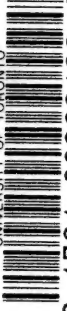
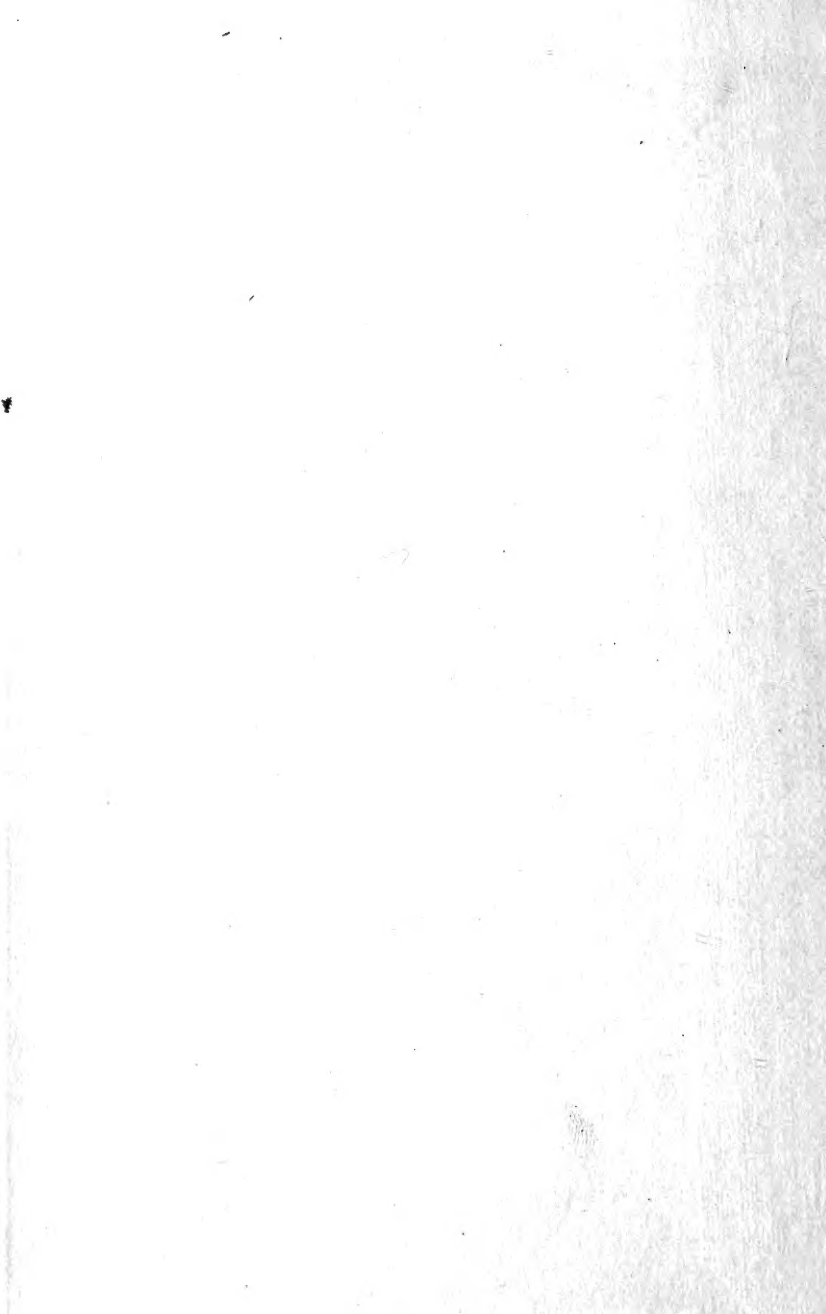


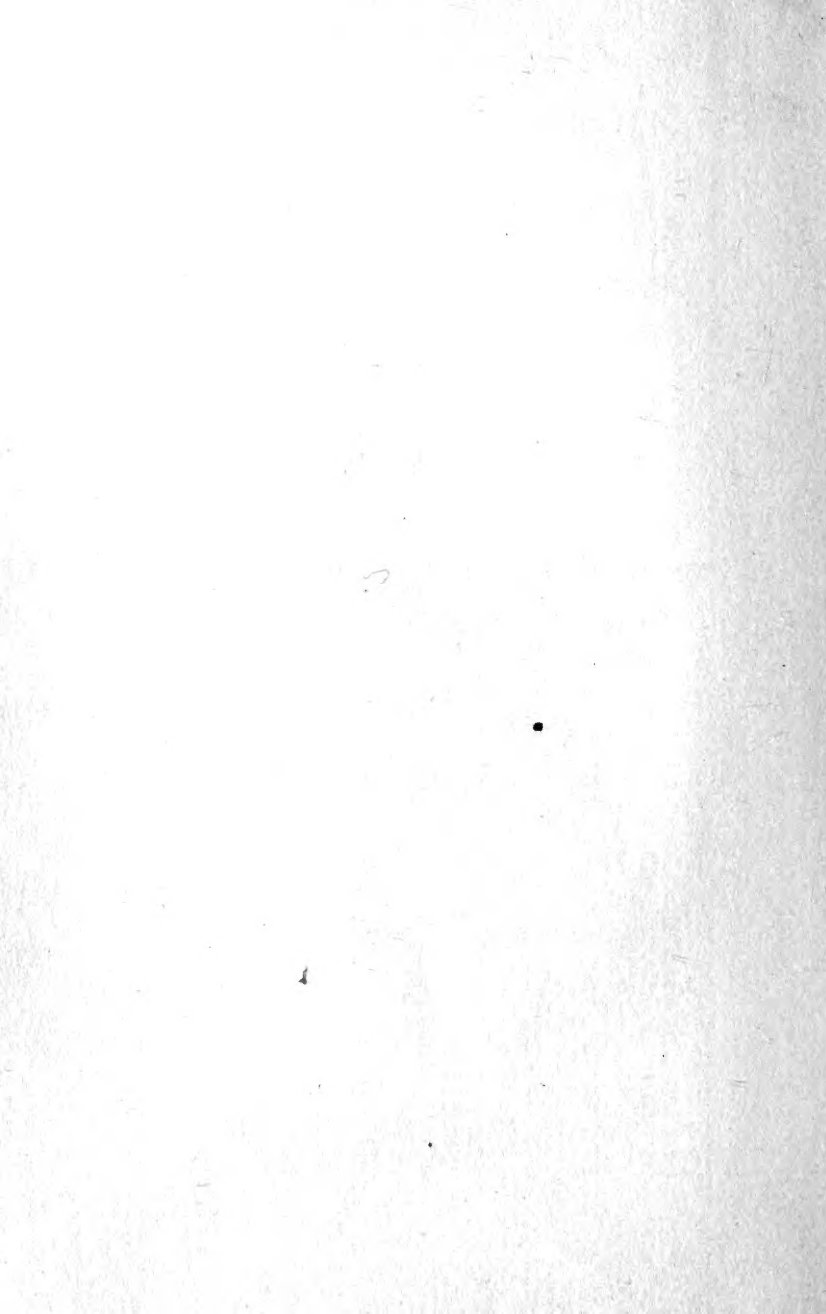
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EVOLUTION AND RELIGION



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Evolution and Religion

A PARENT'S TALKS WITH HIS
CHILDREN CONCERNING THE
MORAL SIDE OF EVOLUTION

BY

WILLIAM TRUMBULL, LL. B.

"Knowledge breeds conceit, while love builds up character."

— PAUL, *Twentieth Century New Testament.*



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Dedication

**TO MY CHILDREN,
AND TO ALL THOSE, THE TRUE GENTLEFOLK OF
OUR RACE, WHO GO TO MAKE UP THE DIVINE
BROTHERHOOD OF THE CHILD-SPIRIT
IN THIS WORLD OF MARVELS, THE
FOLLOWING STUDY OF EV-
OLUTIONARY IDEALS
IS LOVINGLY INSCRIBED**



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“ Believe me, unless you quite change and become like children, you will not even enter the Kingdom of Heaven.”

— *The Idealist of Nazareth: Twentieth Century New Testament.*

EVOLUTION AND RELIGION

A BEGINNING

“In the beginning God created the heaven and the earth. And the earth was waste and void, and darkness was upon the face of the deep.” — Beyond this simple statement of creative fact, human knowledge with all its progress does not go. Man’s best thought seems to admit that there was a beginning, a creation. No matter how many countless ages back he may push the date, man still appears to believe that the universe, as he knows it, has not existed from all eternity and will not exist to all eternity. But a beginning postulates a cause, a creation postulates a creator. Had the universe existed unchanged and in its present form from all eternity, we might think of it as self-existent from and through all time to all eternity. Once the idea of a beginning is admitted, however, we must apparently likewise admit the idea of a cause. This cause man calls God.

LIGHT AND HEAT

“And God said: Let there be lights in the firmament of heaven.” — Here again human knowledge seems to lend its corroborative evidence. The normal conditions of space are apparently darkness and cold. Light and heat are positive phenomena, somehow mysteriously projected into the purely negative conditions

of darkness and cold. Whence they came we cannot dogmatically say.

LIFE

“And God said: Let the waters swarm with swarms of living creatures and let fowl fly above the earth on the face of the expanse of the heaven.” — Here, too, the most pronounced, advanced evolutionist recognizes the truth of simple statement. The normal conditions of space are not only darkness and cold, but apparently death. Life projected into the purely negative condition of non-life is as positive a phenomenon as light projected into darkness, or heat into cold. Whence that life came, again we cannot absolutely say.

MAN

“And God said: Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth.” — This would appear to be an admirably simple and compact statement of the crowning positive phenomenon of creation, when interpreted in its true evolutionary sense of a gradual development. Man, who is to have dominion over all the earth, emerges first upon the scene. He is to have dominion, not only over all the other forms of animal life, but over the earth itself, with its hidden wealth, its as yet unfolded mysterious forces, which are to be subjugated to his will and become his obedient servants. He is to discover and control the positive phenomena of light,

heat, growth, fire, steam, electricity. He is to subjugate the lower animals and make them do his bidding. He is to invent tools and weapons; to hunt; to shepherd flocks and herd cattle; to till the earth for grains and fruits needful for his existence.

INTELLIGENCE

And how will this be brought about? Not without struggle and sacrifice, you may be sure, those apparently indispensable concomitants of all life, all progress. But there has developed through countless ages within the head of this new animal, man, a brain. What that brain may be in its inmost essence, neither you nor I know, nor probably ever will know. All we can say is that the entire effort of creation appears to have been a labor and a struggle until it has produced its crowning glory, a being with a thinking, reasoning, intelligent mind. It seems a far cry from the low bestial nature of an Australian or South African bushman to the god-like intelligence of a Socrates or Plato; and in this connection I must put you on your guard against the danger of overlooking degeneracy, which seems to be quite as important a factor in life as upward evolution. But in the long run, the degenerate must be wiped out by the very law of evolution; so that while steadily recognizing his inevitable presence, we can still subordinate him to the higher general law, and in fact make him subservient to it.

APPARENT HELPLESSNESS

Man is born one of the weakest of all the animals. Physically, he has no weapons of offense or defense worth considering, when compared with the jaws of the lion, the claws of the tiger, the tusks of the elephant, the fore-arms of the gorilla, the poison fangs of the cobra, or the purely defensive armor of so inoffensive an animal as the armadillo. Yet through that same divine spark of intelligence within his brain, he fashions tools and weapons which make him more than a match for these formidable competitors in the race for life.

PROLONGED INFANCY

His period of infancy, again, far outlasts theirs. Their term of helplessness at the farthest seldom exceeds a year or two. His is at least seven times as long. Yet during this long period of apprenticeship he is slowly but surely ripening that god-like faculty which in the end will give him the mastery over them. Nay, more, the imperative conditions of this prolonged period of comparative helplessness are the very factors which will develop within him, against his will or not, the sense of gregariousness, race solidarity, sympathy, love; qualities against which the inferior sense, developed similarly in the lower animals during their shorter term of helplessness in their family life, has proved utterly powerless.

RACE FOR LIFE

“And God blessed them,” i.e., the animals, *“saying: Be fruitful and multiply. . . . And God blessed them, i.e., man, male and female, and said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”* — Here are the conditions of the struggle appositely set. The voice of God, speaking through the imperious, universal instinct implanted in every form of life, urges toward increase of species. If the lower animals increase beyond their due proportion, man will be swept off the earth. If, on the other hand, man increase beyond his due proportion, they in their turn will be exterminated. Man is saved not alone by his ever-increasing intelligence, but by the internecine strife prevalent from the beginning amongst the lower animals themselves. They feed upon, they attempt to exterminate each other. It is the law of the jungle, wherein the strong preys upon the weak, a law which leads to the survival of the healthier, stronger, more beautiful types.

MAN'S TRIUMPH

Man, too, is forced by the conditions of his lot to participate in this strife, both against the lower animals and against his own kind; but his dawning intelligence soon leads him to see that in certain cases, at least, it will better suit the purpose of his survival to domesti-

cate rather than to exterminate, to enslave rather than kill. Hence his protecting care over flocks of sheep, herds of cattle, fish hatcheries; his friendship for dog and cat; all of whom he will ward against the attacks of other forms of life. Hence, too, his institution of human slavery. Against the so-called pernicious forms of lower life, *i.e.*, those that militate against his survival, he will indeed wage unrelenting warfare, calling into that service the very instincts which the struggle for existence has developed in the various inferior species who serve him. Sometimes, as in the case of the buffalo, he will be foolishly short-sighted, though not without protest from the wiser and more far-sighted of his race. But his subjugation of the wolves, the bears, the lions and tigers, the rattlesnakes and cobras, and all forms of life inimical to his welfare, is ever subject to the general law of providing for his own survival. He may indeed make serious mistakes at times, as when his indiscriminate slaughter of bird life leads him to destroy forms of life which are beneficial to him by reason of their attacks on pernicious forms of lower life. But in the end, his reason will prevail; and as he comes to understand more clearly their relation to the cardinal principle of his own survival, so will he extend his protecting care over all the beneficent types of lower life.

DISEASE

As man progresses in knowledge and intelligence along the path of race infancy which, again, seems to

differentiate him from the lower animals, other more subtle forms of lower life make themselves known through the universal struggle for existence. These are disease germs, whether transmitted through the numerous pests which infest his household, or in the air which he breathes or the water which he drinks. At first, his ignorance and helplessness before these obscure enemies of life lead him to attribute their baleful influence to unseen agencies in the air about him, to whom he offers his prayers or utters his threats with childish, pathetic earnestness and simplicity.¹ Once, however, he has grasped the truth that they too are infinitesimal forms of life striving to feed on him, he is placed in a more advantageous position to withstand their onslaught. No tuberculous germ, no typhoid germ can now masquerade as visitations of a hidden, offended divinity. They are pernicious forms of lower life, pernicious in that they militate against man's survival, and to be met and fought and conquered as such.

