WHAT MAKES LIFE WORTH LIVING

OR

The Moral Development of Humanity

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"What Makes Life Worth Living"

DEDICATION

In the two essays contained herein the author's purpose has been to trace the development of morality, first in the race and second in the individual. This book is dedicated to the author's two children in the hope that it may be of value to them in obtaining a large view of a question so vital to human happiness and which is so often obscured by issues of only ephemeral importance which loom gigantic upon the horizon of the individual, solely because of their near proximity. In the strenuosity of life's daily struggle we are apt to lose sight of the fact that those things which we are directly interested in obtaining are only the means of living, the *impedimenta* of existence and that neither the measure of their acquisition nor of the years which we exist, constitute a criterion by which the success of any individual human life can be judged; but the work accomplished for humanity's uplift and welfare. To become efficient in this work, the very highest type of character is necessary and one of the surest tests of it is whether under such adverse circumstances as gross misjudgment on the part of friends and malign criticism from our enemies, we are able to hold our course of

duty without deviation regardless of how incorrectly interpreted or misunderstood our motives have been. In those moments of despair we must keep our attention more closely than ever fixed upon the predetermined chart of our life's course as at such times the very basis of our philosophy will be in greatest jeopardy.

"Weary of myself and sick of asking,
What I am, and what I ought to be,
At the vessel's prow I stand, which bears me
Forwards, forwards o'er the starlit sea."

The storm will clear away and as it does so the optimism of human nature will return. But the consideration of the great issues of human morality will give that stability to individual character which will enable it to keep an even keel during the tempests of life as no other thing can. It was for the purpose of bringing these questions into the foreground so that they might receive at least a portion of the consideration which they so highly merit, that this book was written.

WHAT MAKES LIFE WORTH LIVING

THE GREAT MORAL EPOCHS OF HUMAN HISTORY

The great human characters of any age epitomize the state of art, science, religion and culture of the period in which they lived. If we wish to get an abstract and a synopsis of any epoch we have only to study the biographies of its great representative men. Since human civilization follows a similar evolutionary course to that of all natural phenomena we cannot expect to find the epochs sharply defined either in point of time or in their human indices—there will be "sports" in the philosophy of history just as there are in biology—the exceptions which prove the rule. These characters who have existed apart from their own age are of two kinds; those who were the precursors or fore-runners of their epochs and on the other hand those who still maintained the ideals of a civilization long since passed away. It is on account of such individuals having lived that we fre-

quently shall have to pass from the period which we are considering to one far removed in point of time to get the proper perspective and visual angle upon the phase of human activity with which we have to do at the moment.

The human animal in his development from the brute, came upon a plane of existence entirely novel and unique as far as we know in the annals of evolution. This did not come from his ability to shape his own ends as against the details of his environment nor through his dominance over other animals and plants, but because of his power of introspection and abstract thought which seems to have made him deify in an unthinking way the very processes of his own mind. Thus what he was unable to reason about he at once apotheosized and the fundamental facts of the universe which were first thrust upon his cognition he immediately bowed down before. Therefore we find in the earlier mythologies of the race, time, space and mass worshipped either severally or jointly in what at that age are widely separated parts of the earth. It was here in the very dawn of human history that we find the foundation of the so-called religious instinct of mankind and it is well for us to remember that this came from man's inability to think intelligently upon or explain the natural phenomena which were forced upon his attention. The vividness and morbidity of his imagination varied directly with the density of his ignorance and so we

find the lust for power in its grossest form the ruling motive of humanity during the barbaric age.

The earliest legends which have come down to us concerning those nations which were most developed in their civilizations in remote antiquity deal almost without exception with their dieties. The fundamental attribute of their gods is omnipotence. In the case of the oldest civilization of which we have knowledge, our records do not go back to anything near its beginning and as a consequence we have no parallel in Egyptian mythology to such a character as we have in the Grecian Chronos. In Assyrian mythology we have Marduk; in Hebrew, Jehovah, and so in practically all of the national literatures which have come down to us from antiquity we always expect to find such a sacred character sometimes of autochthonous but usually of alien origin. Next in order of importance and omnipotence we find the great national heroes, usually of semi-divine origin such as Izdubar among the Chaldeans and his more familiar counterpart Hercules with the Greeks. The twelve super-human labors of the latter through their successful performance typify brute power far more than quickness of wit; the intelligence and craftiness which came to be attributed to this hero were an answer to the demand which Greek civilization made for such characteristics in individuals and the esteem in which they were held. The astronomical basis of fact in the Hercules legend only bears out the con-

tention that that which could not be explained has always tended toward deification in human history.

We have only to review the history of any of the great nations of antiquity to plainly see that conquest for power was the prevailing motive of their great national leaders. Menes, the founder of the First Dynasty in Egypt, comes into prominence previous to 3000 B. C. as a conqueror and subjugator of vast hordes of fellow human beings. The Cheops of the Fourth Dynasty was another war lord who drove into slavery of the vilest kind the captives of his armies and forced them to build the pyramids with a toll of human life which makes us shudder to think of it. The Eighteenth Dynasty culminated in Thothmes the Third who pushed the boundaries of his country, by means of his victorious armies to the Lybian deserts on the South and the valleys of Mesopotamia on the North, about 1500 B. C. The great names of the Nineteenth Dynasty with which we are familiar, Seti the First and Rameses the Second incessantly waged war against the Hittites with only indifferent success, Rameses finally marrying a daughter of his enemy. The history of Egyptian supremacy closes with Pharoah Necho who was forced to yield to the superior power of Babylon about 600 B. C.

Turning now to the fertile valleys of Mesopotamia we find one long record of warfare and bloodshed from the beginning of Chaldean sovereignty under

Sargon the First about 3800 B. C. Fifteen hundred years later the Elamities conquered this country and one thousand years later still their supremacy was ended by their complete subjugation by Assyrian armies under Tiglathi. About the year 1000 B. C. what is known as the First Assyrian Empire was formed by the conquests of Tiglath-Pileser which was followed by a second Empire about two hundred and fifty years later which was the result of still greater military activity. A half century later Sargon led the Ten Lost Tribes of Israel into their captivity and his son Sennacherib led the Assyrians in victory against both Judah and Egypt. Asshurbanipal about 625 B. C. headed the Assyrian hosts and according to an inscription left by him upon the walls of his palace describing the atrocities which he practiced upon his conquered enemies these were never surpassed except possibly by the Hebrews. It reads "their men young and old I took prisoners. Of some I cut off the feet and hands; of others I cut off the noses, ears and lips; of the young men's ears I made a pile, of the old men's heads I built a tower. I exposed their heads as a trophy in front of their city. The male children and the female children I burned in the flames." Saracus, who was their last great king, from his capital at Nineveh carried oppression to such an extreme that his neighboring peoples could no longer stand it and about 550 B. C. the Persians under Cyrus and the Babylonians under the youthful

Nebuchadnezzar brought the Assyrian Empire under their arms. The Assyrians carried conquest to an extreme unknown in the annals of history. Myers tells us that "there was scarcely a state in all Western Asia that had not felt the weight of their conquering arms; scarcely a people who had not suffered their cruel punishments, or tasted the bitterness of their servitude." Nebuchadnezzar and his father, Nabopolassar, were the first of the Babylonian monarchs to carry conquest to the point where it made their country the dominating influence in this region. The glory of Babylon was only short lived as Nabonadius and his son Belshazzar allowed their city to become so corrupted with vice that Cyrus who was at that time King of the Persians decided that he would no longer allow them an independent existence and so upon a pretext of Babylon having joined with Lybia in a coalition against him, he proceeded to subjugate both nations, in 535 B. C.

In order to get a connected view of this awful struggle of conquest we are forced to turn our attention to the plains of Iran. Here the Medes occupied the Northern portion and the Persian tribes were their neighbors upon the South. About 625 B. C. Cyaxares succeeded in getting the Medes organized upon a basis capable of conquest and soon made the Persians acknowledge their sovereignty. At the head of his troops he carried the boundaries of his kingdom West to Lybia. He left his throne to a son who was

in no wise fitted to succeed him—Astyages. For political reasons he married his daughter Mundane to the titular head of the Persians-Cambyses. From this union came Cyrus who seemed to inherit the genius for organization and conquest of his great grandfather and who while young had the Persian troops well in hand for whatever might befall. In 558 B. C. he defeated the Median army and from that date the destinies of the Iranians was in the hand of the Southern peoples. This agressive king extended the boundaries of his domain by conquest over a greater area than any ruler of antiquity possessed. We have previously seen how the Lybian Croesus was humbled before him, despite the ambiguous prophesy of the Delphian oracle and how he succeeded in overthrowing the Assyrian empire. His desire for conquest knew no bounds and he met his death leading his troops against the Scythians. Cambyses, the son of Cyrus, now took up the program of conquest inaugurated by his father and added Egypt to the empire. Here upon receipt of news from home that the brother whom he had given orders to be killed, had headed a revolt against him, he committed suicide. The report was untrue and the Magian priest who had usurped title to the throne was summarily disposed of and Darius assumed the control of the state which primarily meant command of the armies. He immediately subjugated Northwestern India and planned a line of conquest never

before attempted by any monarch. At the head of an army of three-quarters of a million men he crossed the Bosphorus into Europe subjugating Thrace and Macedonia and pushed on over the Danube into Russia, about 505 B. C. Here the scattered Scythian tribes and the inclemency of the climate afforded no opportunity for the exercise of his war-like genius and he returned home. About five years later the Ionian cities in Asia Minor which he had brought into subjugation previously, revolted and in their attempt to rid themselves of Persian dominance they were aided by the Athenians in Greece. Darius at once sent an expedition composed of great numbers of men and ships, under his son-in-law, Mardonius, to bring the Athenians to terms. This ended disastrously in Thrace in about 492 B. C. In no wise disheartened Darius immediately organized another army which threatened to burn Athens and drive its populace away into slavery. In 490 B. C. upon the plains of Marathon, Miltiades with an army of Athenians numbering less than one-tenth the numerical strength of the enemy, crushed forever the hope of Darius conquering Athens. Darius at once began the organization of a larger force to send to Greece and to this end levied enormous taxes upon all of the Persian dependencies. In the midst of this he died and was succeeded by his son, Xerxes, who immediately got his forces into motion and left his luxurious palace at Susa to personally head his vast military

array. He reached Europe, forced the pass at Thermopylae held by Leonidas and his three hundred Spartans and sacked and burned Athens. The naval accompaniment of Xerxes' army of a million men was utterly destroyed by the Athenian fleet numbering less than one-half the ships, under Themistocles. Xerxes from his magnificent throne upon the hill overlooking Salamis saw his hopes of further conquest in Europe vanish as his seven hundred and fifty ships were either sunk or taken, as without his navy he could not hope to hold his Hellespontine bridge intact. In the following year the remnant of the Persian army and navy left in Europe were annihilated by the Greeks at the battle of Plataea near Thebes and Mycale, upon the Ionian coast. Darius returned to Persia and was there murdered in his palace as the result of a conspiracy, in 465 B. C. Darius was the last great king of Persia and his kingdom was made a province of the Macedonian Empire after the defeat of Darius the Third by Alexander at the battle of Arbela in 333 B. C.

The Hebrews played but an unimportant part in ancient history. Following the exodus from Egypt about 1500 B. C., they subjugated the tribes of Canaan and otherwise than for the cruelty of their warfare as it is described in the Old Testament, there is but little of interest in their history. The Hebrew monarchy was founded about 1100 B. C., and under the aggressive administration of David, the Hebrews

thrived. The luxury and vice of the court of his son and successor was more than their civilization could stand and internal dissension arose which resulted in the formation of the Kingdoms of Israel and Judah. Of the ten tribes composing the first we have already taken note, the two tribes composing the latter were led into Babylonian captivity shortly after 600 B. C.

The Phoenecian cities were so almost entirely engrossed with commerce that they played an unimportant part in the militant affairs of the ancients. Previous to the eleventh century Sidon dominated, after that Tyre rose in influence and was tributary at some time or other to nearly all of the great nations of antiquity. Her commerce and maritime activity tended to preserve the Phoenecians from molestation as they alone were the great transportation agency of the nations bordering on the Mediterranean Sea during their time. Their city of Tyre, however, incurred the displeasure of Alexander and after a memorable siege he sacked and razed the city.

We have noticed already that the Athenians were the cause of the failure of the Persians in their efforts to subjugate civilized Europe. Their success, however, almost directly led to their own downfall for Athens was devoting most of her attention to cultural matters, although the memories of victories of her military forces made her both insolent and meddlesome in her political policies in treating with the other Hellenic states. The Peloponnesian War

resulted, which while it brought about the supremacy of first Sparta and then Thebes, so depleted both the finances and energies of the lower Grecian states that they were a ready prey to any invading army. It so happened that Philip of Macedonia, had been trained in the art of war by the Thebans during their leadership under Epaminondas and to this knowledge he added rare diplomatic ability. He devised and perfected a new order of formation for his troops, known as the Macedonian phalanx and this made his armies so invincible that he soon made himself the master of Thrace, and all Greece. He at once turned the natural hatred of the Greeks for the Persians to his own advantage by organizing and training to perfection an army to invade Asia, but before he could get started Eastward he was assassinated and succeeded by his son Alexander, who was only twenty years old. This boy had received a thorough training in all matters pertaining to the administration of a state at that time from the matters of military technique by his father, to philosophy by Aristotle. It is certain that he was a most apt pupil, for in him both the desire and ability for conquest reached their absolute consummation. After spending a couple of years in crushing internal revolts he crossed the Hellespont at the head of a small army of less than forty thousand men and by his victories of Granicus and Issus placed all Asia Minor under his power. After the fall of Tyre which we have already

noticed he crossed into Africa and conquered Egypt and even invaded the Lybian desert. Marching through Mesopotamia he met the Persian army upon the field of Arbela, near the Ancient Assyrian city of Nineveh and utterly destroyed it. After razing Susa and Persepolis and massacring most of their inhabitants as well as carrying away treasure estimated in value at over two hundred million dollars, he then proceeded to leisurely conquer Bactria and a large portion of Hindostan although he never reached the Ganges owing to the threatened mutinying of his troops. He reluctantly turned backward to Babylon where he established the capital of his empire. From here he planned the conquest of Arabia, the Barbary States, Italy and the Iberian Peninsula. Here in the midst of his plans for an all extending empire and the civilizing of the world, as it was then known, he died at the age of thirty-two, from a fever brought on by his excesses.

With the death of Alexander the Great, the Barberic Age of conquest came to a close. Not that at this date conquest ceased but the desire of conquest and the enslavement of human beings as a means of aggrandizement was no longer capable of fulfillment as it had been previously as the Greeks were always a patriotic people opposed to despotism and despotism is an absolutely necessary condition for such conquests as we have been considering since it means the supreme dominance of one man and the enslavement of

all others. The mutinying of Alexander's army in India is a most apt illustration of this, as after his conquest of Persia he required such fawning obeisance as was given to Oriental Monarchs and this the freedom loving Greeks could not allow. The spread of Hellenic ideas as the result of his conquests reacted at large upon all of those nations which were subjugated with a like result but rarely in so pronounced a manner. World conquest after Alexander's time could only be undertaken by single individuals when they went forth as representatives of the state and clothed with its authority—when they ascribed patriotic or altruistic reasons for their conquest, while previous to his time the conquerors were in themselves the state and all positions in its service were at their disposal. The Romans who became the next and last nation which was able to conquer and subjugate any considerable portion of the earth, were early imbued with the hatred of despotism and we find Manlius a martyr to this fanatical hatred of the Plebeians for absolute power, sixty years before the death of Alexander. Almost three centuries and a half after Alexander's death, Trajan succeeded in pushing the Roman boundaries to their maximum extent by conquest, but the Dacians in Europe and the Parthians in Asia were the only peoples whom his military prowess directly effected. With the breaking up of the Roman Empire and the formation of the Eastern and Western Empires with their re-

spective capitals at Constantinople and Rome, the world saw the dissolution of the last state in 395 A. D. founded upon conquest which attempted the control of any very considerable portion of its area. We have previously noted that despotic power is the necessary antecedent of world wide conquest, we must now emphasize the fact that human slavery is its inevitable result, these two words—despotism and slavery—epitomize the Barberic Age.

It has been said by competent authorities that the intellectual development of the citizens of Athens at the time of her supremacy was as far in advance of that of the majority of the people in the civilized world of the present time as we of to-day are ahead of the African savages. Whether this is literally true or not is of little moment as we do know that never before or since in the history of the human race has intellectual development been carried to the length which we find existed in Hellas during the sixth, fifth, fourth, third and second centuries before the Christian era. The literary genius of the Greeks rose to supremacy at their very first venture in epic poetry, so far as history tells us and while Homer is but little more than a name we have reason to believe that the Iliad was written about one thousand years before the birth of Christ. This song of the heroes brought into fame by the Trojan War has been called "the beginning of literature," and such it seems to be in point of time. In this epic the

national character of the legendary heroes of ancient Greece is laid bare—we see the haughty independence of the chiefs sometimes apparently hidden under their sense of loyalty to a common cause but always ready to burst out at the sightest provocation when they feel that their rights have been disregarded. Thus Achilles sulks in his tent before Troy, although defeat attends the efforts of his comrades because the head of the expedition Agamemnon had taken a beautiful Trojan maiden, Briseis, for himself when she was accorded a prize to him. The ideas which the Ancient Greeks had concerning their right to the ownership of their women may be seen from the fact that the whole episode of the Trojan War is founded upon the elopement of the beautiful Helen, wife of Menelaus, with his guest, Paris, who was a son of Priam, the King of Troy. The Iliad describes in the most lofty manner the varying fortunes of these Greek Chieftians who gathered under the leadership of the brother of Menelaus in the attempt to recover Helen and chastize her Trojan lover and his family. Next to individual military prowess and valor, craftiness and cunning is held in the highest repute by Homer not only in this epic but also in the Odyssey. These epics set forth strongly the powerlessness of man when he attempts to rebel against the decrees of fate and thus gives us the first insight into that attitude of mind which with this nation must have been almost universal in order to have allowed such a develop-

ment of dramatic genius in the form of tragedy. Turning from Homer with his songs of gods and heroes we come to the other great Greek epic poet, Hesiod, who probably lived less than one hundred years later than his fellow bard and whose poetry concerned itself with men and events in his best known work, entitled "Works and Days." From this didactic epic we get the beautiful legend of Pandora with her casket of evils. This same writer in another work, entitled "The Theogony," attempts to correlate all of those deities whom Homer had merely mentioned and as Grote puts it "to cast the divine functions into a systematic sequence." The ideas which the early Greeks held of cosmogony have by this work been preserved to us, to the incalculable advantage of students of comparative philosophy.

Just as epic poetry in Greece apparently reached its culmination at its historical birth so also did lyric verse. The works of Sappho who lived probably about the end of the seventh century before Christ, were held by the cultured ancients in such esteem that although few fragments from her pen have come down to our day, she is easily accredited to have been the greatest of lyric poets. She lived on the island of Lesbos at Mytiline and here were gathered around her a number of most brilliant men and women all devoting their time to the study of lyric poetry. Of these poetesses who won fame under her instruction, history has preserved almost a dozen names. But

Greece does not hold her reputation for the production of the greatest lyric poetry solely by virtue of Sappho's muse, for about a hundred years after her, Pindar, who was a Theban by birth, sang of many incidents connected with the great national festivals and so endeared himself to his cultured fellow-countrymen that even Alexander when he razed the city of Thebes a couple of centuries later, gave implicit instructions that the house of the poet should be spared. But a few decades previous to Pindar's activity, at the court of the Greek Tyrant, Polycrates, thrived the great lyric poet Anacreon. He came from Ionia and his verses were mostly descriptive of festivals, wine and sensuality but their composition was so sublime that verse dealing with such themes even to-day is characterized as "Anacreonic."

As we have found in epic and lyric poetry, so it was in the art of sculpture—the earlier Greek masters were never excelled if ever equalled by those who had the advantage of their example. Phidias who lived about the middle of the fifth century B. C. still occupies the very pinnacle of achievement in his profession. His figures upon the pediments and friezes of the Parthenon, his colossal statues of Zeus Olympus in the temple at Olympia and of Pallas Athena in the Parthenon were the wonders of both Greece and Rome, standing as they did, the former forty and the latter over sixty feet in height. Polycletus who was a contemporary of Phidias did such perfect work

that one of his statues was known as "The Rule." Praxiteles who came about a century later was regarded as next to Phidias in the perfection of his work. His "Cnidian Aphrodite" was of such matchless beauty that art lovers from all over the world came to the temple to look upon it. Lysippus who lived about a hundred years later was famous for his bronze statues and his pupil Chares was the creator of the "Colossus of Rhodes," which was of such heroic proportions that it stood over a hundred feet high and required a train of nearly one thousand camels to carry the bronze which composed it. In painting the Greeks may have acquired as high a skill as in sculpture but in as much as but little of their work has been preserved, the names of Polygnotus and his followers depend upon the opinions of the ancients for their immortality. Zeuxis and Parrhasius flourished about one hundred and seventy-five years after Polygnotus whose activity was probably at its height about 475 B. C. Apellas, who has been called the "Raphael of Antiquity," was attached to the court of Alexander and he carried the art of painting to such high perfection that many ancient writers spoke of it as the "Art of Apelles."

In Architecture, the Greeks were in no wise less famous than in those arts which we have just reviewed. In the fifth century, upon the flat topped hill overlooking Athens, was built their most famous building, the Parthenon, the residence of Athena.

