellular tissues are the root of all the tissues

in the individual body, being earliest formed and permanently most universal in function and in distribution. It is not, however, a nervous system of sensation and initiative motion or direction. The special organs and functions of a collective body are as definite as those of an individual complex organism. An independent individual is a law unto himself, his own legislator, artist, working-man, and protector, but he cannot be his own son. Nature has divided the sexes, and they must unite to form a family. The division of labour is a social necessity and a social advantage, a duty and a pleasure. An independent individual could not construct a railway, nor travel at the rate of fifty miles an hour, but an association of individuals can. There are immense advantages, then, to be derived from the necessities of association.

Man is a gregarious animal, and would not like to live alone, however much he may complain of everybody, but himself, as an innocent creature, surrounded by wicked mortals, *like himself* (especially in blaming others, while holding themselves comparatively blameless). It is no doubt a "wicked world," but it will mend as fast as people learn to blame themselves as well as their neighbours, for all that is blamable in humanity.

As man cannot be happy and powerful alone, he must form classes and societies for the due division of labour, and the production of wealth. If he cannot form them properly at once, he must try again and again, until he can succeed more or less thoroughly. National associations have been already organized in many regions of the earth, and international associations are evidently necessary to secure peace and prosperity for all, instead of war and ruination. We may, therefore, speak of federal unions as a proximate neces-

sity, and of universal unity as an ultimate necessity, according to the feeble light of science already obtained with regard to the laws of organic evolution in all the realms of nature hitherto explored.

But how are different religions to be harmonized? and how can universal unity be organized without religious unity? Is not religious evolution a part of social evolution? It is, no doubt; but ecclesiastical infallibility and despotism are no part of religious liberty and conscientious freedom of opinion, with regard to spiritual revelation and moral education. Social, political, and religious unity, then, admit of almost infinite diversity in forms and disciplines; and just as absolute monarchies may be transformed with advantage into constitutional monarchies, as in England, so infallible poperies may be transformed into presbyterian pastorships, as in Scotland, and even be improved in time beyond the model of Scotch presbyterianism. It may be long before absolutism and infallibilism give way to constitutionalism and presbyterianism everywhere in Europe, but that which has happened in Great Britain already has been still further developed in the United States of North America, and may happen in other parts of the world. We are only dealing here with the forms of progressive evolution which lead from absolutism to constitutionalism, and thence to federalism, as a future phase of social organization, already commenced on a large scale in England and in the federal republic of the United States.

At present an imperfect state of federalism in Germany and in Italy is giving way to the passing necessity of national unity for military strength, in order to resist the conquering proclivities of great military monarchies and ecclesiastical infallibilities; but when the intolerable burdens of expensive armies and cen-

tralized administrative abuses have exhausted the patience of the people in these monarchies, reforms or revolutions will surely bring a change of constitution in each case ; and as the laws of social evolution and economy become better understood, the geographical distribution of mountains and rivers will at once suggest the natural limitations of political unities and communities in every region of the globe. Take France, for instance, as one of the military monarchies which force all Europe to maintain great standing armies and navies at a ruinous expense, not only of blood and treasure wasted upon bellicose vanity, but of centralized administrative abuses, and neglect of the natural resources of the soil and of the people. The ignorance of the peasantry, and the backward state of agriculture, in France are conspicuous facts, and abuses of centralized administrations are equally notorious. This state of things creates periodic wars and revolutions, which are wearisome to the people, and detrimental to their interests. Some day or other, in the next century of thought, it will be seen that there are three natural divisions which require independent administrative unity, for the benefit of the soil and the people, of those provincial states, namely, the great river basins of the Saône and the Rhône ; those of the Seine and the Loire, with their important tributaries ; and those of the Gave and the Garonne, with their respective tributaries. These natural divisions form three provincial states, which are large enough for industrial, commercial and economic administration, without being powerful enough to maintain each one a standing army to threaten the peace and prosperity of neighbouring nations ; and they might easily form a federal union of states, along with Belgium, Switzerland, Holland, and Denmark, for *defensive* mutuality and protection

against large military states, until these have been dissolved also into natural divisions and federal unions, on the plan of "separate authorities and personal responsibilities," free from such hierarchal and centralized administrative systems, as are actually ruining European nations. The American constitution is a sufficient pattern of federal organization to begin with, and may be easily improved as time and circumstance suggest, the two main ideas being those of municipal and provincial autocracy in connection with political or national supremacy, involving a due "separation of functions, and the responsibility of functionaries," in every town-ship, county, state, or province of the federal union.

This is all we need say of social evolution in the next phase of progress, after which, no doubt, there will be preparations made for universal mutuality and co-operative unity. Centuries may possibly be required for such an evolution, but that makes no difference in a question of organic science. "A thousand years are as one day," we are told in Scripture, and this one day is probably a day of social evolution. When federalism has been extensively organized, *fraternism* will be thought of; and when that has been organized in universal unity, we may expect *spiritualism* to be realized in a biniversal or ampicosmic unity of terrestrial humanity in the visible natural world, with celestial humanity in the invisible spiritual spheres. That is far enough at present to look forward in the future of evolutive science and investigation.

## II. ORGANIC CHARACTERISTICS.

PASSIONS and instincts are the roots of individual and of social action. Bees swarm by instinct, seek for wax and honey in their daily rounds amongst the flowers, and build their honeycombs in a sheltered hive, wherever most conveniently situated. Other species of insects have different instincts, and obey these tendencies as fatally as an apple falls to the ground, or the earth moves round the sun in a predetermined orbit.

Greater or lesser degrees pertain to each species. The spider has one sort of intellectual endowment, the ant-lion has another: one weaves a web to catch flies for his provision, the other delves a conical pit in fine sand for his unwary victims to fall into, but each of these operations denotes a particular kind of intellect to construct the snares intended to procure the prey the insects want to feed upon.

These predacious instincts of small insects might be thought superior to the instincts of some of the higher animals, such as sheep, which seem almost devoid of intelligence beyond that of selecting food in accordance with the sense of taste; though, possibly, in a wild state, before their innate faculties have been blunted by artificial conditions, even sheep may know how and where to seek for the food which is by nature fitted for them. How far degrees of intelligence accompany various kinds of sensitivity or sensibility and instinct is not always easy to determine, even in the lowest polyps, such as the sea-anemone, while some degrees of intellect accompany the higher animals of all species, and still higher degrees of intellect belong to the innate instincts of mankind, even where the faculties of reason are undeveloped in individuals or in tribes. By faculties of



reason, as distinct from intellect, we mean the power of understanding the *laws* of any branch of science. Insects form societies, or lead solitary lives; the higher animals herd together by instinct, or lead solitary lives; human beings congregate by instinct. It is not by calculation that human beings form societies. The sexual instincts and intellect organize the family or *domestic* order of community; the predacious instincts of mankind bring them together to hunt wild animals and slaughter them for food, since one individual is less able to contend with a herd of animals than a group of men banded together for a common purpose; and this leads to the formation of a company, or *corporate* community of military "braves" or heroes. This warlike company cannot live far apart with their respective families, and hence they pitch their tents or build their wigwams near together, to form a clan or *tribal* community, with a *war chief* for fighting expeditions, and a grandfather of several families for a *patriarchal chief* or judge.

The same instincts allied with passions of plunder and ambition cause one tribe to conquer and enslave another until *nations* grow out of small communities, and reason begins to have some degree of influence, in concert with the instincts of self-preservation and the passion of ambition. Innate instincts and passions, therefore, are the fundamental factors of society up to the degrees of tribal and national combinations; for reason has but little influence on the feelings and passions of civilized races, full of bellicose vanity, although we may presume it will finally assert its power in organizing international federations and commercial unity.

Let us examine, then, these generators of the social organism—the instincts and the passions of humanity

—first in their effects, and then as causal principles or forces.

*Love and Marriage.*—The marriage of the sexes is the result of love, as an instinct or a passion in human beings (an organic sensitivity in plants and in the lowest types of animality); and marriage leads to cohabitation, which requires a home for the parents and the offspring, when children have been born. The parental care of children gives a new interest to married life, and education becomes an important function in the family. Brothers and sisters are united in fraternal affection, until they grow up to manhood and womanhood, when they leave the parental home, to form new affections, marriages, homes, and families, in separate households, near to, or remote from, the ancestral homestead.

Children are born to young married couples, grandchildren to the previous generation, and great-grandchildren to more ancient progenitors, when these live to see the children of their children's children born and grow up around them. Death, however, not unfrequently cuts short the lives of very old people; of young husbands and wives; and even of young children. This introduces feelings of sorrow and regret, awe and wonder, into the family. A home is required for the dead as well as for the living; and thus by degrees a city of the dead is formed beside the city of the living: Neapolis and necropolis side by side.

Grief for the loss of loved ones, and wonder how and where the living soul has wandered away from the dead body, afflict and puzzle the souls of those who are left to mourn; and not unfrequently it is affirmed that the so-called dead, who are living in a spiritual world invisible to mortal eyes, are anxious to console the mourners, by giving them some evidence of continued

life and love, as well as the assurance of their providential care and spiritual guardianship. This is not easy in the normal state, though often very possible in sleep, and in abnormal states of magnetic hysteria, or insensitive trance. Some temperaments are naturally more or less susceptible of spiritual visions and impressions, while others are not at all (or very transiently and feebly) impressible by supernatural forms and forces; hence two categories of opinion with regard to such events and possibilities—namely, sceptics and believers, scoffers and supplants, or evokers of spirits. More women than men are naturally “nervous and hysterical,” more inclined to mystery and revelation, religion and spiritual intercourse with the “dead.” Wizards and prophets, however, have been numerous, as well as witches and prophetesses, in all past ages, and “spiritual mediums” are almost equally common in both sexes, at the present time, in Europe and America, whatever they may be in Africa and Asia.

Spiritual inquirers who consult mediums mostly obtain, at first, communications from parents and relatives, friends and acquaintances, who have passed into the upper world, and continue their affection for those left behind. This is very natural, and has a twofold advantage for beginners—namely, that of interesting the affections, and of obtaining evidence of spiritual identity from persons who recall to mind special ideas and past occurrences unknown to any (or to no one present) but the inquirer and the friend or relative in the spirit world, who communicates with the inquirer through the mediumship of a third person, in a state of magnetic “rapport.” Nothing is so convincing of the real existence of a spirit after carnal death as this special kind of experience of mutual memory and affection between a mortal and a spirit brother or sister,

parent or child, friend or acquaintance, in earthly lifetimes and in spirit life. When once the heart and mind have been convinced by this experience, higher views of life and destiny may be communicated to believers by ministering angels, through the mediumship of seers and prophets, who have been, or may yet be, commissioned for the purpose by a ruling Providence in the spiritual spheres, which guards and guides all human actions in this lower world.

Religion was thus first established in the world on ancestral grounds of experience and immortality. Familiar spirits and communications were the sources of such forms of reverence, worship, fear, and superstition.

The phenomena of nature, such as thunder and lightning, winds and storms, floods and droughts, pestilence and famine, excite wonder and awe amongst the people, and philosophers begin to observe times and seasons, nights and days, winter and summer, with the motions and eclipses of sun, moon, and stars ; these also excite fear and superstition, as mysterious forces overwhelming human powers, and scattering ruin in all directions. By slow degrees some ideas of astronomy are acquired, and benignant or malignant influences are attributed to heavenly bodies. Theories of astrology are imagined to account for meteorological phenomena, while theories of demonology account for psychological bewitchments. The powers of nature become divinities ; summer gods and winter gods—good and evil deities in alternating ascendancy. Sun, moon, and stars are gods and goddesses ; departed heroes are also demigods, to be worshipped by common mortals ; and living emperors claim worship as their due from conquered nations and servile subjects. Ancestral worship loses its simplicity by alliance with polytheistic philosophy ; and religion thus

corrupted becomes an abomination to the spiritual world. Prophets of a higher order are inspired by ministering angels to denounce familiar spirits, witches, and wizards, as the oracles of a corrupted faith, and proclaim a higher law of revelation as a Messianic mission of regeneration and religious evolution. Long after Abraham, Isaac, and Jacob communed with angels, Moses received the tables of the law on Mount Sinai, and formed a unitary nation of the tribes of Israel, to war against all forms of polytheism and necromancy, as deadly enemies to moral and religious progress ; and although the Jews were only half converted practically at the time, and have been since dispersed amongst all nations, as an evidence of spiritual unworthiness, the Messianic mission has not been lost, but transferred mainly to Christian nations, and is doing a great work in all parts of the world, by means of commercial intercourse and toleration.

*Homes and sepulchres* are thus the basis of religious faith and worship. Births, deaths, and marriages unite the natural and spiritual worlds, as alternate homes of individuals and families ; real communications of departed spirits with friends and relatives in the natural world bring conviction home to the hearts and minds of bereaved inquirers ; this enables the mind, once convinced of existence in a spiritual sphere, to understand the higher laws of moral and religious life in this world and the next, revealed through the mediumship of seers and prophets, by the ministering angels of divine Providence in both worlds.

Love and marriage, then, lead to births and deaths, homes and sepulchres, which, in their turn, naturally lead to spiritual invocations and communications as the basis of religion, before it is corrupted by astrological and theological demonologies and superstitions.

Demonology and astrology are not, perhaps, the causes of much superstition in civilized communities at present, but metaphysical speculations and sophistical methods of deduction from dogmatic premises, have perverted simple truths of revelation into stumbling-blocks of reason, by rendering them unfit for spiritual sustenance—much as chemical distillations of alcohol from wholesome natural fruits, render the sublimated fluids and ethers of these fruits unfit for physical food, and poisonous as medicine, if incautiously administered. We need not dwell, however, on these facts, in pointing out the natural origin of religious faith and worship, along with their perversions and corruptions, as natural results of social evolution.

Homes of the living and cities of the dead are the first points of organization in the collective body of mankind, and these are subject to less marked changes than other institutions during the successive phases of metamorphic progress. Shrines and temples are sacred monuments in every community ; and one of the most remarkable changes of our time is the necessity of separating churches from cemeteries in large cities, carrying the dead far away from the homes of the living. As the light of science dispels the clouds of ignorance, the necessities of sanitary regulation separate dead bodies from the house of prayer to the living God in heaven, where risen spirits live in a bright home, and not with their cast-off bodies in a dismal grave.

#### SEXES, AGES, HOMES, AND COLONIES.

The sexes are male and female in a generative point of view, but they are also impuber and sterile in a social point of view. That is to say, that *ages* must be considered in the family, as well as the *sexes* of its members.

The home of a family includes a farm, or some other means of providing for the sustenance of the household, and this involves want of help to nurse the children, and work the farm to grow food for them. Service is necessary for children, and somebody must be their servants, as well as teachers and directors. Parents and grandparents are delighted to serve their children, but, having other business to attend to, they call in such aid as they can find, to help them in their household duties and farm labours ; and thus the home of a family includes parents, children, and *famuli*, or aids.

These homes are variously constituted amongst savage tribes, patriarchal clans, military kingdoms, and industrial nations, while the necessity of forming new homes for the grown-up children of a family (too numerous to be lodged under the paternal roof), and new settlements for a swarming population (too numerous to be located and fed on the limited territory of the tribe or nation to which they belong), gives rise to a policy of extension beyond the domain of the private family, or that of the national community. Homes, therefore, generate swarms, and these form new settlements or colonies.

We need not dwell at present on the principles of domestic and colonial policy, as practically understood by tribes and clans, monarchies and republics ; but we may examine the habits and customs of different races, with regard to marriages and sexual relations, as conducive to social progress or the reverse.

#### MARRIAGE AND CELIBACY, POLYGAMY, AND PROMISCUITY.

Under various forms, it seems that monogamy and celibacy, polygamy and promiscuity, have always existed side by side, in every race and every region, since the

earliest dawn of authentic history, up to the present time, not excepting the most civilized nations of Europe and America; and from what we read of Captain Cook's voyages round the world, and other travellers amongst savage races who have no history (and may, therefore, be supposed to represent the habits and customs of prehistoric ages), there seems to have been no exception to the rule. This indicates a strong degree of animality and imbecility, as a leading characteristic of all races of mankind, during the early phases of social evolution, as far as they have yet advanced towards a less imperfect state of rational and moral conscience and understanding. Foxes are monogamous, dogs are promiscuous, and seals are polygamous in their habits; canine animality and human are therefore not unlike.

Monogamy is the law of marriage in civilized communities, and is sufficiently general to preserve society from utter barbarism, though not from dangerous depravity and physical contamination. Celibacy is deemed highly moral in some Christian churches, though not in all; while marriages are deemed imprudent by some people, where labour is the only means of providing for a family. Fortunately, however, for society, such marriages are not uncommon, while promiscuity, unfortunately, is almost universal, sometimes diversified by a masked form of concubinage or polygamy. Even religious parents and relations object to imprudent marriages, although they cannot be ignorant (while they shut their eyes) of the dangerous temptations of promiscuous intercourse, and physical as well as moral contamination.

Marriage is the only remedy for all these evils; a remedy deemed often worse than the disease by those who regard family connection as the main object of



ambition, as well as by those who are unable to gain a living for themselves by honest labour.

Political economists are much afraid of over-population, and but little apprehensive of physical degeneration, or of moral depravity. Theologians preach temperance and continence, celibacy and discretion. Philanthropists do all they can to promote migrations of labour and emigration to new settlements or colonies, while general indifference leaves the "social evil" as a running sore upon the body politic.