OTHER ENEMIES

But man in his race for life has many other enemies to combat besides the lower types of life, be they wild beasts or disease germs. Let me enumerate some of the more important ones. Fierce tropical heats, the intense cold of northern latitudes, sudden and mysterious blights of crops followed by wasting famines, earthquakes, volcanoes, thunderstorms, floods, conflagrations, all militate against his survival as surely

¹ Nassau, *Fetichism in West Africa*, pp. 98, 158.

and remorselessly as any wild beast, or as the pestilence which stalketh in the darkness. The onslaught of the unseen enemy, be it prowling beast of prey, or sudden sickness, or benumbing cold, or seismic convulsion, appears to come preferably at night, a season which ever seems to enhance the terror of the visitation. What more natural, then, than to deify the life-giving Sun who shall chase all these phantoms of the night away?

From out this vast unknown phenomenon,
 Strange forces strike upon my wondering soul,
 Rudely impinging on my consciousness:
 The childhood of our race looks through mine eyes.

With Persia I am viewing Night and Day,
 Darkness and light, gloom spread o'er earth and sea,
 Dispelled and shattered by the heaven-born Sun,
 An ever new, yet time-worn miracle:
 And in that never-ending, ceaseless strife
 Betwixt the powers of darkness and of light,
 I witness *Ormazd*, *Ahriman* contend.

With the Norse warrior I feel heat and cold,
 Summer, then Winter, following in their train;
 I watch the Sun decline from solstice' heat,
 A pallid orb, to lie enchained for months;
 Then on the glorious resurrection morn
 Of Easter, I behold him rise once more,
 To gain in daily strength, till all mankind
 Shall bow the knee and own his kingly sway:
 And in that never-ending, ceaseless strife
 Betwixt the powers of shuddering cold and heat
 I dimly see grim *Jotuns*, *Odin* strive.

With the wild savage I know vigor, blight,
 Plenty and Famine, health and pestilence:

And in that never-ending, ceaseless strife
 Betwixt the powers of mortal good and ill,
 I see strong *Gîtche Manitou* who shields
 From countless devils of the nether world.

With India I am gazing now on dreams,
 Sleeping or waking, visions of the night,
 Self-conscious thought, or dark sub-consciousness,
 When man lies wrapped in sleep like death profound:
 The eternal *Brahm* cries, Spirit, God in all,
 All else is *Maya*; whilst the *Buddh* of Time
 Speaks only of the present, living Now.

With Egypt I now look on Life and Death,
 The sacredness of every living part
 Of organized creation, body, soul,
 The temple door, the mystery of sex:
 All is divine in Nature; I can trace
 The *Deity* descend into the inmost parts
 Of animated life where all is God.

MAN AGAINST MAN

But of all the enemies wherewith man has had to contend in the struggle for life, the fiercest has ever been his fellowman. This battle is still on. True, the warfare to-day is not so often waged on mere battlefields as in days of yore. Wars of that kind have possibly grown rarer with man's so-called upward evolution. But the industrial, social, and financial struggle appears to grow keener with each succeeding advance in science and invention. And you will notice that while the strife between man and man becomes intensified, there has grown up also, gradually, a competition between certain aggregates of individuals, or

communities. This is apparently part of the evolution of our race. Evolution means development; not alone development of the individual but of aggregates of individuals. It is many-sided. It is correlated, inter-related. Its ramifications extend here, there, everywhere. At first, the struggle for existence would seem logically to have been purely personal, or for the family at best. Then, gregariousness would be forced upon these families by the conditions of life, the need of mutual help, when the tribal idea would arise. Later, similar but more extended conditions would compel the national idea. To-day, the so-called "race" idea is beginning. But you will understand that this, while representing the apparently logical sequence of the development of human society, does not of necessity denote its true historical order. That would be to repeat the error of Drummond and other theorists, who assume such to be the case. As a matter of fact, so far as direct evidence goes, the tribal instincts may be older than the family instincts. Really, however, all seem to have developed more or less together.

FACT VERSUS THEORY

The evolutionary scene now changes abruptly. We come from the realm of theory to the domain of fact. According to our theory hitherto, man has been acting as we should expect a thoroughly rational, selfish creature to act. Were he a simple algebraic quantity, an unknown x , he could not answer more beautifully,

more exactly to the demands of our intelligence theory. The law of his survival calls, in the first place, for his extermination of tigers, cobras, and all the other enemies of life (when he can get at them), that militate against his continued existence. Accordingly, what do we find man doing at the earliest dawn of recorded history? Is he engaged in this unrelenting warfare against these pernicious forms of lower life? Pernicious fiddlesticks. The absurd creature is actually engaged in worshiping them as sacred, higher forms of life. Instead of a ruthless warfare against them, as his reason ought to dictate, the silly creature is so irrational as to be protecting these dangerous forms of life, so that if any one kills these animals wilfully he is immediately put to death himself.¹ Was there ever such an outrageously exasperating creature as man devised or invented; so deliciously whimsical, so absolutely contrary, so upsetting to all beautiful, mathematically exact theories concerning his struggle with the enemies of life? Even to this day the tiger is worshiped in parts of India.² The inhabitants of Sumatra are unwilling to destroy the same animals for superstitious reasons, although they commit frightful ravages.³ The Kamtschatkans still pay a religious regard

¹ Herodotus, Book II, § 65.

² Pritchard's *Physical Hist.* vol. IV. p. 501. Compare *Transactions of Asiatic Society*, vol. III. p. 66; Coleman's *Mythology of the Hindus*, p. 321.

³ Marsden's *History of Sumatra*, pp. 149, 254. Buckle's *Hist. of Civ.* vol. I. p. 90.

to bears.¹ In Abyssinia hyenas are considered enchanters.² The serpent has been worshiped the world over.³ And that this superstitious regard has been handed down from time immemorial, or that it is not merely circumscribed or local, consider man's widespread, primitive belief in the transmigration of souls, a belief which rendered almost all animal life sacred. Metempsychosis has been common to Brahmanism in India, to Buddhism in China, Japan, Siam, Ceylon, Nepaul, and Thibet, to the religion of ancient Egypt, to the speculative thought of Chaldea, Persia, and Greece.⁴ We find it in its lowest forms to-day among several tribes of Africa and America, which believe "that the soul, immediately after death, must look out for a new owner, and, if need be, enter even the body of an animal."⁵

STRUGGLE FOR EXISTENCE

What is the matter then? Is our theory wrong? Not necessarily. I would not have you take such an extreme position as that; for what appears to be the best thought of our time seems to be tending more and more toward accepting the doctrine of evolution, only

¹ Grieve's *Hist. of Kamtschatka*, p. 205. Erman's *Siberia*, vol. I. p. 492; vol. II. pp. 42, 43.

² Murray's *Life of Bruce*, p. 472.

³ Matter's *Histoire du Gnosticisme*, vol. I. p. 380, Paris, 1828. See all these authorities collated in Buckle, vol. I. p. 90.

⁴ G. E. Lessing, *Dass mehr als fünf sinne für den Menschen sein können*, Conclusion. See *Int. Cyc.* vol. XIV. p. 538.

⁵ *Ibid.* p. 534.

with profound modifications of interpretation; modifications which in all probability will increase as man's vision of truth enlarges. But one thing seems to be certain. The theory of a universal, remorseless struggle for existence between man and the more formidable of his animal foes does not square with the facts so far as we know them. For this is no transient, unimportant departure from the truth of the theory, such as we saw in the case of man's short-sighted treatment of the buffalo, or of beneficent forms of bird life. This is no local, circumscribed mistake of only temporary effect. It seems to be fundamental. Metempsychosis appears to have been well-nigh universal as a belief, not alone among primitive man, not only in the Egyptian, Indian, and far Eastern civilizations, in the Chaldean, Persian, and Greek speculative beliefs; but it prevails even to-day in over one half of the human race. To say that man's ignorance has caused it, that it has all been due to a mistake on man's part, does not help out the theory in the least. Whatever the cause or causes, the theory does not seem to square with the facts. To upbraid man for his superstitious fears which have made us modify our mathematically precise theory would be to show even greater childishness in the way of intellectual petulance than he has shown in the way of childish fear.

ALTRUISM

The same failure of our evolutionary theory to square directly and fully with the facts in the case, you will

find when you come to study the supposedly ruthless struggle between man and man. Between rival tribes, nations, and races, between rival families, or heads of families, this relentless strife appears to have been indeed true; but from the earliest dawn of history, since man was first forced into gregariousness, co-operation rather than individual competition seems more often to have been the rule within the narrower limits of family or tribe. The higher, more altruistic principle has overlaid the lower and more selfish one. The same is true even in the case of the so-called lower animals, both the higher *quadrumanæ*, and insects like ants and bees. It is not a purely selfish struggle for individual existence which prevails, but a struggle for family, tribe, or race survival. In other words, the struggle for life is not the selfish strife which a hasty interpretation would put upon evolution's great generalization. The instinct of self-preservation guards sufficiently the interests of self. But the struggle for existence appears to be a struggle for family, clan, or race. So pronounced has this phenomenon been in the history of man, and also of some of the lower orders of creation, that oftentimes we find the individual voluntarily relinquishing his own personal selfish interests, his life even, to merge them in the larger, more unselfish interests of family or clan. Otherwise, how shall you explain satisfactorily the phenomena of maternal devotion, parental self-sacrifice, brotherly love, friendship, fealty to tribe or organization, patriotism; in a word, race loyalty? The theory of a ruthless

struggle for each individual self does not apparently admit of such soft-hearted virtues as these. Indeed, it would appear as though it were rather the very struggle for existence between rival families, tribes, nations, and races, which had largely compelled man to develop his unselfish virtues, to submerge self in what proves to be an at least limited altruism; precisely as it has done amongst the animals of the jungle.

MAN IS COMPLEX

Let us therefore frankly admit that our theory, as hitherto presented, has been only partly true; that it is at best only a guess at partial truth. There are other factors entering into the problem which will profoundly modify, or add to, the theory of a ruthless and purely selfish struggle for existence. Not only x but y and z , and for all I know the twenty-three other letters of the alphabet, may yet have to represent man in our algebraic formula of the complex problem which he presents. For there would seem to be many other faculties or qualities besides reason that enter into man's make-up. Man is not pure intelligence or thought only. Man is also emotion or feeling. Man is likewise will or volition. His appears to be a sacred mind trinity, without any one of which he is incomplete; for will, too, seems to stand as final arbiter between the conflicting claims of intellect and emotion. On his animal side, moreover, man is largely instinct, a quality which relates him to the lower animals, thus showing his probable derivation. On his spiritual

side, he rises at times to the height and dignity of soul, an attribute which connects him with what we call the divine in nature, thus showing his possible destiny. Even his intelligence is subdivided into several factors, one of which, imagination, runs away entirely at times with the rest of the man, emotion, volition, instinct, soul, memory, perception, reason and all. Even his emotions are subdivided into several passions, one of which, fear, gallops away in like manner at times with the whole man. Hence, you see what a complex creature you are dealing with. Any attempt to formulate a thoroughly rounded, complete philosophy of life based on only one of man's faculties is doomed to disappointment. It is what I call a guess at partial truth.

EMOTION

You remember how there had developed through countless ages within this new animal, man, an intelligent, reasoning, thinking mind. That was one side of his nature. At the same time, possibly prior to it, there was developing within man's mind another side of his nature, an instinctive, unreasoning, loving heart. What that heart may be in its inmost essence, neither you nor I know, nor probably ever will know. All we can say is that the entire effort of creation appears to have been, as in the case of man's brain, a labor and a struggle until it has produced its equally crowning glory, a being with a great, generous, loving heart.

MAN'S FULL-ROUNDED NATURE

This same evolutionary panegyric might be pronounced over man's will, which is still another side of his nature, over man's imagination, over man's faculty of language; in fact over every great attribute, faculty, or quality of his rich, many-sided nature. And fortunate it would seem to have been for man that his nature is prismatic, fortunate that his intellectual ignorance at first saved him from following out unchecked and to its rigorous logical conclusion the struggle for self before he had had time to develop the higher altruistic qualities within him. For man is selfish with his head, generous with his heart. (If you doubt this, note the difference between the sexes.) Unbounded selfishness, the perpetual struggle between different selfish entities, each striving to absorb all that tended to their own individual advancement regardless of the interests of family, tribe, or nation, would have kept man forever in anarchy and prevented all progress. (Even the common sparrow has risen in the evolutionary scale above this point.) Equally unbounded generosity on man's part, on the other hand, would have led to race extinction. Each quality seems to have served as an indispensable check upon the other.

SELFISHNESS

Prominent among the many elements of the large debt of gratitude which our race owes to the great-hearted originator of the theory of evolution is the

fact that he appears to have put an effectual, lasting quietus upon two schools of thought noisily prevalent before his time: those who assumed that the foundation of all morality lay in a form of selfishness, and those who assumed that it lay in what would apparently be only a refinement of the same idea, the principle of greatest happiness. Since Darwin's time, particularly as reinforced by Spencer's writings, the creed of self seems to have lain by the roadside of human thought, a deflated wind-bag, punctured by the keen lance of this knightly yet modest champion of truth. As he puts it himself, if we accept his evolutionary theory that "the moral sense is fundamentally identical with the social instincts, the reproach of laying the foundation of the most noble part of our nature in the base principle of selfishness is removed; unless indeed the satisfaction which every animal feels when it follows its proper instincts, and the dissatisfaction felt when prevented, be called selfish. When a man risks his life to save that of a fellow creature, it seems more appropriate to say that he acts for the general good or welfare rather than for the general happiness of mankind. No doubt the welfare and the happiness of the individual usually coincide; and a contented, happy tribe will flourish better than one that is discontented and unhappy. At an early period in the history of man, the expressed wishes of the community will have naturally influenced to a large extent the conduct of each member; and as all wish for happiness, the "greatest happiness principle" will have become

a most important secondary guide and object. But the social instincts, including sympathy, always serve as the primary impulse and guide.”¹

WEALTH OF NATIONS

In his well-known *Wealth of Nations*, the foundation of our so-called dismal science of Political Economy, Adam Smith ascribed all human actions to selfishness, enlightened or otherwise.² In his equally important but far less known *Theory of Moral Sentiments*, published some seventeen years earlier, Smith ascribed all human actions to sympathy.³ The two works would appear to have been not antagonistic but supplementary to each other, inasmuch as Smith was already delivering the lectures which comprehended the fundamentals of his later work at least six years prior to the publication of his earlier work.⁴ But man's intellect, with its inevitable one-sidedness, its customary naive tendency to exaggerate only its own side of human nature (precisely as you may see men doing in the case of their several professions, vocations, or specialties in life), has taken up the later of Adam Smith's works alone, and attempted to build an imperfect, incomplete philosophy of life thereon. As a matter of fact, Smith's method seems to have been an honest, catholic-minded attempt to investigate, undisturbed by the interfering action of

¹ *The Descent of Man*, vol. I. pp. 93, 94.