This wonderful building upon the Acropolis was designed by Ictinus and was built of marble upon Doric lines. It stood for over two thousand years and besides serving as a place for the worship of Athena, it housed both Christian and Mohammedan congregations before it was destroyed by a powder explosion during the war between the Venetians and Turks in 1687 A. D. The temple of Diana at Ephesus which was begun more than a hundred and fifty years before the Parthenon and which required a century and a quarter to finish, was one of the wonders of the ancient world as was also the Mausoleum of Halicarnassus. This tomb of the king of Caria was erected in the latter part of the fourth century before Christ, by his wife, Artemisia, as a token of her love for her husband and grief over his loss. In its design the Queen utilized the architectural genius of the most famous masters of her time and so well did she build that every famous tomb since her time has been designated by the word mausoleum from the name of her husband, Mausolus. Another of the famous building of the Greeks was the theatre of Dionysus which was cut in the side of the Acropolis at Athens and which was capable of seating thirty thousand people.

Turning again to literature, we find Herodotus, of Halicarnassus, who lived about the middle of the fifth century B. C., traveling over the then known world and describing what he saw. His greatest work

was his "History of the Persian Wars," upon which subject he certainly could have written with authority, living as he did almost at the exact time when they were being fought. The vividness and accuracy of his descriptions generally has earned for him the title, "Father of History." Thucydides, who was born at Athens, was a contemporary of Herodotus, and his genius was devoted to describing the events of the Peloponnesian War in which he took part. His attitude toward history was somewhat philosophical and this led him to attempt to correlate events —always a dangerous thing for a historian to do. He did in no wise deserve the scorn of incredulity which came to be accorded to his writings later by such critics as Voltaire, who in passing remarked that "he did not always lie" and with the Greeks his style was regarded as almost perfect. Xenophon, who was also an Athenian, described in his Anabasis the retreat of the ten thousand Greeks under his command from Cunaxa back to the shores of the Black Sea, after the defeat of Cyrus' army by Artaxerxes. His other famous work was a biography of Socrates, whose pupil Xenophon was.

Themistocles and Pericles in the early and latter part of the fifth century B. C., respectfully had become famous as orators, the occasion of their use of such skill being political activity. The oration of Pericles upon "The Causes of Athenian Greatness," which was delivered at a public funeral of the Athe-

nian soldiers who were killed in the first year of the Peloponnesian War, is filled not only with sublime sentiment but with sound philosophy. Our modern social reformers could well afford to consider one of his statements in this oration, "A confession of poverty is a disgrace to no man, no effort to avoid it is a disgrace indeed." About a century after this oration was delivered, Greece produced the master of oratory, Demosthenes, the man to whom the civilized world has looked ever since as incomparably superior in this field of literary effort. Probably the only man who ever approached Demosthenes' oration "On the Crown" was his Roman disciple, Cicero, when he delivered before the senate in the presence of Caesar his masterpiece, "In Behalf of Marcus Marcellus." Demosthenes great oration sent into exile his rival, Aeschines, who in Rhodes set up his oratorical school. We cannot wonder that oratory reached its culmination in Greece, for practically every great question was settled by debate before "the assembly" and consequently forensic powers were most assiduously cultivated by their public men.

Previous to the Persian Wars, the oracles at Ephesus and Delphi were held in the very highest regard. These oracles were supposed to give forth the decrees of fate and this idea of a fixed future both for individuals and for their aggregations into states was the one thing which obsessed their civilization. This idea of the immutability of fate's de-

crees called into being a type of literature before unknown in the history of humanity. It can easily be seen that this idea can be most vividly expressed in dramatic form and so as a result of this morbid phase of Greek intellectuality, tragedy was born. The name seems to early have meant "goat song" probably from the fact that goats were sacrificed either before or during the dramatic action, or were offered as prizes for tragedies which met with popular approval. In any event we find Aeschylus, about the middle of the fifth century before Christ carrying off the prize for tragic composition eleven times. The Athenians called him the "Father of Tragedy" and his style as well befits the subject matter of his plays is "grand, severe and not infrequently hard." "His plots were simple, terror was the element in which all of his characters moved and destiny in his handling appears austere in the extreme, she hovers over the head of mortals in all her gloomy majesty." Tragedies were usually written in groups of three, each dealing with a separate theme but all in connected sequence and treating of one historical event. The Oresteia is usually considered as the best and maturest work of Aeschylus. The first part is called Agamemnon and it deals with the murder of this Greek chieftian upon his return from the Trojan War, by his wife Clytemnestra, who has become enamoured of Aegisthus. This usurper now takes the throne and the children of Agamemnon are sent into exile. In the second

part, called Electra, Orestes kills his mother and thus avenges his father's murder. In the third part, called "The Eumenides" the action takes place within the temple of Apollo at Delphi and of Athena upon the Acropolis and the conflicting duties form the subject of debate by the gods during which time Orestes is relentlessly tortured by the Furies as a punishment for his crime. Athena at last intercedes and the action closes. Probably never in any literary masterpiece was contemporary public sentiment more accurately reflected. In Agamemnon, coming triumphant from Troy, drunk with the applause of his countrymen, to his foul murder by his faithless wife we see how fickle human fortune is. In Orestes we see the dutiful son avenging the blood of his father by the murder of his mother, deserving of such a fate though she is, she is still sacred to the son to whom she gave birth. In the Eumenides we are shown that even the gods realize the impossibility of human beings so ordering their conduct that happiness may result therefrom under all circumstances. This triology, in its subject matter, differs from his other tragedies but not in its aspect of human existence. Leaving Aeschylus, and coming now to his younger contemporary, Sophocles, we find him credited with no less than a hundred or more tragedies, "the finished symmetry and harmonious gracefulness" of the style of which will forever make them models of human composition. For our purpose it is only necessary that

we consider one, which is usually held to be his masterpiece—Oedipus Tyrannus. Schlegel has pointed out here the very kernel of the attitude of mind which would make tragedy appreciated. "All that is done by his parents or himself in order to evade the predicted horrors, serves only to bring them on the more surely. But that which gives so grand and terrible a character to the drama is the circumstance that to the very Oedipus who solved the riddle of the Sphinx relating to human life, his own life should so long remain an inextricable riddle, to be so awfully cleared up when all was irretrievably lost." The tragedy is a "striking picture of the arrogant pretention of human wisdom, which is ever right enough in its general principles, but does not enable the possessor to make the proper application to himself." In Sophocles' successor we find a more popular dramatist than either of his before mentioned contemporaries. His style was "soft and luxuriant" and he dealt with the attitude of fate in the concrete toward human individuals rather than in the abstract as had been done before. By the larger and more liberal powers granted to the chorus in his dramas, tragedy assumed a less horrifying form. The Alcestis and Medea of Euripides which are usually considered among his greatest works, are in many respects drawn upon quite modern lines. As Medea stands over her murdered sons, dead by the hand of their mother, killed by her in the hope that their death would wring their

father's heart, he moans aloud his loss only to be further scorned by her when she tells him "Thy grief is yet to come, wait till old age is with thee too."

At the same time that tragedy reached its height in Greece, was seen the culmination of the Old Comedy. We know the names of several who were in high repute on account of their literary productions along this line but the master was acknowledged to be Aristophanes, a few of whose plays have come down to us. The purpose of the old comedy was to ridicule and satirize the follies and frailties of humanity in both the abstract and concrete and this form of drama soon degenerated into such sensuality and licentiousness that it was but a few generations before it lost purity and power in Greece.

The development of some of the sciences by the ancient Greeks is a thing certainly to be wondered at. Euclid at Alexandria, about 300 B. C., gave to the world his "Elements of Geometry." At the Dorian city of Syracuse the mathematician and physicist, Archimedes lived. He invented the machines which we call the pulley and screw as well as constructing for King Hiero the burning glass with which the war vessels of the enemy were fired by concentrating the sun's rays. He also discovered the principle of fluid displacement upon which all of the modern determinations of specific gravity are made. Aristarchus of Samos who lived in the third century before Christ, held that the sun was the centre around which the

earth revolved thus antedating Copernicus upon this point some seventeen hundred years. Hipparchus, who lived in Nicaea, in Bithnia, and who calculated eclipses and foretold them with accuracy also catalogued the stars and thus was the founder of the science of mathematical astronomy.

We come now to the flower of the intellectual activities of Ancient Greece, her philosophies which had she produced nothing else would certainly justly entitle her to the claim of having brought intellectual development to a higher point than had ever been done before the era of science. It is highly probable that no large portion of her populace ever held any one of her philosophies in great esteem at any one time, and consequently none possessed that particular and predominating prestige which would necessarily hinder the growth of its less fortunate rivals. The Oracles had sided with the Persians at the beginning of hostilities between Persia and Greece while fate had given the victory to the small army of Miltiades although they were outnumbered more than ten to one. This mistake on the part of the Oracle shook the belief of the people in their divinity and was the probable cause of Greece never having any state religion. But the Greek mind was always more or less morbid as is clearly shown by their idea of a future life as set forth in their mythologies. Their "under world" inhabited by the shades of those who had died was none too pleasant to contemplate even for

those who had completed the wanderings and passed on to the "Elysian Fields." Solon, who about the beginning of the sixth century B. C., revised the code of laws which had been formulated by Draco and which on account of their severity were held by the Athenians to have been written in blood instead of ink; established the court of morals and religion called the Areopagus and instituted the trial by jury and the punishment of the party who had been adjudged guilty of murder or sacrilege by the impartial officers of the tribunal. This was a tremendous step in advance as it took out of the injured parties hands the punishment of the guilty which was of course in fact nothing but vengeance. About the time of Solon there were scattered through the Hellenic world six other men whose names have come down to us because of their reputed wisdom; Cleobulus, Chilon of Lacedaemoa, Thales of Miletus, Periander of Corinth, Pittacus of Mytelyne and Bias of Priene whose most famous epigram "be quiet lest the gods discover that you are here" gives us an insight into the Greek idea of the jealousy of the gods over the continued good fortune of mortals. About a century after the time of the Seven Sages of Greece, there came from Samos a philosopher, Pythagoras, whose deep thinking on the created world, influenced some of the literary lights of this country. He believed and taught the doctrine of the transmigration of souls and his study into the peculiarities of the re-

lations of numbers, the connection of musical tones to each other and the regular movement of the stars in the heavens found expression in the phrase which has even come down to the present time—"the music of the spheres." Democritus, who was born in one of the Thracian colonies and who was a contemporary of Pythagoras, roughly outlined the atomic theory which has been in the last two centuries a most potent influence in the development of our sciences of chemistry and physics. He held that all matter is composed of invisibly minute particles, all alike in many qualities but differing in their power and peculiarities of combination. He also taught that by the motion of the atoms the world and all that it contains were produced. About half a century later, Anaxagorus, who had for his pupils such great Athenians as Socrates, Euripides and Pericles, taught that the universe was ruled by a supreme reasoning intelligence. His contemporary, Empedocles, who lived in one of the Grecian cities of Sicily, and who was renowned as a statesman, physicist and physician was the forerunner of our modern school of evolutionists. About 425 B. C., Protagorus, founded the philosophical school of the Sophists whose teachings favored the development of rhetoric and the art of disputation. The apparent shallowness of their doctrines caused Aristotle to define a sophist as a "Speculator in sham wisdom." As a natural consequence of their teachings arose the school of Sceptic philoso-

phy about a century and a quarter later whose most famous exponent and founder was Pyrrho of Elis. These Sceptics doubted everything; agnosticism was the keystone of their doctrine. They held that the fundamental problems of the universe were not possible of human solution or understanding.

The early part of the fourth century saw the founding of the Cynic school by Antisthenes who had been a pupil of Socrates. They taught that both pleasure and theoretical knowledge were to be wholly despised and that for the human individual the ability to be independent of external circumstances is the thing most to be desired. In the course of less than a hundred years this system of philosophy developed into Stoacism, which was one of the greatest sources of inspiration for moral human conduct which the Greeks or Romans knew. Its founder, Zeno of Citium, was a great iconoclast, holding that images, shrines, temples, sacrifices, prayers and and forms of worship were of no avail for the purpose of forming or guiding the development of human character. The Stoics held that we should be virtuous and do right not because by doing so we augmented our pleasure or happiness, but that it was our duty and as such must not be evaded. The negation of the idea of ownership was held by them as one of their fundamental tenets. This principle of non-attachment is shown in the words of one of their later disciples: "Never say about anything I

have lost it, but say I have restored it. Is your child dead? It has been restored. Is your wife dead? She has been restored. Has your estate been taken from you? Has not this been also restored? But he who has taken it from me is a bad man. But what is it to you by whose hands the giver demanded it back? So long as he may allow you, take care of it as a thing which belongs to another, as travelers do with their inn." Their estimation of human character is clearly shown from the following words from the lips of one of their great exponents. "Life itself is neither good or evil, but only a place where good or evil conduct may take place. It is the edge and temper of a blade that make a good sword, not the richness of the scabbard, and so it is not money and possessions that make a man considerable, but his virtue." A disciple of Zeno's about a century after the founding of this school, by the name of Cleanthes, wrote a hymn, the solemnity and truth of whose sentiment has made it one of the jewels of philosophic literature. "Most glorious of immortals, O God of many names, almighty and everlasting, sovereign of nature, directing all in accordance with law, Thee it is fitting that all mortals should address; Thee all this universe obeys wheresoever thou dost guide, and gladly owns thy sway. No work upon earth is wrought apart from thee, Lord, nor through the divine ethereal sphere, nor upon the sea, save only what so ever deeds wicked men do in their own fool-

ishness. For so hast thou fitted all things together, the good with the evil, that there might be one eternal law over all. Deliver men from fell ignorance. Banish it farther from their soul and grant them to obtain wisdom, whereon relying thou rulest all things with justice."

Great as were the ancient Stoics, and their number counted some of the most magnificent characters of antiquity such as Epictetus, Marcus Aurelius, etc., yet it was reserved for Germany in the eighteenth century in the thought of Immanuel Kant to bring Stoacism to its consummation by the enthronement of law and will. His famous "Categorical Imperative" is the quintessence of stoic doctrine: "Act as if the maxim of thy action were to become by thy will a universal law of nature. So act as to treat humanity, whether in thine own person or in that of any other, in every case as an end and never as a means only." The ethical value of the principles of Stoacism can hardly be over estimated but Greece produced even a greater philosopher from this viewpoint and with him we will now concern ourselves.

The Stoic philosophy was austere and gloomy—there had to be certain morbid tendencies in the mind to make it thoroughly acceptable. Their idea of the price of happiness was the tranquility of the soul which came from self centered indifference. This morbidity and incompleteness of this philosophy to the mind of vigorous and healthy human beings gave

rise to another school—possibly the greatest the world has ever seen. About the beginning of the fourth century before our era Epicurus began teaching that happiness was the only good and that the only way to attain it was by virtuous action. This made the matter of right conduct purely a selfish consideration with each human being. Epicurus tells us in his own words that "pleasure is the alpha and the omega of a blessed and successful life. It is our first and kindred good. From it is the choice of every choice and every aversion, and to it we come back and make feeling the rule by which we judge of every good thing. When we say then that pleasure is the end and aim we do not mean the pleasures of the prodigal, or the pleasures of sensuality as we are understood by some who are ignorant and prejudiced for other views, or inclined to misinterpret our statements. By pleasure we mean the absence of pain in the body and trouble in the soul. It is not an unbroken procession of drinking feasts and of revelry, nor the enjoyments of the delicacies of a splendid table, which produce a pleasant life; it is sober reasoning, searching out the reasons for every choice and avoidance and banishing those beliefs through which great tumults take possession of the soul." He further tells us about some of the things that can be bought at too dear a price and can be had in too great a quantity. "Wealth beyond the requirements of nature is no more benefit to men than water to a vessel which is full. And

since pleasure is our first and native good, for the reason that we do not choose every pleasure what so ever, but ofttimes pass over many pleasures when a greater annoyance ensues from them. And ofttimes we consider pains superior to pleasures and submit to them for a long time, when it is attended for us with a greater pleasure. All pleasure, therefore, because of its kinship with our nature is good, but it is not in all cases our choice, even as every pain is an evil, though pain is not always and in every case to be shunned. The beginning and the greatest good is prudence. Therefore prudence is even a more precious thing than philosophy; from it grew all the other virtues, for it teaches us that we cannot lead a life of pleasure which is not also a life of honor and justice; nor lead a life of prudence, honor and justice which is not also a life of pleasure. For the virtues have grown into one with a pleasant life and a pleasant life is inseparable from them. The first duty of salvation is to preserve our vigor and to guard against the defiling of our life in consequence of maddening desires." His idea of a life after death is clearly shown by his words: "We are born once, twice we cannot be born and for ever lasting we must be non-existent. Death therefore is nothing to us, seeing that when we are death is not yet and when death comes then we are not." Epicurianism is the only philosophy of the ancients which has withstood the acid tests of modern science. We might almost believe as

we read Herbert Spencer, whose Data of Ethics was written over two thousand years after Epicurus died, that we were repeating the words of the founder of this school of philosophy himself when he says, "no school can avoid taking for the ultimate moral aim a desirable state of feeling, call it by whatever name you will, gratification, enjoyment, happiness. Pleasure somewhere, at sometime to some being or beings is an inexpugnable element of the conception. It is as much a necessary form of moral intuition as space is a necessary form of intellectual intuition." Robert Louis Stevenson in his "Christmas Sermon" has carried the philosophy of Epicurus to its logical conclusion when he says "gentleness and cheerfulness, these come before all morality, they are the perfect duties. If your morals make you dreary, depend upon it that they are wrong." Thus optimism becomes the only tenable attitude of mind from a logical standpoint in the light of Epicurianism and science has since demonstrated the absolute correctness of this conclusion. John Stewart Mill's essay upon "Utilitarianism" is but a translation of Epicurus' philosophy into the terms of modern sociology and the common weal.

We come now to three philosophers who lived in the fifth and fourth centuries before Christ and whose work has probably had a larger influence upon the occidental world at large than any like number of men whom ancient Greece produced. The first of

these in point of time has left us not a word except as his discourse was reported by his disciples. We know that Socrates taught an advanced morality when we consider the civilization in which he lived, but the Athenians did not take kindly to his disrespect for the gods of their mythologies and so he was condemned to drink the fatal hemlock. We know that he held that the soul was immortal and he cared so little for his life that he did not even make the slightest effort to have his judges exercise leniency but completely ignored all thoughts of his own safety. Carlyle has somewhere given us a very accurate description of this Socratic frame of mind and its influence upon its possessor. Such a man "walks among men, loves men with inexpressible soft pity, as they cannot love him; but his soul dwells in solitude, in the uttermost parts of creation. His place is with the stars of heaven; to thee the incident of the moment may be momentous, to thee it may be life or death; to him it is indifferent whether thou place him in the lowest hut or upon the top of thy stupendous high tower, while here on earth. He wants none of thy rewards, behold also he fears none of thy penalties. Thou canst not hire him by thy guineas nor by thy gibbets and law penalties restrain him. Thou canst not forward him, thous canst not hinder him. Thy penalties, thy poverties, neglects, contumelies—behold all these are good for him. To this man death is not a bugbear, to this man life is already as earnest and awful, and

beautiful and terrible as death." Socrates' immediate successor was his pupil, Plato, who traveled most extensively after his teacher's death. Plato's philosophy was one of subordination and held that the three cardinal virtues were "temperance or the subjection of appetite to reason; fortitude or the control of the spirit by reason and wisdom or the assertion of the dictates of reason over the clamour of both appetite and spirit." He defines righteousness as "the comprehensive aspect of the three virtues already considered in detail. It is the ultimate cause and condition of the existence of all of them. Righteousness in a state consists in each citizen doing the thing to which his nature is most perfectly adapted; in minding one's own business, in other words, with a view to the greatest good to the whole citizen body. Righteousness in an individual consists in having each part of one's nature devoted to its specific function; in having the appetites obey, in having the spirit steadfast in difficulty and danger and in having the reason rule supreme. Thus righteousness, that subordination and co-ordination of all of the parts of the soul in the service of the soul as a whole, includes each of the other three virtues and comprehends them all in the unity of the soul's organic life. The most righteous man is also the happiest and this is he who is the most royal master of himself; the worst and most unrighteous man is also the most miserable, this is he who is also the greatest tyrant of him-

self and the most complete slave. Wherefore my counsel is that we hold fast and follow after righteousness and virtues always, considering that the soul is immortal and able to endure every sort of good and every sort of evil; thus shall we live dear to one another and the gods, both while remaining here and when, like conquerors in the games who go around to gather gifts, we receive our reward." Plato closes one of the greatest of his dialogues with a prayer which expresses in most highly concentrated form the very essence of his teaching. "Beloved Pan and all ye gods who haunt this place, give me beauty in the inward soul; and may the outward and inward man be at one. May I reckon the wise to be the wealthy, and may I have such a quantity of gold as none but the temperate can carry. Anything more? That prayer I think is enough for me." In Plato's pupil, Aristotle, the teachings of Socrates and Plato were carried to the very height of subtilty and acuteness. Probably no one man has by his philosophy so greatly influenced subsequent thought as did this Greek whose inductive methods ruled the world of erudition and research from the beginning of our present era up to the end of the eighteenth century. His moral philosophy was based entirely upon the sense of proportion which he feels, when properly developed, is the only safe guide for human conduct. Aristotle's idea is that "goodness does not consist in doing or refraining from doing this or that particular thing. It de-

pends upon the whole aim or purpose of the man who does it, or refrains from doing it. The magnitude of the ends you see and serve is the measure of your personality. It is not what one does; it is the whole purpose of life consciously or unconsciously expressed in the doing that measures the worth of the man or woman who does it." The foregoing translation of Aristotle's ideas into our vernacular from the pen of Dr. Hyde gives us some conception of what he taught was the relation of the mean to the end, we shall now let him state how necessary it was that the individual possess knowledge and understanding in order that his judgment be correct for in the last analysis, according to his philosophy everything depends upon the correctness of human judgment. "According to Aristotle, this devotion to knowledge for its own sake underlies all virtue, for only he who knows how things stand related to each other in the actual world, will be able to grasp aright that relation of means to ends on which the success of practical life depends. His teaching may be summed up in the following: "Thou shalt devote thy utmost powers to some section of our common social welfare. Thou shalt hold this end above all lesser goods, such as pleasure, money and honor. Thou shalt hold the instruments essential to the service of this end second only to the end itself. Thou shalt ponder and revere the universal laws that bind ends and means together in the ordered universe. Thou shalt master

and obey the specific laws that govern the relation of means to thy chosen end. Thou shalt use just so much of the materials and tools of life as the service of thy end requires. Thou shalt exclude from thy life all that exceeds or falls below this mean, reckless of pleasure lost. Thou shalt endure whatever hardship and privation the maintenance of this mean in the service of thy end requires, heedless of pain involved. Thou shalt remain steadfast in this service until habit shall have made it a second nature and custom shall have transformed it into joy. Thou shalt find and hold a few like minded friends, to share with thee this life long devotion to that common social welfare which is the task and goal of man."