The "social evil" is a very complex problem, difficult to deal with, and pauperism is hardly less perplexing in its complications. Promiscuity, pauperism, and criminality are closely allied as leprous sores on the collective body. There are, then, two opposite causes constantly at work, with regard to increase and decrease of population in a tribe, or in a nation. Fruitful marriages are the irrepressible cause of increase, while celibacy and promiscuity, war, pestilence and famine, are the ever-recurring causes of destruction; not to mention natural deaths as a counterpoise to births, nor artificial restraints as a hindrance to marriages. Where "imprudent marriages" are feared, celibacy is commended to both sexes, and may be considered as a virtue of resignation, with women and with some few men; or, as a vice of respectable hypocrisy, with men in general, and with some few women.

Why should war, famine, and pestilence be added to natural deaths, as a check on natural modes of multiplying the human race, in all barbarous ages of history? and numerous artificial restraints be added in civilized communities? Natural sympathies of the sexes tend to multiply the species, according to similarities or differences of age, complexion, personal tastes, rank, fortune, class, or race; antipathies being gradu-

ated as well as sympathies, in all these cases. Sexual sympathies, however, preponderate immensely over antipathies where accidental restrictions limit the means of choice. Savage and indocile races may become extinct, in certain regions, as civilized races invade the country and take their place, but there seems to be no fear of diminution in collective humanity, as arts and sciences increase the means of subsistence in cultivated regions. Wars and famines are less frequent and destructive in civilized than in barbarous states. Disease and death are very rife in nations which are not very prolific (either from natural or artificial causes), and still more destructive in prolific races which are distressed by over-population, as in England at the present time. Continuous emigration on a very extensive scale seems absolutely necessary to keep down the population of Great Britain and Ireland, although measles, scarlatina, whooping-cough, small-pox, and other zymotic diseases carry off more than half the children before they arrive at puberty; while periodical visitations of cholera, and other epidemics, decimate the adult population; not to mention constitutional diseases, such as scrofula, cancer, phthisis, &c., which make awful ravages in both town and country.

Churches, hospitals, asylums (for the poor), and prisons (for the criminal classes), do their best to moralize the people, and maintain an average rate of physical and moral health, while political economists throw all the light they can on questions of labour and capital, and the evils of over-population. This leads to the question of innate instincts, as the cause of labour in procuring food and clothing for the families of an industrial nation. Breeding families and homes serve to increase the population, while nunneries and monasteries, barracks and prisons—all forms, in fact, of celi-

bacy and promiscuity—war, pestilence, and famine, check the natural ratio of increase, and maintain, in many cases, a stationary or a diminishing ratio of numbers.

A relatively small number of breeding families, however, especially in polygamous tribes, may suffice to maintain the population, while celibacy and other causes, seem to act in a contrary direction ; just as in the vegetable kingdom fruit and grain are largely consumed as food, while a relatively small proportion is reserved for seed to grow new crops and perpetuate the species. The same may be said of the eggs of poultry.

*Work and food*, necessary for individuals and families, lead to the invention of arts and sciences. To obtain food, a man must work ; hunt or fish to slaughter animals ; domesticate cattle to obtain their milk ; pluck fruit from trees, or gather herbs, for food ; sow seeds or plant roots, garden and water them with care, and reap the harvest in due time, as the reward of all his labour. Idleness means privation and depravity ; industry and courage lead to plenty and prosperity, health and morality. These, however, are more or less controlled by surrounding conditions. A lame or a blind man is not as free as one who is sound of sense and limb ; excessive cold or heat may paralyze the energies of young and old, and barren soils or deserts may defy the efforts of laborious industry. Food, however, is necessary for existence, and some kind of work is necessary to obtain food. Pastoral and agricultural pursuits obtain it easily, where conditions are favourable ; hunting animals to eat their flesh, besides obtaining food, affords the hides of the victims as clothing for the victor ; spinning threads of grass, or wool, and netting these, or weaving them into cloth, affords another kind of clothing for industrious men and women, who

have ingenuity enough to invent the means of working them and wearing them.

Both *food* and *clothing* are necessary in cold climates or ungenial seasons, and some kind of *shelter* from wild beasts, insects, and inclement weather is necessary for a family of helpless children. All these needs of life and comfort call for work as a means of procuring what is wanted, and this is regulated in a measure by external conditions.

Nature is a workshop as well as a home for mankind, and this workshop differs widely in distant regions of the globe. Mountains and valleys, hills and plains, fields and forests, rivers, lakes, and seas, vary in different latitudes and longitudes of the earth, and as these vary, modes of life and industry are naturally suited to the conditions of existence and the wants of the people. This need not detain us; but how are individuals and families to secure the rights of labour in a given region?

*Fields and Forests, Rivers, Lakes, and Seas.*—Property in the fruits of industry leads to rights of labour in fields and forests, rivers, lakes, and seas, and these rights have to be recognized in temporary or perpetual holdings. Such are the rights of individuals and families in a tribe or clan, without which labour is precarious, and the reward of labour insecure.

Air and water are as necessary to existence as food and clothing, while fruits grow naturally on the land. This renders the possession of land more urgent than that of air and water, since it may more easily be monopolized by warlike tribes and families. Pastoral tribes may roam at liberty from place to place, and pitch their tents where water is handy and pasture abundant. Tribes who live mainly by hunting or fishing may also move from place to place where room

is plentiful and no one willing to dispute the right of occupation. The case is different where population becomes crowded, and agricultural industry requires fixed homesteads. Those who first occupy the land and till it claim the right of absolute possession. Their rights may be contested by other tribes and families inclined to lift the produce of the land and drive away the cattle, where they cannot drive the tribe away that holds possession of the territory. This is plunder and warfare, which leads to rancour and revenge, and in such conditions of home-life and industry, peace and plenty are uncertain : defensive and aggressive warfare become exciting questions of social existence, and a definite policy of political rights and duties is imposed by necessity upon tribes and clans in these conditions.

*Peace and War, Plunder and Revenge.*—The rights of property in land and water may still be ill-defined in pastoral and agricultural communities, while the contingencies of war and plunder are hovering near in all directions ; this necessitates new combinations of sociability and concert in the policy of both aggressive and defensive warfare. The young and valiant are organized and disciplined to fight the battles of the people, while the elders are brought together in council to conduct the business of the clan. Single homesteads, hitherto located side by side, without political cohesion, are now united in new bonds of unity, for mutual protection and security ; and thus *rights* of property and military *duties* of protection may be deemed the origin of political union, as distinct from domestic, social, and religious fellowship. The patriarchs hitherto consulted and revered as pastors and judges of the tribe, are now invested with political as well as judicial and social authority, but this new power will soon be

contested by war-chiefs, who become popular heroes, and claim sovereign rule in the community, as emperors or leaders of the valiant men, the saviours and protectors of the lives and properties of all the families. The history of the Jews in the Bible shows how priests and judges were supplanted in political authority by kings who lead the fighting men in battle, and this order of things has been more fully developed in military nations, and still continues to prevail in the kingdoms of continental Europe, where constitutional forms of government are only formal imitations, under the iron heel of imperial despotism.

Nor are war and plunder obsolete words in modern Europe. France went to war in 1870 with the avowed object of taking the Rhenish provinces by force from Prussia, and the war ended by Prussia despoiling France of Alsatia and Lorraine. Another course of action in small and large communities, however, has been at work from the beginning as a friend of peace and an enemy to war, and this is the need of reciprocity and barter between neighbouring tribes and families. The practice has grown simultaneously with that of warfare, and bids fair to conquer at no distant period all the nations of the earth, when war shall be no more, as prophesied in Scripture long ago.

*Reciprocity and Barter* are natural relations between neighbouring localities and tribes. Where one family produces wine and oil more than necessary for its own consumption, and another corn and poultry, it is natural for them to barter one kind of produce for another; and these inequalities of proportion in all other commodities, extends the needs and the convenience of reciprocal exchanges, to all families and all communities. Commerce is thus the handmaid of reciprocity and peace, while violence and plunder are the cause of war.

The arts of commerce and political economy have been developed gradually along with the arts of strategy and war ; and while improvements in the manufacture of destructive agents threaten to render war impossible, without extermination to contending hosts, improvements in the art and science of political economy and commercial intercourse strengthen and consolidate the bonds of peace in all the nations of the world ; so that war itself, in conquering and intermingling races in all regions, has promoted the physical arts and sciences of chemical and mechanical instrumentalities, along with useful means of industry, while reciprocity and barter were too feeble to have much influence on ignorant barbarians, bent on plunder and conquest as a means of acquiring wealth and "glory."

Military chiefs are still rewarded with high-sounding titles and considerable wealth, in military monarchies, but merchant princes are much more influential in constitutional empires and republics. Reciprocity and barter have conquered war and plunder in the hearts of civilized nations, and will continue to conquer, until peace is established in all the regions of the earth.

#### INSTINCTS AND TASTES, APTITUDES AND VOCATIONS.

Sexual instincts create the family, while industrial instincts provide food and raiment, warmth and comfort, for the household. These instinctual impulses are limited to a few pursuits in savage tribes, such as those of hunting, fishing, and gathering wild fruits and herbs, together with some slight efforts of plaiting straw for clothing, constructing wigwams for housing, and shaping stones or lances for instruments and arms. Pastoral and cultural industry are added to these simple arts in patriarchal clans, and numerous branches of manufacturing industry are developed in feudal monar-

chies and military nations. All these, however, are of a very simple and primitive description before the invention of looms and other kinds of manufacturing implements and machinery. Industrial instincts are rudimental, therefore, in the early history of the race, and are gradually unfolded in rich variety and ingenuity as the arts and sciences advance in civilized nations. The sexual instincts seem to be sufficient at once for the creation of domestic unity, while industrial instincts require ages of progressive evolution to arrive at a refined degree of social and industrial collective unity.

Special aptitudes and vocations are innate in human beings, but have little opportunity of display in rudimental aggregations of families and tribes. They become very manifest, however, when they have a chance, in the more complex and varied occupations of a civilized community; although even now it is not common for individuals to choose a trade or a profession for which they have a natural preference from inborn aptitude, since pressing necessities or preconceived ideas on the part of parents, force children into given occupations, with or without natural vocation for such a mode of life.

Born poets, painters, musicians, inventors, engineers, actors, orators, philosophers, and politicians are often brought into notoriety by their own efforts, as well as merchants and bankers who realize great fortunes, while less degrees of force and perseverance on the part of other inborn instincts and aptitudes have little chance of finding their true places in the social hive of industry. This is a loss to the community by putting "square pegs into round holes, and round pegs into square holes," as the popular dictum has it, and by rendering labour unattractive to the individuals



wrongly placed, causing them to shirk disagreeable drudgery as much as possible, and cultivate habits of idleness and dissipation for want of an attractive occupation in harmony with their natural vocation ; for labour is a pleasure, and the greatest of all pleasures, where the occupation is in unison with the natural aptitude of the person : a drudgery, when not in accordance with such aptitude. Not that every man may not, to some extent, feel interested in any useful occupation ; but habitual occupations are most agreeable when sought for with untiring zest by natural vocations. Every man should be happy in his work, and every woman also ; every child in its school and in its play ; and every aged person in favourite pursuits.

There is a time for labour and a time for rest ; a time for learning and a time for recreation ; and by duly alternating from one to another of these modes of being, no time is lost that is agreeably spent.

Industrial instincts have not yet created all the arts and sciences they are predestined to bring forth : national society alone is not enough to give them room for full development. International wants and intercourse will offer new facilities and call forth new inventions ; and universal unity will open up new fields of ingenuity, but little dreamt of at the present time. Instincts of these higher classes lie hidden in the soul, as pistils and stamens in the buds of undeveloped flowers.

We do not suppose with certain "positivists" that wings will grow on man's body to enable him to fly at some future period of evolution ; but we do suppose that the instinct of inventive ingenuity may be unfolded so as to construct an artificial means of locomotion in the air, as well as many other instrumentalities of which we have no definite knowledge at the present

time. Balloons already give the means of floating heavy bodies in the air, and not improbably, ere long, bird-like machines may be invented to drag or steer balloons in all directions, as birds direct their flight before the wind, or when the air is still.

A small apparatus is not, however, the true conception of a social mechanism for atmospheric navigation. A series of connected balloons to raise a lightly-constructed boat a thousand feet long or more, with a series of opening and closing fan-like wings and tail, to be drawn in or spread out as a parachute, might be able to carry scores of people through the air, with some means of generating gas and working some kind of windmill sails, and a steering tail. The boat might swim on water, if necessary, to be safe from danger by falling on the sea. This is a notion to be some day realized and surpassed by mechanical invention.

Degrees of knowledge rise up gradually from the depths of ignorance; degrees of skill unfold by slow degrees from rude beginnings. Industrial education is a practical as well as theoretical process of evolution. What are the conditions of this useful training?

#### EDUCATION, SCHOOLS, AND WORKSHOPS.

Practical training and education are of more importance than theoretical exercitation, and thence it is that useful labour is a greater moralizer than mere talk and exhortation: workshops more influential than schools and churches. Not that any means of education are to be neglected.

The moral discipline of workshops and of schools, commercial offices and stores, is as important as industrial training, not only for the home and for the nation, but for the excellence of work done and the skill of those employed in it. The physical health of those

employed is also most important both for families and nations.

There is little skill and less morality in savage tribes; not much of either in patriarchal clans or feudal nations; and a woful want of both in the most advanced industrial communities. Still, the latter are not so bad as any of the others, and we may fairly hope, from past examples, that knowledge, skill, and honesty will increase in all classes, as the world advances in progressive evolution.

Abundant supplies of food and raiment, wholesome air and water, are important questions of industrial and commercial policy, while culinary skill in rendering food digestible and pleasant to the palate, are not unworthy of the best attention, as a part of national education.

Chemical, physical, and mechanical arts and inventions afford increasing means of practical and theoretical education for industrial nations, and the improving means of animal and vegetal culture are equally important for general advancement; apart from the developments of science and philosophy, though not entirely independent of these higher branches of mental activity.

The most important *schools of training* are those of useful trades and occupations; the fine arts are of less importance; theology and metaphysics have less, perhaps, of practical utility than schools of fine art, in connection with industrial pursuits; while moral and religious training in early youth is often contradictory and more than counteracted by external influences in corrupt societies. Still, within due limits of proportion, all are necessary to the welfare of individuals and the progress of the race. Practical experience and discipline should, however, in all kinds of schools and

workshops, laboratories and academies, accompany and illustrate theoretical teaching ; especially in early training, as the youthful mind is quick to perceive concrete facts and relations, while unable to grasp abstract laws and relations by means of words and symbols.

The great majority of mankind occupied in the practical arts of industry, agriculture, and commerce, require but little theory beyond the limits of their calling. Reading, writing, and arithmetic in elementary degrees, are mostly all that is useful to them, and all that they desire. It is also known that the majority of men of genius who have made a mark in the world, have, in a great measure, been self-taught men. Such minds, however little taught in youth, never fail to find out where the learning they require is to be found, and by what means they can obtain it. Painters and musicians, sculptors and decorators, need but little more than elementary instruction, with some knowledge of history and technical resources. Actors and orators need not be very learned in order to please the public, if they possess the natural gifts of eloquence and simulation. Architects and engineers require much technical instruction, as well as general learning ; while doctors and lawyers require long and special training in practice and in theory, along with all the learning they can master in accessory arts and sciences. Statesmen, clergymen, and schoolmasters, professors of abstract science and philosophy, may study and be able to master many subjects ; or they may select a certain number of allied sciences and confine their labours mainly to some speciality. In all cases practical experience should go hand in hand with theory and abstract science. In the practical arts of agriculture, trade, and commerce, the proper training-schools are actual work, not much delayed by abstract studies, and this is what has naturally

taken place in all communities. Much stress is laid on school-training for the poorer classes in our day, and comparatively high standards of church doctrine and general scholarship are put forth as examination tests in elementary schools : this seems to exceed the limits of practical utility and common sense for the working classes, and much of it is thrown away on other people.

Long years spent in what is called classical education are often injurious to students, who have little or no vocation for the church or the law, and only create swarms of journalists and play-wrights in large cities beyond the numbers who can find employment. Practical experience, and useful work of some kind, are the most important schools of training for both sexes and all classes, rich and poor, learned and unlearned, gifted and ungifted ; and this is easily discerned in the results of education at all times in all nations.

#### PASSIONS AND CHARACTERS, RANKS AND DEGREES.

As sexual instincts form families, and industrial instincts form companies, so innate passions and ambitions form ranks and degrees of order in the more complex organization of a clan or a community.

*Love* and family affections are predominant passions in some individuals ; *friendship* and *courage* in others ; while *ambition* is insatiable in a different class of temperaments and aspirations. Hierarchal order is necessary in society ; some must teach while others learn, some lead while others follow.

All men and women want homes, convivial society, and some kind of enterprise, but one finds his chiefest delight in one kind, another in a different kind of social intercourse and habitual relationships. Hierarchal passions and characters are manifest in all vocations, as a

means of forming ranks and degrees of function in the social organism.

An army of soldiers would not be able to conquer twice as many individuals in a rabble without discipline and unity of co-operative action in its ranks. Squads and companies, battalions and regiments, centre and wing divisions of an army, are necessary groups and series of a collective body, in which small groups of privates are kept in order by corporals and sergeants, companies by captains, battalions and regiments by colonels, divisions of an army by generals, and the whole army marshalled by a commander-in-chief, who directs the movements of advance or retreat, attack or defence, &c.

There are at least three general degrees of hierarchal distinction in an army, namely, fighting men, or privates, disciplinary chiefs or officers, and marshalling chiefs or commanders; not to mention auxiliary services of transport, commissariat, &c. The whole army, as an organized body of servants of the state, is under the control of the minister of war, one of the ministers of state in the councils of the queen. All the organized bodies of the state are under the direction and control of a council of ministers of all departments, responsible to Parliament for the government of the nation. The minister of commerce has an organized body of clerks and chiefs of departments under his control; the minister of finance has also the control of an organized body of tax-gatherers and revenue officers; the minister of home affairs and the minister of foreign affairs have each of them respectively the direction and control of an army of public servants, under the authority of the Queen, and are responsible for their public acts to the people's House of Parliament.