² Buckle, *Hist. of Civ.* vol. II. p. 344.

³ *Ibid.* p. 348.

⁴ Dugald Stewart's *Life of Adam Smith*, p. lxxviii., *Smith's Posthumous Essays*.

the opposite quality, first the sympathetic side of human nature, secondly its selfish side. There would appear to have been a profound meaning in his method, for the shield of truth ever bears two sides. No human being can be called exclusively selfish, no human being can be called exclusively sympathetic. And yet Adam Smith in his speculative treatises, purely for the purpose of speculation (as in pure mathematics), seems to have separated these two qualities which at heart are really inseparable.

MORAL SENTIMENTS

In his *Theory of Moral Sentiments*, Smith laid down as his one great cardinal principle from which all subordinate principles follow, that the general rules of morality which we prescribe to ourselves and which govern our conduct are only arrived at by observing the conduct of others¹; and that these general rules of morality are ultimately founded upon experience of what our moral faculties, our natural sense of merit and propriety, approve of or disapprove of.² Is not the element of truth in Adam Smith's principle rather that the mob, the undecided, the majority of men, wait to take their cue from the leaders of public opinion, the masterful ones, the strong spirits among mankind? Man, like some of the lower animals, apparently must have leaders, leaders of thought as well as leaders of action. If what these leaders of thought teach happens to answer to a universal racial or social instinct, the

¹ Smith's *Theory of Moral Sentiments*, p. 219.

² *Ibid.* p. 220.

truth of their teaching will be ultimately recognized and so become the norm of general conduct. But this only pushes the difficulty one step back. These leaders of public opinion must get their ruling ideas of conduct from some source. They will hardly take them from the irresolute mob which is watching to follow their lead. I believe that these ideas of conduct are developed out of the social conditions of life itself, both among leaders and among the people; conditions which, so far as we can see, have been made obligatory, have been laid down for the express purpose of developing moral ideas in this world of ours. True, the leaders of human thought will first recognize and formulate these rules of conduct; but unless their teachings answer to the people's social instincts (there have been many false prophets in the world who have enjoyed a temporary popularity), their truth will not be permanently acknowledged. This is the biological explanation of the phenomenon of moral ideas, and therefore it appears to my mind the natural one.

LIFE'S CONDITIONS

A mother's loving self-sacrifice for her young, a father's self-denial for the welfare of his family, a clansman's supreme sacrifice for the good of his clan, a patriotic soldier's voluntary relinquishment of life in order that his nation may live, all seem to be successive or concurrent steps in this evolution of moral ideas. They are evolutionary ideals wrought out and maintained by practical idealists, without which and

without whom the world would apparently quickly disintegrate in moral chaos. The same fundamental idea seems to pervade them all, viz., the imperative necessity of subordinating self to the general welfare, of sacrificing a personal, present, tangible advantage to some possible, nay doubtful, future benefit for family, clan, or nation. Do you maintain that all love, too, the self-sacrificial love of a mother for her children, of a father for his family, of a soldier for his country, of a philanthropist for his race, is based in its ultimate analysis upon an enlightened selfishness? Then all honor to the power which, starting with so humble and lowly a form in the evolutionary scale of morals as personal selfishness, has been able to evolve through the natural conditions of life such higher, nobler forms of enlightened selfishness as these. And in such case, you must also be prepared to concede to the lower animals an almost equal degree of enlightenment and of selfishness with man.

SO-CALLED LOWER ANIMALS

For you will notice that this sentiment of loyalty to family, tribe, or race is not confined by any manner of means to man alone. Many of the animals of the jungle appear to have it as well, some possibly even more highly developed than man. Subordination of self to the good of the general pack seems to be common to baboons, wild dogs, wolves, and other beasts of prey on the one hand, to insects like ants and bees on the other.¹

¹ *The Descent of Man*, vol. I. p. 72.

Unquestioning subordination of the individual to the general welfare would appear to be the rule among them, thus forming undoubtedly the germ of what develops into a sort of rudimentary brute morality. What, then, is the distinction between man and the so-called lower animals? Is it his prolonged period of infancy, and the opportunity which this gives to develop his mind? But the orang-outang does not appear to reach adult age until between ten and fifteen, an age not much beyond that of human adults in the tropics.¹ Is it his intelligence? But many of the lower animals too would appear to possess intelligence in at least its rudimentary form. Is it his language? But they too would seem to have means of communicating with others of their own species, however imperfectly developed those means may be. Is it his emotions, his will? But they too show fear, anger, love, etc.; they too show the power of volition. There would appear to be a difference in degree, but hardly in kind. Man, however, has been defined as a religious animal, and I suspect it is here that the cardinal difference begins to show itself. The lower animals do not seem to manifest the faintest symptoms of spiritualizing the powers of nature, the enemies of life, as we have seen man doing even in early race infancy. They do not appear to live as man does in a constant superstitious dread of death, whether for himself or for those he loves. True, they will cower before an approaching thunderstorm or earthquake, they will

¹ *Ibid.* p. 13.

flee in terror from volcanic outburst or conflagration. This is the instinct of self-preservation, common to animals and men alike. But nothing even remotely resembling an attitude of prayer, entreaty, objurgation or remonstrance to unseen agencies in the air about them, can apparently be detected in them. If that dumb brute, the faithful dog, may be said to worship anything in nature it is the master whom he sees and who feeds him. In this he would seem to approach the intellectual level of the positivist or Comtist school of thought among mankind, who appear to have selected the same imperfect, capricious deity as the object of their worship. But this can hardly be called spiritualizing an unseen power of nature.

PROGRESS

Now, if to this so-called religious instinct of man be added his apparently infinite capacity for upward development, for progress mentally, morally, spiritually, (and likewise his equally infinite capacity for downward degeneracy along the same lines), I think you will have the real factors in life which cardinaly differentiate him from the so-called lower animals. The animals would appear to be comparatively stationary as regards progress. Man must apparently either advance or retrograde. In other words, there would seem to be something more than mind, with its sacred trinity of intelligence, emotion, and will, which makes the real difference between man and the lower animals who appear to possess all these faculties in at least their

rudimentary form. His progress in all the social phenomena of life (language, intelligence, invention, property, civilization), seems to be conditioned rather on his worship of certain evolutionary ideals which his ever-increasing intelligence allows him to hand down from generation to generation, thus accumulating for the good of the race a constantly growing fund of mental, moral, and spiritual truth. Starting with the lowly yet mysterious power of spiritualizing the brute forces of nature, man rises to the deification of the moral ideas which the conditions of life compel within him, until finally he evolves the sublime conception of God.

THE IDEA OF GOD

This idea of God in the heart and mind and soul of man, apparently arising out of the very conditions of life itself, would seem to be the final answer to the riddle of creation, to this sphinx of human destiny. It is the supreme evolutionary ideal, the ideal which every right-thinking parent appears to consider it necessary to first teach his or her child while the mind is yet impressionable, so that it may acquire the very nature of an instinct. In the history of our race, the idea of God seems to have been slowly unfolding itself from the beginning. It would appear to have been a progressive revelation, a gradual unfolding of truth, the result of an upward evolution; or, as Paul expressed it when speaking to the Greeks on Mars Hill, the purpose of creation has been "*that men should seek God, if haply*

they might feel after him and find him, though he is not far from each one of us." Whether this idea of God be called a special revelation of truth to our race, or be regarded as naturally evolved out of life's conditions, apparently matters but little. The main thing is that our race has the idea of God, that it entertains and cherishes a profound, supreme ideal of law and beauty, of aspiration and longing, of love and duty. For to say that the idea is the product of an upward evolution, of a gradual development, really explains nothing. That is a mere change of terms, a novel method of phrasing. The basic question will always remain. Why has such a creature as man been evolved out of evolutionary conditions of life which constrain him to develop a conscience, to deify his moral ideas as sacred duties, to spiritualize the unseen powers of nature? To answer dogmatically that it has all been due to blind chance appears hardly tenable. A reasonable, unprejudiced human being would rather argue that these upward aspirations and needs of the mind and soul tended to prove the probable certainty of their ultimate fulfilment. For is it not unthinkable to you that the river should rise higher than its source, that the part should rise to be greater than the whole, that the creature should rise above the creator?

"A fire-mist and a planet —
A crystal and a cell —
A jelly-fish and a saurian,
And a cave where the cave-men dwell;
Then a sense of law and beauty,

And a face turned from the clod,
Some call it Evolution
And others call it God."

"A haze on the fair horizon,
The infinite, tender sky,
The ripe, rich tints of the corn-fields,
And the wild geese sailing high —
And all over upland and lowland
The charm of the golden-rod,
Some of us call it Autumn
And others call it God."

"Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in —
Come from the mystic ocean,
Whose rim no foot has trod —
Some of us call it Longing
And others call it God."

"A picket frozen on duty —
A mother starved for her brood —
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway trod —
Some call it Consecration
And others call it God."¹

SUPERSTITION

Let us now return to man and his primitive beliefs.
You have seen how man's emotion of fear interfered

¹ W. H. Carruth, *Each in His Own Tongue*.

with his struggle for existence against the more dangerous of his animal foes. You have seen how man's social instincts, his emotions of love and sympathy, interfered with his personal, individual struggle for life. Is there any necessary connection between the two phenomena? The emotions of man, like the reasoning powers of man, seem to have been developed through struggle and sacrifice. Human love, although the mainspring of most of man's lasting hopes and joys, appears likewise to be the source of most of man's abiding fears and sorrows. Apparently we cannot have one without the other. They are part of the warp and woof of life. Born among the weakest of all animals, with a prolonged period of infancy, race infancy as well as individual infancy, man is compelled by the very conditions of his long period of comparative helplessness to combine for mutual help against the enemies of his life, in family, tribe, and nation. Hence arises the sentiment of dependence on others, of protection over others, of race solidarity, of sympathy, of love; qualities which, as you have seen, eventually give him the mastery over the lower animals with their inferior sense of the same qualities developed through their shorter term of helplessness. But the law of mortality, which smites down the individual and yet spares the family, tribe, nation, or race, keeps forcing itself persistently upon man's attention. It constantly invades this sentiment of love which has been naturally evolved through family, tribal, and national life, thus arresting man's attention to survival

of race as opposed to survival of self, whether he will or no. If death never invaded this sentiment, man would take life for granted and never think about the continuance of life, or survival, whether of his race in this world or of those he has loved and lost in some world to come. This idea of survival, I think you will find at the core of all early man's beliefs. It is the meaning of the word superstition. Says a writer: "Those who escaped in battle or survived death were called *superstites*, *superstitiosi*, or survivors. Cicero says, 'they who prayed all day that their children might overlive them were called superstitious.' Lactantius objects to this derivation, but says the word got its meaning from the worship of deceased parents and relations by the *superstites* or survivors, or from men holding the memory of the dead in superstitious veneration. Thus Cicero and Lactantius agree in connecting the origin of the word with the relations between the dead and the living who *survive* them. Cicero gave it his sanction when he wished to consecrate the image of his dead daughter to the gods, who, he did not hesitate to affirm, were men who had survived death. In any case the word originated in some mysterious connection between the dead and the living, the deceased and those who survived, the world that is seen and the world that is unseen; whether it might be that it arose from the 'promise made to the seed of the woman,' and it was considered a great misfortune to die childless, or to survive one's children; or that the death of one person might be influenced by the death

of another. The word 'survival,' then, best defines 'superstition.'"¹

RACE SURVIVAL

You have seen how before the obscure enemies of his life, known now as disease germs, man offered his pathetic prayers or uttered his childish threats to the unseen agencies in the air about him. You have seen how he deified the life-giving sun who chased away all the phantoms of the night; how he worshiped heat and cold; the divinity which brought pestilence, the divinity which brought back health; the divinity which brought famine, the divinity which brought back plenty; the spirits which resided in thunderstorm, earthquake, flood, volcano, and conflagration. Man appears to have worshiped everything from which he apprehended danger; man seems also to have worshiped everything from which he received good, in the sense of its being favorable to life. The motive of his worship has apparently been either fear or gratitude; the basis has been love: fear or gratitude for those whom he loved, always not excluding himself. The immediate cause of his worship seems to have been ignorance or helplessness before the obscure, the mysterious, the unknown, the terrible, in the death-compelling or life-giving agencies which encircled him. Among these death-compelling agencies stood certain of the wild animals also. These, too, he worshiped, holding them as sacred. But all through this deification of the ideas

¹ *Int. Cyc.* vol. XIV. p. 94.

of life and death in their many forms his motive would appear to have been plain: to avert death from those he loved, and thus wittingly or unwittingly to secure the survival of his race.

MORAL IDEAS

It is here, I think, that we can most satisfactorily account for the moral ideas which the fears and loves wrought through this evolutionary struggle have developed in our race. For as man progressed upward, finding many enemies in the path of his survival, you saw how he duly deified the wild beasts that endangered his life. Then followed mysterious diseases, blasting heats, freezing colds, panic-breeding earthquakes, volcanoes, floods, thunderstorms, conflagrations, the spirits of which he also duly attempted to pacify by sacrifice and oblation. Last of all seems to have come the idea of spirits of good as opposed to these powers of evil, of divinities which brought back to earth warmth after winter, coolness after oppressive summer heat; of spirits which gave plenty after famine, health after pestilence, peace after war; of spirits of good which stilled the violence of passing thunderstorms, earthquakes, volcanic outbursts, floods, or raging conflagrations. In other words, man was spiritualizing the idea of survival from the many enemies that assailed his life or the lives of those he loved. And inextricably intertwined with it came the new idea, likewise born from the same evolutionary stress of life, of the survival of his race as opposed to the survival of himself, an

idea apparently equally founded upon fear of life's enemies and upon love for the members of his family or clan. Of course in one sense, the primary sense, survival of race was directly conditioned for a while on survival of self. But there was a higher, a secondary sense, wherein man found that it was necessary for him to subordinate love of self in order that his family, his tribe, his race, might live. Conduct on his part which should be thought to militate against this survival of family, clan, or nation would be considered unmoral. (The word morality means, etymologically, a custom, a habit, a way of life.) Conduct on his part which should be thought to favor and help forward this survival, would be considered moral. This conviction percolating through society, but probably first recognized and formulated by leaders of human thought, is what in my opinion gave birth to the root idea of all our moral ideas. It seems to have been born, like all root ideas, out of race experience.