We come now to the consideration of the one man, who probably more correctly represented in his personal character the intellectual culture and achievement of the Athenians, when their civilization was at its height, that any other of which the Hellenic world could boast. During the scarce twenty years in which he ruled Athens by his persuasive eloquence, this city of possibly a hundred and fifty thousand inhabitants was the home or center for their activity of more men of great intellectual equipment than any other city has ever been able to boast during a single generation. Some one has most truly said that "other ages have had their bright particular stars but the Age of Pericles is the Milky Way of great men."

He was born in the early part of the fifth century before Christ, of highly cultured and renowned parents, his father being a successful general and his mother belonging to a family who had long been active in politics. He received the best education which the masters of his time could give to a studious and willing pupil and while quite young we find him a leader in military affairs among his countrymen. His manner and bearing was so grand and dignified that we find him nicknamed in his own city, Zeus Olympus. One of his biographers describes him as "grave, studious, reserved; penetrated by those ideas of progress and culture which he undertook to convert into political and social realities; philosophy was his recreation. During the whole of his political career he never but once accepted an invitation to dinner and he was never to be seen walking except between his house and the popular assembly or the senate house. He husbanded his patrimony and regulated his domestic affairs with such rigid economy that he might escape both the temptation and the suspicion of enriching himself at the public expense." He built many beautiful buildings and made Athens the show place of the world of that time. He built the Long Walls and the Piraeus and of both the sea-port and the city he made one impregnable fortress. His private life for a citizen of Athens at that time might be considered peculiarly well ordered. He was married and had two sons but became enamoured

of the beautiful Aspasia and divorced his wife and took up his residence at the house of this alien from Miletus. Under the Athenian law he could not marry her nor could any children born to them be considered as legitimate. His two sons by his wife were stricken by the plague and died within a few days of each other and it is reported that as he was placing the wreath of flowers upon the corpse of his youngest son that grief overcame him and he completely broke down during the public funeral ceremonies. Shortly after this he was the cause of having the Athenian law modified in his behalf so that his son by Aspasia could inherit his fame and fortune. He was peculiarly forgiving and charitable towards both his political and personal enemies and upon his death bed when his friends were gathered around him telling over his wonderful achievements he simply added when they were done that "no Athenian had ever put on black on his account." In considering Pericles as a type of the best that this age of intellectual achievement could produce we must remember that probably less than one fifth of the population of Athens were free citizens and that the rest were miserable slaves whose comfort or happiness was in no wise considered. The philosophies of even Plato or Aristotle could contemplate no civilization which was not built upon the unpaid labor of chattel slaves. Women in the Grecian scheme of economies had no higher purpose to serve than to

bring children into the world as the result of the gratification of the sexual appetites of man. If she was cultured and witty, it was for the purpose of but varying his amusement. Aspasia belonged to a class of women who were famous for their beauty and culture yet their real station in life was somewhere between that of a public prostitute and a kept mistress. Possibly nothing so tritely and forcefully expresses the fundamental idea of the Age of Pericles as an inscription over one of the Greek temples which read —"nothing too much." Their intellectual activity led only toward temperance and not prohibition in the use of those things which blunted the finer sensibilities of the human individual or the gratification of the baser desires of humanity. Upon this rotten moral foundation no civilization could long exist and at the battle of Pydna the last vestige of the independence of Greece was swept away before the onslaught of the Roman legions, in 168 B. C.

We enter now upon the consideration of another phrase of human history. We have seen how the nations of antiquity such as Egypt, Assyria and Macedonia when the prowess of their arms was greatest and they had subjugated many nations; were unable to effect any stable form of government either in their own countries or among their dependencies. As a result of this the fruits of conquest lasted for the conqueror but a short time, usually only for the life time of the leader of the conquering army or in

most exceptional cases but a few generations. The effect of this was most far reaching—notably in the case of Alexander who dreamed of the Hellenizing of the entire world as known at his time, and which never was accomplished because within a few decades after his death his empire had disintegrated. As long as political organization could not be effected, patriotism in its largest sense could not exist—the patriotism of the conquerors whom we have glanced at up to this time was but a desire for personal power and aggrandizement. It is now our purpose to briefly review the events which took place in the Italian peninsula and to note how the art of war was studied by the inhabitants of Latium and the operation of their conquering armies made to subserve not so much the personal interest of the commander as the purposes of the state.

The inhabitants of Italy who lived between the Tiber and the Liris rivers were an Aryan people and some time about 800 B. C., in order to protect themselves from the fierce and warlike tribes around them, formed the Latin League whose first capital was Alba Longa. For some reason which we do not know Rome soon became the principle city of this confederation of Italian tribes ,the city having been founded about 753 B. C. The first two centuries and a half of Rome's civic life was passed under the reign of six kings whose rule, while always aggressive, was at first just, but in the end excessively tryannical

and despotic. In 509 B. C. Tarquinius Superbus was deposed and the aristocracy founded a republic. This aristocracy was composed of the members of the original tribes who under the monarchy alone possessed political rights, and were called patricians. The people whom they had conquered and emigrants from other cities were allowed to acquire and hold property and to have their personal freedom but were given no voice in affairs of the state. This latter class was called plebeian. Under their republican form of government which existed for about the same period of time as did the monarchy, the government was continually undergoing change. Thus the two consuls at first could be elected only from the patrician class and so the plebeians forced their rulers to grant them two tribunes whose duties were to see that the plebeians were subjected to no injustice and these tribunes were to be chosen from the lower class. These tribunes presided over an assembly of the plebeians called the *comitia tribula* and their persons were made sacred by law so that anyone doing violence to or interfering with a tribune was declared an outlaw and was to be killed at sight. This gave the lower class who were largely small land holders a very decided voice in the affairs of state; at least plebeians could not be subjected to injustice or indignities by patricians without having recourse. The next move of the plebeians was to force the codifying of the laws and their transcription upon tablets

where all could read them. This was accomplished by the appointment of decimvirs about the middle of the fifth century before Christ. These laws applied to both classes alike. Less than ten years later they succeeded in having granted to them the election of two magistrates which might come from either class and whose duties in all essentials were the same as those of the consuls. Shortly after this the patricians succeeded in having two censors elected from their class who were to serve with the consuls and perform many of their most important duties. In 367 B. C. the office of consul was thrown open to the plebeians and about sixteen years later that of the censor also. At the same time there was created the office of prætor, the incumbent of which had the judicial powers of the consul and this position was only open to the aristocratic class. But the plebeians were admitted to the colleges of Priests, Augurs and Pontiffs to offset this. With this accomplished the real political status of the two classes were virtually equal and the state was in fact almost democratic. One thing which greatly helped to amalgamate the interests of both parties to the good of the state was the sacking of Rome by the Gauls under the leadership of Brennus in the year 390 B. C. The necessity for the support of the plebeians in the rebuilding of Rome made their demands meet with more ready accession on the part of the patricians.

With the city rebuilt and their internal affairs

again in order, the Romans were now free to begin the conquest of the Italian peninsula. In a war lasting over half a century and ending about 290 B. C. they conquered the Samnites. In another war lasting about a decade they defeated Pyrrhus of Epirus, a cousin of Alexander who had an idea that the military genius of the Macedonian had been inherited by him. As a result of his defeat all of Italy south of the Rubicon was made Roman territory. The complete control of the Mediterranean Sea by the Carthaginians forced Rome to adopt a naval program in order to open that large and most important body of water to her commerce. This precipitated the Punic Wars which ended with the absolute obliteration of Carthage, a city of about three-quarters of a million population, after almost a century and a quarter of more or less continuous fighting and during which fortune was far from always being with the ultimate victors. The marvelous organization of the Roman state is well shown by the fact that even while her resources were being strained to carry on the Punic Wars she enlarged her territory by the conquest of Corsica, Sardinia and Cisalpine Gaul, which latter came about through the annihilation of the Gaulic army at Telamon. They besieged and sacked Syracuse thus securing the island of Sicily. At the battle of Cynoscephalæ, Rome got possession of Greece, while by the victory of her army at Magnesia she came into control of Asia Minor. The City

of Corinth she sacked and razed. The Iberian peninsula became the territory of Rome when she looted and obliterated from the face of the earth the prosperous city of Numantia, and sold the remnant of its inhabitants into slavery. When we consider the tremendous extent of the territory subjugated by Rome while she was battling with Carthage for her very existence, we see at once the difference between conquest when its motive is the personal aggrandizement of the conqueror as it was in the first period which we considered and conquest when it is inspired by motives of patriotism reinforced by an organization of government which is not only able to look after its internal affairs but to administer the control of its dependencies and colonies. The great generals who led the armies of Rome to victory received their authority from the state and were accountable to the state for the results of their operations. While at the head of their troops in the field their authority was unlimited but when they returned to Rome they were citizens only and had only such influence as like human units of their class possessed. But the very success of her arms was the cause of the decadence and downfall of Rome. So many peoples were subjugated by her and sold into slavery that human slaves became very cheap and their treatment very cruel. The conquered territory was given to her soldiers or to her citizens. This system of creating innumerable slaves and large

landholders resulted in the Roman Republic being for the last century of its existence composed of only two classes—the very rich and the very poor or multi-millionaires and beggars. As a result of inordinate wealth the rich became effeminate and vicious while as a result of poverty and cruel treatment the poor became restless and easily agitated into rebellion. The Servile War, the War of the Gladiators and the proscriptions of Marius and Sulla are but a few of the most easily detected effects of the conditions just mentioned, which further made possible the rise of ambitious and unscrupulous citizens to powers not allowed under the laws of the state. Thus we see Cæsar combining his genius of organization with the wealth of Crassus and the military prestige of Pompey, thereby forming the first triumvirate. At the end of his consulship Cæsar began his campaign in Gaul and in a few years was at the head of a victorious army of veterans capable of carrying him to the limits of his ambition. Crassus was slain and his army annihilated by the Parthians while Pompey was at the head of an army trying to suppress revolt in Cisalpine Gaul. This left Cæsar and Pompey in control of the state and by the death of Julia, Cæsar's daughter who was also Pompey's wife, and Pompey's alliance with the aristocratic party at Rome they were soon struggling for exclusive individual control of the Roman state. Cæsar at the head of his Gallic troops marched towards Rome while

Pompey and the Roman Senate fled into Greece. There in Thessaly, upon the field of Pharsalus, in 48 B. C., Pompey suffered complete defeat and fleeing into Egypt he was assassinated while landing. After a nine months' stay in Egypt, Cæsar established Cleopatra and her brother upon the throne and by a rapid campaign in Asia Minor, crushed an uprising among the subjects of Pharnaces at the battle of Zela and returned to Rome as the master of the world. His enjoyment of the fruit of his victories was cut short by his assassination in 44 B. C. The chaotic state of affairs resulting from his sudden death so soon after he had gained control was a fitting occasion for the formation of the Second Triumvirate which was composed of Anthony and Lepidus, respectively the secretary and lieutenant of Cæsar and Octavius his grand-nephew whom Cæsar had mentioned in his will as his successor. After much dispute and hostility these three divided the world up between them; Anthony taking the East, Octavius the West and Lepidus, Africa. After a general slaughter of the personal adherents of these three leaders, Anthony and Octavius crossed over into Thrace and at Phillippi defeated and routed the armies of the conspirators who had killed Cæsar. Lepidus was then expelled from the Triumvirate and Anthony retired to Egypt where he became enamoured of Cleopatra to the complete ruin of his political career. Anthony divorced his wife, the sister of Octavius and intended to establish

the capital of the Roman Empire at Alexandria where he would rule with Cleopatra. This gave Octavius an excuse for openly resisting Anthony and in a naval battle at Actium he completely annihilated the fleet of Anthony and Cleopatra and thus became the First Emperor of Rome in 31 B. C.

We can well imagine the conditions of chaos and anarchy which existed at this time in the Eternal City. Rome's population was in the neighborhood of a million and of this number probably between one-half and three-fifths were slaves with no political privileges. The proscriptions of Marius and Sulla and of the first and second triumvirates had done much to decimate many of the leading families of the city. Religious influences of all kinds had waned during the last century of the republic and public morality and faith in humanity had declined tremendously as a result of the fierce and frequent civil wars. If Rome and her civilization were to be saved to the world, some strong guiding hand must take control of the ship of state. This genius of constructive organization appeared in the person of Octavius. He was born of plebeian parentage, about 63 B. C., his father marrying Atia, a daughter of Julia who was a sister of Julius Cæsar. The Dictator having no sons born to him in wedlock, he adopted the boy Octavius, who was receiving his education in the Roman camp at Appolonia when his foster-father was assassinated in the Roman Senate. Octavius while

only nineteen was made heir by Cæsar's will and by its terms was adopted into the Julian family. Returning to Rome after Cæsar's death, he exhibited rare cunning and political strategy by playing one of his enemies against the other to the consequent disadvantage of both until with the aid of his soldiers he was able to secure the consulship. He then effected the formation of the first triumvirate as we have previously seen and the large part which he played in making Roman history up to the battle of Actium we have already noted. Anthony was unable to survive his defeat and committed suicide, Cleopatra fled to Egypt to be followed by Octavius. Here she tried to captivate him by her sensuous charms but did not succeed as she had with Julius Cæsar and Anthony. Knowing that Octavius could not be dissuaded from taking her back to Rome to grace his triumph, she too suicided. Thereupon Octavius put to death her son by Cæsar but took her two children by Anthony and had them brought up as his relatives. He returned to Rome after reorganizing the government of Egypt, through Greece where he took occasion to pay his respects to the dead Alexander by having his body taken out of its tomb and placing a golden wreath upon it. Upon his return to Rome he distributed vast sums of money which he had gathered during his campaigns to the people and his soldiers and to a great many of the latter he gave land which he had obtained by conquest. Next "he plunged into

a career of wholesale bloodshed and cut off without scruple every public man from whose principles or passions he might have cause of apprehension." This slaughter of the great men of Rome was justified by an edict which Suetonius tells us Octavius published. "May it be permitted to me to have the happiness of establishing the commonwealth on a safe and sound basis and thus enjoy the reward of which I am ambitious; that of being celebrated for molding it into the form best adapted to present circumstances, so that upon my leaving the world, I may carry with me the hope that the foundation which I have laid for its future government will stand firm and stable." Ostensibly to gain this end he had the Senate make him imperator for a period of five years and at the expiration of that time for a period of ten years and at such intervals regularly thereafter until his death. This gave him entire personal command of the armies whether in the city or in the provinces. The civil war had caused many vacancies to occur in the senate and in order to fill these with men of proper standing and character, he caused himself to be made censor for five years. While in this position he also took the opportunity to depose any members whom he felt reflected no credit upon the assembly. He then had himself placed at its head with the title of Chief of the Senate. After having five times been elected consul he delegated to himself perpetually the powers of the office and then allowed two consuls to be elected

to sit on either side of him in the senate. He assumed a similar perpetual power of the tribunate and in this manner attached himself more closely to the plebeian class. He next assumed in perpetuity the office of Pontifex Maximus thus getting control of all religious matters and the interpretation of the auguries. This gave him a tremendous hold upon the masses of the people and while devoting his activities to his work in this department of Roman life he did all that he could to revive the long since declining interest in things religious and to this end built some three hundred temples in the city itself. The policy of Octavius was on the whole mildly reactionary and was designed for the purpose of moderating the Roman ambition for conquest so that her energies might be devoted toward strengthening their government internally and consolidating it in their dependencies so as to render it more stable. During his reign of a half century he remained in the neighborhood of the city except for short trips into Spain and Greece and two into Gaul. The gates of the temple of Janus, the god of war, were never closed but twice in all of Rome's history before his reign, while during it they were closed three times thus showing that while they were shut she was at peace with the world. He died five years after the defeat of his general Varus, whose army was annihilated by the Germans who were led by Arminius, in the year 9 A. D. In his private life Octavius would not have seemed to be

particularly fortunate. He was simple and unostentatious in his mode of living and considering the times a man of more than ordinary purity of character. His first wife was Claudia, the step-daughter of Anthony with whom he never lived. His second wife was Scribonia who twice before had been married to men of consular rank and had borne children by one of these. She also bore children to Octavius. While he was married to her he saw one day Livia the wife of Tiberius Nero and divorcing Scribonia immediately married her although she bore her former husband a child within three months after her marriage to Octavius. This child Octavius sent to its father when it was born and while Livia never had any children by him he continued to live with her and profit by her advice and council in state affairs until his death. His daughter and granddaughter both of whom bore the name of Julia, he exiled for adultery and his grandson Agrippa was forbidden to live in Rome because of his unrestrained licentiousness. The genius of organization reached the very height of its culmination in the character of Octavius. Merivale tells us that "the establishment of the Roman Empire was after all the greatest political work that any human being ever wrought." The enduring nature of the work of Octavius can best be appreciated when we consider the condition when he came upon the field and the fact that in some form or other the Roman govern-

ment lasted nearly four and three quarter centuries after his death. His reign was the flowering of Roman civilization—the great names of Virgil, Horace, Ovid, Tibullus and Propertius, all belonging to his time. Their literary activity largely contributed to making his fame; the time of his reign is called after him the Augustan Age.

Tiberius succeeded to the throne of his kinsman and he immediately took away from the people all of the rights which his predecessor had left to them. He also caused the body guard of the emperor which Augustus had created and which was composed of about ten thousand men to be stationed just outside of the city wall where they could be at hand upon a moment's notice. This Prætorian Guard was destined to be the controlling factor in the political life of the empire during the rule of the remaining relatives of Augustus. Tiberius began his reign with a reasonable and tolerant policy but the power and authority of his high office added to the advice of his cruel and dissolute advisor Sejanus, seemed to have thrown him into an insanity of sensuality and murder that ended only with his practical abdication in favor of his commander of the Prætorian Guard. Before he retired to his island retreat in the Bay of Naples he had murdered upon charges of sedition a great many of the richest men of Rome and confiscated their estates. Sejanus followed in his high-handed tryanny and finally was intercepted in a plot

against the life of Tiberius and put to death. Tiberius then returned to Rome and resuming the reigns of government became more cruel and oppressive than ever and was finally murdered by his own attendants after occupying the throne about a quarter of a century. On the death of Tiberius,the Prætorian Guard was effective in having Caligula, then but twenty-five years old put in his place. His reign was almost an exact duplicate of his immediate predecessor and his love for vice and bloodshed knew no bounds and it is said that he once remarked that he wished that the people of all Rome had but one neck so that he might kill them all with one blow. The same military body which placed upon him the imperial power, murdered him in the fifth year of his reign. Claudius became the next emperor and his time was taken up in the conquest of Britain and such public works as the Claudian aqueduct and the Portus Romanus. He met his death after a reign of fourteen years through poison which was administered by his wife who was anxious to make way for the rise of her son Nero. He came to the throne well prepared to execute his great task but like his kinsmen who had held the place of Augustus before him, he was unable to keep above the cruel and vicious tendencies of the time and his reign is principally noted for the burning of Rome which history makes him responsible for and the persecution of the Christians which resulted therefrom. He died by the

hand of one of his own slaves and at his own order. With him the family of the Cæsar's passed away from the throne which Augustus had spent his life and untiring energy to construct upon a stable and firm foundation.

The short contest for the seat of the emperor which took place in the years of 68 and 69 A. D. and ended with the accession of Vespasian is not worthy of our notice. Under him and his son Titus which immediately followed him, Rome had twelve years of constructive and intelligently administered government although much of the time was spent in warfare in Britain and Palestine. Nevertheless, time was found for the construction of many buildings and monuments at Rome. The reign of Domitian which lasted about fifteen years was another period of the most indescribable tyranny and wholesale murder ending only with the death of the royal despot, which came to him in his palace and by the hands of his own family. Then came the reign of the "five good emperors"—Nerva, Trajan, Hadrian, Aurelius Antonius and Marcus Aurelius, which lasted over eighty years. The Roman Empire under their rule was in a condition of striking contrast to what we have noticed under their ofttimes inhuman and degenerate predecessors. The last of these, the Stoic philosopher, had to spend much of his time in camp in Transalpine Gaul fighting back the barbarians who were constantly struggling to cross the mountains

and overrun Italy. His reign was further darkened by the ravages of the bubonic plague which at this time devastated all Southern Europe. Myers has given it as his opinion that "never was monarchy so justified of her children as in the lives and works of the Antonines," while Merivale adds that "the blameless career of these illustrious princes has furnished the best excuse for Cæsarism in all after ages."