Governing chiefs and controlling authorities are

essential parts of an organized body for civil, military, naval, financial, commercial, telegraphic, sanitary, educational, or colonial service, and those who are most ambitious of distinction and of rank in any of these public duties are generally endowed by nature with capacity for such functions as they strive to obtain by merit in the service ; and if by chance mere vanity impels an individual to seek for a rank of office too high and responsible for his capacity, he soon becomes the laughing-stock of those above him, or of those who have to do his bidding.

Private companies require direction in their enterprise, and those who are most competent are elected to manage and direct the business. Workmen are the privates, managers the officers, directors the commanders of the company, responsible to a parliament of shareholders, who have the control of the capital, and of all the officers of the establishment.

Like other passions of mankind, ambition may take a noble or an ignoble course of life. The passion of love may be virtuous or vicious ; friendship may be cordial or insincere ; ambition may become sublime or diabolical. In a true society, parents are responsible for the welfare of their children, and devoted to their service ; friends are devoted to companions, and willing at all times to aid them ; officers are responsible for the work of the body to which they belong, and are devoted to the interests and comforts of the members of that body. As parents have more care upon their minds than children, so the officers of a company have more care upon their minds than privates, clerks, or labourers. Parents seldom seek their own personal advantages in preference to those of their own offspring, but similar devotion is not quite so common with officers and managers for the welfare of the men who have to do their bidding. In-

justice and indifference are, however, much less general in these relationships than vulgar gossip might lead us to suppose. Idleness, intemperance, misconduct, and neglect are not uncommon amongst working-men and clerks, who make loud wails of discontent whenever reprimanded by those who are responsible for the good service of subordinates not easily obtained.

Faults on both sides are not uncommon amongst friends; nor in family misunderstandings; nor in the hierarchal relations of officers and their subordinates, in rude societies and in civilized communities. It is not our business here to dwell on such details, but we may notice the effects of rival interests and pretensions in all the walks of life, which cause much strife and litigation.

Parents are the natural and responsible governors and protectors of their own children, however simple they may be, and otherwise incompetent, except in cases of insanity. Private homes are not the only kinds of domestic establishments which require moral and economical supervision and direction. Family hotels in large cities, hospitals and asylums of all kinds (not to mention prisons and penitentiaries), require domestic order and economy, masters and matrons to direct a staff of servants to attend to inmates, as the heads of a family direct servants to attend to the wants of children and themselves. All parents may be more or less competent to govern a private family, but all men and women are not equally competent to manage an hotel, or govern hospitals, prisons, and asylums. There are, therefore, individuals of both sexes endowed with superior gifts for such responsible positions, not by education and experience alone, but by inborn gifts of special aptitude.

All trades and occupations require special gifts or



aptitudes in those who follow them; those who have not a natural liking for the craft which they adopt are never skilful in the work they undertake. Soldiers and sailors should be men who have a natural preference for those professions, and so of every other useful art or craft in a community. Nature endows all men and women with such special gifts and aptitudes, though circumstances often make it difficult for individuals to choose a profession in accordance with their natural aptitudes. There are, however, special preferences for cultural, manufacturing, commercial, and other useful occupations, as well as inborn gifts for the cultivation of the arts and sciences; and these inborn instincts of vocation in the human race are as definitely marked as those of the higher animals, amongst which feline tribes are butchers, canine species scavengers as well as butchers; horses, elephants, and camels are carriers, and other animals have special instincts, aptitudes, and vocations. These animals are armed for warfare and self-defence, as well as for industrial habits of obtaining food; and we have only to observe a troop of horses and a troop of cattle, differently organized for self-defence (although much alike in means of cropping herbage for their food), to see how different instincts employ different modes of action to obtain a like result; and that, while a troop of horses (having to defend themselves against a common enemy) form a ring around the young and weakest of the troop, turn their heads towards the centre of the ring, and their heels outwards, towards the enemy, in order to kick at him with all their might—a troop of cattle, being armed with horns on the head, form a ring also, with the young and weak members of the herd in the middle, but they turn their heads outwards to meet the enemy and gore him with their horns. Whence it follows that these two species of instincts may browse

side by side in feeding on the same general stock of herbage, while they could not combine in one and the same ring for self-defence.

And so it is with human aptitudes for neighbourly alliance or co-operative union ; the capacities of leaders must be in unison with vocational instincts, or they cannot lead the corporate body. To take the instincts of horses and cattle, for example, a knowing horse could not marshal a troop of cattle in defensive tactics by commanding them to turn heads inwards and heels outwards in forming the collective ring ; nor could a knowing bull marshal a troop of horses in a defensive war, by telling them to form a ring with their heads outwards and their heels within.

There are natural leaders for each kind of instinct amongst troops of animals and corporations of mankind. A man who may be naturally qualified to lead an army of soldiers might not be fit for the command of sailors, and still less for the direction of a manufacturing establishment or a commercial company.

The ambition of leaders and directors, then, should be in harmony with the natural instincts of the co-operative body they direct, or their notions of vocational habits and requirements may be quite at variance with those of the people they wish to lead. Not only the ambition of leaders and directors should be of the same nature as the instinct, but that of inferior officers should also be of the same nature ; in a word, commanders, officers, and men should always be in unison of instinct or aptitude in every special vocation, or the co-operative power and unity will be lessened for want of such community of instinct and of aptitude.

Domestic ambition and capacity (apart from family and clan ambition) of various degrees form one order of passional character in a community ; corporate ambi-

tions of various kinds and degrees form another order of inborn instincts and capacities; municipal ambition and capacity for government in various conditions and degrees forms a third order of passional character and aptitude; national ambition of various kinds and degrees forms a fourth class; and here we may observe that a minister of state capable of governing a nation like France, from being every inch a Frenchman in his habits and feelings, aspirations and peculiar modes of thought, might not be able to obtain success in a country like England, where the habits and feelings, aspirations and modes of thought, are very different, and often very opposite, to those of Frenchmen, on social, religious, political, and economical questions of policy. Bismark in Germany, at present, Thiers in France, and Gladstone in England are successful statesmen in each country respectively, while probably no one of these men would suit the people of the other nationalities, either in peace or war. England is bovine and defensive; France feline and aggressive; Germany more akin to England than to France in all respects, without being of the same ruminant species as the Anglo-Saxon.

We hardly need speak of higher orders of ambition and government than the national, since international federations have not yet been organized on our planet, and still less the universal unity of continents. These passions of international and universal unity can hardly have been felt in strong degrees while practically useless; but as time rolls on, and the dormant faculties of the race are called into action, there is little doubt that nature has predestined certain individuals for the highest order of functions in the social organism, and that capacities will not be wanting when necessity calls for them. Meanwhile corporate, domestic, municipal, and national ambitions are rife enough, and many restless spirits

seem to be unable to find suitable conditions of useful activity and great responsibility.

The arts and sciences are freer than more definitely organized corporations. Individual painters and musicians, chemists and mathematicians, poets and actors, orators and singers, may attain great celebrity without having to command a troop or corporation of artists or scientists. Professors and teachers are not commanders. Still universities and colleges require some degrees of discipline and direction, though not necessarily by talent of the highest order in special arts and sciences.

The natural endowments of mankind in parallel with those of animals is an interesting question of biological science, enabling us to understand the cause of different opinions and modes of thought in various schools of science and philosophy, which have always been most conspicuous in the two sects of materialists and spiritualists—one maintaining that nothing exists, or can be known by man, but matter, force, and motion ; while the other contends for the *existence* of immortal spirits in a spiritual or an ethereal world. The rivalry of these two sects has been useful in all ages, because one is naturally bent on studying physical and mechanical phenomena mainly, while the other has been almost entirely absorbed by spiritual experiences and elucubrations. Mathematical science has been mostly cultivated by one sect, and metaphysics by the other.

The word *existence*, however, has never, that we know of, been well defined in either school. Berkeley and others have dwelt on sensation, or *subjective* definitions of the word, as absolute, denying the “*existence*” of matter ; while materialists define matter as a “permanent possibility of sensation,” and the only form of indestructible existence.

Professor Tyndall, in his address to the British Asso-

ciation at Belfast, in August, 1874, has given a very lucid explanation of the atomic or materialistic philosophy in ancient and in modern schools, and we see how well he runs along the ground of physical facts, and dives into the mysteries of atomic or molecular modes of motion in gaseous, liquid, and solid forms of matter; while he *takes for granted* that heat and light, electricity and gravitation, are convertible with vital modes of thought and motion in all the realms of reason and of nature. Has he any right to take such views for granted? We think he has; but then, what sort of right? The right of an apterygian species?

How is it that men living in the same world of conditions with equal advantages of education cannot have the same experience of natural and spiritual phenomena—the same facilities of imagination and reflection? All men can think, and all birds can fly; but force of wings and force of legs differ in birds as means of locomotion, while powers of imagination and reflection differ in mankind, as faculties of thought and ratiocination.

Every hale bird can fly except the apteryx, the ostrich, and some other tribes with only rudimental wings, which cannot raise their bodies from the ground; while to compensate for loss of power in the wing, they have strong legs, and can run more rapidly along the ground, or dive more deeply in the sea, than other birds. Birds that fly easily cannot all fly equally well; nor can runners and divers run or dive equally well. There are, then, different degrees of power and aptitude in birds, and so it is with men. Nature endows all creatures with special faculties of instinct adapted to their respective aptitudes and vocations, and renders them most happy in their natural pursuits. It is vain for a born magpie to wish to fly like a hawk, or run

like an ostrich, or dive like a penguin ; vain for a born poet to wish to accumulate a large fortune in business, or for a born financier to emulate a Shakespeare.

Every hale man can think with some powers of lofty speculation, except those who have little or no imagination ; to compensate for which they have usually strong powers of practical judgment and perception, and can deal with questions of business or physical investigation more rapidly and soundly, or dive into the mysteries of finance more deeply, than men of lofty conception and imagination. It is puzzling to one family of birds to see how well another tribe can run, or swim, and dive, and not less puzzling to these to understand how other birds can fly so high.

There are amphibious instincts and faculties, however, in both animals and men, but they are rare and quite exceptional ; there are unequal powers in faculties of the same order in both animals and men. All men have faculties of reflection and imagination, as birds have legs and wings. Some birds, however, have strong legs and tiny wings, while others have ample wings and tiny legs, and others again have equally developed legs and wings. Some men have strong practical intellects, with little or no imagination, while others have more imagination than practical judgment and perception ; others again have equally developed faculties of reason and imagination.

Let us look at one of the fundamental points of difference between spiritualists and materialists. One sect maintains that nature is a mystery quite impenetrable to the human mind, quite "unknowable," with regard to infinite and eternal causes. The other postulates that, as the finite is a part of the infinite and the absolute, the relations of one to the other may be discovered by human reason as a unitary part of omni-

scient reason ; and maintains, moreover, that as laws are invariable in given finite conditions of life and organization, they must be invariable in all definite conditions of life, action, and reaction, in all possible worlds, *ad infinitum*, or science would be impossible to both finite and Infinite reason.

This is apart from difference of temperament in human beings with faculties of spiritual experience in connection with the usual powers of physical experience, or without such amphibious faculties of living in two worlds at once. We do not expect the apteryx to fly, nor the powerful ostrich to unfold large wings, but we may appeal to other kinds of birds for evidence of safe locomotion in lofty regions.

Wild geese, we may be told, soar very high, and that is true of many other species, but the wisdom of nature is manifest in her children of every class and species. Physical philosophers are very useful adepts of mathematical, physical, and mechanical sciences, while metaphysical philosophers ought to be equally useful adepts of logical, biological, and sociological sciences. Such rivalry is highly conducive to healthy and vigorous social evolution. Rival interests and aspirations may occur in every walk of life, and do occur for good or evil constantly. What is the use of strife and emulation ?

#### RIVAL INTERESTS AND AMBITIONS.

Competition and co-operation are contrasted views of the passion of ambition. All the members of an organized body, public or private, are supposed to co-operate for the same purpose in a general enterprise, such as that of a railway company or a bank. There may, however, be several railways passing through a certain district of a country, and meeting in populous centres of trade, where competition arises between these

companies for the largest share of traffic, as between rival houses in a particular trade, for the largest share of business ; and such a competition may be useful to the public, or injurious to both the public and the rival parties.

Similar rivalries and competitions occur between shopkeepers in the same neighbourhood ; misunderstanding and litigation often arise between landlords whose properties are contiguous or conterminous, having disputed claims to collateral rights and privileges of water-course or road-way ; several suitors may be rivals for the hand of a young lady, or several candidates for the suffrages of an electoral constituency.

More important interests are sometimes involved in the rival pretensions of nations to military preponderance and aggrandizement, as in the late war between France and Germany, in which France lost two of her richest provinces, besides having to pay two hundred millions sterling as a war indemnity. She wanted to assert a right to dictate to all Europe who should reign on the Spanish throne, and also to make this a pretext for annexing to France the Rhenish provinces of Prussia, as they had been annexed by the first Napoleon. This rivalry between two military nations has caused misery and bloodshed to both, not because their real interests were threatened by peace, but because vainglory urged on France, and self-defence the Germans. Vanity, as thus defined, is false ambition, and a ruinous passion for the nations which indulge in it.

There are, however, honourable rivalries and competitions between individuals and societies, or nations, vying with each for prizes of excellence in art or science, industry and general culture. France might easily excel in these, and be self-satisfied. Emulation



in all good works is a noble stimulus, while envy and avarice, vainglory and bellicose vanity, are mean perversions of passion, which render the character ignoble as a collective nationality, or as an individual member of society. Rival interests sometimes arise spontaneously, without being sought for by the parties, but still they stimulate the passions of greed and selfishness to some extent, and lead to litigation and bad feeling. Strikes and lock-outs in trade arise from supposed or really opposite interests between employers and employed, and often cause much harm to both. These troubles come like storms in an oppressive atmosphere, and may perhaps do good to the social body, as a storm may render the atmosphere more healthy and agreeable, even where considerable damage has been done to house and land, by floods or hailstones. Certain wars may possibly be useful in a similar way, although they have a hideous appearance and desolating consequences.

Beneficial co-operation, where this can be achieved, is the remedy for hurtful competition ; but difficulties and obstructions often render such an arrangement more or less impracticable for a time, although eventually not impossible.

*Thrift* is a legitimate passion when rightly exercised in the economies of life, while greed and fraud are not noble passions of economy and thrift, but perversions of the natural passions of acquisitiveness and industrial energy. Economy, however, may be carried too far, and degenerate into avarice and meanness, just as acquisitiveness may degenerate into theft and robbery. These are vices far removed from legitimate emulations and honourable rivalries, and even from the litigations of disputed claims. Theft and fraud may be dealt with by criminal laws, but rival interests are often difficult to reconcile, even by impartial arbitration, especially

where the litigants have equally exaggerated notions of their real claims.

*Activity and Strength of Body and of Mind.*—Individuals are not endowed with equal degrees of activity and strength of body and of mind. Some are strong and active, others weakly and inactive—not only from different degrees of health or sickness, but from natural temperament and constitution in a perfect state of health.

These differences of natural constitution are adapted to natural vocations in the body politic, just as intermittent and continuous degrees of activity are adapted to vocational functions in the organs of the individual body. The functions of the vascular system, for instance, are incessant, while those of other systems are intermittent. The heart beats day and night, to keep up circulation; the lungs breathe day and night, to aerate the blood; the kidneys secrete constantly, to purify the blood. Activity is ceaseless in these organs, although not equally intense in all states of health, nor during periods of activity and rest in other systems, night and day.

The bulk of the body consists of the muscles and the bones, and these are active only in the waking state, while totally inactive during sleep, and often need repose during the wakeful state. The same may be said of the bulk of the population in a social community. Incessant care and toil would be to them utterly insupportable; while those who conduct the business of the world, or occupy responsible positions in society, must watch and think incessantly without repose, except while overpowered by sleep, and even then they often dream of things which absorb attention when awake. Ambitious men and women never cease to watch and mind whatever interests they have at heart. Those

who want to make a fortune in business of any kind, must keep a constant guard on all that pertains to their interests ; those who wish to accumulate vast stores of knowledge or of science, must never lose an hour of study, or an opportunity of observation and investigation ; those who wish to become great orators and statesmen must toil incessantly to obtain more knowledge than their rivals, and more popularity. Ambition, like the heart and lungs, must work night and day to keep the body politic alive and healthy, while other passions may work leisurely by day, and rest in quiet sleep at night.

Those who envy the large fortunes of men of business, the popularity of statesmen, orators, and actors, the scientific attainments of a Newton or a Leibnitz, a Linnæus or a Cuvier, have but a faint idea of the incessant labours of investigation and enterprise necessary to obtain such eminence of rank in wealth, or science, or society. All the gold of Peru could never compensate for such incessant cares and struggles in the minds of men who are endowed with faculties of intermittent labour only, and who cannot regain strength of tired muscle without long intervals of sleep and rest. And this is the case with nine-tenths of the people, the bone and muscle of the body politic.

All varieties of temperament are necessary to animate a social organism, and form a hierarchal scale of classes and characters, with different degrees of energy and thrift, proportional to natural endowments and mutual co-operation, just as bone and muscle, heart and lungs, brain and nerve, co-operate for the mutual advantage of all the organs of the body. What, then, are the natural systems and series of organs in a collective body ? instincts and tastes in a collective soul ? faculties and sciences in a collective mind ? social and

religious institutions in a collective spirit? These are questions of organic sociology.