SACRIFICE

The same rudimentary idea of morality prevails, as you have seen, in many of the lower animals. They, however, do not appear to possess the faculty of spiritualizing either the unseen powers of the universe nor the moral ideas which have been produced in them by the evolutionary stress of life. Hence they remain comparatively stationary as regards progress. But man spiritualizes what he fears. He fears the natural enemies of his life. He likewise fears his own moral

ideas. They are often irksome to him. They form a sort of spiritual tyranny. Why? Simply because, like all the unseen forces which militate against his survival, they seem to demand sacrifice. The evolution of a mother willing to sacrifice even her life, if necessary, for the sake of her offspring, is followed naturally by the evolution of a father, influenced by her example, and ready to lay aside the purely selfish instinct of self-preservation in order to preserve the life of his family. Push the investigation one step further into the family clan and you have loyalty to tribe, whereby individual members sacrifice their lives for the preservation of the clan. Another step brings you to the idea of the nation, with its militant patriotism. Still another step introduces you to the idea of race and race loyalty. In all these enlarged stages of man's upward progress, his struggle for existence becomes widened, through fear and love, from a purely personal struggle for self to a struggle for others as well, in family, community, national and race life. In all these successive, or concurrent, steps there is the same fundamental idea, that of sacrificing the personal to the general, the present to the future, which in reality seems to form the basis of all moral ideas. In other words, a very tangible, present, personal advantage is given up for a possible future benefit to family, clan, nation, or race. Selfishness gives place to altruism. The regard of and for others, in short, becomes man's creed of moral and religious duty.

VARYING MORAL IDEAS

In speaking of one of the lowest peoples on earth in the evolutionary scale to-day (but whether a decadent race or simply an undeveloped one remains yet to be proved), Darwin says: "While observing the barbarous inhabitants of Tierra del Fuego, it struck me that the possession of some property, a fixed abode, and the union of many families under a chief, were the indispensable requisites for civilization."¹ This seems to be undoubtedly true; though there are other indispensable factors as well which appear to enter into the complex problem of civilization. But confining ourselves for the moment to his three, how can you permanently maintain the idea of the sacredness of property rights if the individual has not yet been brought through some means of suasion, moral or otherwise, to learn to subdue his purely selfish passion of covetousness? How can you maintain the idea of the sanctity of the home and family life if the individual has not yet learned to control his purely selfish passion of lust? How can you maintain tribal life under a chief if the individual has not yet learned to subordinate his purely selfish interests to the general welfare of the community? This self-control by the individual would appear to be the one indispensable basis of all community life, both among men and among the gregarious animals as well. But as man's mental horizon of what constitutes the general widens, so will his ideas of morality

¹ *The Descent of Man*, vol. I. pp. 160, 161.

broaden and become enlarged. This apparently would be the probable explanation of many of the varying codes of morals which to-day puzzle the student of history. Robbery, treachery, murder, within the limits of the tribe, were regarded always as unpardonable offenses. When exercised toward outsiders, however, they were not considered crimes. To the purely militant civilizations of early Greece and Rome, self-sacrifice for the benefit of the state would naturally be the highest of all virtues. To the Hebrew law-giver with his clearer insight into the race needs of the future, righteousness, or right living, would form the basic corner-stone of all morality. "*For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing mercy unto a thousand generations of them that love me and keep my commandments.*" If a man has only reached the stage of development where he can but see the necessity of subordinating survival of self to survival of family, it seems inevitable that his sense of duty will be circumscribed by his narrower mental horizon of sympathy. If a man, or people, have succeeded in reaching the stage where they can see the need of subordinating survival of self to the survival of tribe, nation, or race, then their sense of duty will become enlarged to correspond with their enlarged sympathy. One love will apparently not drive out the other, but will transcend it. At times, it is true, these larger loves may interfere in their action with one another;

and this will still further complicate man's moral codes. Thus a man may hesitate to offer his life a sacrifice to his clan or country, not because of self-love, but on account of his more unselfish love of family. Or a man may refuse to go forth to battle for his country because of his larger love for the race.

THE GENERAL GOOD

But man's ideas of morality have also varied widely as regards what constitutes the general good of the community. Here is where man's imperfect, self-deceiving intellect would appear to have often played him false. His social, moral instincts impel him to place the general welfare in advance of everything else; but his selfish, tricky, self-sufficient intellect will mislead him, if it possibly can, as to what that general welfare really is. Those rude early tribes who practised infanticide would seem to have done so from equally honest but mistakenly selfish motives with those who practise race-suicide to-day. Those primitive peoples who regarded suicide as anything but dishonorable would appear to differ only slightly from many of our modern clubmen who engage, with a spirit of senseless bravado, in the same foolish practise — only in a more leisurely way, in a sort of slow suicide. Intemperance and licentiousness both seem to be self-destroying errors into which our race has fallen largely through this same overweening conceit of intellect. Certainly the brutes with their less developed intellects, but almost equally developed social instincts

with man, would appear to be free from all unnatural crimes which militate directly against their own race survival. "The instincts of the lower animals," says Darwin, "are never so perverted as to lead them regularly to destroy their own offspring,"¹ — and, he might have added, "or themselves," in the case at least of the higher gregarious animals. A thief who preys upon his own kind, a sensualist who sacrifices the young of his or her own race to his or her selfish lust, a parasite who lives upon his fellows, in a word the spoilers and exploiters of mankind, would seem to violate the moral law of their own race, *i.e.*, the general welfare, in a way which the lowest gregarious animal would not be guilty of habitually. True, the lower animals will sometimes "expel a wounded animal from the herd, or gore or worry it to death. This is almost the blackest fact in natural history, unless indeed the explanation which has been suggested is true, that their instinct or reason leads them to expel an injured companion lest beasts of prey, including man, should be tempted to follow the troop,"² — thus aiding instead of militating against race survival, thus helping on the good of the general. Darwin defined the term "general good" as "the rearing of the greatest possible number of individuals in full vigor and health and with all their faculties perfect, under the conditions to which they are exposed."³ In his view of the future of our race he would seem to incline to the view that selec-

¹ *The Descent of Man*, vol. I. p. 129.

² *Ibid.* p. 73.

³ *Ibid.* p. 94.

tion must continue to be an important factor in evolution, and hence that it is not well to check the scope of that principle by a charitable preservation of the incompetent.¹ But why stop merely at the incompetent? Do not the spoilers and the exploiters of our race, the criminal, the vicious, the parasitic among mankind, militate equally, if not more, against the general good? Does not the selfishly egotistical class equally jeopardize the survival of the truly fittest? Life is undoubtedly a fight, a struggle for existence; but there is such a thing as fighting fair and fighting foul. There is such a thing as striking below the belt, or being open and above-board in one's blows. There is such a thing as playing the game squarely and letting the best man win, or playing crooked, with stacked cards and loaded dice, thus allowing the lecher, the thief, and the parasite to issue triumphant. If our view of mankind is not to rise above the level of that of a sort of sublimated "stock farm," in all conscience let us see to it that the stock farm idea be carried out to its rigorous logical conclusion. Let us make the conditions of the game as severe as we please, but let us also apply those conditions with rigid impartiality to all alike. Let us make all men abide by the rules of the game, so that the truly fittest shall really survive.

SURVIVAL OF THE FITTEST

You have seen, therefore, that man's intelligence as well as man's emotions can lead him occasionally to

¹ *Int. Cyc.* vol. IV. p. 617.

err against the law of race survival. Mistakes of intelligence in recognizing what constitutes the real general good would seem to retard his progress quite as materially as excessive emotionalism. Whether the evils resulting from over-emotionalism in fear and love have proved any greater to our race than those resulting from defective intellect and excess of imagination, is a nice question, but hardly pertinent to the present inquiry. Few things, however, are more suggestive to a thinking mind to-day than to contemplate the heavy self-complacency with which the average man in the street persists in misinterpreting Spencer's catch-phrase, the survival of the fittest. It subtly tickles his vanity to believe that he is one of the fittest, *i.e.*, the present best, as he reads the intellectual legend, evolved out of a prolonged period of upward evolutionary stress. It soothes his conscience to believe that in this struggle for life wherein he thinks he has issued triumphant, he is justified in adopting the ethical standards of the jungle as between differing races of animals. Had Spencer realized how his catch-phrase would be quoted in canting self-justification by every semi-educated exploiter of mankind who prefers to remain animal and prey upon human beings rather than to rise to the dignity of manhood, I imagine he would gladly have amplified or qualified the phrase to meet such cases of limited intelligence. For these are the ones that sin against the survival of their own kind, those who sneer or scoff at the ideals of their own race. And yet it would not seem to require superhuman

wisdom to see on whose side besotted folly lies. As you instinctively know, one sane, practical idealist in a community is worth in point of social efficiency a ton of such self-blinded egoists. The fittest to survive will indeed survive, but this is very different from imagining that in our present concededly imperfect stage of evolutionary development, every living organism to-day is necessarily one of the best. Our race can hardly be said to have reached perfection yet. On the contrary, we are being tried out daily, hourly, by a relentless evolutionary process under which degenerates of all kinds, mental, moral, physical, must inevitably be ultimately wiped out. All that survival of the fittest appears to mean, therefore, is that those types most fitted to withstand life's enemies will continue to live and multiply, while those less adapted will disappear. Hence, did these imperfectly developed or decadent specimens of our race but know it, Nature is as remorselessly weeding out them, or their posterity, through their very vices, as she is the consumptive and the anemic among individuals, or the dying races among the peoples of the world.

HUMANITY

If I were asked to name the distinguishing characteristic of our modern Western civilization as contrasted with those that have immediately preceded it, I should answer unhesitatingly, that it appears to consist mainly in an increased regard for all forms of life, both animal and human. If the evolutionary theory had done

nothing else, it would at least deserve our lasting gratitude for having enlarged man's conception, and strengthened his conviction, of the intimate kinship between all forms of created being. Life seems to be the one undoubtedly sacred thing in life. What this world needed was apparently a new baptism into this sacredness of all life which is not inimical to higher forms of life. "*Thou shalt not kill,*" would appear to have been confined, as a commandment in man's moral law, not to man alone. It seems to have been meant to extend to all forms of created life which are not pernicious *per se* in the sense of militating against man's survival, or which cannot be used to further that survival. Among the more backward peoples of Christendom where ignorance is the rule among the masses, brutality still undoubtedly prevails; but even here the leaven of humanity is working slowly but surely. In the more advanced nations of Christendom, the phenomenon is so patent that at times it assumes almost an absurdly exaggerated aspect. The people of the East, with their religious belief in metempsychosis, would appear to be decidedly in advance of the more backward Western nations in this respect. And yet, even among the latter we have had from the beginning the ideal uttered by the founder of the Christian religion (and hence to be received with the reverence due to the utterances of all unveilers of new evolutionary ideals) of the humble sparrows, "*not one of whom shall fall on the ground without your Father,*" "*not one of whom is forgotten in the sight of Him*" who "*feedeth*

the ravens, though they sow not, neither reap," who *"closeth the lilies of the field, though they toil not, neither do they spin."* True, the evolutionary theory of a struggle for existence has opened men's eyes to the fact that certain of these forms of lower life (like disease germs) would appear to be inimical to man's survival, and hence render it his duty to attempt to stamp them out as such. But this is apparently no more true of pernicious forms of lower animal or vegetable life than it is of pernicious forms of human life, which, either through degeneracy or imperfect development, assail the general well-being and threaten the survival of the truly fittest. Nature seems to be already engaged in slowly blotting out or obliterating these degenerate, pernicious breeds among mankind. But man is kin to Nature; he is part of Nature. He should therefore apparently assist Nature in exterminating or, better, sterilizing all decadent breeds which militate against the general welfare. We attempt to do this in a slipshod, haphazard sort of way at present, with our imperfectly developed, and still more imperfectly administered, criminal laws. The trouble would seem to be that we do not begin to go far enough in the truly scientific application of our best knowledge to the subject of properly eradicating the criminal, the vicious, the parasitic, and the worthless.

A DILEMMA

Man's reason, therefore, seems to bring us logically to the point where we must view the world as a sort of

huge stock farm, and rigorously adopt for our ideal toward the race the scientific methods of stock breeding. Man's emotions, you will find, bring us to the point where we must regard the race rather as one great human family, where kindlier methods are to prevail. True, governmental force in the family life appears to be likewise a necessity in the extreme case of degenerate members who otherwise would assail or destroy the organism as a whole. But you can readily see how, where love rules, law will be administered not in a cold-blooded, scientific spirit (which would probably defeat its own ends), but with a desire to conserve through proper reforming agencies the family life entire including, when possible, that of the offender himself. Unless, however, human society can be persuaded or induced somehow to accept this enlarged family ideal as its method of dealing with the world's present problem of vice, crime, and parasitism, it would seem as if logically and ultimately the race would find itself compelled, as a matter of pure self-defense, to assist Nature in obliterating all these decadent breeds which militate against the general welfare. If the social organism were to-day following out solely its intellectual beliefs to their rigorous logical conclusion, it would even now be engaged in this relentless, ruthless task. The welfare of the general must apparently be preferred to that of the individual. If, therefore, the individual is guilty of incorrigible insubordination, if he is permanently unwilling to subordinate himself to the good of the general, then the general will have to do it for him.

It is an intellectual *cul de sac*; I do not see how you can possibly escape it. But fortunately for these offenders against the social organism, man is not always strictly logical. Being complex, he allows his emotions to influence his cold reason.