For two hundred and fifteen years the fortunes of the Roman Empire passed through many vicissitudes under the approximately two score occupants of the old throne of Augustus which was occupied sometimes by but one incumbent and at others by two jointly. Practically all of this time luxury, sensuality and vice internally and the barbarians externally were doing their utmost to tear down the work of Octavius. The Prætorian Guard had become so powerful and venal that they had actually put the empire up for sale to the highest bidder and it was knocked down to Didius Julianus for $12,000,000. His successor Septimus Severus disbanded this body, exiling its members from the city and in its place organized a new troop of five times their original number. Diocletian threw off all semblance left of republican form and making the empire an absolute monarchy instituted such reforms as helped to stem the tide of degeneracy and hold the state intact for a couple of centuries longer. He conceived the idea of dividing

the cares of the state between two rulers and chose as his colleague Maximian. Each of these rulers had an assistant who took the title of Cæsar. Diocletian selected Nicomedia in Asia Minor as his capital while Maximian chose Milan in Italy. With the ascension of Constantine to the sole authority after a score of years of fighting, he adopted Christianity as the state religion and moved his capital to Byzantium upon the Bosporus, changing its name to Constantinople in his own honor, about 330 A. D. In the person of Theodosius, about the beginning of the fourth century of our era, Rome had her last single master. Upon his death, his two sons succeeded him, one taking the East and the other the West. The Eastern Empire lasted over a thousand years or until the capture of Constantinople by the Turks in 1453. The Western Empire from the first was constantly menaced by the barbarians from the north and although Stilicho was able to defeat and rout the army of Aleric at Pollentia and Verona in the year 403 yet Aleric was able to return at the head of an army of Goths seven years later and sack the city as Stilicho was now dead by the ingratitude of the very people whom he had saved. Four years after this Attila at the head of a vast army of Huns threatened Rome again but was persuaded not to sack it by the pleading of Leo, the Great, who was at that time Bishop of Rome. Three years later, the Vandals crossed from their new found home in

Northern Africa and under the leadership of Genseric, sacked Rome again. The next two decades saw the provinces of the Western Empire fall into the hands of the barbarians and finally the city became in the year 476 a province of the Eastern Empire. Thus the prestige and glory of the Eternal City declined and the government reconstructed by Augustus upon the foundation of the old republic came to an end after four and three-quarter centuries of administration, the vast majority of which was indescribably inefficient and inconceivably monstrous.

We come now to the next era—the age of religious development. Before the year 500 B. C. practically none of the religious beliefs which are now so prevalently held by humanity, had come into being. Brahmanism, Zoroasterianism and Judism were the only religions which we have effecting any considerable number of people which were then extant. Of these the latter two probably do not number over fifteen or twenty millions of adherents while the Brahmanists of our day are more largely influenced by the latter development of their faith such as the Upanishads, than by the older Vedic literature. Their faith at the time when this period began, about the date before mentioned, had been tremendously corrupted, due largely to the fact that their priesthood had become very powerful and wealthy and the system of caste which has been the blight of Hindoostan, was

even at that time deeply rooted in their civilization. Their supreme being was worshiped under many different names and ideas, each attempting to characterize some particular attribute of their all embracing deity. This apparent pantheism led with them to the utmost attenuation of their idea of God, just as with the ancient Greeks so with the Hindoos; they lost their connection with the scheme of things in the mazes of their conception of manifold deities. Their upper or Brahman class, consisting of their priesthood were the only portion of the people to whom advanced education was open; they alone had the leisure or opportunity of acquiring culture and philosophical training. This resulted in the other four classes getting further removed every generation from this upper and controlling portion of the population. At last the abuses of this sacerdotal class became so noticeable that there arose a protest against them and this came in the form of a system of ethics enunciated by the son of one of the many kings who ruled the small states composing in the aggregate what is now India. This prince of Bahar was early distinguished for his superior intellect. He traveled much through India, crying against the abuses of the Brahmans and substituting for their religious dogmas and ceremonies his system of ethics. By the middle of the third century before Christ his followers had become so numerous that Brahmanism was forced to purify itself and most desperately fight for

its life. Buddhism spread to the peninsula of India, Thibet, Ceylon, China and the islands of the Pacific near the eastern and southern coasts of Asia. But after freeing itself of its abuses and corruption, Brahmanism regained its popularity and by the sixth or seventh centuries of our era had driven Buddhism largely out of Hindoostan. We can best realize what a change it meant for the people of India to go from one religious system to the other when we consider that the authority of the Vedas was as much questioned by Buddha as was that of the Grecian mythology by Epicurus. The ideas which were most deeply rooted in authority such as the efficacy of sacrifice, song and prayer were all denied by this reformer. The distinction of cast was obliterated, the use of animal food was not forbidden and the teachers and leaders could come from any class of the people; these were but a few of the innovations of the new regime. When we remember that under the Brahman doctrine the Sudras were completely out of the consideration of the higher castes we can understand how revolutionary were Buddha's ideas when he says: "My doctrine makes no distinction between high and low, rich and poor; it is like the sky, it has room for all and like water it washes all alike." The story of his best beloved disciple Ananda asking the low caste girl for a drink, is but another instance of this. She refused to contaminate him by giving him the water which he had requested and he said: "My sis-

ter, I did not ask concerning thy caste or thy family, I beg water of thee if thou canst give it to me. To him in whom love dwells the whole world is but one family. Hatred is never overcome by hatred; this is an ancient rule. The greatest victor is he who conquers himself. Overcome evil with good and lying with truth. Not abstinence from fish or meats, not wearing rough garments, not offering sacrifices, can make a man pure." "Pondering on the origin of birth and death, Buddha recognized that ignorance was the root of all evil. The world is full of sin and sorrow because it is full of error (ignorance). Men go astray because they think that delusion is better than truth. Rather than truth they follow error which is pleasant to look at in the beginning but causes anxiety, tribulation and misery. Thus they continue to move in the coil and can find no escape from the hell of their own making. How empty are their pleasures, how vain are their endeavors? Hollow like the plantain tree and without contents like the bubble." Buddha's commandments as we find them in the Pitakas, laid down for the laity are as follows: "Ye shall slay no living thing," "Ye shall not take that which is not given." "Ye shall not act wrongfully touching the bodily desires." "Ye shall speak no lie." "Ye shall drink no maddening drink." To his clergy who were to obey those prescribed for the laity he added another five: "Accept no silver or gold." "Shun luxurious beds."

"Abstain from late meals." "Avoid public amusements." "Abstain from expensive dress." Buddha reached the height of his ethical philosophy when he decried the idea of the efficacy of sacrifice and refuted the entire concept of vicarious atonement. We are told how he went to the priests officiating in the temples, and how his gentle mind was offended at the unnecessary cruelty performed on the altars of the gods. He said, "Ignorance only can make these men prepare festivals and vast meetings for sacrifices. Far better to revere the truth than try to appease the gods by the shedding of blood. What love can a man possess who believes that the destruction of life will atone for evil deeds. Can a new wrong expiate old wrongs? And can the slaughter of an innocent victim take away the sins of mankind? This is practising religion by the neglect of moral conduct. Purify your hearts and cease to kill; that is true religion. Rituals have no efficacy; prayers are but vain repetitions and incantations have no saving power. But to abandon covetousness and lust, to become free from evil passions and to give up all hatred and ill will, that is the right sacrifice and the true worship." Buddha well recognized the vital difference between the power of precept when it stands alone and when reinforced by enthusiastic example. He says: "Learning is a good thing but it availeth not. True wisdom can be acquired by practice only. Practice the truth that thy

brother is not the same as thou." With one more consideration of the high ethical plane of his teaching we must be content. He stated when present at a wedding that "the greatest happiness which a mortal man can imagine is the bond of marriage that ties two loving hearts. But there is a greater happiness still; it is the embrace of truth. Death will separate husband and wife but death will never effect him who has espoused the truth. Therefore be married unto the truth and live with the truth in holy wedlock. The husband who loves his wife and desires for a union that shall be everlasting must be faithful to her so as to be like truth itself, and she will rely upon him and revere him and minister unto him. And the wife who loves her husband and desires for a union that shall be everlasting must be faithful to him so as to be like truth itself, and he will place his trust in her, he will honor her, he will provide for her. Verily I say unto you, their wedlock will be holiness and bliss and their children will become like unto their parents annd will bear witness to their happiness." Of man's dependence upon the deity and his connection with the supernatural, Buddha said nothing. Translated into our modern vernacular by Mr. Martin, Buddha's ideas upon the soul would be something as follows: "The man of right views is free from superstition, free from erroneous theories of the world, God and the soul. He realizes the impermanence of everything and of every

being, whether human or divine. He knows that nothing permanently *is,* that everything *becomes,* that the world stuff is eternal, that out of it all things and beings came, we know not how. The man of right views understands that while it is legitimate to argue from one cause to the next, he cannot hope to reach an ultimate cause. Life he knows as a wheel, causation as a chcain, beginning with ignorance, unconsciousness productive ignorance (the unconscious will to live) from which spring consciousness, sensation, thirst, attachment, birth, suffering, old age, death, rebirth; Karma the fruit of one's deeds, being the link that binds each life with its predecessor. The man of right views understands that there is no reality corresponding to soul as a permanent human entity and that the notion of its final absorption into Nirvana, the Oversoul, is also erroneous. For this latter, he knows to be just as unreal as the soul." It is usually conceded that the philosophy of Buddha is essentially pessimistic. This may naturally be expected coming as it did from a place upon this earth where the torridity of Summer, the devasting floods, the almost constant presence of venomous reptiles, famine or pestilence and the awful distress of the lower classes left little that could be gotten out of life by the majority that would make living worth the struggle. His fundamental proposition that "to live the ethical life is the sole and certain guarantee of welfare now and in any other world

that may await us," cannot help appealing in the most forceful manner to every intelligent and fair minded man seeking after moral truth regardless of the date or time in which he lives.

From Hindoostan, we turn now to that other most densely populated part of Asia, China. Here at almost the exact time during which Buddha was developing his ethical system among the Aryan Indians we find the great sage of the Turanian peoples likewise striving to lead his fellow countrymen by both precept and example to a higher moral life. And just as the Indian refused to discuss questions pertaining to the Deity so we find the Mongolian evading the same issue. Both were content with their limitations within the field of ethics, the science of right human conduct was the all-absorbing topic to their minds; concerning man's connection with the supernatural they apparently cared nothing. Confucius' idea was that through the state all regulation should take place, that the authority of the state was necessarily supreme since it represented the welfare of the people. He tells us that "the ancients who wished to illustrate virtue throughout their kingdom, first ordered well their own states. Wishing to order well their own states, they regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in

their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things. Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere their hearts were rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole kingdom was made tranquil and happy." It is easy to see, from the foregoing that Confucius realized that the only way in which righteousness can be a characteristic of a state is to have that state composed of a majority of righteous individuals. And righteousness with him meant only right action, so their was no escape for the base from the effect of the depravity. When asked if he did not pray he answered that his prayers had been offered up long ago, thus showing that he held good living and equitable action toward his fellow men the most efficacious supplication which the Deity could receive. Confucius was no theorist, in the broad field of human endeavor he had ample opportunity to try out his ideas. When he was still but a mere boy of fifteen he had more than a local reputation for his intellectual power. He married four years later and in less than a year was occu-

pying a public position as "Keeper of the Provincial stores." In a corresponding period of time he was promoted to "Manager of farms," in his province. His enthusiasm and incorruptibility were soon rewarded by his appointment as public censor. So arduous and fearless was he in the administration of his office that his enemies whose interests seemed to him to be opposed to those of the state, forced him to give up his office. For three decades he traveled, teaching his ethical principles and striving for their propagation. At the age of fifty he was appointed as magistrate of his province. Dr. Martin tells us "that under his administration, the poor were properly cared for; helpless elderly people were treated with sympathy and wisdom; crime diminished; war was discouraged and even the Magna Charta was anticipated, for Confucius maintained that prisoners had a right to trial by jury." Owing to what Confucius thought was a lack of proper interest in the affairs of the state on the part of his king, he resigned his office and devoted his life to the propagation of his ideas upon human conduct by the training of a band of disciples who could carry on his work after he had passed away. He also edited the sacred books of the Chinese as they then existed. Contemporary with Confucius was another great Chinese moralist, Lao-Tze. His life in almost all public particulars was the direct antithesis of his countryman. Confucius was eminently practical, Lao-Tze was a mystic.

From his hermitage, where he lived in voluntary exile, he seldom strayed. He felt that the social and political activities of life, in the province where he lived, could not be entered into without moral injury. Seeing men in the heat of anger attempting each the ruin of the other, he sought to make them realize the necessary consequences of their actions and went much further than Confucius when he enunciated his phraseology of the golden rule by laying down the law, "Requite hatred with goodness"; Lao-Tze viewed ethics subjectively, the individual must make himself right first and then strive for discretion and discernment so that he might know what was for his best moral interest. Hard and fast ethical rules he seemed to feel could not be formulated to meet all of the vicissitudes of life as did Confucius, each new situation had to be fairly met and reasoned out and this made his philosophy speculative and fitted only for the educated and thoughtful. So in the course of time Confucius became the great philosopher of China and his influence is probably more potent among her four hundred million inhabitants than is that of any other great thinker with his own countrymen.

We have already noticed in considering the second epoch, the part which Epicurus played in the intellectual achievement of his country. The very fact that he was able to forecast the establishment of ethics upon a hedonic basis without any of the implements

of science such as his followers of the nineteenth century had and that he arrived at their broad generalizations in spite of the handicap of metaphysics which he labored under, all speak volumes for his mental acuteness. But our purpose in mentioning his name here is to bring to mind the fact that he lived within a century and a half of the Indian and Chinese philosophers whose teaching have so effected vast numbers of the human race. Epicurus is to moral philosophy what Euclid is to the geometry of parabolic space and Spencer and Mill bear the same relation to him that Rienmann and Labachevsky do to the Alexandrian. But our purpose now is to consider a few of his ethical ideas and their relation to human progress along moral lines in the future. In laying his stress upon the living of this life well as the highest ideal of which human nature is capable, knowing that such living will result in personal happiness and thus making personal happiness the immediate reward which is given for virtuous living, it would seem that his teaching would have given a most powerful stimulous toward a higher morality. His appreciation of the probability of the possession of anything worth having being limited to those who have already become non-attached to the things which they possess is clearly shown in his discussion of contentment when he says: "We think contentment a great good, not in order that we may never have but a little, but in order that if we have much we may make use of a little,

being genuinely persuaded that those men enjoy luxury most complete who are the best able to do without it; and that everything which is natural is easily provided and what is useless is not easily procured." In this sentence he also intimates that he realizes the irresistible potency of desire, a detail of psychology which is not yet clearly worked out. His idea of the value of life is well shown when he said that "he who enjoins a young man to live well and an old man to die well is a simpleton, not only because of the constantly delightful nature of life but also because the care to live well is identical with the care to die well." We noticed before he held that prudence and honor and justice were the three keys which have to be used jointly to unlock the door of happiness and his idea of equitable action is most clearly shown when he defines justice as "a covenant of what is suitable, leading men to avoid injuring one another and being injured.

We turn now from Greece in the fourth century, to Palestine at the beginning of our present era. The narrowness of Judism had greatly grown under the misfortunes which had befallen the "chosen people." The observance of the law as elaborated in the Pentetuch was always the fundamental tenet of the Hebrew religion and in the rendering of its letter they frequently neglected its spirit. The belief that Jehovah cared for no other people than the Jews had blinded them to the value of whatever good there

might have been gotten from their association with their conquerors. Into this condition of affairs Jesus was born, of Jewish parentage—at least we are certain that his mother was a Jew and that he was brought up under their laws and customs. Of his birth and early life we know almost nothing—both the synoptic gospels and that of John were not written until the last half of the second century and no man who saw him or was contemporary with him has left us any information worthy of mention. A single allusion in Tacitus and one in Josephus, neither of which we are sure are not interpolations, are the only exceptions to the universal silence of profane history concerning him. At twelve we are told that he disputed with the learned men of Israel in the temple and it is not until shortly before his death that the story of his preaching against the narrowness of the Hebrew law and custom actually began. The gospels tell us that he regarded himself as the promised Messiah who was to restore her former greatness to Israel. But not in a temporal way did he attempt this, his kingdom was to be of the spirit and not of the body. He taught that the riches and pleasures of this world were to be despised and that this life was to be lived solely as a preparation for a life to come after death here. The possibility of enjoying the life to come was based upon faith—the blind and unreasoning belief that he was in fact the Son of God. According to the writer of the gospel of Mat-

thew his conception was miraculous, God being his father and his birth was accompanied by the appearance of a new and bright star in the east. After collecting and instructing twelve disciples, one of whom afterward proved to be a traitor, he was tried before the high priests of his own people and the Roman proconsul and crucified at the age of thirty-three years. After being dead some thirty-six hours he came back to life and appeared to his disciples and ate with them. Suddenly he disappeared and ascended to heaven. Such is the tradition.

In the great leaders of humanity whom we have considered in this era, we must remember that Christ was the first who really preached a religion. The others were silent concerning what happened after death or else positively asserted that there was no such existence of the individual soul. He was the first who attempted to explain man's connection with the Deity and he was also the first to insist upon faith rather than deeds as the criterion by which the human individual would be judged as regards his title to future happiness. His teaching as it regarded this present life was the essence of pessimism not only because he held that the pleasures and rewards of this life were not worth having, but because he taught that God had previously ordained as to who were to have this happiness in a future life and consequently the freedom of the individual to change his fate was absolutely denied. The poverty and

helplessness of the poor among his people seems to have appealed to him in thundering tones and as a result he taught that it was almost enough to keep the individual out of eternal happiness that he be possessed of wealth, regardless of how it was acquired. This contempt and disdain of wealth and the manner in which it was to be disposed of by promiscuous giving to the poor regardless of whether they were worthy or not, gave his teachings a distinct and positive tendency towards socialism and anarchy. But this same teaching made it all the more acceptable to the servile and lower classes and since misery in all countries at that period was the portion of the great majority of all their populations, it is no wonder that this religion spread with such rapidity. The other cults with which it had to contend in its infancy had not that direct appeal to the individual since they did not have the personal example of a human founder to arouse the interest of the intended convert. Further more the theology which Paul worked out for Christianity was built upon the idea of the impossibility of human perfection or even such an approach to it that any man could be secure in standing upon his own moral record—he postulated moral depravity as a fundamental human characteristic. The sacrifice of the innocent Jesus was made so that vicariously the sins of any human individual which believed upon him might be forgiven by the Deity and thus the repentant guilty could have the

possibility of a future life of eternal happiness. This meant in the moral world a denial that effects are true to their antecedent causes and probably no doctrine has ever appealed to ignorant and depraved humanity as has this, since no one could fall so low but what the power of belief was able to wipe away his sins and their effects, were he but repentant. The abnormity of this doctrine is readily apparent to any student of philosophy and the harm which has been wrought through its acceptance in the past is absolutely incalculable, to say nothing of its acceptance to-day by upward of four hundred millions of human beings, the morality of whom is more or less influenced by this infamous conceit.

At this date it is impossible to form any idea of what Jesus himself actually taught. His words, as reported in the gospels written more than a century after his death, tell us but little. But around his life has been built up a tradition which tells us surely that he was a great and forceful personality, striving to correct the individual depravity of his time and protesting against the Jewish idea that the fulfillment of the law as it could at any time be written was all that was necessary in order that a human being successfully attain perfection. It would seem that his deep sympathy with those who had done wrong and his attempt to lead them to better things through repentance and a cessation of wrongdoing would show in most violent contrast to the mockery which was

made of the fulfillment of the very letter of the law by the authorities of the Jewish church in his day. The broad idea of responsibility which came from preferment was enunciated clearly and concisely by him possibly for the first time in human history. His statement of the golden rule gives us some idea of the extent to which he carried the idea of necessity for equity in our actions and his basis for the judgment of the actions of human beings by their motives rather than by their accomplishment showed a delicacy of moral conception hertofore unmet with in the characters whom we have considered. In Jesus, we have the very highest type of the religious leader, his teachings and those of his disciple Paul gave to the world a religious system which in the hands of the Teutonic tribes who conquered Rome became for almost a millenium and a half the great governing force of occidental civilization. When Christianity overthrew Mithraism, it took from it much of its abstruse metaphysics thus engrafting that very element which emasculated it and in time made it even worse than that which Jesus strove to overthrow in his own life time, among his own people.