### INSTITUTIONS AND CONSTITUTIONS.

Without entering into the details of social institutions, or their respective rules and regulations, we may give a general outline of their leading characteristics as known in history or in actual existence; not to mention such as may be still in embryo, or in the range of future probability. These may be defined under the heads of domestic, municipal, professional, national, federal, and universal communities, in each of which there are subordinate varieties. Under the head of domestic institutions we may class family homes; boarding schools, colleges, and seminaries; hotels, country inns or taverns, lodging houses, boarding houses, clubs, &c.; monasteries, nunneries, and religious houses; barracks for soldiers, and ships for sailors; hospitals, asylums, prisons, and workhouses. All such establishments are various kinds of homes under special rules and regulations; the natural growth of human needs and passions, under moral discipline, penal restraint, or degraded exclusion.

### DOMESTIC INSTITUTIONS.

Domestic institutions, as distinct from family constitutions, embrace questions of household economy and education in town and country life; in all states of social and religious evolution. In a country village a family may add a farmstead to the homestead, and with the aid of "famuli," or slaves, or salaried labourers, produce on its own domain the raw materials of food and clothing, as well as prepare them for use in the family. Pastoral and agricultural industry may provide for all the physical wants, while cookery, confectionery,

pharmacy, and distillation occupy a portion of the time, as well as spinning, weaving, netting, matting, tailoring, and upholstering ; not to mention building, tool-making, and other operations of domestic industry and ingenuity.

It is only in a rudimental state of society that all these operations are combined in simple households ; and as a few individuals in such conditions must turn their hands to a variety of occupations, little progress is made in the arts of culture and manufacture, for want of more concentrated attention on each special branch of industry. "Jack of all trades, master of none," is a common adage, describing a state of things in which the females bake, brew, cook, and preserve ; spin, weave, and make the clothing of the family ; while the males dig and delve, hunt and fish, slaughter and dress cattle for food, shear the wool for clothing, plough and harrow, sow and reap, thresh and store up corn, manufacture tools, and build up tents or houses, barns and stables, for the shelter of the inmates. Domestic institutions are thus very complex in isolated homesteads, while they become more and more simple as homes are multiplied in close vicinity, and labour is divided amongst numerous individuals, who devote themselves to special occupations all the year round, and during a whole lifetime ; some being butchers, others bakers, brewers, distillers, cooks, confectioners, farmers, artisans, spinners, weavers, tailors, hatters, glovers, shoemakers, carpenters, masons, smiths, wheelwrights, with such other crafts and callings as are commonly required in a country village. Many household labours are still performed by the male and female members of the family ; while facilities of barter and exchange multiply the means of comfort, without entail-

ing great diversity of occupation by the same individuals.

As villages grow into towns, and roads are made in all directions, more minute divisions of labour become practicable, and ingenuity is stimulated to improve and cheapen products in every department. Oceanic navigation brings foreign produce into markets, and foreign luxuries become as common, in a measure, as home products; while industry is stimulated to produce these more abundantly, as a means of barter with other countries, and increased enjoyment of the fruits of different climates. Commercial towns and cities grow apace by means of such exchanges; while new developments of art and science multiply the powers of production, until wealthy families need little or no domestic labour in the homestead, beyond the services of cooks and housemaids, grooms and coachmen, who may be slaves, or serfs, or salaried domestics, as the case may be, in barbarous, feudal, or civilized communities.

Domestic institutions vary, then, as society advances from one degree of progress to another; and although comfort and refinement may advance considerably in the homesteads of all classes, it does not necessarily follow that happiness increases in the family. Ennui and dissipation often increase with luxury and self-indulgence. Ladies learn to sing and play on the piano, draw, paint, model, or do crochet work, while they neglect useful housework as a means of healthy exercise and moral satisfaction.

#### FAMILY CONSTITUTIONS.

The constitution of the family is more or less distinct from questions of household economy and education. Polygamy is one leading form of family constitution; monogamy is another. Cœnobitic celibacy is a bastard

kind of family constitution, and loose concubinage still worse. In patriarchal ages of the world polygamy was a religious institution. King David had many wives and concubines ; his son, King Solomon, had a populous harem of seven hundred wives and three hundred concubines. Other Jewish chiefs had as many wives and concubines as they could manage to maintain. Abraham, Isaac, and Jacob had each of them wives and concubines in less extravagant numbers, but still the constitution of the Jewish family, before the time of Moses and long afterwards, was devoutly and legitimately polygamous. Not only polygamous, but more or less incestuous, according to modern ideas of incest, since both Abraham and Isaac had taken to wife their own half-sisters. The marriage customs of Jews and Gentiles in those days were equally tolerant of legal marriage between very near relations of consanguinity, while more or less intolerant of marriage with strangers, except with converts or with families of heathen kings and princes.

Other ancient nations were lawfully and religiously polygamous. Mahomedans are at present in much the same state of social and religious family constitution. This system does not now (as far as travellers report), nor did in an ancient history, prevent the evils and the vices of adultery and promiscuity ; not to mention the disgusting vices tolerated in antiquity, though loathed and strongly repressed by criminal jurisprudence in modern civilized states.

Greeks and Romans seem to have been less given to polygamy than oriental nations, though hardly less addicted to immoral habits and disgusting vices.

Convents and monasteries seem to have existed in the East from time immemorial ; but they were enormously multiplied in Europe during the Middle Ages,

along with the monogamic constitution of the Christian family. Since the Reformation in Protestant countries monastic institutions have gone out of fashion ; while prudent marriages are limited by the means of subsistence ; celibacy, in the forlorn condition of old maids and bachelors, seems ever on the increase in modern society.

### MUNICIPAL INSTITUTIONS.

Under the head of municipal institutions we may include villages, burghs, towns, cities, counties, and provinces. Some kind of social organization is required in all these cases. We need not dwell on the simple or more complex administrative, sanitary, judicial, moral, and religious regulations, which are various in character and in extent, according to the habits and customs, creeds and doctrines, of the citizens or the parishioners of a municipal community in any given race or clime. All we need say is, that domestic institutions are, to some extent, under the supervision and control of municipal authorities and institutions. Aldermen and mayors, magistrates and lord-lieutenants, sheriffs and warders, constables and scavengers, rate collectors and guardians of the poor, not to mention other municipal agencies, are elected by the heads of families or instituted by superior authorities ; and varieties of ignorance and imperfection may be noted in all such institutions and authorities.

Domestic institutions are still far from ideal perfection in any case ; for even monastic institutions which aspire to religious purity are very far from a social ideal of family affection, industry, and prosperity, not to mention procreation. Municipal institutions are also very far from an ideal perfection of social mutuality in any of the numerous relationships of life in village,



burgh, market town, city, county, or province. Roads and rivers, woods and forests, drains and marshes, insects and noxious vermin of all kinds, are not as well managed as they might be in any municipal district ; nor can we look indeed for even proximate degrees of an ideal in any race or any region in the present state of rudimental social evolution.

#### PROFESSIONAL CLASSES AND INSTITUTIONS.

Under this head we class all trades and professions, companies and hierarchal castes or corporations in a national community. Domestic servants and labourers form one division ; craftsmen and artisans another ; artists, musicians, painters, sculptors, actors and conjurors form a third division ; professional men, with collegiate diplomas, such as doctors, lawyers, architects, and engineers form a fourth division ; hierarchal castes, military, naval, sacerdotal, judicial, and baronial or feudal, with definite commissions and titles under royal or sacerdotal authorities, form a fifth category ; while chartered companies, viatorial, telegraphic, commercial, and financial form a sixth category of professional or corporate crafts. Railway and canal companies are chartered for a special kind of useful industry ; insurance companies are incorporated for a special kind of business ; "East-India companies," commercial companies of lesser magnitude, and limited companies of all descriptions, subject to special charters or acts of Parliament, are professional corporations organized for special purposes, on a more extensive scale, than domestic and municipal societies. What, then, are the duties and responsibilities, rights and privileges of these various categories of castes and corporations, crafts and professions ?

## CASTES, CORPORATIONS, AND PRIVILEGES.

In oriental nations families were anciently distributed in different castes for each calling or profession. In India there were priests, soldiers, merchants, artisans, and farmers classed in hereditary castes, forbidden to intermarry with each other, and constrained to follow the same trade or profession in each family, from generation to generation. Below these regular castes were vagabonds of all descriptions, which had lost caste and were looked upon as outlaws (like modern thieves and prostitutes), with whom it was forbidden to have any kind of intercourse, more than with dogs or unclean animals. The same distinctions, with very slight modifications, are still recognized and perpetuated in India. Similar distinctions of hereditary castes were established in ancient Egypt, in a state of obstinately arrested development which brought on national decay and final dissolution. Arrested development in India has been partly neutralized by Mahomedan conquests and authorities in mediæval ages, and still more thoroughly by English rule and commerce in modern India. Still, ancient habits and customs, castes and prejudices render India sluggish and unprogressive, compared with European races and nationalities.

Military and sacerdotal castes of freemen were established in ancient Greece and Rome, while most of the useful trades and professions, arts and sciences, farm-labour and commerce were allotted to slaves who had no social equality with freemen, unless they had been emancipated by their masters; and even then it was deemed a sort of stigma to be the son of an emancipated slave. Freemen themselves were divided into nobles and plebeians, but the latter could obtain com-

missions in the army and be ennobled by the senate or the emperors. Quirites or lance men, common soldiers, belonged to one order of freemen; equestrians to another; and patricians to another and a higher order.

Castes and corporations were greatly modified in Europe by feudalism in the middle ages. They remained, however, more or less hereditary in families, though not exclusively. All except slaves or serfs were free to become priests or soldiers, artisans or merchants, by conforming to certain laws and prescriptions. Nearly all trades and professions were organized in guilds and corporations, with special rights and privileges, not to be infringed by strangers, nor by members of the corporations. Some of these monopolies and privileges of caste are still maintained in European nations, although they were abolished in France during the revolution. In England and in Germany they are partially recognized, with serious misgivings in the popular mind with regard to their utility. "Nobility, gentry, and clergy" are distinguished from tradesmen in showmen's bills of invitation to an entertainment of any kind; and as one of these distinctions is less exclusive than the others, all tradesmen who can make a fortune by their industry, rank themselves amongst the "gentry," whether they are recognized or not as such by county families of ancient lineage. There is a metamorphic principle at work, however, in this direction, which promises a revolution of some kind in social distinctions and monopolies. Dukes and marquesses of ancient families in Italy, having lost ancestral wealth, and being obliged to paint portraits for a living, or give lessons in music and in languages, lower the ideas of caste in the popular mind, and wealthy tradesmen take precedence of impetunious "counts and barons," however well-born these may be.

Priests and soldiers, lawyers and doctors are still organized in corporations, with certain rights and privileges of a limited description, while the arts and crafts of trade and commerce are more or less free to all the nation. Certain guilds are still recognized in name as corporate bodies holding property collectively, though not as privileged monopolists of any particular branch of industry in town or country. Contracts of apprenticeship to any trade are binding in law, while the habit of long apprenticeships is dying out, and easier terms of membership in any craft or calling are becoming general.

The case was very different in the middle ages : regulations and restrictions hampered every trade and calling, in connection with strict monopolies and privileges, subject to heavy fiscal penalties and obligations. This was more notorious in France, perhaps, than in any other European kingdom, and is well described in Levasseur's "*History of the Working Classes from the Twelfth to the Eighteenth Century*" (2 vols. 8vo. 1859).

"The fringe-makers and button-coverers of Paris formed a numerous body of tradesmen, organized as a corporation with royal grants of privilege and monopoly of trade. Their chief branch of business was that of manufacturing buttons, which were covered by hand-labour with needle and thread. Their statutes of incorporation prohibited them from making them by machinery, or otherwise than by hand-labour. This expensive method rendered buttons very dear, and caused tailors and mercers to make a cheaper kind of button covered with cloth, and some outsiders to manufacture less expensive kinds of silk-worked buttons made by machinery.

"This innovation in the button trade was detrimental

to the sale of needle-worked buttons, and the corporation appealed to the law for protection of their trade ; the council of the king issued an interdict against the sale of any buttons but those made by hand, considering that such an abuse of manufacturing innovation, if tolerated, would ruin the button-making corporation, composed of numerous families who had to gain a living by the exercise of their calling ; consequently all merchants and dyers are prohibited from selling any kind of buttons but those which are made by hand.

“Machine-made buttons, and cloth-covered buttons were seized in all the shops and destroyed by fire ; shopkeepers were subject to a fine of five hundred livres for keeping in store or selling the cheaper kinds of buttons ; and some persons were actually fined three hundred livres for wearing said cheap buttons on their coats ; and as this penalty was afterwards, in the year 1700, deemed too light for the offence, the fine for wearing cheap buttons on their clothes was raised to five hundred livres : the same as for selling them or keeping them on the premises” (Levasseur, vol. ii., p. 332).

Similar monopolies were granted to nearly every trade, and costly law-suits were perpetual between privileged corporations and persons who in any way infringed upon the “legal rights” of such monopolists. Capital and labour, monopolies and privileges, “strikes and lock-outs” are still at war, though many ancient abuses have been done away with.

Oriental castes and mediæval regulations have been partly neutralized or completely set aside in modern usages, though certain ranks and titles, rights and privileges with regard to buttons and badges of distinction still remain, while principles of social evolution and commercial intercourse are busily at work in undermin-

ing antiquated and obstructive laws and institutions. Hierarchal castes and corporate privileges, however, are intimately connected with national institutions, and as one advances or recedes the other is affected in a marked degree. Let us glance, then, at the known varieties of national institutions.

#### NATIONAL COMMUNITIES AND INSTITUTIONS.

National customs and institutions are of various kinds and degrees ; namely, savage, despotic, constitutional, patriarchal, monarchal, and republican. We need not dwell on the usages of savage tribes and races in ancient or in modern times. Military empires of small or great extent have risen and fallen in history, to be replaced by absolute monarchies in the Eastern and the Western world. China and Japan, Persia and the Turkish empire, Russia, Austria, and Germany, not to mention France and Italy, are military states of vast extent, but little modified as yet by constitutional laws and institutions, such as those of England and the states of North America. Still, these military despotisms are being rapidly developed in manufacturing and commercial capabilities, and imbued to some extent with those ideas and necessities of industrial and commercial freedom, which call incessantly for constitutional laws and institutions, more or less incompatible with military barbarism and lust of conquest.

European states have, nevertheless, of late, been multiplying the destructive means of war as fast as the productive arts of peace have given military monarchies the benefit of wealth, increased by new mechanical and chemical inventions. This looks like the growth of individuals in gigantic bodily strength before the mind has been developed in maturity, and not improbably a great abuse of physical power may be expected from

these nations before the public mind has gained enough experience to regulate the conduct of the people in accordance with right reason ; just as in youthful individuals, of precocious physical growth along with violent passions, under the guidance of an ignorant and feeble intellect. France and Germany have lately been at war, and not improbably will soon again be in deadly conflict, for France is thirsting for revenge, and straining every nerve to raise a numerous army ; while Germany is waiting with stern resolve and increasing armaments to hurl the hosts of France back from their projected onslaught.

Such national hatreds and cupidities seem to be uncontrollable by higher reason in these bellicose nations, and may, perhaps, be as inevitable in the present as in past ages of humanity ; but when the violence of passion has been expended in destructive warfare and political revolutions, new combinations will bring forth new conditions of national evolution, and aggressive instincts be succeeded by defensive tactics in continental Europe, such as we see exemplified in constitutional England and in North America. It is not by the development of the fine arts, or by improved codes of civil and criminal laws, that we judge of the evolutive rank of military nations, but by the aggressive policy of war in contrast with the defensive policy of industry and commerce.

We need not dilate on the general characteristics of small and great military nations in comparison with those of constitutional kingdoms, empires and republics, our object being to show that social evolution leads naturally from one to the other of these phases of political, ecclesiastical, and economic systems in national existence. England was the military rival of France during centuries of papal unity and feudal

monarchy in both countries, until the Reformation divided Protestant from Catholic nations; the latter submitting to papal authority and discipline, while the former claimed civil and religious liberty, enabling them to cultivate the arts of peaceful industry, by which wealth has been increased more rapidly and circulated more extensively. Military monarchies in Europe, then, are what may be termed partially-arrested political developments, and these naturally lead to war as the inevitable means of social, religious, political, and economic change and reformation. Southern Germany is mostly Catholic, while Prussia is Protestant, and the pope has great authority in Catholic countries, which oppose a stubborn resistance to all forms of innovation. Papalism is the stronghold of arrested religious and political development in Europe at the present time, and the Prussian Protestant Emperor of Germany will be constrained to meet the hosts of papalism in deadly feud for mastery, before many years are past, with or without the co-operation of German Catholics at home, or English Protestants abroad; for the progressive evolution of continental nations is hampered with the wars and revolutions of papal and imperial despotisms. Until these battles have been fought there is no hope of peace; but when the pope has been subdued as a political pretender, and reduced to the position of an inoffensive bishop, like the grand rabbi of the Jews, continental nations will probably become both able and willing to renounce aggressive military and ecclesiastical instincts, and cultivate more thoroughly and steadily the arts of peaceful industry in connection with civil and religious liberty. Then may probably the fighting nations of papal Christendom be succeeded by the commercially and politically united states of Europe, with civil and religious liberty secured to all,



as in the constitutional United States of republican America.