RELIGION

I have already referred to man's inveterate tendency to spiritualize the many enemies that stand in the way of his survival, and likewise to deify the friendly powers that seem to help toward that survival. Whatever is mysterious, unknown, life-giving, terrible, or death-compelling, as you saw, becomes a hidden divinity to be propitiated by sacrifice; and how perverted the sacrificial idea might become in man's mind, Moloch and other juggernauts only too well attest. The motive of this tendency appeared to be fear or gratitude, its basis, love, as we noticed in the way in which man deified all the powers that militated against, or helped toward, his own or his family's continued existence. To him now, out of these very conditions of life and death, came the new startling idea (forced constantly and relentlessly upon his attention by the inevitable law of mortality), that he must subordinate individual survival of self to survival of race. The idea stood as resolutely across the path of self-survival as any one of the many enemies of his life. Individual survival was ultimately impossible through the very law of mortality common to all human beings; but survival of

race was possible, and could even be promoted, by the subordination thereto of the individual's survival. In its essence, therefore, the idea was as mysterious, as death-compelling, as any terrible wild beast of the jungle, as any unknown obscure scourge which militated against his own survival. For the race, it was as life-giving as any friendly power which helped toward race survival. The idea demanded sacrifice. Man, therefore, deified it as a sacred duty. And to deify an idea is to make a religion out of it. For you will find that the sanctions of religion ever go to reinforce the dictates of morality. In fact, morality without religion (for so man seems to be constituted) appears bound to become a dead letter in the course of one or two generations of mankind. Conduct on a man's part which is thought to militate against the survival of family, tribe or nation, comes to be regarded not only as unmoral but as sinful; as deadly, blighting sin. In other words, such conduct is frowned upon by the God in man, by the supreme evolutionary ideal of love in mankind, of this universal instinct of race preservation. Conduct on a man's part which is thought to help forward this survival comes to be considered not only as morally correct but as religious. In other words, it is approved of by the God in man, again the same supreme ideal of love, of the universal race instinct which so wisely places race survival at the forefront as the all-important thing in life.

SELF-SACRIFICE

One difference, however, you will note between this new possibly death-compelling idea which man deifies, and the other enemies of his life which he has hitherto deified. They militated not only against the survival of the individual, but against that of the race as well. This new idea of survival of race as opposed to survival of self, on the other hand, militates against the survival of the individual, but its purpose is that the race may live. This survival of race was, it is true, equally man's object when he offered sacrifice to his other death-compelling enemies. But you will readily see how profoundly the new idea will modify the nature of his sacrifice. Instead of the necessity of laying violent hands upon others, as well as upon himself, and sacrificing them, willing or unwilling, for the sake of the general welfare — a thought which often led to unspeakable cruelty, and was summed up in the pithy aphorism, "It is better that one should die rather than that all should perish" — man's central idea becomes now the necessity of sacrificing himself for the good of his family, tribe, or nation. In other words, the idea of sacrifice has begun to give place to that of self-sacrifice. And this would seem to mean a wonderful step forward in man's religio-moral development.

HUMAN BELIEFS

We come now naturally to the religious beliefs of mankind, great creeds or systems whereby this supreme

duty of subordinating the personal to the general, the present to the future, has ever been sought to be inculcated. On this point, as I am well aware, some great thinkers of our race have taken the stand that nothing can be profitably said, all religion being, as they insist, incapable of proof. If by religion they mean human theology, or man's necessarily fallible attempts to reduce the infinite to precise intellectual formulæ of his own devising, their contention is measurably granted. But religion does not mean that to me. Other thinkers, again, affect to despise religion. They would seem to be even more unwise. The principle of selection never would have seized upon religion, never would have developed it through all these centuries, as it has done, unless religion had a most important, a vital bearing on that principle. And if I may be allowed to mildly make the suggestion, the principle of selection is possibly a good deal more worthy of regard when it comes to deal with the deep, intricate subject of man's survival than any individual's intellect no matter how profound. Of course, when I say that the religions of mankind have sought to inculcate the supreme duty of subordinating self to the good of the general, I mean the subordination of self within reason. To be constantly preferring the good of others to the exclusion of self in the daily struggle for existence is manifestly an impossible absurdity. It would put a stop to the play of self-interest, the most powerful lever apparently that moves mankind. No religion that I know of has ever demanded that we

should love our neighbor better than ourselves, that we should do to others more than we would have them do to us. That would be idealism and generosity run mad. It would mean ultimately, if feasible (which it is not), the extinction of the race. But what the subordination of self to the general has apparently meant in all the religions of the world is, that when the personal advantage of the individual comes into conflict with, or is antagonized by, the good of the general, the former must yield, the latter must prevail. Hence, the subordination of self to the general is a controlling factor on the play of individual self-interest, a restraint in family life, tribal life, national life, and race life. And that is precisely what religion means, I think, a restraint.

TWO VIEWS OF RELIGION

There are two possible views to take of the religions of mankind. One is that they have acted solely as a clog, a drag, on the proper development of our race. The other is that they have aided in that development. In man's worship or superstitious regard for the more dangerous forms of animal life, it would seem at first blush as though this widespread, primitive belief had most unmistakably militated against his survival. In man's present soft-hearted benevolence towards the incompetent, the selfish, the vicious, and the criminal of his race, there would seem to be a similar weakness of the emotions which works against the survival of the fittest. But, after all, this is apparently only a

superficial view of the phenomenon. For, however much man's religions may have been marred by intellectual errors, superstitious beliefs, revolting cruelties, or gross practises, at their core there always appears to have been some glimmering of the principle of altruism; and progress, as we have seen, seems to depend on altruism. Sacrifice seems always to have been accompanied sooner or later by self-sacrifice. The purely selfish instinct of the individual has become merged in the higher social instinct of the general welfare, whether the general be confined to family, clan, nation, or race. I confidently challenge any one to point out to-day a single tribe of human beings so degraded, so degenerate, or so undeveloped, that it has succeeded as yet in throwing off this yoke of duty to the general good in more or less limited degree. Even where man wanders about in detached family groups of two or three at the most, where he has not yet apparently risen to the tribal idea, where his intellectual faculties are so low that he cannot count above two, this sense of the religious duty of subordination of the individual to the general family welfare appears to prevail. He must occasionally meet in common council; he must unite for common defense.¹ Co-operation seems to be forced upon him by the very conditions of his life. It would appear to be precisely the same instinct of race preservation which rules among the higher social *quadrumana* and insects, but the distinction is that man raises it through his ever-advancing reason from an instinct to an intel-

¹ *Descent of Man*, vol. I. p. 81.

ligent, conscious duty, and again through his ever-widening spirit from a moral duty to a spiritualized, deified religion.

FETICHISM

Fetichism, such as we see in Africa to-day, seems to be the lowest of all forms of existing religions, a superstitious worship of material things, or fetiches, wherein spirits are supposed to abide. Closely connected with the belief in magic and witchcraft, necromancy and spiritism, it appears to be based mainly on fear of the many enemies, seen and unseen, which beset man in his struggle for existence. Survivals of this early primitive religion may be easily witnessed, even among so-called civilized peoples to-day, in their countless objects of superstitious regard. As the possible basis, however, from which all religion has sprung, it would seem to deserve as kindly a notice as the humble *amoeba* in our larger view of the evolution of life. For is it not well to remember, in the words of a higher form of religion (reading the words always in their true transposed evolutionary sense), that "*the fear of the Lord is the beginning of wisdom*"? or, in the words of a still higher, a kindlier form of religion, that "*it is a fearful thing to fall into the hands of the living God*"? And yet, even in this humble, lowly form of religion, there are fetiches to guard the family interests separate from the individual fetich with its purely personal, selfish interests. Says a writer:¹ "Respect for the family

¹ Nassau, *Fetichism in West Africa*, pp. 158-160.

fetich is cognate to the worship of the spirits of ancestors. Among the Barotse of South Africa, 'for this worship they have altars in their huts made of branches, on which they place human bones, but they have no images, pictures, or idols. In some cases the bones of a beloved father or mother are kept in a wooden chest, for which a small house is provided, where the son or daughter goes stately to hold communication with their spirits. They do not pretend to have any audible response from them, but it is a relief to their minds in their more serious moods to go and pour out all the sorrows of their hearts in the ear of a revered parent. This belief, however much of superstition it involves, exerts a very powerful influence upon the social character of the people.'¹ In the Benga tribe, just north of the equator, in West Africa, this family fetich is known by the name of Yâkâ. . . . The Yâkâ is appealed to in family emergencies. Suppose, for instance, that one member has recently done something wrong, *e.g.*, alone in the forest, he has met and killed a member of another family, devastated a neighbor's plantation, or committed any other crime, and is unknown to the community as the offender. But the powerful Yâkâ of the injured family has brought disease or death, or some other affliction, upon the offender's family. They are dying or otherwise suffering, and they do not know the reason why. After the failure of ordinary medicines or personal fetiches to relieve or heal or prevent the continuance of the evil,

¹ Wilson, *Western Africa*, p. 393 *et seq.* Nassau, p. 160.

the hidden Yâkâ is brought out by the chiefs of the offender's family. A doctor is called in consultation, the Yâkâ is to be opened, and its ancestral relic contents appealed to. At this point the fears of the offender overcome him, and he privately calls aside the doctor and the older members of the clan. He takes them to a quiet spot in the forest and confesses what he has done, taking them to the garden he has devastated, or to the spot where he had hidden the remains of the person he had killed. If this confession were made to the public, so that the injured family became aware of it, his own life would be at stake. But making it to his Yâkâ, and to only the doctor and chosen representatives of his family, they are bound to keep his secret; the doctor on professional grounds, and his relatives on the ground of family solidarity. The problem, then, is for the doctor to make what seems like an expiation." ¹

SYMBOL-WORSHIP

Over Symbol-worship, or the deification of the reproductive powers of Nature, we need not linger long. It again marks the infancy of our race, showing man's inveterate tendency to deify whatsoever is mysterious and unknown in connection with life, whatever is life-giving, as well as what is terrible and death-compelling. Its influence may be readily traced in the primitive nature-religions of Egypt, India, Assyria, Phœnicia, Greece, Italy, Scandinavia, Spain, Mexico, Central

¹ Nassau, *Fetichism in West Africa*, p. 163.

America, and Perú. It prevails to-day in its grosser forms in the temples of Siva, and among some of the savage tribes of both the Old World and the New. Symbolism, like fear, apparently enters into all religions, often forming the most impressive part of their outward ceremonies.¹ And yet, the fact that in many of these comparatively high civilizations of ancient times it was accompanied by a high order of family, tribal, and national life, involving the absolutely indispensable virtues of unselfishness, loyalty, and patriotism, would seem to go to show most unmistakably that, when divested of its grossness, there was in addition something at its core which likewise involved the co-operative principle of altruism. That that something was the underlying religio-moral idea which has been forced upon mankind by the struggle for existence which is the invariable condition of all human life: the idea of survival of race as opposed to survival of self, the supreme, imperative necessity of subordinating self-interest to the general welfare, will, I think, be readily admitted by those familiar with the early history of these bygone peoples.

THE GREAT RELIGIONS

But when we come to the beautiful twin system of Zoroaster, with its wondrous spirit of purity breathed through a noble liturgy, to the spiritual heights of Brahmanism, to the lofty spirit of Buddhism, to the reverence for parents and worship of the general well-

¹ *Ancient Symbol-Worship*, Westropp and Wake, N. Y., 1874.

being and of common sense in Confucianism, to the study of life and death in the religion of Egypt, to the regard for law, order, and justice in the religious constitution of Rome, to the adoration of beauty, strength, and wisdom in the fair humanities of Greece, to the worship of freedom and courage in the old Norse Eddas, — then the evolutionary curtain may be said to have risen indeed. Here we may see the evolutionary ideals of each people portrayed so that he who runs may read.

THE GENERAL WELFARE

And you will notice that the same idea which appeared to be the basis of the primitive religions of the world likewise pervades all these higher religions, *i.e.*, the duty of subordinating self to others, the supreme need of personal self-sacrifice for the general good. The appeal in them is ever from the individual to the general, from the present to the future. Of course, man's idea of the "general" will vary according to the evolutionary stage of progress which he has reached. At times, it may be confined, as I have already pointed out, to his immediate family; at others, it will extend to include his tribe; then, his nation; last of all, his race. And as this idea enlarges, so will his moral ideals, his sense of duty, become extended; so will his religion become nobler, purer, higher. Early Judaism, Mohammedanism, two religions, the one growing out of the other, which taught a pure monotheism, insist equally upon the duty of personal self-sacrifice for the

general welfare. True, their idea of the general is too often circumscribed by a narrow tribal, national, or sectarian feeling; as witnessed in Jewish prejudice against Canaanite, Samaritan, and Gentile, or in Moslem hatred of infidel dogs. But even in one of them there are occasional premonitions of the idea that the general ought to include the entire human race. Not till we come to the visions of the Jewish prophets, to Buddhism, and to Christianity, however, do we find this idea in its full perfection. The higher teachings of Israel, the teachings of Gautama, and those of Jesus, for the first time in human history, appear to have insisted upon the supreme necessity, the religious duty, of subordinating each individual self to the good of the entire race.

BUDDHISM

Buddhism was a revolt from Brahmanism, the revolt of the spirit of humanity against the spirit and tyranny of caste. Brahmanism had indeed inculcated man's duties to a fellow-Brahman; Buddhism extended and enlarged them to include all created beings. Says Max Müller: "Gautama addressed himself to castes and outcasts. He promised salvation to all; and he commanded his disciples to preach his doctrine in all places and to all men. A sense of duty, extending from the narrow limits of the house, the village, and the country to the widest circle of mankind; a feeling of sympathy and brotherhood towards all men; the

idea, in fact, of humanity, was in India first pronounced by Buddha.”¹

ATHEISM

A certain element of grim humor was lent to Buddha's excessive revolt against the overwrought spiritualism and ritualistic tyranny of Brahmanism by the fact that he went so far as to ignore, if not deny, God. But, in revenge, his followers soon made short work of this cardinal omission by turning around and practically deifying the Buddha himself. It is true, their more advanced thinkers claim that he is not a God, but only the ideal of what any man may become. Yet when we consider the exaggerated adoration paid to the topes wherein his relics are reputed to lie, and to his images in the temples; when we note the sacrificial offerings and prayers addressed to him 2500 years after his death, it becomes very difficult to grasp this subtle, shadowy distinction between the ideal man and the deified man.