Just as Christianity was getting itself thoroughly established in the west, Arabia was giving to the world the last religious leader who has been able to get any considerable following among the peoples of this earth. He was born in Mecca, about 570 A. D., and spent a portion of his early life as one of the

custodians of the sacred shrine of the Arabs. When about twenty-five years old he entered the employ of a rich widow in whose interests he traveled extensively visiting among other places Palestine. Arabia was at this time a center of culture, education and commerce, being upon the route between the east and west most frequented by caravans. The Arabs were idolaters and Mohammed became imbued with an intense hatred for this form of worship. Their principle god was Allah and to him Mohammed gave the chief place in his theology. After a few years in the service of his employer, Mohammed married her and upon receipt of his revelations he came to his wife and discussed with her as to whether he had not gone mad. She believed in his mission and so became his first convert. The influences of Judism had taken a strong hold upon him and his religion in consequence became monotheistic and personal in the extreme. Allah was the omniscient and omnipotent judge of each human individual demanding self surrender and unconditional obedience. To serve him acceptably his believers must take life seriously and appreciate their personal responsibility, which was to be creditably discharged by frequent prayer, temperance in what they eat and drink and such charities as they were able to afford. His teaching became offensive to the people of Mecca and in the year 622 he was forced to flee to Medina in order to escape assassination. Here he was received and many ad-

herents to his belief resulted from his teaching, probably due to the fact that in this city there were many Hanifs who strongly disapproved of the prevailing Arabian idolatry and to whom the new monotheism was consequently very acceptable. Here Mohammed's prestige grew so great that he first became judge and afterward the spiritual dictator of the city. He now took advantage of his position and his religion assumed a political aspect and from this time on, was spread by all of those means which victorious governmental regime can bring to bear. To the tenets of his earlier faith which we have already noted he added the keeping of the monthly fast of Ramidan and the pilgrimage once during life to the sacred city of Mecca. He died ten years after the Hegira but not before he had lived to see his religion become the accepted belief in his countrymen. The revelations given to him by the angel Gabriel as set forth in the Koran were made a matter of belief among the faithful and the personal judgment of each soul in the future life was the strongest incentive for the individual to remain steadfast in this faith. His manner of future enjoyment was grossly sensual, in keeping with the ignorant and uncultured nature of Mohammed. But the subsequent heads of the church after its founder were usually men of wide scope and sympathy and under their guidance Mohammedism welcomed all advancement in learning, and consequently during the dark ages of Europe their uni-

versities became the storehouses of all the intellectual achievements of the ancients, to be given to Christendom eight or ten centuries after the death of Mohammed. Twice did the armies of the Arabian Prophet almost march victorious over Europe, once to be stopped in defeat by Charles Martel and his army of Franks upon the battlefield of Tours in the year 732, and again when the Polish army of King John defeated them upon the battlefield of Vienna in 1683. But in other directions its spread was not impeded and Persia, Syria, Asia Minor, Turkey, India, many of the islands of the Indian and Pacific Oceans as well as much of the continent of Africa are to-day its strongholds while over two and a half hundred millions of human beings turn their faces toward Mecca when they supplicate Allah and his prophet Mohammed in prayer. With the death of Mohammed in the year 632 the epoch of religious development closed. Of the men whose teachings were responsible for the activity of this period but two had any message concerning the relation of man's spiritual nature to the supernatural and these two were Jesus and Mohammed, both of the Semitic race. The proselyting power of their systems was due chiefly to two causes, first their direct appeal to the individual through the humanity and individuality of their founders as contrasted to the abstract conception of pure ethical systems, and second the definite manner in which all questions were disposed of

by the fixed and finished theologies of the Christian and Mohammedian religions. The majority of human beings in the past have always wanted their thinking done for them upon all the fundamental problems of life, and because the church organizations of Jesus and Mohammed did this, they were readily received by the masses. The idea of the individual having an intercessor at the throne of the Deity and that his sins would not be held against him if he but repented and believed has also been of immense influence in determining the acceptance of the Christian dogma by millions of human beings.

In passing to the next era in human history, we shall have to briefly review the principal events which took place in the interval between the death of Mohammed and the dawn of the age of natural science. We have already noticed the defeat of the Saracens at Tours and their subsequent retreat to the southward from whence they came. In Spain, Northern Africa, Arabia and Asia Minor we find Mohammedian civilization in its culmination during the next two centuries. Coincident with this we find a great impetus given to the acquisition of learning by the strong and aggressive reign of Charlemagne. But the development of the feudal system which occurred at this time and which divided the whole western world into two classes, lords and retainers, tended to the discouragement of intellectual pursuits and placed a premium upon brute strength and physical adroit-

ness. The introduction of mystical ceremonies into the Christian system of worship such as the celebration of mass which occurred in the year 590 and the formation of the College of Cardinals in 817 which occurred about half a century after the assumption of temporal power on the part of the pope, all tended toward the perfection of the organization of the church and the consolidation of its power. In the middle of the eleventh century we find that the head of the Christian church, Pope Leo IX deemed it necessary that the interests of Jesus be advanced by the organization of an army of which he as the successor of St. Peter was to be the head. So strong was the church at this time that all kingdoms were considered as fiefs granted by the pope to their political heads who were responsible to him for the protection of the interests of both the church and its chief. England was given to William the Conqueror by Pope Alexander the Second in this manner and he proceeded to establish his claim and take possession of it in the same year in which he defeated and killed Harold the Second, King of England, upon the battlefield of Hastings. It can readily be understood how under such conditions the religious zeal of the rulers of Europe knew no bounds and inflamed by the preachings of Peter the Hermit, an army was organized to march to Palestine and attempt to take from the Saracens the city of Jeruselum which the church regarded as holy and to inflict upon the Mohamme-

dians such punishments as might be deemed appropriate for their presumption in daring to interfere with the wishes of the Christian church. The twelfth and thirteenth centuries were largely taken up with the eight crusades or attempts which were made to wreak the vengeance of the Christian upon the Mohammedian church. During this time all Europe was practically an armed camp filled either with soldiers just going or else just returning from the Holy Land. Kings left the affairs of their states in a condition of chaos and anarchy while they led their armies numbering millions away to the East to perish either by Saracen arms or else by hardship, famine or disease upon the deserts of Asia. In the end matters were about as they were in the beginning, the Mohammedians were still in possession of the Holy City, and Christendom had received by far the worst of the chastizement. The liberalizing influence of travel in foreign lands and the meeting of many strange peoples all tended to break down the barriers of prejudice and pride so largely due to ignorance while the lack of success on the part of the Christian armies brought the Christian religion into doubt and disrepute such as nothing else could. On the other hand over two centuries of warfare with its brutalizing effect had not only bankrupted Europe financially but morally. The Jews of Europe being noncombatants, they became the bankers of Christendom while the church took the ill will caused by her

defeat out upon those people of her own part of the world who dared to in any manner disregard her authority to do as she pleased with either their souls or their bodies. The papacy through its three incumbents, Innocent the Third, Gregory the Ninth and Innocent the Fourth, in the twelfth and thirteenth centuries inaugurated the "Holy Office" at whose door the infamous murder of no less than ten millions of human beings lies. All known forms of human torture were too kind and mild for them, new cruelities and brutalities had to be invented to serve the purposes of the church of the Prince of Peace. The result was as it always has been where persecutions take place, the causes for which martyrs die always proselyte with unexpected rapidity. The invention of gunpowder in the latter part of the thirteenth century and the telling effect with which it was used in the battle of Cressy, was the death knell of the feudal system. The introduction at about this time of the magnetic needle with which to tell the directions gave to maratime affairs an impetus which swept on to the discovery of the Western Continent less than two hundred years later. The invention of printing, by the use of movable wood blocks in the early part of the fourteenth century completes the list of causes wheich were most powerful in bringing to a close that time of military activity and religious insanity which is known in history as the Dark Ages,

a period of unprecedented misery and crime in the history of humanity.

With the conquest of Granada by the armies of Spain in the same year in which Columbus discovered America, the Mohammedian occupany of Europe, excepting Turkey, came to a close. In the year 1522 Magellan circumnavigated the globe and thus proved that the old religious ideas of cosmogony were false. Twenty years later Nicholas Copernicus published his epoch-making work "On the Revolution of the Celestial Orbs," by which he disproved forever the idea that the earth was the centre of the universe and thus ushered in the era of natural science. The instrument which this investigator lacked, the telescope, was supplied by his disciple Galileo and his teacher Traho Brahe, in the early part of the seventeenth century, and about ten years later Kepler discovered his three laws of planetary motion. These astronomical discoveries together with the invention of logarithms by Napier which occurred in the year 1590 gave this science a sure and certain foundation upon which Laplace built his nebular hypothesis nearly three centuries later. This "Treatise upon Celestial Mechanics" accounted for nearly all of the then known facts of astronomy, and while the subsequent theory of the capture of satellites and the formation of planetary systems by collision and the development of spiral nebulæ, which has been a product of the last decade, has caused the nebular hypothesis

of Laplace to be questioned most seriously, nevertheless it was a most potent influence in liberalizing and rationalizing the ideas of cosmogony which were held by the maority of cultured human beings during the last century. The first great schism which occurred in the Christian church as the result of Pope Clement the Seventh's refusal to grant a divorce to King Henry the Eighth of England from his wife Catherine so that he could marry Anne Boleyn, a maid in waiting to his wife, with whom he had become passionately enamored; brought into existence the Episcopal church with its head the ruler of Great Britian. Because Catherine was a relative of Charles the Fifth of Spain, whose authority reinforced by the Pope, was generally acknowledged over almost all continental Europe at that time, he felt called upon to so chastize Henry the Eighth that he would be willing to acknowledge the power of Rome. This Charles never was at liberty to do as he was engaged in so many wars that his time was all occupied. But the ill will between Spain and England continued and some fifty years later Philip the Second of Spain fitted out the famous "Invincible Armada" which after being blessed by Pope Sextus the Fifth started upon its errand of reducing England to a Spanish province. The utter defeat which it met with at the hands of the British and the elements, had a still further liberalizing influence upon the minds of humanity and tended to more completely break down the au-

thority of the established sources of spiritual inspiration.

The improvement in the application of steam as a motive power which took place about the year 1775 as a result of the work of Watt and Bolton, soon was productive of the adaption of the steam engine to carriages which occurred some forty years later and to the propulsion of boats upon the water some few years earlier. The perfection of the stationary steam engine was the means of giving leisure to tremendous numbers of people, while its application to the machinery of transportation was the birth of a new industry which has grown so that to-day it has no competitor in importance in our every day life. Most important of all it gave enormous numbers of people the advantages coming from travel and by the annihilization of space upon the earth's surface has done more to break down the narrowness of provincialism than any other one thing. Some quarter of a century after the first steam railway was installed, Morse perfected his electric telegraph and this did for thought what the improved transportation facilities did for persons, only with much greater speed. The invention of the telephone in 1877 and of the wireless telegraph within the last two decades completed the discoveries so far as now known for transfering thought through space. In electro-physics we find the nineteenth century opening with the discovery of the law of electro-dynamics by Ampere and continuing

with the enunciation of the quantitative law of electric currents by Ohm, the perfection of resistance measurements by Wheatstone and Helmholtz, the discovery of the battery by Volta and its development by Daniel, Grove, Bunsen and La Clanche, and together with the discoveries of Siemens and Gramme, constitute the fundamental work in this branch of natural science, and all took place within the first sixty years of the nineteeth century. The applications of the laws just mentioned were made by the investigators of the latter part of this period and gave to the world such machines as the dynamo, arc and incandescent lamp, the polyphase generator and the rotary converter, which made long distance transmission possible, while the induction coil of Ruhmkorff and the Holtz machine, together with the Crookes tube, gave Roentgen the means of producing the ether vibrations which bear his name. While considering this branch of natural science it is well to remember that some of the most forceful demonstrations of the law of the conservation of energy are to be found in the province of electrical science. This law, which was first enunciated by Newton and afterwards amplified by Rumford, Davy, Meyer, Helmholtz and Joule, is now universally conceded to be the base upon which quantitative science has built and must continue to construct. And there has certainly been no single law discovered in the physical world which has exerted so liberalizing an influence

upon the mind of the human race as this, for that which has never been known to vary cannot be readily conceived as having come into existence through caprice whether we call it by the name of matter or energy. Indissolubly bound up with the science of physics is that of chemistry. We might say that it began with the enunciation of the atomic theory, by Dalton in the year 1804. This was followed by the discovery of the law of definite proportions by Gay-Lassac four years later and by Avogadro of the law which bears his name three years later still. Within the next half century the elaboration of the ideas of valancy, atomic weight and specific heat was worked out by Berzelius, Dulong and Petit. In the latter half of the nineteenth century the periodic law was discovered and elaborated by Mendeleeff, Lother Meyer and Newlands, and using this as a working hypothesis a number of elements were postulated, some of which were afterwards discovered both on the earth and in some of the stars whose temperature was high enough to make them incandescent. The work upon these rare and noble elements has caused much scientific speculation as to the ultimate composition of matter while observation upon them has caused the atomic theory to be modified by the conception of ions and electrons, to say nothing of the possibilities which have been opened up by the discovery of radium by the Curies and the degredation of some elemental substances which has been already observed

as a result of changes caused by its emanations. What the telescope did for astronomy, the spectroscope did for sideral chemistry. By its use the velocity of stellar bodies could often be determined as well as some idea as to their direction but its greatest service came through its ability to give us a definite idea as to their composition. The evidence obtained with it shows that the nebulæ contain but few elements, the hot stars more, cooler bodies like our sun a large number while the still cooler planets contain a still greater number, in fact the higher the temperature of the astronomical body the fewer the number of chemical elements present. The conclusion does not seem to be far drawn that at one time all of the elements were part of the same substance and that they are products of the evolutionary process which has been in progress since the beginning. The investigation of the chemical properties of some of the elements when at a very high temperature by Moissan and at very low temperatures by Dewar has tended to show that probably forms of matter are properly interpreted as modes of motion and that at absolute zero matter as we now know it would not exist. But the greatest service which chemistry has performed for humanity outside of its utilitarian functions, has been its influence toward liberalizing the human mind and helping it to form some idea as to how the great cosmic problems have been worked out. Where formerly each chemical compound was

regarded as a substance which bore the fiat of the Creator we have now but a few elements whose ultimate composition we are just beginning to get some light upon. When Wohler in the year 1828 succeeded in synthesizing urea, an animal product, from mineral substances, the door was opened as it were between the natural and the supernatural or between the living and the dead forms of matter and since his time hundreds of the products of the life processes have been formed in the laboratory.

As great and far reaching as we have seen the results of the development of the sciences of physics and chemistry to have been of still greater importance from a moral standpoint have been the discoveries made in the domain of geology and biology. When Humbolt delivered his sixty-three lectures upon the Cosmos, about the year 1828, he broadly laid the foundations for these sciences by outlining the character of work necessary for their development and by arousing interest in them. Lamark, Syell, Darwin, Huxley, and scores of other investigators followed, and the earth's history was read in the records left in the stratified rocks while that of life upon the earth was found not only there but in the development of the embryoes of the higher species. The formulation of the biogenetic law by Heackel supplemented the theory of animal and vegetable evolution as elaborated by Darwin. The generalization of the theory of evolution was made later by Spencer

and Bergson and the influence of this cannot be estimated as its publication and acceptance has absolutely changed the meaning of every phase of human activity. For the first time in the history of humanity has man been able to look over the past and get a view containing real perspective and in which the events of history seem to bear some logical sequence to each other. And just as in other epochs we have found certain individuals who epitomized their age so in this era of natural science we find such a man in the person of Thomas Henry Huxley. He was the son of an English school teacher, being born near London in the year 1825. The higher education such as the English universities could have given him he was deprived of in his youth, due to lack of means on the part of his parents. His first training in science he received while studying mechanical engineering but finding that dealing with inert matter was not as much to his taste as was the contemplation of life processes he turned his attention to medicine, to which he devoted three years. When but twenty years old he received his degree from the University of London and his interest in the science of physiology not only brought him high honors upon his graduation but he desired an appointment as professor in this subject but was disappointed. He then spent four years in the employ of the English navy as assistant surgeon, cruising most of the time in the Southern Pacific Ocean, and during all this time he

was busy investigating the marine life, particularly the Hydrozoa of these waters. In 1851 he was made a fellow of the Royal Society upon his return to England and was appointed to professorships of physiology and natural history. When Darwin published his great work upon the "Origin of Species," Huxley immediately saw how large a part the theory of organic evolution as there set forth would play in the subsequent intellectual affairs of the world, and as a consequence became one of Darwin's most ardent champions. At the age of forty-four years he was made president of the Geological Society, a year later the similar honor was given him by the Ethnological Society and the British Association for the Advancement of Science. Three years later he was made Secretary of the Royal Society and ten years later was elected its president, which is the acme of achievement for any Englishman of science. Public offices and scores of honorary degrees were conferred upon him by universities, both at home and abroad, but failing health compelled him to resign all offices in 1885. Ten years later he died.

In Huxley's life we find sincerity and the love of truth for its own sake carried to an extreme such as only a man who loves natural science can comprehend. He saw the purpose of the Deity written large in every phase of existence, all of the individual and separate facts of which were related; and this kinship he read in the law of organic evolution which

was to him, among the first, what it has since become to all educated and intelligent human beings—the key to knowledge of the universe, by which its each and every fact, either collectively or individually, may be understood. So vivid and clear was his idea of this fixed, unalterable and innate purpose of all creation, that it seemed to him only the finite capacity of man's intellect which would deter him from being able to accurately foretell just what place in the universe any particle of matter would occupy whether in the inorganic or the organic condition, providing the differentials and their equations in accordance with which the evolutionary process took place were ever to become known to man. In other words the whole general scheme of the evolutionary process was worked out in the beginning and has ever since proceeded along those fixed and predetermined lines. This idea, as opposed to the conception of a creative evolution or a devolping process which at any moment may change its course depending upon conditions within the developing mass which are subject to constant changes and which has been so ably enunciated by the French philosopher, Henri Bergson, gave to Huxley's ethical philosophy what some have thought to be a pessimistic tone. He tells us that "the strongest, the most self-assertive, tend to tread down the weaker. But the influence of the cosmic process on the evolution of society is the greater, the more rudimentary its civilization. Social progress means a

checking of the cosmic process at every step and the substitution of it for another, which may be called the ethical process; the end of which is not the survival of those who may happen to be fittest, in respect to the whole of the conditions which obtain, but of those who are ethically the best. The practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion it demands self-restraint; in place of thrusting aside or treading down all competitors, it requires that the individual shall not merely respect but shall help his fellows; its influence is directed not so much to the survival of the fittest as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence. It demands that each man who enters into the enjoyment of the advantages of a polity shall be mindful of his debt to those who have laboriously constructed it; and shall take heed that no act of his weakens the fabric in which he has been permitted to live. Laws and moral precepts are directed to the end of curbing the cosmic process and reminding the individual of his duty to the community, to the protection and influence of which he owes, if not existence itself, at least the life of something better than a brutal savage. Let us understand once for all that the ethical process of society depends not on imitating the cosmic process, still

less in running away from it, but in combating it. It may seem an audacious proposal thus to pit the microcosm against the macrocosm and to set man to subdue nature to his higher ends; but I venture to think that the great intellectual difference between the ancient times with which we have been occupied and our day, lies in the solid foundation we have acquired for the hope that such an enterprise may meet with a certain measure of success." Huxley well understood and his life was a most apt illustration of it, that the greatest purpose which science, not withstanding its utilitarian achievements, could render man was to make him understand the unity of all which the senses can perceive in the all comprehensive purpose of nature and that even man himself when so reasoning about limitations which are set about to confine him is at that very moment a part of that great totality which works unceasingly toward the devolopment of the more efficient and better fit to struggle against the adversity of the environment in which it is placed. In this developing process the laws of nature are the sole rules of the game, cause and effect always are true to each other and it certainly is of the utmost importance that the individual be acquainted with and understand these laws so that he may be able to get the most out of his possibilities.

We come now to the last moral epoch which we shall have to consider in the history of humanity—

the era of social service. Science has succeeded in establishing the fact that the universe is governed by law and that in all matters, what we call success is but the inevitable result of the wise planning which uses the laws of nature to accomplish the desired end. Science has also demonstrated to us that in coming up through the long series of animal forms, starting from the simple unicellular undifferentiated protoplasmic mass and becoming with each variation ever more complex until we have at last arrived at the vertibrated mammal, that we have developed our psychic nature in a manner similar to that which our physical bodies have undergone. We have learned by experience that the physical desires which nature has given to us and from which we cannot escape, have to be satisfied, but if they are given free reign and satisfaction to satiety where ever and when ever the opportunity offers, harm to our fellow creatures results to say nothing of the fact that our own lives are shortened by such inordinate gratification. The stomach which is constantly clogged with food soon makes its possessor a miserable dyspeptic who can no longer take nourishment with enjoyment. The matter of self-control therefore assumes primary importance, first on our own account and secondly because we must regard the rights of others. This makes the possession of rights and privileges on the part of an individual carry with it responsibilities and duties which can no more be shirked than he can obliterate

the presence of others from his life and withdraw into his own self, for no man ever acquired his fortune or accomplished the thing which he most desired by his own efforts alone. There is always a reciprocal relationship between the individual and his fellows in all phases of human activity which forces him to regard their interests. If he would have others mindful of him he must be mindful of them. Emerson says that "like begets like," and this is no more true in the physical world than it is in the psychological. The good manager of men is not the cruel driver but the kind and considerate leader. The greater the possessions and power of the individual the greater his responsibility to his fellows. We can almost think that Saint Francis of Assazzi understood this when he eschewed a comfortable place in the social system of his day to take on the less responsible activities of a poor priest and devote his time to ameliorating the suffering of the unfortunate and lowly. Jesus reached no higher pinnacle in moral philosophy when he enunciated his "Golden Rule" than when he gave his disciples to understand that "whosoever of you will be the chieftest shall be the servant of all." This solicitude for the welfare of others cannot be bound up so as to include only the small social units such as the family, tribe, state or country to which the individual belongs. Paine said over a hundred years ago "the world is my country and to do good is my religion." But it remained for

the nineteenth century to set the high mark in the matter of the regard for the welfare of others. At its opening, human slavery was more or less general all over the civilized world. It was an institution inherited from the barbaric age of conquest and probably originated by the unfortunate victims of war being taken in slavery instead of being killed by their conquerors. Vermont, Pennsylvania, Rhode Island, Connecticut and New York of the colonies composing the United States had abolished slavery before the year 1800. Seven years later England freed her slaves and the next year she and the United States united for the suppression of the slave traffic upon the high seas. The Netherlands joined them ten years later and France and Spain entered into a like agreement within the next two years. Six years afterward Brazil joined in this work. In 1833 Great Britain abolished slavery in the West Indies and ten years later her East Indianian possessions. Three years later Sweden did likewise to be followed by France and Denmark within the next two years. In 1861 Russia emancipated her serfs by imperial edict and two years afterward the emancipation proclamation, signed by Lincoln, became law in this country. In 1888 Brazil freed her slaves and by the close of the century there was no country in the civilized world which recognized as legal, human bondage.