#### INTERNATIONAL FEDERATIONS AND ALLIANCES.

International alliances are the natural outgrowth of industrial and commercial developments in military nations, where these have not been utterly destroyed by wars and conquests. There is already in existence the small federal republic of Switzerland, the great federal republic of the United States of America, and the still greater federal empire of Great Britain and her colonies. Swiss cantons are municipally independent republics, united in federal nationality and mutuality. The states and territories of the American republic are independent legislative and administrative communities, united in constitutional bonds of federation for mutual security and political co-operation. The united kingdoms of Great Britain and Ireland are intimately connected by constitutional bonds of federal unity with all their independent, or partially dependent, colonies in Asia, Africa, America, and Australia. Despotie nations have no such intimate alliances as these with any of their colonies. Military alliances and dependences, in fact, are very different from federal and commercial alliances. The latter are nearly as much in advance of the former as these are in advance of savage tribes ; not, perhaps, in some of the fine arts, but certainly in all the most essential arts and sciences of civilized societies.

These limited degrees of federal alliances foreshadow greater extensions of international federation, to be realized in future generations ; and when these have been organized on all continents, it will be feasible, no doubt, and even necessary, to unite the continents themselves in bonds of universal unity and mutuality.

International codes of laws are not yet formally recognized by fighting nations, while federal laws of union have been codified in Swiss republics, and in those of the United States. There is also a recognized bond of union between Great Britain and her independent colonies. A few international relations have been established between fighting nations, by treaties of commerce, and by treaties of peace, defining territorial boundaries and rights of navigation. These are the incipient forms of more complete future international bonds of mutual respect and social intercourse, to be established when political and ecclesiastical rivalries and jealousies have been exhausted by ruinous wars and revolutions, inflated public debts and final bankruptcy.

Varieties of laws and languages, habits and customs, religions and forms of government, in domestic, municipal, professional and national communities, are subordinate to these distinctions of aggressive instincts and ambitions, in contrast with commercial and pacific instincts and aspirations. And thence it is, we dwell on the latter, mainly, while barely mentioning the former. We do not attempt to trace an outline of international laws and regulations based on principles of abstract justice, because no such principles are recognized in practical relations, and because all social evolutions of religions and governments, laws and languages, habits and customs, industry and commercial intercourse, are questions of natural growth in different races and communities, independently of rational or imaginary theories.

#### CONSTITUTIONAL AUTHORITIES.

Constitutional authorities and responsibilities are necessary in all degrees of society (domestic, municipal,

professional, national, international, and universal). By constitutional we mean limited, elective, selective, and responsible authorities, in contrast with infallible and irresponsible popes, emperors, high-priests, kings, protectors, and dictators. Man and woman elect each other to become man and wife ; heads of a family, with authority to generate children, educate, and protect them from evil, and also with power to engage servants and administer the household. This is a miniature type of all communities. The inhabitants of a parish or a township elect a council of aldermen and a mayor, with authority to generate or formulate laws and regulations for the government of the district, engage municipal officers, administer the affairs of the parish, and control subordinate agencies. Public companies elect boards of directors to manage the business and control officers and agents. Professional corporations, military, legal, clerical, &c., are controlled by responsible ministers of state, for the departments of justice and peace, war and diplomacy, public instruction and religion, financial and other branches of administration. Professions are governed by responsible authorities wherever they are under discipline and regulative laws of order. National authorities in constitutional monarchies or republics, with hereditary monarchs or elective presidents, are controlled by representatives of the people in Parliament, who choose and control ministers of state for all departments of the public service. Selected or elected plenipotentiaries of confederate states meet in congress to concoct measures of common security and welfare ; and in due time, no doubt, an areopagus of senators will be elected by federal states to promote measures of interest for the universal commonwealth of all races and localities. Various modes of electing and selecting representatives and ministers of

state, senators and plenipotentiaries, of federal unions, may be found practicable and convenient in different races, but despotic and irresponsible dictators will naturally be supplanted everywhere, in time, by constitutional and responsible authorities.

---

### III. MORALS AND ECONOMICS.

WE have now to review the past and present states of conscience and progressive knowledge in individuals, families, corporations, and communities, along with the controlling forces and conditions of social evolution—an imperfect organization of instincts and tastes, aptitudes and vocations, as an artistic soul of the body politic—a feeble organization of schools of science, as a rational mind of the collective body—and a still more feeble organization of moral sentiments and human brotherhood, as a religious conscience of the spiritual embryo of terrestrial humanity. This will not be difficult to verify in history and in actual experience.

#### SOCIAL, RELIGIOUS, AND POLITICAL CONSCIENCES.

As the individual body is formed by slow degrees in utero, so the individual mind is formed by slow degrees of evolution, after the body is born into the world. The collective body of mankind is not yet completely organized in its purely material aspect of social unity, nor is the conscience of mankind collectively yet formed in perfect unison with the ideal of divine love and wisdom. What are the various states of conscience in different races of mankind? in different classes of the same community? What is the difference between the *selfish*, the *social*, the *religious*, and the *political* con-

science of individuals in a family, in a corporation, in a class, in a nationality?

It has been said "self-love and social are the same," and this is no doubt true in principle, but what of practical morality? What is the state of conscience in a tribe of cannibals? Red Indians who scalp their enemies? the ancient heroes of pagan Greece, described by Homer? a modern gang of banditti in Greece or Italy? persecuting sects of religion in ancient and in modern times, in any quarter of the globe? privileged classes of nobility and clergy in ancient empires or in any modern states? military nations of the continent of Europe, with regard to each other's rights and feelings? What was the political state of conscience of the French government and people before the war of 1870, in wishing to impose their own views on the Spanish nation with regard to the choice of a king? and in seizing such a pretext as a legitimate cause of war with Prussia, and an excuse for annexing the Rhenish provinces of Germany to France?

National consciences are not yet perfect in either individual or social, religious or political principles of conduct; nor are class consciences yet perfect; nor corporate, nor individual consciences in any of these aspects, in any of the nations. Wild animals are not supposed to have much conscience; tame animals are more subdued. Wild human beings have not much conscience, nor have civilized communities yet acquired a thorough consciousness of social, religious, and political justice and morality. Still, they recognize religious duties and responsibilities for everybody but themselves, and by degrees they will be brought, perhaps, to feel and understand that "self-love and social are the same" in practice and in principle.

Religious scruples sometimes exist without political

scruples of conscience ; social without religious scruples ; while political qualms of conscience, either national or international, commercial or diplomatic, are more conspicuous by their absence than by obtrusiveness, unless it be in the "peace society."

The relations of masters and servants are not conspicuous examples of economical scruples, either with servants or employers, although a certain amount of honesty and fairness are indispensable on both sides for practical stability. There is, nevertheless, much room for improvement in these relations, as well as in religious and political relationships.

Sermonizing is not enough to work a revolution in all consciences ; economical, social, and political education are required for all classes and all nations. This is a work of time, for the diffusion of the arts and sciences, as well as of moral and religious light amongst the people. We need not blame one class more than another, for if one is as good as another, they are all, perhaps, equally bad, in the imperfections of individual, social, religious, and political conscientiousness.

"What, then," says the individual, "have I no conscientious scruples ? it is a libel." The corporation exculpates itself in like manner ; each class denies indignantly ; and no nationality will acknowledge the truth of the indictment against itself, though ready enough to admit it against other nations. The same with classes, corporations, and individuals, except, perhaps, a few of the "elect," as a doubtful exception which does not invalidate the rule. Terrestrial humanity is, nevertheless, predestined to arrive at the evolutive goal of human perfection or divine.

The Gospel is the best authority on questions of social and religious conscience ; social and religious duty being, in fact, one and the same. The Gospel,

however, is simple and universal in its doctrine, while human science requires analytical distinctions and degrees of knowledge to enlighten the understanding. The rights and duties of individuals to themselves and to society, are numerous and various in details. The same may be said of the rights and duties of families to themselves and to society ; of municipal communities to themselves and to society ; of organized companies and corporations to themselves and to society ; of national communities to themselves and to their neighbours ; of international federations to themselves and to other federations ; of terrestrial humanity to itself and to other humanities ; of celestial humanity to itself and to other humanities ; the rights and duties of all humanities with regard to themselves, as well as to Omniscient Deity. All these degrees of conscience with regard to rights and duties require to be enlightened by the science of collective biology, and little has been done hitherto, or can be done at present, for the evolution of the human conscience in all these definite degrees.

Pope's "Essay on Man" is a useful elementary treatise on human rights and duties. Paley's "Moral and Political Philosophy," and many other works, have been written in a popular style, but none of these constitute a definite science of collective biology, or a complete guide to the study of the rights and duties of mankind, as a means of enlightening the conscience of all races, classes, families, and individuals, with regard to health and sanity, use and beauty, truth and goodness, in all degrees of complex unity and mutuality, from the lowest degrees of individuality to the utmost limits of universality. The Gospel is sufficient for all classes in all ages, while analytical degrees of science are evolved by each new generation in proportion to its growing needs, as physical food is derived from the earth by each new

generation, in proportion to its growing wants and multiple necessities.

Each generation forms its own special laws and institutions in accordance with the acquired capabilities of art and science, under the guidance of revelation, and therefore it is useless to construct beforehand schemes of social organization which are not called forth by actual necessities, and may not correspond with future needs and more abundant resources of art and science than such as are familiar to the present generation.

Hundreds of volumes of English law exist at present, nine-tenths of which are obsolete, or will be set aside as useless by future generations. Hundreds of volumes of theology are already obsolete; utopian schemes of social and political organization are almost equally numerous and impracticable. Without adding to the number of these we may observe that, the perfectibility of the human conscience, individually and collectively, is intimately correlated with, first, the *nature* of its origin and destiny; second, the *degrees* of its evolutive progress; and third, the terrestrial conditions of its evolutive welfare and the vital diathesis of its collective constitution. These are complex problems, but we may obtain a general idea of their bearings from an outline of their leading characteristics. (By the word *diathesis* we mean healthy or unhealthy peculiarities of nutritional constitution in body, soul, mind, and spirit, as explained in vol. iii. on Biology).

#### RELIGIOUS EVOLUTIONS AND REVOLUTIONS.

Whatever be the true religion of mankind, history shows that it has not been found at once in absolute perfection upon earth, by any race of men in any clime. Sun and moon, clouds and thunder first excite in man his latent wonder; then sleep and trance, death and



spirit, resurrection manifest in voice and vision, sounds and "miracles" so called, draw his wonder into superstitious awe and fear. Disease and suffering cry for help, and human weakness, overawed by visible cosmic forces and invisible mysterious agencies, kneels in prayer to the unknown powers of "good and evil," which surround frail mortals in this natural world. Medicine-men and fetish-men arise in savage tribes; astrologers and dæmonologers claim religious rule in ancient nations; nature-worship and spirit-worship co-exist in schools of materialism and of spiritualism, and alternate in relative supremacy in different epochs of history and different phases of modern nationality. A few quotations from an article on "Progress," by Mr. James Anthony Froude, in his second volume of "Short Studies on Great Subjects," will partly explain our meaning with regard to these alternations of religious faith and practice in the history of mankind.

"The accumulation of wealth, with its daily services at the Stock Exchange and the Bourse, with international exhibitions for its religious festivals, and political economy for its gospel, is progress, if it be progress at all, towards a wrong place (?). Baal, the god of the merchants of Tyre, counted four hundred and fifty prophets, when there was but one Elijah. Baal was a visible reality. Baal rose in the sun-chariot in the morning, scattered the evil spirits of the night, lightened the heart, quickened the seed in the soil, clothed the hill-side with waving corn, made gardens bright with flowers, and loaded the vineyard with its purple clusters. When Baal turned away his face the earth languished and dressed herself in her winter mourning-robe. Baal was the friend who held at bay the enemies of mankind—cold, nakedness, and hunger; who was kind alike to the evil and the good: to those who wor-

shipped him and those who forgot their benefactor. Compared to him, what was the Being that 'hid Himself?' the name without a form—that was called on but did not answer—who appeared in visions of the night, terrifying the uneasy sleeper with visions of horror? Baal was God. The other was but the creation of a frightened imagination—a phantom that had no existence outside the brain of fools and dreamers. Yet, in the end, Baal could not save Samaria from the Assyrians, any more than progress and 'unexampled prosperity' have saved Paris from Von Moltke . . . The modern creed bids every man look to his cash-box : fact says that the cash-box must be the second concern—that a man's life consists not in the abundance of things that he possesses. . . .

"The Egyptians were the first people upon earth who emerged into what is now called civilization. How they lived, how they were governed during the tens or hundreds of generations which intervened between their earliest and latest monuments, there is little evidence to say. At the date when they become distinctly visible they present the usual features of effete oriental societies ; the labour executed by slave-gangs, and a rich luxurious minority spending their time in feasting and in revelry. Wealth accumulated, art flourished. Enormous engineering works illustrated the talent or ministered to the vanity of the priestly and military classes. The favoured of fortune basked in perpetual sunshine. The millions sweated in the heat, under the lash of the task-master, and were paid with just so much of the leeks and onions and fleshpots as would continue them in a condition to work. Of these despised wretches some hundreds of thousands were enabled by Providence to shake off the yoke ; to escape over the Red Sea into the Arabian Desert, and there

receive from heaven a code of laws under which they were to be governed in the land where they were to be planted.

“What were those laws?”

“The Egyptians, in the midst of their corruptions, had inherited the doctrine from their fathers, which is considered the foundation of all religion. They believed in a life beyond the grave—in the judgment bar of Osiris, at which they were to stand on leaving their bodies, and in a future of happiness or misery, as they had lived well or ill upon earth. It was not a speculation of philosophers—it was the popular creed; and it was held with exactly the same kind of belief (?) with which it has been held by the Western nations since their conversion to Christianity.

“But what was the practical effect of their belief? There is no doctrine, however true, which works mechanically on the soul like a charm. The expectation of a future state may be a motive for the noblest exertion, or it may be an excuse for acquiescence in evil, and serve to conceal and perpetuate the most enormous iniquities. The magnate of Thebes or Memphis, with his huge estates, his town and country palaces, his retinue of eunuchs, and his slaves whom he counted by thousands, was able to say to himself, if he thought at all, ‘True enough, there are inequalities of fortune. These serfs of mine have a miserable time of it, but it is only for a *time*, after all; they have immortal souls, poor devils! and their wretched existence here is but a drop of water in the ocean of their beings. They have as good a chance of paradise as I have—perhaps better. Osiris will set all right hereafter; and for the present rich and poor are an ordinance of Providence, and there is no occasion to disturb established institutions. For myself, I have drawn a prize in the lottery, and I hope

I am grateful. I subscribe handsomely to the temple services. I am myself punctual in my religious duties. The priests, who are wiser than I am, pray for me, and they tell me I may set my mind at rest.'

"Under this theory of things, the Israelites had been ground to powder. They broke away. They too were to become a nation. A revelation of the true God was bestowed on them from which, as from a fountain, a deeper knowledge of the Divine nature was to flow out over the earth; and the central thought of it was the realization of the Divine government—not in a vague hereafter, but in the living present. The unpracticable prospective justice which had become an excuse for tyranny, was superseded by an immediate justice in time. They were to reap the harvest of their deeds, not in heaven, but on earth. There was no life in the grave whither they were going. The future state was withdrawn from their sight till the mischief which it had wrought was forgotten. It was not denied, but it was veiled in a cloud. It was left to private opinion to hope or to fear; but it was no longer held out either as an excitement to piety or a terror to evil-doers. The God of Israel was a living God, and His power was displayed visibly and immediately in rewarding the good and punishing the wicked while they "remained in the flesh."

"It would be unbecoming to press the parallel, but phenomena are showing themselves which indicate that an analogous suspension of belief provoked by the same causes may possibly be awaiting ourselves. The relations between man and man are now supposed to be governed by natural laws which enact themselves, independent of considerations of justice. Political economy is erected into a science, and the shock to our moral nature is relieved by reflections that it refers only

to earth, and that justice may take effect hereafter. Science, however, is an inexorable master—the evidence for a hereafter depends on considerations which science declines to entertain. To piety and conscientiousness it appears inherently probable; but to the calm, unprejudiced student of realities, piety and conscientiousness are insufficient witnesses to matters of fact. The religious passions have made too many mistakes to be accepted as of conclusive authority. Scientific habits of thought, which are more and more controlling us, demand external proofs which are difficult to find. It may be that we require once more to have the living certainties of the divine government brought home to us more palpably; that a doctrine which has been the consolation of the heavy-laden for eighteen hundred years may have generated once more a practical infidelity; and that by natural and intelligent agencies, in the furtherance of the everlasting purposes of our Father in heaven, the belief in a life beyond the grave may again be about to be withdrawn.”

This seems to be a lame conclusion of an author so well versed in history. Is it not clear that deism or materialism, with disbelief in the immortality of the soul, have been prevalent in Europe amongst free-thinkers of all classes for more than a century, and that scepticism at present is openly professed by numerous men of science; by professors in medical schools, and in other faculties of art and science? And is it not also evident to those who are willing to inquire, that this state of unbelief is being rapidly and widely dispelled from the minds of the people in Europe and America by the external evidence of spiritual manifestations in private families and in public seances? Sceptics mutter “humbug and imposture;” but atheists have been converted by hundreds of thousands to a

belief in immortality by the evidence of their senses which no scepticism can subvert.

The world is going on safely under the guiding hand of Providence ; and the ills of modern society, so keenly felt and criticised by men like Mr. Froude, are mainly agents of wholesome dispersion, where over-population is a hindrance to local prosperity ; while lands lie dormant within easy reach for want of that culture which would find work and food for millions upon millions of industrious colonists. Improving the condition of the people at home (if we knew how to do it, which we certainly do not) would only put off the evil day a little longer, until population became still more excessive than it is at present, and as much less fit for the simple comforts of colonial enterprise as they had been accustomed to the artificial cravings of a false excitement in civilized communities. Country people with their families should emigrate to our best colonies instead of rushing into overcrowded towns and manufacturing districts, when they find there is no room for them at home. This will be understood in time, and then it will be seen that patriotism and true religion will go hand in hand, to help the people to "increase and multiply and replenish the earth," as they were commanded to do in the beginning ; and will find no rest in any crowded corners until they have obeyed the heavenly command. The harder the prospects of a labouring family may be from want of work, in periods of general distress, the more acceptable will be the prospect of independence in the colonies or in America.