UNIVERSAL SYMPATHY

But however this may be, in the words of another writer: “The element in Buddhism which more than any other, perhaps, gave it an advantage over all surrounding religions, and led to its surprising extension, was the spirit of universal charity and sympathy that it breathed, as contrasted with the exclusiveness of caste. In this respect, it held much the same relation

¹ *Chips from a German Workshop*, vol. I. p. 252.

to Brahmanism that Christianity did to Judaism. It was in fact a reaction against the exclusiveness and formalism of Brahmanism — an attempt to render it more catholic, and to throw off its intolerable burden of ceremonies. Buddhism did not expressly abolish caste, but only declared that all followers of the Buddha who embraced the religious life were thereby released from its restrictions; in the bosom of a community who had all equally renounced the world, high and low, the twice-born Brahman and the outcast were brethren. This was the very way Christianity dealt with the slavery of the ancient world. The opening of its ranks to all classes and to both sexes — for women were admitted to equal hopes and privileges with men, and one of Gautama's early female disciples is to be the supreme Buddha of a future cycle — no doubt gave Buddhism one great advantage over Brahmanism.”¹

COMMANDMENTS

The commandments which Buddha laid down for all men in order that they might not suffer greater misery in subsequent reincarnations, were five.

1. Do not kill.
2. Do not steal.
3. Do not commit adultery.
4. Do not lie.
5. Do not be drunken.

On those entering the religious life in the pursuit of Nirvana, he enjoined five more.

¹ *Int. Cyc.* vol. III. p. 157.

1. Abstain from all solid food after midday.
2. Abstain from dances, singing, and theatrical performances.
3. Abstain from all ornaments or perfumery in dress.
4. Abstain from a lofty and luxurious couch.
5. Abstain from taking either gold or silver.

For the monks or ascetics he added five others, still more severe.

1. Dress in rags, sewed with your own hands, using a yellow cloak to throw over your rags.

2. Eat the simplest of food, owning nothing save what you may receive in your wooden bowl by asking alms from door to door.

3. Partake of only one meal a day and that before noon.

4. Live in the forests for a part of each year, and under no shelter but the shadow of a tree, sitting on your carpet even during sleep; to lie down is forbidden.

5. You may enter neighboring villages to beg for food, but you must return to your forests before night-fall.¹

ESSENTIAL VIRTUES

The duties of man as a peacemaker are strictly enjoined; the duty of humility, the duty of hospitality to strangers. The essential virtues demanded of each, which will conduct to Nirvana, are, however, almsgiving or charity, purity, patience, courage, contempla-

¹ Max Müller, *Chips from a German Workshop*, vol. I. p. 244. See also James F. Clarke, *Ten Great Religions*, p. 156.

tion, knowledge; but the greatest of all is charity. Says a writer already quoted:¹ "Charity or benevolence may be said to be the characteristic virtue of Buddhism — a charity boundless in its self-abnegation, and extending to every sentient being. The benevolent actions done by the Buddha himself, in the course of his many millions of migrations, were favorite themes of his followers. On one occasion, seeing a tigress starved and unable to feed her cubs, he hesitated not to make his body an oblation to charity, and allowed them to devour him. Benevolence to animals, with that tendency to exaggerate a right principle so characteristic of the east, is carried among the Buddhist monks to the length of avoiding the destruction of fleas and the most noxious vermin which they remove from their persons with all tenderness." (This exaggerated benevolence, I may add, would flow naturally from their belief in the transmigration of souls whereby every animal might prove a possible relative.) But as regards the more important elements of human conduct, as Max Müller again says:² "Every shade of vice, hypocrisy, anger, pride, suspicion, greediness, gossiping, is guarded against by special precepts. Among the virtues recommended we find not only reverence of parents, care for children, submission to authority, gratitude, moderation in time of prosperity, submission in time of trial, equanimity at all times, but virtues unknown in any heathen system of morality,

¹ *Int. Cyc.* vol. III. p. 155. See Max Müller, vol. I. p. 245.

² *Chips from a German Workshop*, vol. I. p. 218.

such as the duty of forgiving insults and not rewarding evil with evil. All virtues, we are told, spring from Maitrî, and this Maitrî can only be translated by charity and love."

PEACEABLENESS

There is one more remarkable thing to be noticed in Buddhism besides its spirit of self-abnegation and benevolence; and that is its constant appeal to reason. Like Christianity, it will have nothing to do with violence. It abolished human sacrifice and all other offerings of blood, substituting therefor flowers, fruits, and incense. Its missionaries overran Asia, preaching the new gospel of benevolence to all created beings; and how successful they were may be seen in the fact that it numbers among its adherents to-day (again like the Christian faith), practically one third of the entire human race. It did indeed vanish from the home that gave it birth, expelled by the contrary genius of the Hindu mind, but in Thibet, Nepaul, Ceylon, Burmah, Siam, China, and Japan it has flourished for centuries. And that it has succeeded in softening men's manners, in raising them from the law of the jungle to the higher law of unselfishness, who shall deny?

EGYPT

That the dark religion of Egypt contained this same germinal idea of self-sacrifice for the general good, seems at first thought impossible. This is because we confuse the religion of Egypt with its theology. The

latter superstructure has so overlaid the former that the foundation is buried well-nigh out of sight. The basic idea of Egypt's religion seems to have been the mystery of life and death. We see this in its rich symbolism; in its worship of all bodily organization, whether manifested in human, animal, or plant life; in its doctrine of future existence. Transmigration of souls, that most curious and most ancient of all beliefs, was with them, not as in Buddhism and Brahmanism, a retribution, but a condition of progress — thus dimly foreshadowing our modern idea of a constant upward evolution. According to Herodotus,¹ the human soul had to pass through animals of all classes before it once again entered the human body. This circuit occupied 3000 years. It did not begin, however, until the body had decayed; hence if embalming could postpone decay for 1000 years, so much would be eliminated from the journey through animal life. From this idea, as well as from that of the sacredness of all bodily organization, arose probably the religious duty of preparing their tombs as dwellings for the dead for such prolonged periods of time.

ANIMAL WORSHIP

The Egyptians also worshiped animals. "All animals, wild and tame," says Herodotus,² "were accounted sacred; so that if any one killed these animals wilfully, he was put to death." Wilkinson, however,

¹ Herodotus, II. 123. Clarke's *Ten Great Religions*, p. 226, note.

² *Ibid.* Book II. § 65. *Ibid.* p. 227.

has proved this statement incorrect. Out of a list of more than a hundred which he enumerates, over one half were regarded as sacred, the rest were not; a fact which might have been suspected from their favorite pastimes of hunting and fishing.

INFLUENCE ON JUDAISM

The speculative thought of Egypt seems to have profoundly influenced Pythagoras, and through him Greece and Rome. That it influenced Moses is far more doubtful. Its ritual did indeed include the rite of circumcision, the use of figures resembling the Cherubim above the ark, the inner sanctuary or holy of holies in the temple. The custom too of offering a prayer over a victim's head, "that if any calamity were about to befall the land of Egypt, it might be averted on this head," recalls strongly to mind the Jewish scapegoat on whose head the high priest was to lay his hands, confessing the national sins and putting them upon the head of the goat, so that he might bear upon him all their iniquities into a land not inhabited.¹

INFLUENCE ON CHRISTIANITY

But the influence of Egyptian thought on Christian theology appears to have been more pronounced. Its fervid African spirit introduced asceticism which later developed into monasticism. The Alexandrian schools rendered materialistic the Church's conceptions of God, Satan, Angels, Devils, Heaven, Hell, Judgment, and

¹ Clarke's *Ten Great Religions* pp. 251, 252.

Resurrection. On the opposite hand, they prevented these ideas from disappearing into the thin nebulous spiritualism of the East. Says a writer: ¹ "The African spirit, in the fiery words of a Tertullian and an Augustine, ran into a materialism which, opposed to the opposite extreme of idealism, saved to the Church its healthy realism."

COMMANDMENTS

However, as I have already remarked, it is not with theology but with religion that I am concerned. My only reason for obtruding Egypt's theology into this discussion is because it has so colored that of Christendom that we are apt to exaggerate the importance of its theology and overlook the basic idea of its religion. Let us put aside, therefore, the subtle but unprofitable speculations of theologians, and ask what was the influence of this religion on the life of the people. Did it in any way urge the supreme importance of subordinating self to the general good? In reply, I quote from the Ritual of the Dead, wherein the soul of each individual man, coming for judgment before the Lords of Truth, is thus made to address them: ²

"I have not afflicted any.

I have not told falsehoods.

I have not made the laboring man do more than his task.

I have not been idle.

I have not murdered.

¹ *Ibid.* p. 257.

² *Ibid.* p. 220.

I have not committed fraud.

I have not injured the images of the gods.

I have not taken scraps of the bandages of the dead.

I have not committed adultery.

I have not cheated by false weights.

I have not kept milk from sucklings.

I have not caught the sacred birds."

And then addressing each god by name, the soul is made to further declare:

"I have not been idle.

I have not boasted.

I have not stolen.

I have not counterfeited, nor killed sacred beasts, nor blasphemed, nor refused to hear the truth, nor despised God in my heart."

According to some texts, he is made to still further declare:

"I have loved God.

I have given bread to the hungry, water to the thirsty, garments to the naked, an asylum to the abandoned."

INSCRIPTIONS

Or, consider the inscriptions on their tombs, no mean source of interpreting a long-forgotten people's religion:¹

"He loved his father, he honored his mother, he loved his brethren, and never went from his house in bad temper. He never preferred the great man to the low one."

¹ Clarke's *Ten Great Religions*, p. 221.

Or again, equally from an inscription in Upper Egypt:

“I was a wise man, my soul loved God. I was a brother to the great men and a father to the humble ones, and never was a mischief-maker.”

Or again, from a priest's tomb in Sais:

“I honored my father, I esteemed my mother, I loved my brethren, I found graves for the unburied dead. I instructed little children. I took care of orphans as though they were my own children. For great misfortunes were upon Egypt in my time, and on this city of Sais.”

Or again, from the tomb of a prince at Ben-Hassan:

“What I have done I will say. My goodness and my kindness were ample. I never oppressed the fatherless, nor the widow. I did not treat cruelly the fishermen, the shepherds, or the poor laborers. There was nowhere in my time hunger or want. For I cultivated all my fields, far and near, in order that their inhabitants might have food. I never preferred the great and powerful to the humble and poor, but did equal justice to all.”

Or lastly, from a King's tomb at Thebes:

“I lived in truth, and fed my soul with justice. What I did to men was done in peace, and how I loved God, God and my heart well know. I have given bread to the hungry, water to the thirsty, clothes to the naked, and a shelter to the strangers. I honored the gods with sacrifices and the dead with offerings.”

Is it strange that among a people whose religion

inculcated such practical morality as the foregoing, we should find the profound saying recorded in a papyrus which is the oldest in the world, written 4,000 years ago, and preserved in the library of Paris to-day, "The bad man's life is what the wise know to be death" ?¹ Egypt's idea of what constituted the general good may have indeed been limited by the narrow confines of country. It was a national religion and hence perished with the nation. But that it insisted upon the absolute, the religious necessity of subordinating self-love to the good of others in the nation at least, seems to me undoubted.

CHINA

How is it now with that oldest existing and strangest of all civilizations — the sphinx of human history, China? Here are a people who have seen Assyria, Persia, Egypt, Greece, and Rome, all rise to power and decay. Their empire alone has survived. Does their religion inculcate also the idea of individual self-sacrifice for the general good? In my estimation, Confucius taught little else.

CONFUCIUS

His practical mind abstained equally from metaphysics and from theology. After meeting Lao-tse, the philosophical founder of Taoism, he is reported to have frankly confessed his inability to comprehend

¹ Clarke's *Ten Great Religions*, p. 249.

him:¹ "I know how birds fly, how fishes swim, how animals run. The bird may be shot, the fish hooked, and the beast snared. But there is the dragon. I cannot tell how he mounts in the air, and soars to heaven. To-day, I have seen the dragon." Confucius took the world and its phenomena as he found them, without endeavoring to know whence or how came ideas of morality, of duty. The theological idea of God does not yet seem to have entered his mind in connection with religious duty, though the moral idea does. It was sufficient for him that men had a sense of right and wrong. The practical thing was to induce them to follow the right.

COMMANDMENTS

And what were the duties which he inculcated? Let him speak for himself. Says Confucius:²

"I teach you nothing but what you might learn yourselves, viz., the observance of the three fundamental laws of relation between sovereign and subject, father and child, husband and wife; and the five capital virtues:

1. Universal charity.
2. Impartial justice.
3. Conformity to ceremonies and established usages.
4. Rectitude of heart and mind.
5. Pure sincerity."

Thus, the three questions which Confucius urged upon his fellow-countrymen as all-important were:

¹ *Ibid.* p. 51.

² *Int. Cyc.* vol. IV. p. 241.

“1. How shall I best fulfil my obligations to my family?

2. How shall I do my duty to my neighbor?

3. How shall I best discharge the duties of a good citizen?”

CONTRADICTIONS

True, the Chinese national character appears to be full of contradictions. The mere fact that three different religions, Confucianism, Buddhism, and Taoism, exist among them, would account for differing standards of morals. In so varied and thickly populated a country, too, one must expect contradictory evidence from different writers on the subject of morality. Thus M. Huc says:¹ “They are destitute of religious feelings and beliefs, skeptical and indifferent to everything that concerns the moral side of man, their whole lives but materialism put in action.” To which Meadows replies:² “All this is baseless calumny of the higher life of a great portion of the human race. These charges may be true of the mass of the Chinese, just as they are true of the English, French, and Americans; but as amongst these there is a large amount of generosity and right feeling, and also a minority higher in nature, actuated by higher motives, aiming at higher aims, so also is there amongst the Chinese a similar right feeling, and a like minority who live a higher life than the people generally.”

¹ *Int. Cyc.* vol. III. p. 787. Huc, *Christianity in China*.

² *Ibid.* Meadows, *The Chinese and their Rebellions*.

GOVERNMENT

However this may be, whether the teachings of Confucius have succeeded in leavening the inert mass of the people as yet, or are confined in their influence to the high-minded minority, there is no doubt as to the tendency of the teachings themselves. They emphasize the need of each individual's subordinating his own immediate selfish interests to the general welfare. We see this in the Chinese scheme of government, which is not a pure despotism as so often supposed, but a paternal autocracy founded on moral support. The Emperor is not free to do as he chooses. He is directly amenable to public opinion. He must govern in accordance with custom. The state religion being founded on ancestry worship, filial piety being the very basis of their social fabric, he must stand for conservatism, reverence for the past, peace, order, education, the worship of things as they are. Their philosophy of government is thus summed up by a writer already quoted:¹

“1. That the nation must be governed by moral agency in preference to physical force.

2. That the services of the wisest and ablest men in the nation are indispensable to good government, and are to be secured by public service competitive examinations free from any element of unfairness or favoritism.

3. That the people have the right to depose a sov-

¹ Meadows.

ereign, who, either from active wickedness or vicious indolence, gives cause to oppression or tyrannical rule.”