The political history of the world for the last century and a half, well serves to illustrate this develop-

ment of the idea of social service. Under the older types of government where but a small fraction of the population had any voice in the management of the affairs of the state, the idea of social service had but small opportunity to develop. The sixteenth, seventeenth and first half of the eighteenth century left Europe plundered and ravaged by the armies of her political rulers who had fought the battles of religious freedom. After the year 1750 there was but little left to do in a national way, not much which could be accomplished by brute force, toward the establishing of individual, intellectual freedom, as it pertained to the rights of man in the world of thoughts and ideas. Literally these wars only established the individual right of a man to interpret the Bible as he saw fit; but the principle of religious freedom once recognized, its application along ever broadening lines was a matter of strict necessity. In 1776 when Jefferson gave the Declaration of Independence to the world, his claim for all men was that they "are created equal and that they are endowed by their creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness," and when he and his contemporaries fought for these sacrificing all that they had, in many cases even life itself, they fired the oppressed and downtrodden of the world with a desire to emulate their example which has borne fruit in the establishment of a dozen or more governmental regimes patterned

after our own. What except the desire to serve humanity could have forced Washington, who had no children to live after him, to have led the Continental army through the direst poverty and the greatest privation for seven years to eventual victory? The history of our country is full of the accounts of such men as William Lloyd Garrison, John Brown and Abraham Lincoln, whose one ideal was social service. Nor has our political life been the only field of activity which has brought forth its martyrs for humanity's sake. The science of medicine records hundreds of such men who like our army surgeon went to Cuba to fight the Yellow Fever after finding out the cause of the disease and died there a martyr to duty as much as was the Chinese Gordon when he met his death at Khartoum. But the idea of the necessity of social service is strong among us as may be seen by the fact that our millionaires give enormous sums to endow universities where the tuition is practically free, research laboratories where the very best brains of our race are constantly employed in discovering new methods of combating disease, hospitals and asylums where the physically and mentally deficient are treated gratis, financing general primary educational schemes or supporting a propoganda which is working toward the prohibition of war among civilized peoples in the future. Never before were such things known in the history of humanity. The great mass of our common people have

not yet learned the lesson which Goethe brings home to Faust after he is stricken with blindness and after he has tried all the pleasures of the senses, politics, art, and nicromancy in his efforts to find that which completely satisfies the soul of man. Even the thought of adding to the good and pleasures of others makes the human soul glow with satisfaction while the actual accomplishment brings with it a much greater feeling of joy that he who experiences it can at least begin to understand what Jesus meant when he talked about the Kingdom of Heaven which he came to establish here on earth. "I am come that you might have life and have it more abundantly," was what he told his disciples and life more abundantly is what every human being has who gives his energies and thought for the good of humanity, remembering that charity but pauperizes while justice and mercy and an opportunity for the law of compensation to operate without restraint is what will produce a millenium here on earth in this present generation if the majority of our people will but realize that there is only one way by which happiness may be sought and found.

Just as other epochs have had their great human indices, so has this last—the era of social service. On February 12, 1809, in the open country of Hardin County, Kentucky, was born Abraham Lincoln. His parents were native Virginians and like all pioneers in the early days of the western country, were bat-

tling not only with the Indians (who killed Lincoln's grandfather) but with poverty which called for incessant work to obtain enough food for subsistence. When he was but eight years old his parents moved to Indiana where in a rude log cabin they again took up pioneer life. His mother taught him to read and write, and outside of her instruction he probably never attended primary schools all told twelve months. She also taught him many of the great moral truths which were so much revered by him in after life, notwithstanding the fact that she died when he was but nine years old. Her influence upon his life may well be judged by the tribute which he paid to her forty-two years after her death when he was called to guide the affairs of his country in the greatest crises which this nation has so far been called upon to meet; when he said "All that I am or hope to be I owe to my sainted mother." At nineteen Lincoln hired to a flat boat owner and made one trip to New Orleans. Upon his return he built for his father who had married again, a log cabin in Macon County, Illinois, and enclosed a dozen acres of land with a rail fence which he split and put up. At the age of twenty-one he hired to a gentleman of New Salem, Illinois, to build a flat boat and float it down the rivers to New Orleans and shortly after this became a clerk in his employers store at New Salem. He devoted his spare hours to diligent study. At the outbreak of the Black Hawk War when he was

but twenty-three years old he volunteered for service and was made captain. While never engaged in battle he served until he became a candidate for the legislature and failing of the election he was appointer postmaster of New Salem. He became interested in a small store which failed and in order to free himself from debt he became assistant surveyor of his county and did his work very creditably, although he had no previous training for this work. He now devoted himself most diligently to the study of law, and at twenty-nine he was admitted to the bar. Two years previous to this he was elected to the legislature and was returned by his constituency four successive times. While in the legislature he became the leader of the Whig party and an opponent of Douglas upon many issues. In his early days at New Salem he became acquainted with a young lady of about his own age, Ann Rutledge, to whom he was greatly attached. Her death was a great blow to him and it is reasonable to suppose that many of his sympathetic and tender traits of character were in no small amount due to her early influence. In 1840 he removed to Springfield and six years later was elected to Congress upon the Whig ticket. In 1850 he was a candidate for senator before the state legislature but was defeated. The repeal of the Missouri Compromise and the passing of the Kansas-Nebraska bill brought Lincoln to the front as the champion of the anti-slavery party and his debates with Douglas

upon this issue still further increased his renown and popularity. With the formation of the Republican Party in his state, he was responsible for its attitude upon the slavery question. In his speech upon the adoption of a platform he said "Take the Declaration of Independence and Hostility to the Extension of Slavery. Let us build our party upon the rock of the Declaration of Independence and the gates of hell shall not prevail against us." His speech setting forth the fact that sooner or later the Union would either have to become all free or all slave territory caused his defeat as senatorial nominee in 1858. Two years later while speaking upon the burning issues of the day in New York he closed with "Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it." In 1860 he was nominated for the Presidency of the United States upon the Republican Party's platform which had for its principle plank "No Extension of Slavery," and contrary to popular expectation was elected. In his loyal, firm and moderate stand when the secession of the States of the Confederacy took place, we find only the interests of his country being considered. It is well known that he desired that some adequate compensation should be made to the slave holders for their human property, but when he saw that this was impossible he issued his emancipation proclamation giving freedom to nearly twelve million slaves. Up-

on the battlefield at Gettysburg, when dedicating it as a national burying ground he delivered perhaps the greatest speech ever made in the cause of humanity. His one idea during the conduct of the whole war was "that government of the people, by the people and for the people shall not perish from the earth." Shortly after his second inauguration he was assassinated while sitting in a box at a theatre with his wife in Washington. The war was ended and his great work was done. The greatness and majesty of the character of Lincoln is almost beyond estimation. In all of his thoughts and dealings he was extremely direct, in all of his tastes exceedingly simple. He never tasted intoxicating liquors or used tobacco. He labored unceasingly both in his profession of law and out of it, charging small fees, never but once as far as it is known borrowing money, and this only because he had been unable to accumulate enough to take him and his family to Washington after his first election. He was never partisan in politics either toward his friends or his enemies and was self-reliant to an extreme which was little short of heroic when we consider the stress of circumstances which he had to undergo in the early years of the war. In religious views, so far as is known he subscribed to no formulated creed and although a Deist, his religious ideas he never expressed in clear and concise terms. In the service of his fellow men he seems never to have grown weary and the sacrifice

of his life to a cause which was already successful, was a fitting close to a career so profoundly inspiring to the worshiper of the ideal of social service.

We have followed the history of humanity through its various moral phases to the close. Now just as in embryology we find that phylogeny is but ontogeny written large so we find upon investigation that the human individual in his own life goes through all of those epochs which we have studied in the history of the race. The young child sitting in his mother's lap looks up at the moon and asks that the mother give it to him. When she tells him that she cannot he says "Wait until papa comes home and he will give it to me." This idea of the omnipotence of his parents is a well known characteristic upon the part of almost every normal young child. Then comes the period of the thirst for concrete knowledge which usually begins shortly after the child learns to read. Next comes his wonder at the manner in which events happen and the routine processess of life are carried on. Then comes his awakening to the fact that back of all there must be some controlling power superior to man and the sense of man's helplessness in the great crises of life cause his mind to reach out for support to the supernatural. This state of mind usually comes at about the age of puberty and with many individuals is the last epoch which they ever reach. With those who take up natural science and who profit by its teachings there comes the realization

that the "universe is governed by law," impersonal law which can neither be influenced by supplication or threat and which knows neither space or time nor is restrained by any of those limitations conceivable to finite minds. Then to a few of the vast number of human beings comes the seemingly insatiable desire for something unattainable, something the experiencing of which will not only be supremely satisfactory in the accomplishment but in the memory as well. The usual course of such individuals is to first seek satisfaction in the extravagance of sensual satiety, and finding this "but dust and ashes upon their lips" they turn to spirtualism, occultism, the denial of reality in general as far as we are able to know it by our senses, mysticism, theosophy and kindred mental and spiritual *ignis fatui.* Strange as it may seem, but very few of these ever come to realize the truth that the world which they are seeking is all the time within them, will they but just make equitable action toward others the guiding motive of their lives. Just as the desire for knowledge acting through the agency of the mind gave birth to science, just as the desire for beauty acting through the agency of the heart brought into being art, just as the desire for regulated human companionship acting through the will created society so the desire for equitable action working through the agency of the human soul or psyche necessarily produces satisfaction and happiness, in every conceivable phase of human activity be it eco-

nomic, intellectual, social or the ethical-religious. The character of the human individual becomes therefore the matter of most tremendous importance to him, it is in fact all that Plato stated when he said "Character is man's destiny," and since every action is one of the components of which character is the total grand resultant, we can see how important is the education of the children who will become the controlling forces of the next generation. We must also remember that more powerful than precept is example and those of us who are teachers and parents of children must at least attempt to so live that those who look to us for guidance can say as did Richter of his teacher and dear friend Herder, "His life was a shining exception to the oft times tainted endowment of genius, he sacrificed even at the altar of the Muses only with white garments."

THE DEVELOPMENT OF THE ETHICAL IDEAL

The moral atmosphere of to-day is clouded with the dust of shattered religious dogmas and befogged with misinterpreted and but half-understood scientific discoveries. The fear of punishment nor the hope of reward in a future life are neither powerful enough in our present time to encourage toward good or deter from evil, the average human being. The system of free compulsory public instruction which is so characteristic of our occidental civilization and which was primarily instituted for utilitarian purposes has had another and perhaps a farther reaching effect. As the child in being taught to observe and reason, learns that the universe is governed by law he also at the same time is forced to realize that it cannot be ruled by caprice. This realization as a matter of course carries with it the annihilation of all ideas of the efficacy of prayer and sooner or later shakes the foundations of all authority claimed for revealed religions.

The religion which has dominated the western world for the last millennium and a half, is a direct offshoot of the fierce and warlike monotheism which

for reasons clearly apparent to every student of history, did not find a fertile field for propogation in the orient. The ancient expression "as far as the east is from the west" is no more largely true in a geographical sense than it is from a standpoint of their dominant philosophies. The literature of the Aryan Indians shows that ages and ages ago they had well established philosophical ideas founded upon self negation and these became more and more prevalent as time went on until finally they culminated in that greatest of all abstract metaphysical concepts, Nirvana. That life in the East was both physically and mentally conditioned to make such a philosophy attractive, we have most positive proof in the fact that Zoroastrianism, or the religion of the Aryan Iranians. was never so popular nor proselytized so rapidly as did Brahmanism. As Brahmanism was corrupted by its priesthood, the demand for the restoration of its principles of self negation to their pristine purity found an answer in the teachings of Buddha, who thus established a philosophical system of his own, but still kept the idea of self negation for the foundation. And so with all of the various cults of Buddhism, this fundamental idea is never lost sight of amidst the maze of miracles, sacraments or the didactic of their theologies. Philologists clearly recognize the influence of this idea of self negation upon their language in the scarcity and sometimes almost total lack of personal pronouns or other

means of expressing that sense of personality or individuality which the word ego conveys to us. That such a philosophical system has appealed to from one-half to two-thirds of all the people living upon this earth for the last fifteen hundred years makes it seem that possibly with all our boasted knowledge the East still has a valuable message for the Occident.

In the Indian "Song Celestial" we find some most wonderful philosophical concepts, especially from an ethical viewpoint. At the opening we are brought into direct contact with the horrors of internecine strife with its most repulsive result-patricide and fratricide. The contending armies are drawn up for battle, men who should be and are by consanguinity brothers, now look into each others' faces with the red eyed hatred of murder. As darkness falls, the action pauses while the armies rest so that they may be the better prepared to exterminate each other on the morrow. The Chieftain prince, Arjuna, retires to his tent accompanied by Khristna. Arjuna's soul is sick and his prowess and valor are paralyzed by the thought of what will happen on the morrow. No thought of safety for self enters his mind. It is only the pain and misery which his fellows will endure which troubles him. He gropes in the darkness to find the path of his duty and asks advice of his friend. Khristna impresses upon him the necessity of doing his duty in words which seem to mean that this is the only part of individuality worth

while—"Better one's own duty though destitute of merit than the duty of another well discharged." "Better death in the discharge of one's own duty than the assuming of the duty of another though free from danger." "Man reacheth perfection only by being intent upon his own duty." That we may understand what the Eastern idea of duty is, it is necessary that we become acquainted with two words which broadly include the ethical basis of Oriental philosophy. The first of these is "Karma," which means not only action but the inevitable result of action. "Yoga" means union, and the two words seem inseparable when broadly rendered. Karma carries with it the idea of both cause and effect and in yoga we can see the effect of karma upon human conditions and individuals. Yoga is thus sometimes used to mean the complete man or human unit and possibly might be thought of as our occidental word happiness when used in the highest and best sense. Khristna continues now "He that performeth such action as is duty, independently of the fruit of action, is happy. Taking as equal pleasure and pain, gain or loss, victory or defeat, gird thee for battle, thus thou shalt not incur sin." Khristna further defines for Arjuna some of the characteristics of his perfect or happy man—fearlessness, cleanness of life, almsgiving, self restraint, self sacrifice, austerity, straightforwardness, harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of crookedness,

compassion, mildness, modesty, vigor, forgiveness, fortitude, purity, absence of envy and pride. Khristna realizes the contradiction often incurred in the above characteristics as applied to human action, especially where it is of necessity guided by human judgment, and hastens to say, "All undertakings are clouded by defects as fire by smoke."

This idea of self negation has unquestionably been largely responsible for the fatalism of the East. It necessarily comprises fatalism but not such a gross idea as the West has conceived. It also has had a tremendous bearing upon the sexual morality of the East—perhaps far more than we would be willing to allow. But this we do know that it is responsible for a patriotic zeal which when we consider the extreme poverty of the mass of the inhabitants, is absolutely beyond our comprehension.

We return now to Judism, and in the interval between 1000 B. C. when it began to decline and 500 A. D. when its offshoot Christianity began to exert so potent an influence, we find that in the then civilized world Hellenic culture and thought developed the outline of our occidental philosophy. Solomon and Homer were contemporary, with the former Jewish civilization and culture culminated, with the latter that of Greece began. In the Hellenic theology, we find the deities but crude anthropomorphic collossi, standing out upon Greek humanity's fundamental conception of the power of fate—even gods as

well as heroes had to obey its mandates. The idea of the omnipotence of fate which in the Orient has led to the fundamental concept of self negation and which is strictly logical; under the influence of Hellenic aggressiveness was modified as time went on and in the works of their great tragic poets we see this transformation take place in a single century. Aeschylus and Sophocles treat many episodes and characters in common, but always will you find a less powerful and inflexible idea of fate in the works of the latter, excepting only in the tragedy of Oedipus, the King. The idea of the potency and unknown attitude of fate so prevalently held by the Greeks in the early Athenian supremacy and yet which is so diametrically opposed to that of the East is splendidly shown in the last words of the chorus in this masterpiece of Sophocles, "Let no man consider himself happy until he has passed life's furtherest boundary free from pain." In Euripides we begin to see the transformation of this sad individualistic philosophy and we find the questions arising from human association treated from a different aspect. The civil strife which engulfed Greece with the beginning of the Peloponnesian War and which ended only with her subjugation by Rome, brought her philosophies at last to Italy and here her culture and arts were engrafted upon a people whose genius for organization has never, in the annals of history, been excelled. It was in Rome and at Constantinople that Christianity, then still

largely Judaic, was stamped indelibly with Hellenic influence and ideals. At Alexandria it received an infusion of Zoroastrian influence which up to that time was the oldest and most potent individualistic religion of the Aryan race, and by these acquisitions it soon ceased to be a loosely bound up mass of hetrogeneous ideas held largely by the lowest political class and became fitted for adoption by the state. With the overthrow of Rome by the Germanic tribes this new religion of the captives soon grew into the favor of the victors who were themselves fierce and war-loving nomads.

Pristine Christianity was essentially a religion of non-resistance and with its adoption by these fierce Germans, it necessarily had to undergo such changes as would make it suitable to their conditions of life. The old Roman genius for organization about this time showed itself in the conception of the Roman Catholic Church and its great men realized the necessity for harmonizing the virulent combativeness of the people with the passivity of their religion and thus from this immediate necessity arose the idea of original sin and that of its vicarious atonement, through the real or imaginary suffering and death of Christ, whom they taught was the son of God by a virgin mother; a device frequently resorted to by the sacredotal class in order to give mysterious distinction to their object of worship. These two doctrines became fundamental and upon them, rather than

upon Peter, as a rock has the Christian religion been built. In order to avoid the possibility of these basal ideas undergoing change, the Roman Church forbade the laity to read the Bible or inspired word and this of course precluded the chance of their ever thinking about it for themselves. When Luther tacked his famous theses upon the church door at Wittenberg he was only protesting against the sale of indulgences which was but the logical conclusion to be drawn from the postulate of vicarious atonement, just as in the last century the church went but a step further in its logic and published its enuncio covering the infallability of the pope and the reality of the immaculate conception. Wycliffe, Huss, Servetus, Bruno, and the balance of the ten millions of human martyrs who have been murdered by the demoniacal fury of the leaders of the church, both Catholic and Protestant, gave their lives for the privilege of reading what to them was the inspired word and thinking upon its interpretation for themselves. Luther, Knox, Calvin, and Wesley all in their more sane moments seemed to doubt the possibility of divine grace being cleansing and potent enough to wash away from their souls the traces of original sin, leaving out of consideration that which they had themselves committed. The idea of original sin necessarily means that what science has taught us to be the most pure and intimate of human relationships are essentially evil. It is hard to understand how so monstrous an idea ever

gained such acceptance as that little children who are as pure as the flowers could be and of necessity must be conceived in sin. The idea of vicarious atonement, probably more than anything else is responsible for the larger part of the misery which we see in the world to-day. The subtleties of Christian theology which were largely worked out by scholarly priests in the four or five centuries preceding the renaissance, were great as developments of abstract conceptions, but unfortunately do not help a human being who is striving to ascertain what his duty toward his fellowmen is in this life.

Briefly reviewing, we find that the teachings of this great ethical leader, Jesus, whose example and precepts both point so strongly toward self-negation, fell into the hands of either vicious or misguided men, who coined their advantage over their fellows by building up around his name and reputation a system of religion which has philosophically developed the individual egotistic tendencies which he spent his time and gave his life to overthrow in Judaism. What he tried to do among the vicious in religious authority in Palestine, the other great ethical leader of humanity, Buddha, attempted in India almost 500 years earlier. But the Indian's teachings suffered the same fate of being debauched as the Jew's and this seems to be invariably the case where any religious system becomes prosperous and the priesthood wealthy and powerful. As a direct result the reli-

gious ideals of the past are incumbrances upon the most developed civilizations of the present day.

In our country now, the human being, both individually and in the aggregate, faces a condition of almost moral chaos. Science has forever shattered the authority of all revealed religions. In the light of the knowledge which has been gathered in the last century, many of the ideals which were time honored and dear to our hearts, have been deposed. Almost yesterday our ethics and our religion seemed inseparably intertwined, to-day we find our religion gone—what has become of our ethics? From the perusal of our daily papers we would be forced to believe our sense of duty has been largely obliterated. Where and through what agencies shall our ethical system be reconstructed. The officers of our churches who have awoke to find their pews empty and their finances depleted tell us that the male portion of our population no longer cares for religion or those other cultural influences of which the church was the fountain source and distributor in the past. Where are the men going and why have they not taken their families to their newly found places of amusement and relaxation? It has been stated that during the year (1910) that of nearly four thousand Presbyterian and Congregational churches in this country, not one single convert or new member was added. Of one hundred and sixty Baptist churches the average new membership for the year was but a fraction over two.

The churches were never as intelligently and efficiently manned as at the present time as far as the ability of the clergy is concerned, but it would seem that this avails them nothing. The reason seems to be apparent—the clergy are forced to teach some part of their religious dogma which the intelligent public knows to be false, and as a consequence the ethical teaching which they give and which is true loses its force. Truth and falsehood cannot be indiscriminately mixed without the reputation of the former suffering by the association.