But to return to the question of religious evolution. We may now perceive that simultaneous and alternating states of natural and spiritual faith and trust have hitherto taken precedence, one of the other, turn about, in ancient history, and also in our modern nations ; and

that temporal rewards and punishments have been more deliberately dwelt upon than spiritual rewards and punishments at one time than at another, as incentives to morality, even in the Messianic dispensation of Jews and Christians, as well as in the heathen nations which preceded them in history. Mammon is the "god of this world" in one form or other, and his followers believe in nature and cultivate science; while God rules in heaven and prevents the Devil from claiming finally more than his allotted share of mundane service to mankind, in the creation of seductive wealth and luxury as a means of instrumental aggrandisement in the social evolution of humanity. God is manifest in nature as well as in scripture. Day and night, summer and winter, are not good and evil alternations; spiritual light and darkness are not good and evil, but alternating states of movement in the evolutions and revolutions of nature. Such alternations are natural, and human understanding will eventually learn to weigh their relative importance in the natural and spiritual universe.

There always have been human minds so constituted that they cannot understand or believe in the existence of an unseen spiritual world. To them the soul of a man is not more immortal than that of a dog. These men believe in cosmic nature and her laws. They study natural science and worldly economy with more assiduity than spiritually-minded men, and render, perhaps, more service to the race in this sense than pious men and women who neglect their worldly interests. They are not allowed by Providence, however, to undermine the moral welfare of society by continuous supremacy in any race or nation. The sword of the flesh was put into the hands of Moses, by divine authority, with a command to exterminate idolators and

nature-worshippers in Palestine. This was done in part by the Israelites until they fell into idolatry themselves, and then the work had been sufficiently advanced for the carnal sword to be withdrawn from Israel, and the sword of the Spirit given to Jews and Gentiles to conquer and subdue idolatry in every form. The gospel of brotherly love is henceforward to be the weapon of spiritual conquest and social evolution in every region of the earth. Still, while the worship of nature is forbidden, the study of nature, as a manifestation of divine laws of order, is not only not forbidden, but imposed as a necessity upon the human mind, to learn to understand at once its own place in nature and its own destiny on earth; and strange to say, under the guidance of Providence, the sceptical class of minds is doing this work more fully and more conscientiously than the piously inclined, spiritual class of minds. They are giving more attention to natural sciences and political economy as one of the positive means of social and educational advancement.

#### ECONOMICS.

Political economy is a comparatively young branch of science, commenced in France about the middle of the last century, developed by Adam Smith in his "Wealth of Nations," and further advanced by later economists, but still in its infancy, as a growing principle, destined to become an exact science of social economy and organic evolution. Dr. Quesnay, physician to Louis XV., was the leader, if not the founder, of the new school of economists called "Physiocrats," which dealt mainly at first with problems of agricultural wealth and commercial freedom. Turgot endeavoured to introduce these principles of reform into practice under Louis XVI., in 1775, but met with strong resistance from all the privi-



leged classes of the nation, and was driven from the ministry soon after. The enlightened portion of the public continued to spread ideas of political, religious, and economical reforms, which were still rejected blindly by authority, until revolutionary passions were enflamed beyond endurance, and society convulsed to its foundation in 1789, to be terrified with wholesale massacre and blood soon after. Selfish routine and privilege, obstinate and ignorant, refused to listen to wise counsels, and were strangled in civil war and desolation.

Adam Smith, in England, wrote his "Wealth of Nations" after Turgot's efforts of reform in France, and was as little heeded by routine statesmen and blind, selfish interests as other national economists had been elsewhere. Since then Malthus has written lucidly on population and the means of subsistence, from a limited and narrow point of view; Ricardo on the theory of rent, from a limited and narrow point of view; Dr. Chalmers on the annual renewal of wealth; and other eminent economists, on questions of credit and commercial liberty; most of those labours being epitomized by J. Stuart Mill, in his luminous treatise on political economy.

Still, the subject has not been dealt with *systematically*, as a branch of social science, domestic, industrial, commercial, and political. Problems of population, education, pauperism, emigration, and colonization belong to one department of the science; production, consumption, capital and labour, to another; commerce and credit, circulation and taxation, currency and coinage, to another; while general principles of policy and expediency (regulated and controlled by conditions of collective growth, in a given state of progress) are necessary to decide upon questions of degree and opportunity for modifying laws and institutions in accommodation

with new inventions and discoveries of art and science. This is the stumbling-block of organized authorities, who have to deal with exclusive privileges and antiquated prejudices on the one hand, and impatient theories of socialism or progress on the other. That which seems good in theory is not always practicable in adverse conditions; while that which is false in principle is often dangerous. Violent revolutions and dissolutions of antiquated institutions are apparently, in many cases, the only means of making new conditions favourable to such changes of laws and customs as the growth of new ideas and aspirations may render irresistible. The French revolution was inevitable, because opposing forces were equally powerful and violent in France. In England, the Reformation had already introduced many innovations of importance in church and state, while the acquired habits of civil and religious liberty held in check to some extent the privileged classes, who sympathized with despotism, and did their best (though unavailingly, at a ruinous expense of blood and treasure) to stem the tide of revolutionary violence in continental Europe. Since then the pressure of popular interests and Utopian opinions upon antiquated privileges and prejudices in England has been overwhelming and incessant, until famine in Ireland alarmed the nation, and forced the government, in 1846, to repeal the execrable corn-laws, and inaugurate a system of commercial freedom and financial progress, which policy has saved the kingdom hitherto from violent convulsions.

Commercial and financial questions are now simplified, and generally understood, by "orthodox politicians and economists," while problems of production and consumption, labour and capital, are still involved in passionate obscurity, which threatens mischief to

society in many ways, before common sense and justice can enlighten conflicting interests and prejudices sufficiently to bring about conciliation with social science and prosperity. Problems of population, education, migration, and colonization, are also much involved in doubt and diffidence, although generally felt to be most pressing and important for the welfare of civilized communities. Pauperism, vagrancy, immorality, insanity, crime, and foul disease are increasing rapidly in many places, sapping the foundations of health and industry in the rising generations of the people.

These are questions of social and political economy that call for incessant attention and scientific explanation, as much as individual suffering calls for medical advice and scientific treatment; not to mention religious resignation on the one hand, and "ecclesiastical example" on the other, to show that self-denial and self-sacrifice (instead of mystic mummeries) are not less necessary on the part of the clergy than on the part of the suffering poor, who think much less of precept than of practice.

Men who have no vocation for religious resignation and temporal self-denial have no business in the church, which is not a temporal but a spiritual institution. Money given by pious Christians for the poor, to be distributed by "deacons," has been wrongfully appropriated by the upper clergy for themselves, with the connivance and participation of a privileged "nobility" (?) and this robbery has long been a crying shame against ecclesiasticism and aristocracy, a hindrance to religion in all classes. The most needful of all reforms in Christendom at present is the return of Christian pastors and ministers to vows of self-denial, as an example to all classes (and especially to the poor) of willing resignation, since history on the one hand, and political economy

on the other, show that poverty and suffering in many different shapes and degrees, are inseparable from human existence during the successive phases of educative and metamorphic evolution in the rudimental organism of terrestrial humanity.

Hierarchal orders are incompatible with clerical and medical vocations, which should be under the administrative control of municipal or congregational authorities. Churches, hospitals, penitentiaries, and asylums are healing and soothing, as well as educational institutions, and professional organization should no more interfere with municipal authority in these institutions than in public schools, family hotels, restaurants, poor-houses, and other municipal institutions. The case is different with regard to judiciary and administrative graduations of hierarchal order and authority. Prophets, poets, inventors, and discoverers are not hierarchal orders of vocation; nor are priests and healers, actors and professors, hierarchal orders of vocation, beyond the limits of municipal organization and professional education.

Ignorance and want, sickness and disease of body and of mind are as inevitable as war, pestilence, and famine, during the early phases of social evolution, and healing or soothing agencies are indispensable in all communities, until scientific methods of education and culture can enable society to dispense with such agencies, or until methods of mutual assurance against hail and storm, fire and earthquake, calamities of war, fluctuations of trade and commerce, accidents and loss of natural protectors, can be generalized in civilized nations, so as to lessen the shocks of natural vicissitudes, ignorance and violence, intemperance and immorality, in all races and regions, ranks and classes of mankind. Much has been already achieved by mutual assurances

to alleviate some kinds of loss and misery, sickness and disease, but more is required.

And here we may observe that all kinds of insurance against accidents, &c., should be established as administrative functions of government (in competition with insolvent private companies), as well as telegraphs, post-offices, money-orders, savings-banks, railway management, &c. Governments should do useful work of communication, circulation, and assurance for the public, at a cheaper rate than competing private companies can do it for their own or for the public advantage.

These, however, are questions of natural growth or evolution, which cannot be realized prematurely, any more than infants can be taught algebra. Utopian theories of socialism are mere delusions in a scientific sense, although very useful stimulants of popular agitation and antagonism to numerous abuses of monopoly and privilege in civil and religious institutions, which abuses tend to arrest social development, and have to be eradicated, either by destructive revolutions or by the natural expansion of conservative reforms. All kinds of socialism and communism have invariably failed in practice, except in the *exterminative* establishments of *non-procreative* monks and Shakers.

Slavery, in one form or another, and in various degrees, is the lot of nine-tenths of humanity during the early phases of social evolution. Mitigations of suffering and privation are all that can be accomplished for the masses while population is increasing faster than arts and sciences, inventions and instrumentalities, can furnish means of ease and sustenance by the cultivation of the earth. All schools of economists show that under the actual conditions of necessity, poverty and drudgery, not to say slavery, are the inevitable lot of the great majority of mankind in all races and nations.

Still *independent* savages are the most miserable of human beings, and as civilization advances, larger and larger numbers are improved in physical and moral status, although many still remain in a state of suffering and want but little preferable to that of indigent Red Indians. Utopian theories afford no means of increasing wealth, nor any practical means of distribution which would not cripple the best known means of actual production. Negro slavery was very inhuman; factory-toil is often excessive and inhuman; intemperance, immorality, and pauperism are very grievous evils of social existence; but where are the remedies? Not in Utopian theories of equal distribution, but in increased powers of production and education, to satisfy the bodily and mental wants of increasing numbers, until the whole globe is peopled, until powerful instrumentalities are invented and constructed to perform rude labours, while men and women have only to guide them, as skilful artisans who delight in being incessantly useful to themselves and others, without slavery of body or of mind.

Abuses of all kinds are constantly arising and calling for remedies, but abuses are as rife in one class as in another, and when remedied, are only slight alleviations of poverty and ignorance, sickness and suffering, which are universal in one shape or another, in one degree or another, in every race and every region. Comparative happiness, in fact, when once attained, will put a stop to metamorphic evolution, and open a new era of development; but this can only happen when automatic forces and instrumentalities have been sufficiently developed as labouring agencies to emancipate human beings from degrading servitude, and enabled them to assume the character of intelligent artists instead of ignorant, drudging slaves.

Extremes of wealth and poverty are irritating sights, which inflame the passion of philanthropy, as well as the anger of the mob; and while one threatens revolution and destruction, the other soothes and tranquillizes numbers of dupes by visions of liberty, equality, and fraternity to be realized in the "abodes of love" (agapemones, phalansteries, &c.). Meanwhile common sense and intellect exert themselves to find new means of multiplying food and raiment for an increasing population, new appliances of the grand principles of mutual assurance against accidents of all kinds, and inevitable vicissitudes. Social difficulties increase with an increasing population, and the mind is constantly beset with social problems, stimulating investigation and discovery in every department of art and science; until, finally, all problems will be solved, and humanity become at once conscious of its destiny, and possessed of the means necessary for the performance of its duty to itself and to the world.

But why should mankind have been doomed to misery and unhappiness during all these phases of metamorphic evolution? Could not Providence have ordered the world otherwise? Why create wolves and tigers to devour lambs and kids? There must be a reason for all the conditions and imperfections of metamorphic evolution, which human science may discover by patient labour and investigation. Meanwhile emigration to new or old colonies should be sufficiently general and incessant to have a twofold beneficial result—namely, to increase an enterprising and industrious population in uncultivated regions, on the one hand, while diminishing the number of struggling families in overcrowded cities and localities, on the other hand, so as to render labour scarce and dear, which would promote the invention and the application of

machinery to save labour and emancipate the race eventually from the slavery of physical toil and drudgery.

### ECONOMIC EVOLUTION.

Roaming savages neither monopolise land nor enslave labour, although the "braves" make drudges of their squaws and of their children. The *monopoly of land* and the enslavement of labour are, then, the *first step* of social evolution. The *division of labour* has been recognized by political economists as the *second phase* of industrial evolution; the *invention* and construction of *machinery* on a large scale as the *third phase*; *free trade* and competition as the *fourth*; and *limited degrees of monopoly* of trade and capital as the *fifth*. In former times those who held the land rendered an equivalent of military service to the state; but this burden of direct taxation upon property has been shifted partly on to the shoulders of industry and commerce; until by degrees indirect taxes have almost replaced direct taxes as a source of public revenue. This may be classed as a *sixth phase* of economic evolution; while the modern effort to untax the necessities of life, and return to the direct modes of taxing property and income, is a *seventh* turn of the wheel of economic progress; and that is the present phase of industrial evolution in the most civilized communities of the world. The "*balance of commerce*," the "*organization of credit*," are also characteristics of the present phase.

Certain theorists, such as Proudhon, for instance (not to mention Charles Fourier and others), have given forecasts of future phases of progressive evolution, which are very suggestive, without being complete. The "bank of the people," invented by Proudhon, and the



bazaar of labour exchange, invented by Warren, have not been found practicable, nor the "Phalanstery" of Fourier realizable. Still, society progresses in many ways, under the influence of ill-combined capital and labour, science and invention, wealth and poverty. Political and social reforms are clamoured for by needy populations and their philanthropic friends, without much knowledge of evolutive science, but with persistent dislike of the only *real* palliatives of over-population within given limits and conditions—namely, emigration to countries where land is plentiful and cheap, and rendered easily accessible by railways and steamboats on the vast continent of America. The poor do not like leaving home and friends behind, however miserable they may be; and the rich think poverty keeps down the rate of wages, however much it may increase the rates in aid of poverty and crime.

This is true, no doubt, within given limits, beyond which limits pauperism increases, crime increases, starvation, with degeneration of the race, increases, contagious diseases and scrofulous degeneration increase, not only amongst the poor, but also amongst the rich; filth and squalor in overcrowded lanes and alleys, slums and rookeries, multiply hotbeds of epidemic diseases, small-pox and measles, whooping-cough and scarlatina, typhoid fever and wasting diarrhoea, cholera morbus and dysentery; careworn recklessness and intemperance, delirium tremens, epilepsy and convulsions, gastric and nervous diseases in all shapes and forms, as well as moral and mental debility, increase and brutalize the masses below the level of roaming savages, weaken the powers of production and of reproduction in the race, increasing the burden of hospitals and prisons, penitentiaries, and poorhouses; aggravating the sense of justice amongst the suffering mob, who see the

wealthy classes living in comfort on the fruits of industry, while the labouring people suffer from want and misery ; increasing hatred on the one hand, and contempt on the other ; threatening evil to the wealthy from physical pestilence and contagious diseases amongst degraded masses, and incendiary or revolutionary massacre from the inflamed passions of anger and despair, as in Paris lately during the rebellion of the " Commune."

Political economy can find no remedy, social reformers can find no remedy, political reformers can find no remedy, religious reformers can find no remedy. This has been abundantly proved by P. J. Proudhon in his " Contradictions Economiques," in which he shows that all the most accredited schemes of reform to ameliorate the condition of the superabundant labouring population in Europe are utterly utopian. But strange to say, he does not even mention expansive *emigration*, nor allude to the providential necessity of *peopling the whole globe*, before the tendency to overpopulation in limited regions of territory can be prevented from impoverishing the masses ; driving them to seek for homes where there is plenty of room, and wealth to be amassed by labour and economy. Instead of perceiving the necessity and the urgency of such a mode of evolution, he raves with passion about " the natural equality of functions and the artificial spoliation of labour by monopolies of capital." We say he raves, because he does not reason with an enlightened understanding of the laws of social evolution. Certain improvements may be realized, no doubt, in every branch of industry and commerce, legislation and finance, but these improvements will only benefit those who possess some kind of property and have wherewithal to pay rates and taxes ; they cannot reach the needy working

population, nor the sweltering mass of pauperism, disease, and crime. There is no remedy for over-population, with all its degenerative concomitants of poverty and misery, but dispersion of the labourers where labour is required and population is a blessing.

Monopolies of land and capital are the foundations of all property, the true source of liberty and independence. The regulative laws of property may, no doubt, be improved in many points as arts and sciences advance; but no amount of labour, capital, and science can produce food enough for a million people from ten acres of the richest land. This is plain enough on a small scale; and though not so easily discerned on a complicated large scale like that of a whole nation, it is equally true of all *proportions* between land and population. Rich land will furnish supplies of food for a given number of mouths per acre; poor land a smaller number in proportion; but no limited region can supply food enough for an unlimited number of people. Nature is bountiful, no doubt; but mankind must consult her conditions and obey her laws, or suffer the consequence of their ignorance and disobedience. Unreflecting sentimentalists complain of the extremes of wealth and poverty; luxury for the rich with privations for the poor; while philanthropic minds point out the mutual advantages of capital and labour in various forms of co-operative participation; but neither of these deals with the problems of over-population, social evolution, and preordained destiny.