MORAL TEACHING

In the *Teachings of the Kings*, a work reviewed by Confucius, I find the following:¹

“Humility is the solid foundation of all the virtues. To acknowledge one’s incapacity is the way to be soon prepared to teach others; for from the moment that a man is no longer full of himself, nor puffed up with empty pride, whatever good he learns in the morning he practises before night.

Heaven penetrates to the bottom of our hearts, like light into a dark chamber. We must conform ourselves to it, till we are like two instruments of music tuned to the same pitch. We must receive its gifts the very moment its hand is open to bestow. Our irregular passions shut up the door of our souls against God.”

And from Confucius’ own teaching I take the following:²

“To rule with equity is like the North Star, which is fixed, and all the rest go around it.

The essence of knowledge is, having it to apply it, not having it, to confess your ignorance.

Formerly, in hearing men, I heard their words, and gave them credit for their conduct; now I hear their words and observe their conduct.

The good man is serene, the bad always in fear.

A good man regards the root; he fixes the root, and

¹ Clarke’s *Ten Great Religions*, p. 57.

² *Ibid.* p. 49.

all else flows out of it. The root is filial piety, the fruit brotherly love.”

And according to James Freeman Clarke, all Confucian philosophy is pervaded by these four principles: ¹

“ 1. That example is omnipotent.

2. That to secure the safety of the empire, you must secure the happiness of the people.

3. That by solitary persistent thought one may penetrate at last to a knowledge of the essence of things.

4. That the object of all government is to make the people virtuous and contented.”

ZOROASTER

We come now to the creed of Zoroaster, the religion of ancient Persia, the faith in which Cyrus, Darius, Xerxes, Artaxerxes, worshiped. Inasmuch as Zoroaster, or Spitama according to his true family name, was, roughly speaking, a contemporary of Moses, our knowledge of his teaching is but fragmentary, most of the sacred scriptures having been lost during the troublous five centuries that followed the conquest of Persia by Alexander. At first a monotheism, his religion seems also to have developed into a dualism. Hence comes the militant note dominant in this religion, calling upon every faithful follower to always do battle for the right.

¹ *Ibid.* p. 53.

SUN WORSHIP

Herodotus, speaking of the Persian Magi, 450 B.C., says: ¹

“The Persians have no altars, no temples, nor images; they worship on the tops of the mountains. They adore the heavens, and sacrifice to the sun, moon, earth, fire, water, and winds.”

MORALITY

Enough, however, has been preserved of the ritual of this religion to prove that it too was essentially moral. Like Buddha, Zoroaster seems to have been a practical reformer, likewise leading a revolt against the nebulous Pantheism of India. His whole duty of man is summed up in three cardinal principles:

1. Pure thoughts.
- 2 True words.
3. Right actions.

The substance of his law is, “Think purely, speak purely, act purely.”

In his liturgy, the very oldest part of the Avesta, he says: ²

“I praise the good men and women of the whole world of purity. I desire by my prayer with uplifted hands this joy, — the pure works of the Holy Spirit, — Mazda . . . a disposition to perform good actions, . . . and pure gifts for both worlds, the bodily and the spiritual.

¹ Clarke's *Ten Great Religions*, p. 175. Herodotus, I. 131.

² *Ibid.* p. 188.

I have entrusted my soul to heaven . . . and I will teach what is pure so long as I can.

I keep forever purity and good-mindedness.

Teach thou me, Ahura-Mazda, out of thyself; from heaven, by thy mouth, whereby the world first arose.

We honor the good spirit, the good kingdom, the good law, — all that is good.”

In the hymn to Mithra, the Persian savior or mediator, occur these verses:¹

“I think in my soul: no earthly man with a hundred-fold strength thinks so much evil as Mithra with heavenly strength thinks good.

No earthly man with a hundred-fold strength speaks so much evil as Mithra with heavenly strength speaks good.

No earthly man with a hundred-fold strength does so much evil as Mithra with heavenly strength does good.”

From one of the Zoroastrian Patets, or formularies of confession, I take the following:²

“I repent the sins against father, mother, sister, brother, wife, child, against spouses, against superiors, against my own relations, against those living with me, against those who possess equal property, against neighbors, against the inhabitants of the same town, against servants, every unrighteousness through which I have been amongst sinners, — of these sins repent I with thoughts, words, and works, corporeal as spiritual, earthly as heavenly, with the three words: pardon, O

¹ *Ibid.* p. 191.

² *Ibid.* pp. 192, 193.

Lord, I repent of sins. Of pride, haughtiness, covetousness, slandering the dead, anger, envy, the evil eye, shamelessness, looking at with evil intent, looking at with evil concupiscence, stiff-neckedness, discontent with the godly arrangements, self-willedness, sloth, despising others, mixing in strange matters, unbelief, opposing the divine powers, false witness, false judgment, idol-worship, running naked, running with one shoe, the breaking of the midday prayer, the omission of the midday prayer, theft, robbery, whoredom, witchcraft, worshipping with sorcerers, unchastity, tearing the hair, as well as all other kinds of sin, enumerated or not enumerated, which I am aware of or not aware of, which are appointed or not appointed, which I should have bewailed with obedience before the Lord, and have not bewailed, — of these sins repent I with thoughts, words, and works, corporeal as spiritual, earthly as heavenly, O Lord, pardon, I repent with the three words, with Patet.”

PARSEES

And as a final proof of the fact that Zoroaster's religion taught pre-eminently the duty of preferring the general good to self, let me point to the modern Parsees of India, a small sect directly descended from his ancient followers who were driven from Persia by Mohammedan persecutions. Though few in numbers their influence has been great, simply because they have practised as their chief religious tenet the primordial virtues of benevolence, charity, and generosity.

GREECE

Over the more modern or better-known religions of Greece, Rome, Scandinavia, Judaism, and Mohammedanism, you would hardly expect that I should linger long. In each the same dominant note is found, *i.e.*, the duty of subordinating self to the general welfare. As I have intimated before, this duty was often circumscribed by the limited scope given to the idea of what constituted the general. Thus, morality in Greek religion seldom rose above the idea of patriotism, but that they worshiped with unsurpassed fervor. Their prophets were their poets. The works of Homer who sang of war, of Hesiod the peasant-poet who sang of home and peace, commerce and politics, of the lyric poets, Callinus and Tyrtæus, were their earliest Bible; all of them poets who made a religion of patriotism. In the works or utterances of many of the Greek philosophers we do indeed catch sight of the higher truth. Pythagoras, Plato, Socrates, and possibly others, all had the larger vision in smaller or greater measure; and during the first Christian centuries, when Stoicism predominated in Greek intellectual theories, "philosophers of all schools, poets, historians, and rhetoricians, spoke like Seneca and Epictetus of the sacred love of the world, of the equality of man, of universal law and a universal republic." ¹

¹ *Am. Cyc.* vol./XI. p. 810.

ROME

In Rome again, virtue did not often extend beyond the idea of duty owed to other members of the state. Thus it was not lawful to scourge publicly and uncondemned a Roman citizen; but in the case of an outsider it mattered little, he had small chance of redress. Under the tenth table of Roman law, nothing short of the general legislature could condemn a Roman citizen to death, but the tables extended no such safeguard over the lives of foreigners. And yet, the great gift which Rome gave to the world was Law, founded on the theory that "man is born for justice." For while the Greeks went further in political speculation, the Romans worked out the practical rights of citizens. As regards the state, however, the sense of the duty of subordinating self to the general good was something marvelous. Says a writer, speaking of the ancient Roman religion: ¹ "A code of moral and ethical rules, furthering and preserving civil order, and the pious relations within the state and family, were the palpable results of this religion." Says another writer, already quoted, ² "Never was such *esprit de corps* developed, never such intense patriotism, never such absolute subservience and sacrifice of the individual to the community."

¹ *Int. Cyc.* vol. XII. p. 722.

² Clarke's *Ten Great Religions*, p. 339.

SCANDINAVIA

In the religion of our Scandinavian forefathers, man's chief virtue consisted in courage; the unpardonable sin was cowardice,¹ — again a standard of morality which indeed called for the sacrifice of the individual to the general good, but which limited the idea of the general to the nation.

MOHAMMEDANISM

The ardor of Mohammed's followers, who were punctilious enough in the needful observance of the moral duties of their religious creed toward one another, was too often marred by an excessive sectarian loyalty. It degenerated, through an imperfect religious ideal, into frightful excesses of cruelty towards unbelieving outsiders who refused to accept their faith.

JUDAISM

Jewish morality, again, too often stopped short at the confines of the nation. And yet, in this religion again we catch occasional glimpses of the higher truth that the general ought to include the race; that a man's duties to his fellow are not circumscribed by the narrow confines of family, village, city, tribe, or nation, but should extend to all mankind. Says a writer:²

“The prophets of the Jews, whatever else we deny to their predictions, certainly foresaw Christianity. They describe the coming of a time in which the law

¹ *Ibid.* p. 363.

² *Ibid.* p. 443.

should be written in the heart, of a king who should reign in righteousness, of a prince of peace, of one who should rule by the power of truth, not by force, whose kingdom should be universal and everlasting, and into which all nations of the earth should flow. What the prophets foresaw was not times or seasons, nor dates nor names, not any minute particulars. But they saw a future age, they lived out of their own time in another time, which had not yet arrived. They left behind them Jewish ceremonialism, and entered into a moral and spiritual religion. They dropped Jewish narrowness and called all mankind brethren. In this they reach the highest form of foresight, which is not simply to predict a coming event, but to live in the spirit of a future time. Thus the prophets developed the Jewish religion to its highest point. The simple, childlike faith of Abraham became, in their higher vision, the sight of a universal Father, and of an age in which all men and nations should be united into one great moral kingdom."

BEARING ON MAN'S SURVIVAL

In this survey of the world's great religions we have seen how in all of them the central idea of subordinating self to the general, in greater or less degree, has been constantly present. It therefore becomes necessary to scrutinize more closely this idea in its bearing on man's survival in the struggle for existence. How may it be said to favor the survival of the family, of the tribe, of

the nation, of the race? You will remember how, in the process of evolution, man's struggle for existence became enlarged from one between individuals to a struggle between communities, or aggregates of individuals. If, now, man finds that the general well-being of the community, and the satisfaction of each individual unit with the basic justice of the conditions of his lot in life, aid in this struggle of communities against each other, the principle of selection will naturally seize upon any idea which fosters such general well-being, and develop it. And what idea can foster such well-being more than the intelligent idea that it is our sacred duty to subordinate the interests of self to those of the general? This is the spirit of the true soldier of the commonwealth, the spirit of subordination. It is small wonder that man should be impelled to make a moral idea out of it, that he should even be compelled to deify it. The idea is absolutely necessary to the continued existence of his race, once he has been forced into community life, or even into family life. And that the general well-being of these aggregates of individuals tends to aid in the struggle for existence between communities, I need only point for proof to those nations of the modern world, as contrasted with other nations where so wide-spread a well-being is not the ideal, or at least has not yet been attained. This, it seems to me, is the philosophy of our entire modern civilization. It is the basis of our great attempted liberal forward movement. It is the true meaning of the experiment of democracy. It is the purpose of

our laws and our religion. For in the well-being of the general mass of the people, in their satisfaction with the justice of the conditions of their lot in life, in their opportunities for self-advancement and self-development, seem to be found the factors which count most powerfully in this competitive race between nations.

OBJECTION: WHY RACE?

But, you may ask, Why should I subordinate self to the good of the race? What is the race to me? I can understand the necessity of subordinating self to family or country, in order that they may win in the struggle for existence; but I am not aware of any such compelling love to the race. In reply, let me ask, Why should you subordinate self to the good of your family, of your nation? You will answer, truly, that it is because you love your family, because you love your nation, and wish to see them successful in the struggle for existence. Precisely; and why do you love your family and your nation? Is it not, in its ultimate analysis, because you feel that they are of one blood with you? If then you can be brought to believe (not through mere outward lip-service, but in your heart of hearts, honestly, sincerely), that the entire human race is of one blood with you, will not that same love and sympathy which you give so freely to family and nation extend so as to embrace all mankind? Will you not desire to see the race equally successful in its struggle for existence? Not indeed until you fully realize that we are all members of one family, of one tribe, of one race of human beings,

will your love develop sufficiently to enable you to subordinate self to the race. But that way lies the ideal; that way lies perfection.

LAW OF MORTALITY

We are all, high and low, rich and poor, wise and foolish, prince and pauper, nobleman and commoner, Caucasian and Ethiopian, Malay and Mongolian, passengers on one boat, bound to one port. The same planet carries us, the same fate awaits us. Some may travel first-class, some second, some steerage; but the dangers which confront us are the same, our destination is the same. We are all living under one inexorable law of life and death. Sometimes, when a great cataclysm overwhelms many of our race at one stroke, we feel the truth of this oneness of race through this inexorable law of life and death. The imaginations of those of us who survive are impressed by the dramatic quality of the blow. But the law of mortality is ever the same. Whether it come in the form of earthquake, thunderstorm, pestilence, famine, conflagration, volcanic outburst, intense cold, fierce heat, wild beast, or in the more humble and usual form of disease, accident, or simply man's inhumanity to man, death comes to all alike. To ward off these enemies for all time from the individual is not possible. The survival of the individual unit is impossible. But we can, as a race, present a united front to all these enemies of mankind alike, realizing that thus only can the perfection of our race be secured. We surely do not want, however, to

waste our strength, energy, and ammunition, firing into the ranks of each other, simply because some regiments in the army of our common race happen to wear a different uniform from our own. The race has all that it can do to fight and overcome life's natural enemies without adding to their number artificial enemies of its own making, through a lack of sense of our common humanity.

PATRIOTISM

I have often wondered, if some brave Babylonish or Egyptian youth who sacrificed his life for those dead empires in their heyday of strength three or four thousand years ago could miraculously be brought back to life to-day, whether he would consider that the game had been worth the candle. His empires have long since vanished from the earth; his people are scattered never to be reunited. What is there to show for the heroic sacrifice which he made of his brave young life? Apparently, absolutely nothing. And yet, did such a thought as this deter our own brave American youth both North and South when the great Civil War issued its dread summons? Will it indeed ever deter brave, self-sacrificing idealists, at least until they have grown beyond the more limited horizon of mental sympathy known as patriotism? Not until that horizon widens, you may be sure, will their idea of morality change in this respect, or rather, become enlarged so as to entertain the wider, more profound ideal of race loyalty.