Religion is that which connects the spiritual side of man with the supernatural. Science clearly teaches us to believe that there is no supernatural and she has one by one shown that what we thought were spiritual attributes were as purely the result of physical causes as the most simple chemical or biological phenomena. Even psychology has within the last few decades taken an entirely new aspect and while it has not yet reduced its laws to mathematically expressed formulae it has adopted the measures of mass, space and time for its fundamental units and is rapidly falling into line with the other natural sciences. From a scientific view-point there seems to be no place for religion in the advanced civilization of the future—certainly not as we now define it. The human mechanism as far as we can see now, has no demand for religion which is fundamental, it would seem to be a fetish which among barbaric peoples

came into being primarily from their attempts to explain the origin of the universe and which to-day in the civilized world is outgrown.

Ethics is the science of right human character and conduct. It is in no wise primarily dependent upon religion but has suffered immeasurably by having been associated with it through all the ages. Religious influence still strives to show that conscience is a gift of the supernatural to man notwithstanding that observations upon many different peoples in remote parts of the earth demonstrates conclusively to every fair minded man that such is not the case. Conscience is but developed moral judgment and is as such certain to be in error if it has not had proper education and training. Some religious authorities have tried to have us believe that we have an "illitive sense" also supernaturally acquired, but to admit this as our only way of knowing right from wrong is to deny that causes are necessarily followed by their effects and so positively disaffirm the intrinsic and necessary relations between acts and their results.

History teaches us that all of the highly civilized peoples of antiquity had well developed ethical ideas. Leaving aside those of the ancient Egyptians, which have come down to us from a period of possibly eight to ten thousand years ago in the oldest literary work of which we have record, "The Book of the Dead," we find in ancient Chaldea ethical ideas which even in our advanced state causes us to wonder. Physical

infirmity as well as mental disorder was considered by them to be caused by infractions of their ethical code which held speaking and acting the truth in the highest regard; probably as long as five thousand years ago. Perhaps fifteen hundred years later we find Zoroastrian ethics placed upon a plane where truth and most of our fundamental virtues were commanded and the antipodal evils decried. About the same time we find the ancient Brahman ethics vastly advanced over what we would naturally suppose but it is in Greece that we find ethics apparently divorced from religion in the teachings of their wise men. About six hundred years before our present era, Pittacus of Mylene taught "do not that to thy neighbor that thou wouldst not suffer from him" and the practicality of his judgments is further shown by his ruling that crimes committed during intoxication should be punished with double the usual severity. Thales of Miletus taught "we must act toward others as we would wish others to act toward us," Sextus, Aristippus, Isocrates and Aristotle of the fourth century before Christ all taught approximately the same thing in slightly different phraseology. Confucius, the Chinese philosopher, about five hundred years before our era taught "do to every man as thou would have him do to thee and do not to another what thou would not have him do to thee." The teachings of Gautama Buddha, his contemporary, thoroughly incorporate this principle in the Indian vernacular.

Christ in Palestine five hundred years later gave the golden rule as we have it to his disciples and from its wide distribution at times when transportation over so large a part of the earth was almost impossible we must necessarily attribute this ethical principle to polyphyletic origin; that is, it must have been developed by all of these peoples from original observation and in answer to an intrinsic demand by their moral natures. Since Christ, until after the beginning of the seventeenth century, we find but little advances along ethical lines. With the acquisition of complete power on the part of the Christian church, brutality, vice and ignorance reigned almost supreme in the Occidental world and humanity lost sixteen hundred years in the struggle toward universal brotherhood. With the wane of the authority of the church came the revival of the science of ethics.

Since the renaissance, the tendencies of educational training have been looking toward the breaking down of all religious authority and influence. These tendencies have been working with constantly augmenting force, first toward the overthrow of the subtilty and metaphysical acuteness which was introduced into Christianity by Athenasius, Origen, St. Augustine, Erasmus, Escobar, Knox and Calvin and in more recent time to disprove the entire cosmogony of the Pentateuch. Such great philosophic thinkers as DesCartes, Kant, Spinoza, Voltaire, Paine and Ingersoll refuted the metaphysical conceptions just as

Galaleo, Newton, Kepler, LaPlace, Lemark, Humbolt, Darwin, Tyndall, Huxley, Spencer, Haeckel, and scores of others utterly destroyed the barbaric ideas of all revealed religions from a standpoint of the natural sciences. The result of this warfare between religion and science is that to-day it is impossible for any intelligent and educated human being to retain any semblance of respect for the ideals of revealed religion as the majority of them are obviously false and the remainder claim homage on the basis of arbitrary authority. The consequence is, that in our country to-day that the only Christian sects which are proselyting are the Roman Catholic church, which does not allow the laity to hold any opinions of their own upon any affairs which even remotely bear upon upon their religion; the Salvation Army, through their enthusiastic appeal to the ignorant by thier preaching of blood and fire and the "Christian Scientists," who by their mild use of hypnotism and autosuggestion, relieve much of the imaginary mental and physical misery of mankind.

The great mass of our people have been steadily drifting further and further morally "out to sea" as they became more enlightened. One after another of their ideals were broken and nothing took their places. This general decline of religious potency and influence has been accompanied by other great sociological changes which, operating together, have placed our civilization face to face with perhaps the gravest

problem ever before confronted by humanity. Our population has grown within the last one hundred years over twenty fold and certain restricted areas, such as our large cities, have had to care for the large majority of this increase. In addition to this a very large part of this augmentation of our population was caused by the importation of the lower political and social classes of continental Europe to say nothing of the large number of absolutely barbaric Ethiopians brought in as slaves before the Civil War. These immigrants became largely segregated in certain sections of our large cities, and being greatly congested in squalid tenements, fell easily victims of vice and disease. In this condition, they became readily susceptible to political and social agitation so that our parties in power depend largely upon their vote and debauchment to maintain their local supremacy. The tremendous increase in the wealth of this country together with our loose speculative and banking systems which almost merge in Wall street, has been responsible for the meteoric rise of many from poverty to opulence, without any intermediate training in the responsibility incident to the possession of money. The fourth momentous change has been caused by the development of our modern systems of rapid transportation which gave our inhabitants facilities for traveling never even dreamed of a century ago. New York and Chicago are now nearer together, from a standpoint of time consumed in trav-

eling between them, than New and Philadelphia were in 1810. As a direct result of this widening of the field of man's endeavor, his sense of personal responsibility has diminished since he knows fewer people in a stable neighborly way and the publicity given to his actions among his acquaintances is consequently less. It is probably safe to say that as a result of the above causes, dishonesty and sexual immorality are more prevalent to-day than ever before in our history.

Another phase of modern life which has resulted from the advent of the apartment house, the hotel and other non-homelike ways of living, is the almost complete loss of the art of sociability in our large centers of population. Previously the church was a powerful social factor in every locality and the friendship of families was one of the usual means of breaking the monotony of life. To-day how few families, even when related, go to visit each other to stay any considerable time—in fact very few families are so situated that they would have the accomodations available to offer to more than one or two persons outside of their own number. The old time amusements are almost entirely things of the past and are practically unknown to our urban population. The theatre, motion picture and professional athletics have taken their places to the almost entire demoralization of the the social instincts of our people. What then is the

remedy or what is needed to put our young men and women on the road back toward normal living?

Before considering what remedial influence could or should be brought to bear, we must first make sure what things in life are worth having. The student of social conditions to-day has his attention called primarily to the discontent or unrest which is every where evidenced about him by all classes of people. The statistics of the last five decades show an increase of over four fold in the number of divorces granted in this country per one thousand of the population. If the rate of increase of the number of divorces continues for the next 25 years as it has during the past period of equal time we will have one divorce being granted for each two marriages consummated, by 1935 A. D. The increase in the number of suicides is almost as alarming. Nearly every paper which we pick up tells of some millionaire who has either just been divorced or of one which has taken his life. Among the poor both evils are equally prevalent, one strikes at the happiness and life of posterity and the other at the existence of the individual in the immediate present. Both indicate a condition of acute discontent and Spencer has demonstrated for all time that happiness and contentment is the only basis for real prosperity or ethical culture. His statement that "sentient existence can evolve only on condition that pleasure giving acts are life sustaining acts" is the accepted postulate upon which the entire modern psy-

chology is built. He continues "no school can avoid taking for the ultimate moral aim a desirable state of feeling called by whatever name—gratification, enjoyment, happiness. Pleasure somewhere, at sometime, to some being or beings is an inexpugnable element of the conception. It is as much a necessary form of moral intuition as space is a necessary form of intellectual intuition." This means, when translated into our present day requirements, that we must realize that happiness is and necessarily must be the aim of every normal human being and it only remains to see what conditions are essential for this and how they are best accomplished and maintained.

Modern psychologists are agreed that there are six things which are fundamentally essential to human happiness both in the individual and in the aggregate, and that they are: first, Health; second, Wealth; third, Sociability; fourth, Knowledge; fifth, Beauty; and, sixth, Righteousness.

Without health, it is unreasonable to suppose that existence could be enjoyable, in fact, without it no existence would be possible as health means the ability upon the part of the organs of the body to properly perform their functions and if they did not do this continually, death would necessarily result. Notwithstanding its importance, that part of the health of the majority of our individuals which is within their power to conserve is viciously neglected and frequently wilfully injured. Our male population to-

day is busily engaged from early boyhood in destroying the nervous tissues of the body with alcohol, nicotine and other narcotics while their sisters are compressing their feet and waists in the apparel prescribed by fashion and exposing their arms and chests to the inclemency of our winter climate in the hope of attracting the attention of the men with whom they are thrown in their every day associations. Both sexes are unduely stimulated with the mild narcotics contained in such popular beverages as tea and coffee and many of the fancy concoctions sold over the soda fountain counters. Tuberculosis adds thousands to its list of victims every year because women will not wear seasonable garments, such as proper shoes and underclothing in the winter time, but eschew these because they think it smart and fashionable to imitate their foolish sisters. Good, healthy, substantial, well-cooked food is all the time becoming more rare in this country as our girls are not taught the importance of being able to properly prepare food for eating, but have their spare moments taken up with such accomplishments as will enable them to kill time with the least exertion and to the least advantage. The introduction of domestic science into the curriculum of our high schools within the last decade is a hopeful sign of what may be realized in the future by making our courses of study more practical. Even the course of education in our common schools, of which we had so much reason to be proud, to-day has been stultified

by the adoption of untried theories which have grown to be fads with our foremost primary instructors. Even in so commonplace a subject as penmanship, the average pupil does not, in the common schools of our cities, get an opportunity of acquiring a legible hand because in the eight years occupied by our primary school training, the method of instruction is rarely maintained without change.

If we would get into the good graces of fate in this matter of health, we must realize that over and above all and before we are anything else we are human animals and that all of our biology and zoology which we learned in its application to the lower species applies *in toto* to us as our life processes are just as dependent upon the functionating ability of our organs, as are theirs. The crying need of our times from an educational standpoint, is instruction in hygiene. As affecting humanity in the aggregate—the loss of life every year sustained by the state due to the improper care of young children, which settlement workers in our large cities tell us is in most cases preventable by proper food and sanitation, only serves to illustrate how little importance as a nation we attach to health. Our awful epidemics of typhoid fever, which periodically ravage our cities, are from a standpoint of enlightened jurisprudence, absolutely criminal when we know the conditions necessary for its prevention as we now do. If further proof of criminal negligence on the part of the state were wanting in the matter of

care for the public health we certainly have it in the vicious manner in which marriage licenses are issued to practically all applicants, disregarding all of the knowledge which we have concerning the laws of heredity and which we scientifically apply to the breeding of all animals except those of the human species, where the greatest damage can be done by their non-observance.

We come now to the second necessity of human happiness—wealth. If there is any word in the languages of the world which needs to be defined and understood, it is this. It matters little who so aptly defined it "as not what we possess that we could claim title to but what we possess to enjoy through intelligent use." Any individual who possesses over a reasonable competence will readily realize that but a small part of their possessions are of any value to them in the sense that they answer any utilitarian purpose—the pleasure which they get over the contemplation of such ownership is purely selfish and in most cases entirely unreasonable. The fear of poverty by this class is very much worse than penury itself. Shakespeare says most truly "riches fineness is as poor as winter, when he who has thinks ere he shall be poor." The possession of great wealth, particularly where unearned by the possessor, tends in most cases toward the brutalizing and degradation of the owner to an extent which is hard to comprehend. In this country as well as in the rest of the occidental

world, the rights of property entirely overshadow the personal rights of our citizens. Some day we shall see that property has no intrinsic characteristics which are sacred—it is only as property affects the rights of individuals, that it has real value. The opportunity to live and be normally happy is the one thing which the state should see is given in as nearly equal measure as is possible to every human being. Henry George has tersely stated this in his "Social Problems" when he remarks that "the ideal social state is not that in which each gets an equal amount of wealth, but in which each gets in proportion to his contribution to the general stock." It would seem that only such an amount of wealth would be worth having and caring for over and above that used or consumed in daily living, as would be requisite to insure against disability and the curtailment of earning power and to provide for the proper education and maintenance of one's family in case of death. For the state to allow the amassment of tremendous fortunes which are held intact by bequest or inheritance is as ridiculous when their ownership is vested in individuals to use according to their own pleasure as the system of land holding which has reduced Ireland to a remnant of impoverished tenants unable to follow their more fortunate relatives to countries where larger opportunities for enjoyment were available. The unrest among the peasants of Russia and the peons of Mexico are both in a large part directly

traceable to the policy of these governments in allowing individuals to hold large tracts of land in their possession and do with them as their fancy dictates. The single tax advocates at least have devised a scheme which, if enacted into law and enforced, would remedy this evil. This holding of large landed estates and the laxity of our laws and their execution which allows our rich citizens to escape taxation upon their personal property is absolutely criminal in a country which has boasted of the political equality of its citizens as ours has for so long a time. Furthermore the coining of the lives and opportunities of our children and women into cash and stock dividends by our industrial system is a horror comparable only to human chattel slavery.

The third necessity for pleasurable human existance is, Sociability. The Bible tells us that the Lord saw that "it was not good for man to be alone" and psychology has since proved this to be a correct observation. Man, like most of the lower animals, is gregarious even in his most savage state and as he becomes civilized he becomes ever increasingly more dependent upon his fellows for his convenience and happiness. The ancient tribes were bound together for offensive and defensive purposes just for the same reasons that our states and nations are to-day. Internally the need for his fellows has grown more important to the individual as industry has become specialized until to-day it would be quite impossible for

him to eke out a physical existence if thrown absolutely upon his own resources. From a standpoint of affection and intellectual enjoyment the matter of living would be unbearable without our relatives and friends. In the last four centuries, there have grown up in Germany guilds or crafts and these have fostered a spirit of good fellowship and generous rivalry which has reacted with great benefit to that country. In Japan the flower festivals, in England the fortnight Christmas celebration and in this country previously our national holiday jollifications all partook of social importance, but of late years we have been steadily losing ground every year in our ability to use and enjoy leisure until to-day we feel that we must be thrilled and nervously exhausted if we are to have a good time. To-day we measure the amount of our enjoyment by the price it costs and we no longer care for folk songs, dances and athletic games in which all participate, but we become enthused with the excellence of some performance other than that in which we take part.

Humanity in America has been becoming every year less social as commercialism becomes more rampant. This is well shown in the decrease of the marriage and birth rate. We have more women every year becoming financially independent and this number is growing out of all proportion to our increase in population. It is estimated that at the time of the last census this number was no less than eight mil-

lions or about ten per cent. of our population in the States. Every woman over the age of eighteen so engaged in commercial life means potentially one home less and as the home stands for the very greatest refinement and acme of sociability we can grasp some comprehension of what the figures mean. The financial independence of women has also meant a lowering of the rate of wages in those trades where they are employed, primarily because they are less efficient and secondarily since their advent into the field of wage earners increased the supply of labor. In many of the trades where street costumes could be worn at work, women have relied upon their ability to interest the more sensual and animal instincts of their employers and in this way offset their lack of efficiency. While this has been done no doubt innocently in most cases by female employes, nevertheless it is the only reasonable explanation of the manner in which most of these women dress whose environment will allow them to do so. We see saleslades in stores and stenographers and clerks in offices wearing costumes which, for ostentation, would have made our progenitors of only a single generation ago blush if seen upon the street when worn by a Spanish dancer or one of the denizens of the underworld. The artificial devices to which our women in general resort to-day in their efforts to make themselves attractive to men such as perfumes, false hair, etc., all reflect most sadly upon the barbarous tastes

still left in the average individual although we think of ourselves as civilized. Some day we shall know the truth of the old aphorism that "beauty unadorned is then adorned the most."

As we have grown artificial, we have grown to depreciate the necessity for human fellowship. Our young men and young women to-day are not taught that a happy marriage is the greatest thing which may come to them as a return for virtue, integrity and labor. The demand of this day is for instruction for our young boys and girls in the light of our biological knowledge concerning the sex problem. The lower organisms were complete within themselves—they were able to secure their food, protect themselves and procreate their kind. This hermaphrodism continued to possibly even the earliest Acrania and up to this point each individual was complete in himself. When the sex functions were differentiated and given to different individuals, which was primarily a very simple thing, as both male and female cells came from the mesoderm, the so-called secondary sexual characteristics were gradually evolved until no individual was any longer complete in itself. Marriage, therefore, means the real consummation of life, the completion of the partial unit by its other portion which makes both entire and whole. It is thus seen why love must be the great episode in the existence of each individual and why it has played and always will play such an all important part in each life. He who

has really loved must either look upon it with grateful appreciation as the source of our very greatest and highest achievements or else as that which has caused more misery, vice and crime than all other evils of human life put together, depending upon whether this passion brought him happiness or its reverse. The laws governing its outcome are the same as those controlling the interdependence of other human action. Equity is the basal necessity without which happiness cannot be. Our bargaining here as elsewhere is only profitable when we exchange actual values—we must cease to expect to get something and give nothing in return. And this brings us to an idea that has grown greatly before the public recently and upon which the real hope of our future is built—*social service.* We are beginning to realize that we cannot measure a man's worth by calibrating his reputation for ownership and that his holdings or property, either real or personal do not establish a criterion by which his value can be judged. It is of importance only to know as to what service has he rendered humanity—has he worked toward the betterment of conditions for his fellow human beings, first in his home and family circle and then in the broad field of the world of human endeavor. Roosevelt tritely summed up the situation in his now famous letter to Taft—"for in all this world the thing supremely worth the having is the opportunity coupled with the capacity to do

well and worthily a piece of work the doing of which is of vital importance to humanity."

We now come to Knowledge, and the part which it plays in human happiness. In as much as primary education is compulsory in almost all of our states, it would seem that with the majority a sufficient education would be obtained in childhood so that it might be supplemented as the individual would desire in after life. The prevalence of free public libraries in almost all of our towns which have populations of over one thousand ought to mean that our citizen body was becoming better educated every day, but the statistics furnished by our libraries show that about 85% of all books used are recent works of light fiction whose educational value is practically nothing. On the other hand vocational education outside of our colleges and universities, whose courses heretofore have usually fitted students for professional work, has now been extended by correspondence and night schools so that instruction in all kinds of work is available at low cost. This education, by increasing the efficiency of the individual almost immediately augments his earning power and this in turn permits of greater educational opportunities, so we may safely assume that primarily vocational training is the crying need of the age. Our young men and women do not seem to have any understanding of the economic connection of themselves to their employers and of the business in which they are engaged to the indus-

trial world at large and this knowledge is of vital importance if workers are to enjoy their labor and realize the importance of it. One of the greatest preachers of our age who has done as much as possibly any other living man to put vocational training within the reach of all, has said "it is no disgrace to be poor; it is sometimes a disgrace to be rich; it is always a disgrace to be ignorant. Ignorance implies not lack of opportunity but lack of ambition. A good education is a guarantee of a man's willingness to work, and his ability to accomplish. There is no royal road to learning; every step of the way must be won by hard sweaty labor. But an education is worth every effort that it takes—not for the mere dollars and cents which it will bring, but for the power that it gives a man to get and enjoy the best things in life." But the greatest part played in our lives by education is not what we learn in the concrete, but the habit of learning in the abstract which we form while acquiring knowledge. The greatest thing about the acquisition of knowledge, particularly when it comes from unusual effort upon the part of the student is that the habit of work is formed and the mind at the same time is stored with interesting information which gives pleasure in its contemplation. Dr. Odell goes even further than this when he outlines "the ethical awakening which takes place in the scholar. When a student recognizes the extent and worth of his powers and realizes that the trophies of life go to individuals

upon individual records, he is compelled to formulate a theory of relative values. Things and occupations that were once innocent diversions he begins to look upon as subtle temptations. A man who has begun to live does not want to loaf. One who is wooing fame or fortune finds no fun in promiscuous flirting on a crowded promenade. A student who has felt the stimulation of ambition grows afraid of the stimulation of alcohol. Such a one looks askance at anything that may weaken his resolution or retard his progress. Before long his conscience becomes the officer of the day and posts a sentinel at every gateway of the citadel." If the child be given a fair grammar school education and be taught to observe accurately what he sees and to reason logically from known facts, he will, if he has acquired the habit of thoughtful study, soon find that in America he has the opportunity of securing a liberal education for himself. Huxley has told us what constitutes true knowledge, when he said "that man, I think, has a liberal education whose body has been so trained in youth that it is the ready servant of his will, and does with ease and pleasure all that, as a mechanism, it is capable of; whose intellect is a clear, cold logic engine, with all of its parts of equal strength and in smooth running order; ready like a steam engine, to be turned to any kind of work and to spin the gossamers as well as forge the anchors of the mind; whose mind is stored with the fundamental truths of nature and the laws of her opera-

tions; one who, no stunted ascetic, is full of life and fire, but whose passions have been trained to come to heel by a vigorous will, the servant of a tender conscience, one who has learned to love all beauty, whether of nature or of art, to hate all vileness and to esteem others as himself." To-day we have facilities which the world never before enjoyed, thanks to such inventions as the moving picture machine, the sound reproducing mechanism, etc., for the bringing of distant phenomena to us to be studied at will. Think what an educational instrument these two inventions of the biograph and the phonograph ought to be if they were only directed and maintained in correct channels in place of the means of debauching our people with pictures of train robberies, murders, the illustration of all kinds of human abnormality and the continuous playing of the vilest ragtime. The stage, too, is a cogent means of education which should be under governmental control or censorship as well as our bill-boards along our highways of travel and the advertising pages of our magazines. We must teach our people the tremendous advantages which come from leading clean, moral and normal lives and see that they not only have opportunities to do so but to see that they do not have the tawdry allurements of vice and crime constantly present to influence them to do the opposite. We must make them understand that they will have to suffer in this life the reward or punishment for their each and

every act and that in the moral, as well as in the physical world effects are always true to their causes. This makes each man's character a thing of his own making and, as Plato truly told us, it is the only part of the individual which is particularly and peculiarly his own, and which shall be his forever. In matters of education and knowledge, above everything else, broadminded liberality and sincerity are absolutely necessary.