An equal repartition of income amongst all classes would not give one shilling more per day to each person in an over-populated kingdom. (In many cases only twopence.) This has been proved by political economists repeatedly. It would give a little ease for a short time to the great bulk of the people, and only for a

very short time, because population would increase faster by encouraging marriage ; while numbers of artisans would be thrown out of work by the suppression of all the arts which occupy labour in producing luxuries. Industrial progress in the arts of refinement would thus be checked on the one hand, while hungry population would be increased on the other. Emigration to other lands to find the means of occupation and subsistence would thus shortly become an absolute necessity for all surplus hands and mouths. The suppression of luxury and an equal distribution of wealth would only be a temporary relief of poverty (at the expense of industrial progress) and an utterly delusive scheme of economical reform.

The mutual advantages of capital and labour in co-operative participation of profits or economies of production are, no doubt, laudable improvements, but they soon find the common level of competition and of wages in the general struggle for the means of subsistence between occupied and unoccupied hands and mouths. For instance, we once, in 1868, went over a gold-beater's establishment in Birmingham, and saw a workman paid for beating a certain weight of gold into thinnest sheets of gold-leaf. The price of the work done (in a week ?) was sixteen shillings for beating a certain weight of gold into a given number of sheets of gold-leaf of given dimensions. We did not inquire what weight of gold, nor what number of sheets, but we saw that the dimensions were somewhere about three inches square, or a little more. The fact, however, which attracted our attention was this: the workman was paid seven shillings besides his wages, and this extra sum was the value of the metal he had saved in beating out the required number of sheets of gold-leaf of the conventional dimensions. A bad work-

man would not be able to save as much as a good workman, we were told, and therefore would not gain as much money in addition to the stipulated wage for work done.

Here the gold saved was gained by the workman who received the full value for it from the master, who seemed to gain nothing by the system. But did he not gain nearly all, and the workman nothing? Was not the stipulated wage of sixteen shillings, at once the consequence of competition between men for work, and the known possibility of saving by skilful work, so much metal in a given quantity: and did not the master give less wage, in view of the possible saving of the workman?

Medium ability of workmanship being the common standard of wages, extra ability and carefulness were encouraged by this plan of mutual advantage; but only for a time. Bad workmanship and carelessness were punished by less than medium wages, while the best care and talent were inevitably reduced to the medium standard of pay.

When we inquired about the standard thinness of gold-leaf, we were told it was "as thin as we could think;" and that the workman could only save some of the regulated quantity of gold-leaf beaten into a given number of gold leaves "as thin as we could think," by beating the leaves still thinner, as a proof of gold-beating talent, with proportional advantage to himself. (?)

But we considered that perhaps when gold-beating workmen were relatively scarce, the standard price of labour may have been thirty shillings instead of sixteen, for the given weight of gold, for a given number of sheets of gold-leaf; and that the actual skill which now economized seven shillings to be added to sixteen only amounted to twenty-three shillings for skilled

labour in the present day, while unskilled labour obtained thirty shillings in less struggling times. This is a proof of progress in economy and in operative skill, while it is no less convincing evidence of the depreciation of the relative value of labour by superabundant population and the consequent struggle for the means of subsistence. Why do not men emigrate instead of lowering the price of labour by ruinous and fruitless competition? Because they dislike leaving home and friends to settle in another land.

The Germans have met this difficulty by forming groups of families led by religious pastors into new settlements on the American prairies, where new homes are formed on lands easily acquired; where, by mutual aid, seeds are sown, cattle located, log-cabins built, and friendly intercourse ensured to all without family disruption and the miseries of solitude. Such groups of emigrants might everywhere be formed in Europe, if common sense and practical intelligence were as common in other nations as they seem to be in parts of Germany.

Another example of the economical advantages of co-operative participation in the actual world of competitive industry and superabundant population, may serve to show the use of such a system in all cases, however insufficient as a means of struggling against the evils of excessive numbers in a given region.

Some years ago it was reported in the public press that a great saving of coke had been effected by the managers of the Belgian railways: the work formerly done by ninety-five tons now being accomplished with forty-eight tons. And this is the way in which the saving was made. It was known that the men who used the coke to heat the locomotives on the line were not careful of the fuel; but how could they be trained to be careful? Ninety-five kilogrammes of coke were

consumed for every league of distance run : but this was known to be more than necessary ; but how to remedy the evil was the problem. A bonus of three-pence halfpenny on every *hectolitre* of coke saved on this average of ninety-five to the league, was offered to the men concerned, and this trifling bonus worked the miracle. The work was done equally well or better with forty-eight kilogrammes of coke instead of ninety-five : just one-half, or nearly, saved by careful work, at an expense of probably less than one-tenth of the saving. We say less than one-tenth, at a guess, because we do not know the relative proportions of weight and value between a hectolitre and forty-seven kilogrammes of coke.

This was certainly a great improvement in the mode of working the railway and improving the *minds* of the workmen, as well as their pay ; but it does not touch the question of over-population, and the consequent reduction of the wage of labour. There is no remedy, in fact, but that of rendering labour relatively scarce by emigration ; since strikes and lock-outs only diminish the amount of labour and production, without lessening the number of hungry mouths to feed in the same territory ; while dear labour in one nation now means unequal competition with another, and consequent loss of trade.

Nature sends man into the world *imperfect* in all ways, with a *mission* to *increase* in numbers, *improve* in moral and in mental faculties, both individually and collectively ; to *organize* a powerful society with natural forces and machinery of all kinds at its command, in order to *cultivate* the realms of nature for the good of all concerned. She will not be thwarted in this aim, and man must learn by suffering both to understand his mission and perform it. He was told his destiny in the begin-

ning: "Increase and multiply; subdue the earth, and have dominion over every creature." Such was the command, of which he cannot now plead ignorance, although he may be disinclined to understand and to conform, until the impelling forces and conditions of necessity drive him with a rod of iron into the paths of duty and obedience.

The whole world, peopled by wandering savages, would not be duly cultivated; the human race must invent new arts and sciences, with new machinery to utilise the forces of the globe, and give mankind, in organized communities, the power to cultivate and more or less improve the realms of nature on the surface of the planet. The world is not yet fully occupied; mankind is not yet duly organized in civilized communities, nor furnished with as many powerful instruments of dynamic force and ingenious construction as are necessary for the easy and efficient culture of the earth. There can be no final rest or happiness for individuals in any region until these duties are fulfilled in every habitable latitude and longitude.

An equal distribution of the food produced at present would not encourage art and science: it would not be much superior to the scalping "liberty, equality, and fraternity" of Red Indians in America. Art and luxury promote invention and discovery; give leisure to a certain number for the cultivation of the arts and sciences, which are monopolised at first by a few, but fall eventually into common use for general advantage. Cheap clothing has been a benefit to all; quick and cheap travelling by railways, a universal boon; cheap postage and telegraphic communication, universally beneficent: all the luxuries and comforts of civilized life, in fact, first enjoyed by a few wealthy families, spread by degrees to all below, until we reach the out-



cast victims of overcrowded trades and professions, who are warned by stern necessity to move away into new fields of use and labour, as a means of generalizing on a larger scale those improvements which have been already realized in limited localities. Necessity is the policeman of nature, which cries incessantly "move on, move on, please; do not block the way," in the overcrowded thoroughfares of human cities and provinces; while fate has doomed the most needy portion of the able-bodied labouring classes to leave the countries in which they are not wanted, and seek new homes in lands that lie in barren waste for want of hands to make them fruitful. The rich and prosperous classes are required at home to stimulate inventions and discoveries beyond the present level, as a means of multiplying comforts for a larger number of ambitious families.

Common labour is first wanted in new countries; not ornamental trades and callings. Professional men are not well fitted to cultivate the land, raise crops, make roads, build wooden shanties, and attend to cattle. Sheep farming and breeding horses may not be unsuited to the tastes of some men of capital and enterprise; but, as a rule, doctors and lawyers, artists and men of science are not the sort of people for such work, however numerous and superabundant they may be in civilized communities. Engineers and artisans leave home to educate backward nations already overstocked with population; so that the expansions of creative art and instrumentalities occur in parallel with those of colonizing populations. Procreative, creative, and educative expansions in successive waves from given centres of origin to the extremities of the earth, are processes of social evolution, which occur as naturally and necessarily as the metamorphic evolution of a foetus in the womb. Collective mankind is predestined to be organized into

a complex social organism, as fatally as individual man is predestined to be organized into a complex vital organism. We can follow in history the phases of humanitarian evolution as easily as those of a chick in the egg; and discern as easily how far co-operative organs have been already partially formed in one case as in the other.

In the Book of Organic Sociology we shall give an outline of collective humanity fully organized in body, soul, mind, and spirit, or industrial, artistic, scientific, and social unity. Here we only deal with outlines of historical sociology and successive phases of social progress. It is easy to discern degrees of poverty and riches in body, soul, mind, and spirit, and natural to strive for health and wealth in all degrees, as an idea of individual and collective perfectibility. A few individuals being healthy, wealthy, and wise, is only a forecast of what all individuals in all docile races are predestined to become in time, and thence we may discern how much remains to be done by education, invention, expansion, and colonization, before such a collective elevation of humanity can be realized on earth.

*Degrees of poverty and riches in body and soul.*—It is easy to see the difference between degrees of imperfection and perfection in the bodily forms and conditions of individuals, and the same rule applies to races and to nationalities. Ugly and vulgar individuals are not handsome; diseased and weakly individuals are not healthy; apathetic and lazy races are not energetic; destitute and poor savages are not rich. The same distinctions apply to art and skill in different individuals and races. Ugly and vulgar manners are not polite; diseased and weakly intellects are not skilful or healthy; apathetic and lazy tastes and instincts are not energetic

and inventive; people who are destitute of artistic talent and ingenuity are not rich in genius and skill.

The mind may be as ugly and vulgar as the body, instead of being well-informed; it may be diseased and weakly, instead of being strong and healthy; apathetic and lazy, instead of being vigorous and active; destitute, or very poor in knowledge, instead of being richly stored with science; and the spirit may be as ugly and vulgar as the body and the mind, instead of being amiable; diseased and weakly in morality, instead of being healthy and honest; apathetic and lazy, instead of being spirited and honourable; destitute or poor, instead of being rich and generous.

What are the states and conditions of individuals and races in hunting tribes of savages? in pastoral tribes of herdsmen? in the peasantry and soldiery of an agricultural clan? in the nobility, gentry, and clergy, not to mention the bulk of the people, in a trading community of small manufacturers and artizans? in the large manufacturing towns, and the country villages of commercial England at the present time? Can any of these states of physical and moral evolution be deemed satisfactory and final? Certainly not. The lower states require elevating to the higher, and these again much nearer to a higher standard of relative perfection.

Inferior races and depraved classes may have to die out and be replaced by double numbers of a better race, and more enlightened population, as a natural consequence of natural growth in the social evolution of humanity; but as all generations die and are replaced by new, it cannot be a loss to the whole world that inferior be succeeded by superior races and generations in every region of the globe.

Red Indians die out in America because they cannot

or will not learn to cultivate the land as European colonists work and render the earth fruitful. The Indians have had friends to teach them the arts of industry which they have refused to learn. They prefer wild liberty with poverty, ignorance, and apathy to regular industry and useful knowledge. The fault is all their own if Providence forbids them to increase in those conditions, and compels them to make room for a more enterprising population.

The same may be said of Australians and other indocile races ; and not only of these, but of such races as the Turks and Arabs, Hindoos and Asiatics, African Negroes, &c. Not improbably to some extent also of the European Latin races, and the ancient Irish, driven onwards and upwards, or supplanted by Anglo-Saxon and Teutonic races.

The population of the globe can only increase as wealth and the means of subsistence increase, with improved art, science, skill, machinery, and industry. Not more than five hundred millions probably could live by hunting and fishing alone or mainly, as wandering savages live in America and in Australia. The whole earth was thinly inhabited by such a population of apathetic creatures before the commencement of authentic history ; left to themselves, they could only vegetate in poverty, as we see them do at present in certain regions of the earth. This state of existence is doomed to perish by successive waves of colonizing conquest from more active centres of life and energy, which introduce better modes of industry to procure food for larger numbers in a given space. Pastoral tribes obtain more sure and plentiful supplies of food than hunting tribes ; agricultural clans are still more industrious and prosperous. Manufacturing industry adds many comforts but little known to savages and simple agricul-

turists. The invention of powerful machinery multiplies the means of manufacturing productivity immensely ; while hand-loom weavers are reduced to helpless poverty by power-loom competition, just as American Indians are reduced to narrower limits of their hunting-grounds and food resources by the invasion of more industrious races, who monopolize the land and drive away the primitive inhabitants.

Thus suffering and privation are increased among backward races and populations by the invention and expansion of better means of creating wealth ; and those who are invaded by these waves of progress must either amalgamate with the invaders and learn their arts and manners, or dwindle away for want of room and adequate supplies of food.

Ugly and apathetic races are replaced by greater numbers of a superior race, enabled to feed and clothe twice as many, and ten times better, on the same space of ground ; so that population increases as the race improves in physical and mental faculties and modes of life.

Expansion and improvement are necessary elements of social evolution, which cannot be delayed by ignorance and prejudice. During the agitation of the Anti-corn-law League, the manufacturers complained of loss of trade from want of open markets in the world, and more especially from the impediment of custom-house dues in England. As a proof of the supposed detriment to English manufacture from this cause, one of the gentlemen of the Manchester Chamber of Commerce gave an instance of the rise of manufacturing industry abroad. "Formerly," said he, "we exported woven goods ; afterwards we exported yarns, which are only the raw material of woven goods ; still later we have exported machinery, which are the instruments for

spinning yarns and weaving cloth ; lately we have exported capital, for the construction of machinery and factories ; and now we are exporting our workmen and the genius of the nation, which create our capital, and are the source of all our prosperity. All these elements of wealth are leaving us, one after another, to be planted where they can thrive more easily and freely, where food is cheap and labour cheap ; so that now we may see in Prussia, in Austria, in Saxony, in Switzerland, in Italy, immense manufacturing establishments organized by Englishmen with English capital and ingenuity, as rivals to our manufacturing interests at home."

Here we see that even political obstacles to freedom serve the cause of social evolution and expansion, by driving labour, capital, and science into undeveloped regions, and thus doing great benefit to backward nations, at a very trifling inconvenience to private monopolists of trade and commerce in more advanced localities.

If food and raiment, washing and lodging, were the only wants of families, an equal distribution of the fruits of labour might be an interesting problem of economic science ; but "man does not live by bread alone," as we are told in Scripture, and the wants of the soul must be provided for as well as those of the body. For this reason, one of the tribes of Israel was set apart to minister at the altar of religious unity and community, to be fed by *tithes* and *offerings* from the other tribes. Religious teaching and discipline include all the offices of prophet, priest, and king, to provide for the wants of the spirit individually and collectively, and as society progresses from one phase of organic evolution to another, all the arts and sciences progress amongst the intellectual priesthood of the race, while

methods of collecting tithes and taxes are improved in parallel with new inventions and appliances of industry and education. Abuses may be as rife in the upper classes as intemperance amongst the people, but these are drawbacks which do not alter the general question of progressive transformation. In a general review we may neglect details, and observe the uses of *tithes* of various descriptions as legitimate modes of payment for so-called unproductive services, which are of quite as much importance to the welfare and improvement of the heart and mind, as abundance of food and raiment are important to the comfort of the body. Thus,

1. Tithes and offerings for religious services ;
2. Rents of lands for military and engineering services ;
3. Profits of exchange for commercial services ;
4. Interests of capital for buildings and machinery ;
5. Taxes and royalties for administrative services.

This is sufficient for a general outline of the use of tithes and taxes in all shapes and forms. By religious services we mean those of education, morality, religion, justice, &c. By military service we mean all that relates to royal armies and navies, for which services lands were first given to "nobles and heroes," who have since managed to keep the lands and the rents of lands for themselves, with titles void of duties to the public, while shifting the expense of armies and navies upon general taxation. By profits of trade and commerce we mean what everybody understands. By interests on capital we mean what everybody understands by all the different forms of interest and credit, money and currency, mortgage, public funds, &c. By taxes and royalties we mean what everybody understands by the words.

All these privileges of levying rates upon productive labour for the education and the government of nations are meant to secure the ends of religious unity and

moral evolution for which tithes were first instituted by the laws of Moses. The rents of land, and the interest of capital, produce leisure for a privileged class, who *ought* to devote their time to the spiritual, social, political, and economic welfare of all the other classes in the commonwealth. This they do as far as they know how ; and if they do not act as "nobly" as they might, in all races and communities, the fault is in the imperfection of their nature, in its present phase of evolution ; and probably the people who complain are not a whit more perfect, and would commit as many faults of duty as the rich, if they were placed in the position.

"Necessity is the mother of invention," it is said, and we see from experience that it is also the mother of enterprise and of legislation. No class is willing to change its habits or customs until driven by necessity. The needy will not emigrate till urged on by the prospect of inevitable want at home, although they know that land is cheap and plentiful in many accessible portions of the globe. The aristocracy of England would not adopt the principles of free trade, until driven by the Irish famine and the danger of a revolution, although they knew that Adam Smith, corroborated by a host of succeeding political economists, had proved the truth and the advantages of such a policy, nearly a century before the corn-laws were repealed. The Romish church in *Germany and in England* would not reform its ritual and doctrines, nor the abuse of temporalities, until driven by necessity to throw off papal supremacy, and introduce the Reformation. The aristocracy of England would not consent to parliamentary reform in 1832, till driven by the clamour of the people and the danger of a revolution. And so of all reforms and changes in church and state, trade and commerce,



habits and customs, in all races, classes, and communities. Necessity, in fact, is only another name for nature, and the evolution of natural forces in all the phenomenal realms of cosmological and sociological organisms.