The part which beauty plays in the happiness of human beings, is just in proportion to the refinement which they possess. The ignorant and beastial have little or no sense of beauty—brilliancy and gaudiness rather than harmony and grandeur appeal to them. Beauty is, strictly speaking, the result of the adaptation of form to function and in nature we find this condition so almost invariably fulfilled that we hardly can think of natural phenomena without recalling unconsciously to our minds the co-relative idea of beauty. The aesthetic taste has to be cultivated if we would get the greatest pleasure from it and this is one of the weakest places in our system of public instruction and in fact of the constitution of our society generally; we, as a nation, do not know how to enjoy the beautiful. In this particular Japan can teach the occident much of value, her flower festivals and mountain pilgrimages are participated in by her populace and probably not outside of ancient Greece at the time of Pericles has a nation existed on earth

with so general and intense an appreciation of the beautiful. That this development of aesthetic nature does much to make life more bearable to the impoverished lower classes of the Mikado's subjects seems absolutely certain. The happiness which comes from the appreciation of the beautiful is peculiar in that it is almost in no way dependent upon locality or surrounding conditions. The naturalist sees in life what the academian never would dream exists, the cultivated ear is raptured by classical music which to the untaught but bores, the sympathetic optimist views life's problems with a smile of certain joy which the pessimist can neither appreciate nor understand. Our danger in becoming highly civilized is that we tend to become artificial and affected in place of natural and sincere. We will some day realize that the best way to make others think we are what we wish them to imagine us to be, is to actually be what we seem. It is only as the artificial imitates well toward perfection that it really possesses power to please and give happiness to others. Some day we shall realize how great an ability it is to appreciate a great poem, painting, statue, a sublime musical composition, a beautiful face, a harmonious and graceful form, a generous act, a sympathetic and loving soul. This appreciation is not only one of the fundamental purposes but one of the greatest privileges of sentient human existence and only comes from long years of hard labor coupled with inextinguishable desire. But

when we do achieve it our happiness is more independent of our environment than it otherwise could be. For him who has this appreciation of the beautiful wherever found and whose aesthetic taste has been highly cultivated most truly could it be said that "strong walls do not a prison make nor iron bars a cage."

Righteousness is the sixth necessary characteristic of human life if we would be happy. It means that we treat others equitably, as we would wish to be treated—that "we love our neighbors as ourselves." It has taken many centuries for humanity to develop to a point that they could realize that the golden rule was a demonstrable scientific truth and that it is the only safe guide for human conduct but our entire system of jurisprudence is based upon it regardless of how much we may hide it under the detail of technicality. The greatest need of our civilization to-day is to escape from "the law's delay" and miscarriage on account of its refinement and get back to the basal principle which judges of others as we would wish others to judge of us. The complicated social system which has developed in the occidental world has carried with it many opportunities for the abuse of its privileges which have given rise to all of our great social problems. Foremost among these and one which every day is becoming more complicated is that of capitalism and its effect upon the welfare of the public. A hundred years ago the employer and his

help worked side by side in the shop, talked over all questions of religion, politics, the public and the personal good together, ate at the same table of the same food, and in America were in the ultimate each only a man. The employer whose capital made possible his business was a friend or at least an acquaintance of the man who worked only for his daily wage. When machinery was invented it made possible a greater output of product with a smaller consumption of human energy, it enabled our increased population to get those necessities which without it they could never have hoped to obtain. But as machinery became more intricate, the human being tended to become more of a specialist, he knew a constantly smaller amount about the manufacturing process in its entirety, until the operator became almost a part of his machine. He also became on account of this of less importance to the business and more easily dispensed with and his place more easily filled. As the individual business grew in size and the number of employees increased, it became more difficult for the employer whose capital made the carrying on of the business possible, to know personally each of his workmen. Then as the business still further grew and the employer became interested in many lines of industry, he became only one of many who like himself was trying to find profitable investment for his money, and so he came to be interested in industries with which he was totally unfamiliar, both as to their

places of business, their personnel, and their product. These agglomerations of capital were forced in self preservation to so arrange it that no individual was of great importance in the business, and so we find our great corporations of to-day largely impersonal in their administration. This means that capital, which was once the servant of both man and machinery, has become the master of both. The rich man, engrossed in the affairs of his industrial office, leads as impoverished an existence in his palace as the poor workman does in his hovel and something must be done for both. The American adage that competition is the life of trade has become worse than untrue—if unrestricted in its operation we may yet see it the cause of our industrial death. Our machines and workmen are being driven at top speed in order to give one competitor an advantage over his rival which will allow him to pay a return upon his investment which seems fair when the hazard of the business is considered. On the other hand the increase in the supply has so outrun the demand that some lines of industry are so unprofitable to-day that either plants engaged in manufacture in these lines will have to suspend operations or some unlawful (according to our present Federal statutes) arrangement will have to be consummated whereby a profit can be obtained by manufacturing. The only alternative which enforced competition has when carried to its ultimate conclusion is bankruptcy, or the impoverishment of both

labor and capital. If trade agreement looking toward the control of prices is allowed under the law then government supervision becomes a necessity and this means ultimately either bankruptcy or government ownership, since as long as a business is profitable capital will be eager to engage in it, which means that supply will outrun the demand. The question of governmental monopoly is as yet an untried experiment when applied to the majority of the industries of a nation. But one thing is certain, immediate and adequate governmental control of the increase of liabilities in the form of capital, stocks and bonds without a compensating augmentation of assets must come about or our entire industrial activity will be threatened.

The conditions which surround our workmen is a matter demanding investigation and reform. In some industries the hours are too long although in positions where long hours are required generally the duties are not arduous. However, twelve hour days, which seem to be most largely confined to the textile and iron industries, in the latter are often enforced upon schedules calling for seven days per week and this, while it has been the custom in the blast furnace industry since its inception, is neither humane nor scientific, as men will be more efficient where they have proper rest and recreation periods. Another difficulty about many kinds of employment is that it does not remain steady throughout the year and con-

sequently for long periods workers in such occupations are left without employment. This seasonableness of certain trades cannot be blamed upon employers, but is characteristic of these trades whose product is not standardized. Low wages in certain industries present a most formidable problem where the compensation paid workers is less than an amount sufficient to provide them with a livelihood, but where competition is keen there seems no way to regulate this, as the employer who pays living wages will be put out of business by his competitor who pays less to his workmen. Low wages, in the long run, always means low efficiency, as only well nourished and reasonably contented workmen can be efficient and these will naturally go where conditions are most to their liking and they can live the happiest life. However, there is a most urgent need in this country for the creation of an imparital court or board whose appointment shall be made upon a purely non-partisan basis, before which all labor disputes which cannot be settled amicably between employer and employees, must be taken before any strike can be called if the employees are organized into a union. The officers of such court should be men whose ability and integrity are beyond question and whose appointment is for life conditioned only upon good behavior and their finding should be final, and both employer and employees should be bound to respect it. This would place the unions as well as the employers under super-

vision from the government, and the union whose officers or members failed to abide by the decision of such court should have their charter revoked. This would necessitate the incorporation of our labor organizations, which would help in many ways to clear the industrial atmosphere. The spirit of individual repression, which tends to give the least effort for the highest wage which the employer can be forced to pay, the basal idea of modern unionism and which constantly operates to lower the efficiency of the workmen, must, by the creation of correct public sentiment, be obliterated. Both employer and employee must realize that they are both human and that Christ's injunction "to love thy neighbor as thyself" must be complied with if our institutions are to be stable and life for all worth living.

Another place where the sentiment of society must undergo a change is in regard to our penal system. As now administered, punishment looks toward vengeance upon the criminal and not toward his reformation. The result is that our reformatories and prisons are schools where those experienced in crime teach the uninitiated rather than where both are instructed and helped toward higher ideals and a better life. The introduction of the probationary system has helped some in our large cities but it has not been adopted to a great enough extent or for a long enough time to enable anyone to state what may be expected from it in the future. The establishment of juvenile

courts as well as the passage of "contributary delinquency laws," have all been steps in the right direction, but the fact that in nearly all of our states, capital punishment is still inflicted, shows that fundamentally society's attitude toward the criminal is still that of vengeance and not of reformation. Our feeling toward the criminal who has expiated his crime by serving his sentence is not only ridiculously paradoxical but frightfully unjust. The man or woman who comes out of prison is shunned by his fellows. We seem to feel that the punishment which we inflicted could not have been great enough to compensate for the wrong done. We feel more kindly toward the man whom we know was guilty but who escaped the sentence than we do toward him who voluntarily confessed and who took his punishment to the last iota. And as punishment is now inflicted this feeling is only natural—we add one wrong to another in the hope that the two conjoined will make a basis for right conduct. No greater error was ever made and the number of criminals who re-enter the doors of our prisons after they have once been discharged, and which is nearly one-half of the total number incarcerated, gives abundant proof of this. Until we get upon a scientific basis in the matter of punishing criminals and make reform and not vengeance our aim, can we reasonably hope for but little decrease in crime. Education along ethical and moral lines as well as punishment and essentially an oppor-

tunity to live a useful, wholesome life after having served the proscribed sentence is what criminals need if we are to reclaim them for the betterment of society.

The restriction of the sale of intoxicants is another question which our civilization has been called upon to face as our population increased. When we consider that between one-half and three-quarters of all of our crime is either directly traceable to or else associated with the sale and consumption of spirituous and malt liquors, it would seem that we could well afford to forego their use if we would get rid of so much misery to humanity and expense to the state. We have reached a point in our civilization where we do not allow morphine, chloral, cocaine, and such narcotics to be sold without careful restriction; it would seem that it cannot be much longer that society at large will allow those engaged in the manufacture and sale of intoxicants to prey upon it solely for their own gain and the consequent debauchment of our people.

In America's attitude toward the so-called social evil, this country faces one of the gravest of its dangers. Reputable physicians who have been practicing for many years state: That notwithstanding the fact that all young doctors while building up their clientele have to take a number of venereal cases far beyond their just proportion when the total number of their patients is considered; that in the last decade

and a half the percentage of their entire practice which has to do either directly or indirectly with venereal disease, has increased from two to three fold. Probably one-half of the sterility among human beings is primarily traceable to this cause. At least one-half of the blindness caused by disease comes from opthalmenia which is of venereal origin and since its victims are almost entirely very young infants, its ravages are the more horrible. Reliable medical authorities tell us that over one-third of all women who become brides every year are destined to undergo major operations within five years as a result of the diseased condition of their husbands. When we add to all this the degenerate tendencies manifesting themselves all of the time in the children of such parents, in the form of scrofula, eczema, epilepsy, insanity, etc., we are forced to recall from a contemplation so terrible and begin to search for the cause. At the base of our social evil is our dual standard of morals—one set of rules for the conduct of our women and another for our men. This condition of affairs came about from purely economic causes, since in primitive civilizations man was the sole maker of the laws and in order to have his property descend to his own flesh and blood, he proscribed sexual promiscuity on the part of his wife or concubines but kept for himself the right to do as he pleased. The woman was the property of her husband, she had no rights as a human being over that of any other of

his slaves and this primitive idea of ownership we have not entirely eradicated from our minds yet. But the growing financial independence of women which has come about so rapidly within the last century, bids fair to force man, at some time in the future, to the adoption of the feminine standard of morality. One thing which would help the matter tremendously would be the teaching of sexual hygiene in the public schools along with physiology. The other remedial influence easiest to apply would be to have boys taught by both their parents and their teachers that continence prior to marriage on their part is absolutely necessary if they expect to be happy and have healthy families. How far we have to go and how much public sentiment must be changed before anything is really accomplished can be seen when we consider the fact that in this country alone the class of prostitutes numbers something over three-quarters of a million and that the average life of these individuals while engaged in such crime is less than five years. The recruits for this purpose are gathered here in this country with the exception of from fifteen to twenty thousand who are imported from Europe and Asia annually. Some of our largest municipalities have attempted to investigate this unspeakable horror on account of the amount of associated crime and consequent expense to the state which it caused, but generally speaking nothing as yet has been attempted because it is regarded by the

majority of our citizens as a necessary evil. New York's special grand jury and Chicago's vice commission both reported the necessity for molding public sentiment along the proper lines, and to do this nothing will be more potent than wide publicity of the awful facts a few of which they have outlined. But nothing of fundamental importance can be done until it is recognized that man must subscribe to the same code of morality as woman. We cannot ever hope to greatly decrease the crime associated with this evil for in this country such police supervision as for instance Japan has in her Yoshiwara cannot exist unless we esteem female incontinence prior to marriage as a virtue the same as is done there and that our male population will hardly do in connection with their female blood relatives.

There is one change in public sentiment which has come about within the last thirty years in this country which is particularly noteworthy, and that is the attitude which those in whose hands the control of our vast industries lies, upon the subject of commercial righteousness. The adepts of high finance may water the stocks of our large dividend earning corporations and capitalize the franchises of our public utilities, but the sentiment of the buying and selling public upon the question of honesty has changed. In the old days the crafty Yankee who was able to dispose of his wooden nutmegs because they were good imitations of the genuine, to customers who were

hypnotized by his flow of language, was a commercial success. He never expected nor even dreamed that he should want to sell the same customer twice. To-day particular excellence of the article made or sold is the basis upon which the industry rests. The ease with which publicity is accomplished through the agency of our newspapers, magazines, and trade journals has played a very large part in bringing about this change. But most important of all, the old idea which embodied the ethics of the "horse trade" has died out and in its places we find the desire of giving an equitable value for money received and our large industries are operating to-day upon that principle, guaranteeing their goods to the satisfaction of the reasonable buyer and standing behind the guarantee to the full extent of their financial responsibility.

In concluding this brief review of the influences which have been potent in changing the ideal of the human race from one based upon superstition and ignorance to the other built upon man's need of human society and correlated knowledge, we must give credit to that eminent natural scientist of Germany, Ernst Heackel, who more than any other individual, save only Charles Darwin, has helped to free our race from the slavery of arrogant authority which grew dominant in the long upward march toward civilization. He has with infinite labor and pains, sought out these biological facts which have established our ancestors and told us to what animals we

are indebted for our various organs, such as "the external skin and the internal coat of the alimentary system, from the Gastraeads; the nervous and muscular systems from the Platodes; the vascular system, the body cavity and the blood from the Vermalia; the chorda and the brachial gut from the Prochordonia; the articulation of the body from the Acrania; the primitive skull and the higher sense organs from the Cyslostomes; the limbs and jaws from the Selachii; the five toed foot from the Amphibia; the palate from the Reptiles; the hairy coat, the mammary glands and the external sexual organs from the Promammals." He also has traced the growth of intellect through all living forms and the development of that composite result of the functionating of organs which we call the soul. He tells us "that the human soul or psyche, as a function of the medullary tube, has developed along with it; and just as brain and spinal chord now develop from the simple medullary tube in every human individual, so the human mind or psychic of the whole human race has been gradually evolved from the lower vertebrate soul. Just as to-day the intricate structure of the brain proceeds step by step from the same rudiment in every individual—the same five cerebral vesicles—as in all of the other Craniotes; so the human soul has been gradually developed in the course of millions of years from a long series of Craniote souls. Finally just as to-day in every human embryo the various parts of the brain

differentiate after the special type of the ape-brain, so the human psyche has proceeded historically from the ape-soul." * * * "Just as all other functions of the body develop in connection with their organs, so the soul does in connection with the brain." * * * "The human spirit or soul is merely a force or form of energy, inseparably bound up with the material substratum of the body. The thinking force of the mind is just as much connected with the structural elements of the brain, as the motor force of the muscles with their structural elements. Our mental powers are functions of the brain as much as any other force is a function of a material body." This places the matter of ethics upon a purely scientific basis and it only remains for us to see what hope there is that a cult of ethical idealists will become powerful in their influence upon human society in the future.

Owing to the fact that all of those customs and rights which have been connected with our forms of religious worship are meaningless to an ethical idealist and that no creed or any form of belief can be subscribed to as his ideas will change constantly as his knowledge increases, it is easy to see that no strong cohesion between the individuals of such a society could exist. In 1876, in New York City, Dr. Adler founded the first Ethical Society in America, and during the next fourteen years others were formed in Philadelphia, Chicago and St. Louis.

These societies now have a membership of about twenty-five hundred but do not seem to be growing very rapidly, from the above figures. They carry on Sunday Schools for the ethical instruction of the young and their congregations are addressed on some thirty Sunday mornings throughout the year by the best thinkers upon sociological subjects which are to be found in this country. But the total number of people attending their lectures probably would not exceed from ten to fifteen thousand. Their leaders solemnize marriages and officiate at the burial of the dead, but notwithstanding this there seems to be the lack of social unity necessary to success. There are probably something over a half dozen of other free congregations of considerable size in America, whose purpose is somewhat similar to that of the Ethical Societies but they are unorganized as a whole, and therefore do not have the influence which they should have upon the community in which they are or upon society. This need not however keep isolated individuals all over the country from doing all they can to show by their lives that ethical idealism is no idle dream. Emerson has told us that this new cult will flourish and become the predominating factor in the spiritual life of man in the future. "The new church will be founded upon moral science. Poets, artists, musicians, philosophers, will be its prophet teachers. The noblest literature of the world will be its bible. Love and labor its holy sacraments—and instead of

worshiping one savior, we will gladly build an altar in the heart for everyone who has suffered for humanity." What the world needs now, as it has at all times, is not so much people who would preach great moral truths as those who would live them, as the French ethicist Deshumbert has so clearly set forth in his remarkable work, "The Ethics of Nature," and the rules of conduct which he gives therein for the guidance of his followers.

It is easy enough to tell what others should do. The test of sincerity is, are you doing what you teach. There is no greater power in the world applicable to the moral uplift of humanity than the example of a righteous and equitable life—not one redolent with ridiculous self-sacrifice but one which shows that a proper regard is had for the rights of others to the good and enjoyable things of life while its possessor is trying to get the greatest amount of real and enduring pleasure out of his own. Let us realize that it is not always he who attracts the most attention or who seems to have the largest opportunity who exerts the most powerful influence for good. Dr. Salter tells us that "the gentler virtues all count in humanity's struggle for existence. As there are no light thoughts of human suffering that do not help to make men cruel, so there are no sympathy and pity that do not help to draw men nearer together and make them stronger in any time of danger and distress. Quiet fortitude in a mother makes brave sons

and daughters. Love in peace makes heroism in times of danger. Selfishness disintegrates and disorganizes; loves builds up and welds together. Nations stand not on dollars, not on armies, not on police, but on righteousness and if unrighteousness becomes rampant in a community, not all its dollars and its police will save it. You and I count, living quiet, inconspicuous lives as we do, O let us count for good, for purity, for unselfishness—for all that makes human life strong and stable on the earth." We must be reasonably charitable towards our failures as long as our intention was right as purpose and not achievement is the criterion by which we must judge a life. The late Robert Louis Stevenson has left us an ethical ideal for human conduct that is well worthy of our very best endeavor to fulfill; "to be honest, to be kind, to earn a little and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not to be embittered, to keep a few friends but these without capitulation, above all upon the same grim condition to keep friends with himself, here is a task for all man has of fortitude and delicacy."

Such is the point to which man has arrived after centuries of slow and painful advance along the way laid out for his development. Every day we see a little more clearly through the mists and clouds of superstititon and ignorance that ideal of human perfection which if we could but attain, we would have

our happiness assured. We are beginning to see that morality after all is but the composition of all the phases of economics when viewed from the standpoint of equity. The rights of the individual are now taking domination over those creations of a less enlightened part—the right of property and the customs of society. What the world wants is less formality and more integrity, less of the semblance and sign but more of the leaven and force of honesty and virtue. The future is radiant with the promise of enlightenment and love made certain by the increasing activity of the public conscience to-day and the growing demand for equity and an enlarged sense of justice in those men and women who aspire to the leadership of humanity. We are beginning to realize that righteousness is an individual characteristic primarily and that when our citizens are honest and upright our state cannot help but be. We are now more rapidly than ever before approaching that much longed for time "when liberty and love and law like the rings of Saturn shall surround the earth," although it may yet be many centuries distant.