It may be said that there is wealth enough in England to feed, clothe, and educate the whole population; that machinery alone does the labour that would occupy some hundreds of millions of people employed in mere hand labour. That is true enough, but England is not the whole world, nor are feeding and clothing the people the only aims of Providence. The land of England might produce more food if parks and game preserves were turned into farms, but that would be of very little use to ever increasing numbers. The day would soon arrive when population would outstrip the rate of home production, and send the people out to seek for other lands to cultivate, or send our ships to bring home food which had been raised in other lands. It is, in fact, a natural course of industrial prosperity that merchants and manufacturers, bankers and contractors, should become rich, and render land more valuable; that landlords who possess large estates and incomes should buy up plots of land from impoverished families, and thus become more wealthy and exclusive.

This natural process of increasing wealth in fewer hands, and increasing numbers of impoverished families, accelerates the ratio of emigration, and thus necessity, as a law of social evolution, forces unwilling minds to obey the divine command, "Increase and multiply, and replenish the earth, and have dominion over every living creature."

It is stated in the *Journal of the Statistical Society*, that in the year 1786 there were in England 250,000 landowners; and only 33,000 in 1874. Half the land

of England, according to John Bright, in 1866, was in the hands of 150 individuals, while half Scotland belonged to ten or twelve individuals. Let us hope that we may not have to say for Great Britain what the younger Pliny said of his native land, "Great landed estates have been the ruin of Italy," because the poor had no interest in protecting the property of the rich against hordes of barbarians who came to plunder.

*Machinery and labour* have made England of the present day very different from Italy in the time of Pliny. The last 100 years, in fact, have changed the state of Europe in a social and economic sense. England and Wales, in 1740, produced only 17,000 tons of iron in a year; in 1849, Great Britain produced 1,369,000,000 of tons of iron. Watt put his first steam engine in a cotton mill in 1785. Arkwright soon after invented his shuttle-working machinery, not in use, however, until 1800. In 1785 the quantity of cotton spun in England was 18,000,000 lbs. a year; in 1856, it was 887,000,000 lbs. a year. "Macculloch," on the authority of Kennedy ('Rise and Progress of the Cotton Trade'), "states that as early as 1815, one person, aided by machinery, could produce as much cotton-yarn as 200 persons could have produced by the old method in 1760."

It has been calculated that the number of operatives (men, women, and children) employed in textile manufacturing in England alone was, in the year 1832, at least 400,000 in cotton mills; 350,000 in woollen factories; more than 200,000 in silk factories; nearly 200,000 in linen manufacture; altogether, nearly 1,200,000; and probably, in our day, more than twice that number. These operatives, however, are more hardly worked and less well paid for their labour than the peasantry of the Middle Ages (say in the year

1350), who could purchase at least *three* bushels of wheat with the wages of a week, while the cotton-mill operatives and the farm labourers of the present day could not obtain *two* bushels of wheat for a week's wages; and other kinds of food are just as dear in proportion as wheat and butcher's meat.

Wealth has been increased immensely by machinery in many branches of manufacture, but the condition of the labouring people has not been improved to anything like the same extent in the over-peopled countries of Europe. Nor is there any prospect of such amelioration of condition for the labouring population as long as their numbers are in excess of the demand for labour. It has also been observed, that "the self-acting *mule*, in cotton mills, has the advantage of rendering the mill-owners independent of the combinations and 'strikes' of the working spinners." (Baines's *Cotton Manufacture*, p. 207.) And still ignorant multitudes of ill-conditioned labourers and operatives cling to their native soil rather than obey the divine command to "replenish the earth, and have dominion over every living creature."

Why do not the rich share some of their superfluities of wealth with their poorer brethren who are suffering from ignorance and want? Because Providence, if we are to judge by facts, ordains that wealth must be accumulated to build railways and steamships, manufacturing and agricultural machinery, and that surplus populations shall be driven by stern necessity from overcrowded territories into uncultivated regions, which are waiting in desolation for inhabitants and fructifying labour.

Political agitators are clamouring for "universal suffrage" as a panacea for poverty and discontent; "manhood suffrage," not womanhood suffrage. Others agitate for "women's rights" as a remedy for a super-

abundance of ambitious spinsters, who can neither find husbands nor useful occupation at remunerative prices for genteel work. There is plenty of useful work for men and women in the colonies, but genteel people do not like to face it.

But what of universal suffrage? Are there no qualifications required for electoral responsibility but those of age? Is age alone a qualification for idiots, paupers, criminals, lunatics, habitual drunkards, and idle vagabonds? Practical responsibility of some kind is the proper qualification. All married couples of industrious people, learned or unlearned, have the care of a family, and are thus charged with social and political duties in the community, and the wife has a share in the husband's vote. Unmarried men and women, with or without education, who have neither families to provide for, nor property to manage, nor business to conduct, have not a sufficient amount of responsibility to qualify them for a vote, however learned they may be, and well qualified as teachers, professors, lawyers, doctors, clerks, and legislators.

But supposing universal suffrage and women's rights to enter the so-called liberal professions (legal, medical, clerical, naval, and military), what would that do to help those who are already too numerous in these professions? or to relieve the overworked crowds of needlewomen and others from the fatigues and privations arising from insufficient remuneration and the competition of innumerable hands driven by necessity to work for a small pittance of bread to keep body and soul together, with or without other essentials of food, not to mention clothing and lodging? Many educated bachelors and spinsters do not feel an innate vocation for hard work of any kind. They would like to gain a prize in the lottery, or win large sums of money by betting on the Derby. Others who are willing to work

do not think of the struggles of life in professions already overcrowded, nor of the necessity of emigration where there is no longer room enough for those who are engaged in useful labours ; not to mention those who seek for work and cannot find it. Some exceptional women may be fit for any profession ; but still there are innate vocations and special occupations more suitable to one sex than to the other.

There are too many educated and uneducated people in Europe who cannot find useful and remunerative occupation ; these should emigrate in groups around a leader as the Germans do. Those who are unwilling now will ere long be driven by necessity, which determines all degrees of social evolution. Emigration and federation, colonial enterprise and international alliances to avert war and promote peace, are now the most urgent calls of nature and necessity which generate progressive evolutions in society.

*Nature and Necessity* generate the family community, municipal communities, professional corporations, national communities, as they exist at present in all quarters of the globe ; and they will generate in future international federations and universal unity. Everybody knows how nature stimulates the sexes to marry and procreate a family ; and when families are formed in clans or villages, necessity drives them into some degree of municipal arrangement for self-protection and concerted action. An agricultural village formed of fifty or a hundred families makes some arrangement with regard to the *possession* and the culture of the land on which they are located. It matters not whether the land be held in common or divided into plots, owned by each family, or partly in common and partly in divided plots to be cultivated separately. The heads of families possess the lands on which they labour, and deny strangers the right of occupation or

possession. The rights of property in land are thus acknowledged in a collective form at least, and private property is also recognized in the crops raised by the labour of individuals, or in the game which has been captured by the hunter.

There are various modes and degrees of establishing the rights of property in houses and lands, cattle and game, but that makes no difference to the principle or rights of ownership ; which rights are naturally vested in the heads of families, not in women and children, who have only prospective rights of inheritance. To this extent a *possessive* class is recognized, as distinct from the non-possessive class of minors and dependents. These heads of families also form a *working* class to cultivate the lands and herd the cattle, while the wives at home nurse the children and prepare the food. Necessity thus forms a working class and a possessive class in the community ; and as differences of interests and tastes, habits and instincts, arise in the members of the clan, some kind of central authority or magistracy must be found to arbitrate between contending parties, and such an authority may be spontaneously recognized in the oldest and wisest patriarch of the tribe, who is probably already recognized as prophet, priest, and king of the community. This magistrate forms the central authority of the clan, aided in his functions, no doubt, by a general council of all the male adults, or by a certain number of the eldest (the alder-men) elected by the younger branches to represent them in a legislative council and advise the mayor or the patriarch in his judicial and administrative functions. And thus necessity and common sense organize a central government and legislative council, to regulate the interests of individuals and families who constitute at once a working and possessive class.

This is not the end, however, of municipal necessities.

Other tribes and clans exist in the vicinity, and these may be given to habits of plundering their neighbours. An army of defence must be organized to protect the cattle and the crops of the clan, and all the able-bodied men must unite in military discipline to resist invaders or subdue inveterate marauders. The working and possessive class are thus enrolled in a *protective* class, which must elect its captains from those who are deemed most fit for such command; and thus a new form of authority is added to that of the priest, the magistrate, and the legislative court of aldermen. The patriarch may possibly unite in himself the functions of magistrate or mayor, priest or prophet, and military chief or king; but where the patriarch is very old, a younger man is often fitter for the work of military leadership.

Besides external enemies, there may be wild beasts in the vicinity, and persons of the clan itself unscrupulous enough to rob and steal occasionally. This demands a watch to be kept by some one or more while others are engaged in daily occupations. An internal police system must be added to the military system, and as all the families cannot be always on the watch while they are at work, the aldermen must appoint some fitting persons for this municipal necessity. We have thus in a small community already constituted a central group of authorities composed of a legislative council of elders, delegated by the electoral class of adults to deliberate and decide on all important questions for the whole clan; a supreme magistrate or judge to regulate conflicting interests and passions; a priest and prophet to minister to the spiritual wants and superstitions of the people; a military chief or king to lead the warriors in battle; and a local police to watch and guard property against thieves and burglars.

The sovereign people thus form four main classes—namely, the *working* class of able-bodied men, the *pos-*

*sessive* class of heads of families, the *military* class of defensive warriors, and the *constituent* class of electors to all functions of authority (legislative assembly, mayors or magistrates, military chiefs or kings, religious chiefs or priests). To these are gradually added physical healers or medicine-men, in conjunction with priests or spiritual healers; schoolmasters to educate the children; artists and actors or conjurors to amuse children of all ages; merchants or market men to conduct commercial exchanges with strangers; surveyors of roads and rivers, drains and sewerage, when the village has risen to the importance of a township; and thus we have all the main factors of a social organism generated by necessity and common sense in a village community long before social science as a theory of organic evolution has come into existence.

Corporate or professional associations are likewise generated by necessity, and so are national communities. International and universal federation, as a future evolution of organic forces, will also be due to the instigations of necessity, rather than to the previsions and forecasts of philosophy; the result of natural growth rather than of science. Still, it is a part of natural growth to cultivate the arts and sciences; a natural result of science to foresee periodic revolutions and eclipses of the heavenly bodies; periods of incarnative incubation in all types of organism; and as a consequence of individual evolution and successive generations of individuals of any given type, to discern laws of realmic evolution in all collective organisms.

In accordance with such previsions of organic science, we may now proceed to a complete or systematic view of social unity contrasted with the rudimental aspect of historical or comparative sociology.



# WORKS BY HUGH DOHERTY, M.D.

(TRÜBNER & Co., London.)

---

## PHILOSOPHY OF RELIGION; THE EVOLUTIVE PERFECTIBILITY OF HUMANITY.

8vo., 48 pages. Price One Shilling.

---

## PHILOSOPHY OF HISTORY AND SOCIAL EVOLUTION.

8vo., 200 pages. Price Three Shillings.

---

## PRINCIPLES OF GRAMMAR.

8vo. Price Six Shillings.

---

## ORGANIC PHILOSOPHY; OR, MAN'S TRUE PLACE IN NATURE.

4 vols. 8vo. Price Ten Shillings each volume.

---

### VOL. I.—EPICOSMOLOGY; or, THE REALMS OF NATURE ON OUR GLOBE.

*Contents.*—Distinction between *cosmos* and *epicosmos*.—The globe and that which is on the globe.

*Epicosmic Unity*; Biology; Organic principles and method. Man's zoological place in nature; Man's sociological place in nature.

OUTLINES of Vertebrate organic unity and complexity; Vertebrate types of organism; Articulate types of organism; Mol-

luscan types of organism; Radiate types of organism; Phanerogamic Plants and types of organism; Cryptogamic Plants and types of organism; Atmospheric Realm; Pluvial Realm; Oceanic Realm; Reliquial Realm; Geological Realm; Elemental Realm.

*Systematic Classification of animals and plants.*

**CONCLUSION.**—Individual and collective organisms are constructed on one and the same principle of organic diversity in unity.—Man claims affiliation with God, and with all the creatures of the universe.—Physical and spiritual nature are co-ordinate, and ruled by the same invariable laws.—The plan of the human body is a key to the laws of unity, in body, soul, mind, and spirit.—Philosophy needs deeper science; science needs more comprehensive philosophy, in harmony with religion.

## VOL. II.—OUTLINES OF ONTOLOGY.

(**ETERNAL FORCES, LAWS, AND PRINCIPLES.**)—All forces are immaterial and indestructible; all laws of order in the natural and the spiritual universe are invariable and eternal, while phenomenal evolutions and mutations are endless in variety.

**PART. I.—INVESTIGATION OF PRINCIPLES.**—Unity of science; Methodological sciences; Mathematics, Physics, and Mechanics; Biological and sociological sciences and methods.—Astronomical sciences; Ontological sciences.—Transcendental philosophy; Perfective philosophy; Evolutive philosophy; Organic philosophy.—Unitary principles; Organic complexity; Dynamic depths of being.—Perfection and imperfection.—Religious revelations; Religion and irreligion.—Uses of disease and suffering in the body politic.—Evolutive theories of the origin of species.—Darwinism not a solution of evolute problems.—Supernatural not contrary to natural.—Authenticity of revelation; Interpretations of Scripture.

**PART II.—DISCUSSION OF PRINCIPLES.**—Evolutive facts and theories.—Physical philosophy; Spiritual philosophy; Bacon's inductive philosophy.—Theosophics and theologies.—Boehmen, Swedenborg, Coleridge.

## VOL. III.—OUTLINES OF BIOLOGY.

**Contents.**—General Introduction.—Experiential biology distinct from immortality.—The natural body fused with the “spiritual body” during earth-life (as an alloy of copper with pure gold), and separable at death, without detriment to the spirit.—Heat, light, magnetism, and weight belong to indestructible physical force and substance; Body, soul, mind, and spirit belong to one vital unit in immortal beings.

**BOOK I.—OUTLINES OF PHYSICAL BIOLOGY.**—Systematic anatomy, physiology, embryology, and genealogy.—Biological characteristics of relational and organic systems and series of organs in the body.—Organic impress of the body; Hereditary idiosyncrasies.

**BOOK II.—OUTLINES OF INSTINCTUAL BIOLOGY.**—Animal instincts and intelligence; Human instincts and intellect.—Psychological characteristics.—Industrial instincts and vocations; Strategical cunning and modes of action; Alimentary appetancies and procurative instincts; Psychological health and diathesis.

**BOOK III.—THE MIND AND MENTAL FACULTIES.**—Mathematical faculties; Systematic reason; Evolutive reason; Science and religion; Positive philosophy and organic philosophy.—Idealism and ‘realism.—Analytical and synthetic reason; Inductive and deductive reason; Co-ordinative and subordinative reason; Ontological reason and understanding; Analogical reason and understanding.—Generalizing faculties.—Natural and spiritual revelations and conditions of reason and understanding.

**BOOK IV.—THE WILL.**—Emotions and volitions, passions and desires; Free-will and necessity; Moral sanity and insanity; excitement and depression; Soul and body; Spiritual genealogy; Variable states of consciousness, in dreams, hallucinations, somnambulism, trance, and hybernation; Biological unity and universality.—Inspiration and spiritual revelation.—Individual and collective perfectibility of mankind.

## VOL. IV.—OUTLINES OF COLLECTIVE BIOLOGY.

BOOK I.—PHILOSOPHY OF HISTORY AND SOCIAL EVOLUTION.

BOOK II.—OUTLINES OF SYSTEMATIC SOCIOLOGY.

BOOK III.—OUTLINES OF EVOLUTIVE SOCIOLOGY.

BOOK IV.—SPIRITUAL GENEALOGY.

PART I.—PROBLEMS OF ORIGIN AND DESTINY.—Darwin's theory of the "origin of species;" Spiritualists and materialists; Christ came down from heaven; All souls come down from above into this natural world.—Open questions of origin and destiny.

PART II.—CELESTIAL AND TERRESTRIAL HUMANITIES.—Prophecy predicts the future of mankind as accurately as we predict the sort of chick that will be hatched in the egg of a given species of bird.—Why did God create wolves and lambs? and human wolves and lambs?—Nature-worship and spirit-worship.—The Messianic mission of the Bible.—Adam, Noah, Abraham, Moses, and the prophets; Jesus the Messiah; Traditions and revelations; Traditional evidence and rational evidence; The letter and the spirit.—Degrees of instinctual intellect and of human knowledge; Degrees of natural understanding and of spiritual understanding.—Divinity of Christ; Humanity of Christ; Human divinity and divine humanity.—Love and wisdom one in Father, Son, and Holy Ghost.—Bible periods and Gospel periods of social evolution—New Heavens and New Earth.—Corruptible and incorruptible humanity.—God's Providence and man's ignorance.—Lazarus and Dives; Hell is a prison, a hospital for the cure of souls or the treatment of incurables.

CONCLUSION.—Invariable laws govern all natural and spiritual worlds, within evolutive conditions of existence.—Ends foreseen from beginnings.—Progressive evolution from organic imperfection to relative perfection.—Can evil accelerate its own destruction?—Creative and Providential love and wisdom.