SO-CALLED RACES

There are symptoms to-day that this horizon is becoming enlarged. For instance, a favorite doctrine of old international law was that a subject could not cast off his allegiance to the land of his birth without the consent of his sovereign. The United States, one of the youngest in the family of nations, has always insisted on expatriation as a fundamental right of man. It is an exclusively American doctrine, but we would seem to be succeeding measurably in our novel contention. I think it will hardly be questioned that patriotic sentiment is steadily, not declining, but being overlaid by a wider race sentiment. Men have a vague sort of idea that it is somehow too narrow for the field of human sympathy that a mere accident of birth in a certain locality should be allowed to circumscribe their feelings of humanity. To go forth and shoot fellow human beings for no other reason than that they happen to belong to a nation at war with one's own nation — a war in all probability brought on through the folly or venality of ruling powers — becomes increasingly distasteful and repulsive to thinking men as their horizon of sympathy widens. The danger now is lest we content ourselves with but a single step in advance and stop short at a so-called "race" loyalty. Recent events, particularly the war in the East, have opened men's eyes to the apparently impending struggle in the marts of trade between the so-called yellow and white races. To what lengths the coming strife for the

markets of the world will lead, no one can safely say. Thinkers who have noted the marvelous tenacity of life displayed by the so-called yellow race under the most unfavorable climatic conditions, have come to the improbable though perhaps not unnatural conclusion that the future belongs to them. Their capacity for work, their enormous numbers, their ability to live on the simplest of food and consequently for wages which would mean starvation to any other race, their adaptive genius for making use of the inventions of their Western brethren, whether warlike or industrial, certainly seem to render them formidable antagonists and competitors for the future. The feeling between the black and the white races, also, is already notorious and deep-rooted. It crops out in many lands to-day where the two races come into contact; in Central Africa, in South Africa, with the Belgians, English, Germans, and Portuguese. Who that read of the many ambushes of the white race by the yellow during the recent war between Russia and Japan, when the whites with still whiter faces ran wildly hither and thither seeking cover, could fail to recall to mind similar wholesale slaughters of blacks by whites in the Dark Continent? There was apparently the same cold-blooded rounding up of the quarry as so much game, the same cynical, heartless indifference, the same racial contempt and forgetfulness of the fact of human kinship. In our own country, the feeling between the blacks and the whites shows itself in abominable crimes, in unspeakable offenses on the one hand, in savage out-

bursts of fierce retaliatory passion on the other. Our relations, too, with the so-called brown race in our island possessions can hardly be termed cordial. Those of the French with the similar or related race in Madagascar do not seem to be much better. Nay, more, this feeling of antagonism is not even confined to the larger divisions of mankind, the so-called white, yellow, black, or brown races. You may see it in the prejudice between the so-called Slav, Latin, Teutonic, and Anglo-Saxon races, absurd as it seems to speak of these varying nationalities as races. You may see it in the widespread feeling against the so-called Semitic race.

ONE RACE

And yet, as a matter of scientific fact, these racial distinctions would appear to be largely fictitious. In support of this assertion, I invite any one to tell me the exact number of races, so called, which exist in the world to-day. Some naturalists in the past would have answered sixty-three, sixty, twenty-two, sixteen, fifteen, eleven, eight, seven, six, five. To-day some will answer four, three, even two; the number being steadily narrowed as man's knowledge of himself increases.¹ Some will attempt to distinguish them by the color of their skin. Others, deeming this unscientific, will attempt to distinguish them by the length or shortness of their skulls; others, by their facial angle. Still others again, rejecting all these methods as untrustworthy, will attempt to distinguish them by the

¹ Darwin, *Descent of Man*, vol. I. p. 218.

character of their hair; when, as a matter of fact, there seems to be no safe criterion, no clearly defined dividing line. All the so-called races, even the highest with the lowest, can interbreed and yet their offspring is fertile; something we should hardly expect if the parents were of different species. Says a recent writer on anthropology:¹ "The drift of the evolutionary theory is towards unity of origin. Darwin says, 'When naturalists observe a close agreement in numerous small habits, tastes and dispositions, between two or more domestic races, or between nearly allied forms, they use the fact as an argument that all are descended from a common progenitor, who was thus endowed; and consequently that all should be classed under the same species. The same argument may be applied with much force to the races of men.'² The experience of the last few years countenances Mr. Darwin's prophecy, that before long the dispute between those who hold that all men come from one pair and those who hold to diverse originals, will die a silent and unnoticed death."

RACE LOVE

The belief to which Darwin apparently inclined seems to be becoming tacitly accepted more and more. The term "races" is a convenience, but it hardly expresses a scientific fact. Essential race unity as one great human family, appears to approach more closely to the strictly scientific statement which will satisfy

¹ *Int. Cyc.* vol. I. p. 514.

² *Descent of Man*, vol. I. p. 225.

all the facts of the case. But the evolutionary ideals of at least three of the great world-religions would seem to have forestalled by from two to three thousand years this latest discovery of science. In other words, man's emotional intuitions in this all-important question appear to have been just three cycles ahead of his intellectual perceptions. The prophets of Israel, Gautama, and Jesus were the first of all the sons of men to look beyond the narrower horizon of national and so-called race prejudice (at a period, too, in the world's history when man's reason regarded almost every separate nationality, tribe, people, caste, or even inhabitants of a city, as constituting a separate race), and catch a glimpse of the larger vision of the essential unity of mankind. All through the intervening ages since they taught, whilst man has been blindly groping his intellectual way upwards, now basing his moral ideas on the inherent antagonism between survival of self and survival of family, survival of tribe, survival of town, survival of nation, survival of so-called races, they have held steadily forth before the view of mankind their ideal of race unity. This ideal of itself rendered not only violence and war, but murder, adultery, fraud, revenge, hatred, envy, and selfishness, sins which militated against race survival. The only principle that will drive out these primordial passions of the human heart appears to be family love. Love does it already, more or less imperfectly, in our present family life. Love does it already, more or less imperfectly, in our national life. Love will do it, more or

less imperfectly at first, in our race life. But as love grows, so will these purely selfish passions die which militate against man's general well-being; so will be substituted in their place a love as wide and boundless as the universe, knowing no separate castes or creeds, no divided nationalities, no differing races, but embracing all mankind; a sympathy for and with all men, and the acts which naturally flow from such an honest sympathy. Had the mental horizon of the peoples to whom this ideal was addressed widened sufficiently yet to enable them to entertain so enlarged and profound a moral idea? Not in the least. But the evolutionary ideal was set before the race, and some day the race, somewhere, somehow, would slowly grow up to it in a people which should bring forth the fruits thereof.

LOVE WITHOUT REASON

But you must always apparently be on your guard against one danger. It is just as easy to exaggerate unduly the emotional side of man's nature as it is the intellectual side; easier, perhaps. In this wider view of the race as one great human family, we must equally guard against the evils which an exaggerated love, untempered by reason, produces in our present family life. In other words, love must always be guided by intelligence. Listen to the following suggestive passage taken from a writer on the family life in Africa to-day, and tell me whether the phenomenon is confined to the Dark Continent alone.¹ "In most tribes

¹ Nassau, *Fetichism in West Africa*, p. 156.

of the Bantu the unit in the constitution of the community is the family, not the individual. However successful a man may be in trade, hunting, or any other means of gaining wealth, he cannot, even if he would, keep it all to himself. He must share with the family, whose indolent members thus are supported by the more energetic or industrious. I often urged my civilized employees not to spend so promptly, almost on pay-day itself, their wages in the purchase of things they really did not need. I represented that they should lay by 'for a rainy day.' But they said that if it was known that they had money laid up, their relations would give them no peace until they had compelled them to draw it and divide it with them. They all yielded to this, — the strong, the intelligent, the diligent, submitting to their family, though they knew that their hard-earned pay was going to support weakness, heathenism, and thriftlessness."

THE GOLDEN MEAN

We have the same indolent members both in our family life and in the larger world community to-day, those who would like to be supported by the more energetic and industrious. Man's instinct of generosity as well as man's needs, are diligently exploited by the spoilers of the race. It would seem to be a strict middle course that we must steer in dealing with this fundamental, but intricate, delicate problem. For man's head impels him to selfishness; man's heart urges him toward generosity; either quality may be

easily exaggerated. As usual, the golden mean appears to lie between. In the evolutionary ideal of the right use of property, for instance (one of the fundamental bases of all human progress), the theories of a Robert Owen or an Edward Bellamy, who allow the emotional side of their nature to get the upper hand of them, seem to err on the side of undue emotionalism quite as profoundly as the theories of a Ricardo or a John Stuart Mill, who exaggerate the intellectual side of their nature, err on the side of over-intellectualism. Remember that man is complex. One-sided theories will not settle the question. It is a biological problem; and the biological conditions of life, the evolutionary struggle between the two ideas, survival of race and survival of self, appear to be the only thing that can satisfactorily settle it. The middle line of conduct, which shall produce race perfection or the development of the highest type of man, is apparently the only safe line to follow; and that will be found, I think, in giving free play to intelligence tempered by emotion; in other words, to individual self-interest controlled by the ever-growing restraint imposed on the individual through this ideal of an enlarged family affection for the race.

LAW

There are those to-day who apparently believe only in salvation by law. This is our modern pet heresy. But law, I think you will find, where it touches the subject of man's conduct, is only man's ideals crystal-

lized more or less imperfectly into concrete form. It is what we call applied justice. Unless, therefore, those ideals have become accepted by a decisive majority in a given community, the laws which attempt to crystallize them prematurely will be of worse than no effect. They will remain a dead letter. They will not be enforced. And this will ultimately exert a deadening influence on public sentiment, accustoming it, as it does, to seeing the law broken with impunity. Accordingly it seems hardly wise to attempt by law to force an ideal upon a community before its time. Probably one of the hardest things in life for generous-minded spirits who have caught the vision of a higher ideal, is to possess their souls in patience until their ideal has come to be generally accepted. And yet there would seem to be no salvation in law *per se*. Salvation apparently cannot come from without; it must come from within. Ideals must by the very nature of the case precede the law, which is only crystallized ideals. Thus, Christianity is said to have abolished slavery among the nations of Christendom; but the ideal of man's equality in the sight of God, and hence before the law, had to come first and be generally accepted, before it could become crystallized successfully into human law. In like manner, we have already in our law to-day the crystallized ideal that no one shall use his property so as to injure another; and that the social organism is justified in thus protecting itself against the abuse of private property rights, goes without saying. But this, like Confucius'

rendering of the golden rule, is after all only the negative side of man's ideal of right conduct as regards the use of property. When you come, however, to the positive side of the ideal, viz., that a man shall use his property for the benefit of others as well, then it seems to me that you are, in the present day at least, traveling out of the domain of law into what is as yet only the realm of ideals, and not a generally accepted ideal at that. In homely English, you would be trying to put the cart before the horse, to establish the law before the ideal had become generally accepted among men. Law, by the very nature of it, must deal mainly with the negative side of the ideal, the "Thou shalt nots" of human conduct. As commonly expressed, you cannot by legislation make a people moral. The best that you can do, by law, is apparently to prevent men from too flagrantly sinning against the crystallized ideals of their race. But when you would have law invade the positive side of the ideal as well, the "Thou shalt" of human conduct, then it seems to me that you are treading on very delicate ground. For how is it with the family life to-day, of which human society under our new thought is to become only an enlargement? Can a father forcibly impose upon any one of his sons, who, through native ability, foresight, shrewdness or self-denial, happens to be better off than the rest of his brothers, the duty of devoting his property, as clothed with a family interest, to the general family use? Not in the least. The regulation of such matters is left, and left wisely in my opinion,

either to the principle of competition or to the ideal of family love. Even Roman law — in which paternal power over children seems to have been well-nigh absolute; in some of whose modern descendants, on the other hand, a father is forbidden to absolutely disinherit a wayward, degenerate child; which looked at property in land as coming from the state, as opposed to our feudal idea that the owner of land is the conqueror of the land, and hence holds the rights of a conqueror — even Roman law would hardly go so far as to attempt to enforce the positive side of the ideal; far less our Anglo-Saxon law with its broader spirit of liberty, its tendency to refrain from all unwarrantable interference with the rights of the individual. Let us beware lest we are led into the fatal mistake of attempting to demand from individual members of the state a higher standard of community morality than we are willing to live up to ourselves as individual members of the family. The ideal of love must prevail equally on both sides, the community's, the majority's side, as well as the individual's side. Mob tyranny is not one whit better than individual tyranny; if anything, it is worse. Extend the ideal of the family standard as far as you please until you have included the entire race. But do not try too soon to raise that standard to an impossible height, by law, before the ideal has first preceded it and become generally accepted. Otherwise, I cannot help thinking that by using force prematurely, you will only succeed in arousing men's antagonism to the ideal, and so defeat your own ends.

VIOLENCE

There are those on the other hand to-day who would bring about the reign of equity on earth by violence. Foolish attempt. So long as men will to live under the law of the jungle, the strong must prevail over the weak. The clever, the crafty, the unscrupulous will continue to exploit and prey upon the slow-witted, the single-minded, the honest. Violence, apparently, can never cure these evils. Attempts to wrest away superfluous wealth by violent means will, as in the case of law, only rouse men's latent antagonism, and make them all the harsher in their use and abuse of wealth. Men are born with unequal talents. There is no use evading the fact. It is patent to any one who will open his eyes and look about him. When our Declaration of Independence asserts that all men are created equal, it refers to the equality of every human being before the law, equality of political and civil rights. Even in this restricted meaning of equality it expressed an ideal rather than a fact, seeing that the document was penned by a slave-holder. But it certainly never meant that men are born with equal talents. The clever will always rule in the end. This is what would seem to explain in part the failures of the long line of communistic and socialistic communities which have endeavored to realize the ideal of equal opportunity, of a commonwealth; inasmuch as communism, by the very nature of it, cannot outlast more than one or two generations of mankind because (unless

the principle of selection seizes upon it because it finds that it aids in the struggle for existence), there is nothing to insure its acceptance by the oncoming generations. In the long run it runs up against human nature, *i.e.*, the basic passion of covetousness, which proves too strong for its fine-spun theories of equal rights. Not until a change is made in the ideals of the individual men who go to make up a community can you look for even the remote possibility of success in realizing man's evolutionary ideal of justice. It would seem to be Æsop's fable of the wind, the sun, and the traveler, over again. The blustering wind of violence cannot induce the traveler to remove his cloak. He will only button it up the more closely about him. But the sun of love, genial in its warmth and kindness, will constrain him of itself to lay aside his cloak as something superfluous and excessive, as something which he really does not need.

SELECTION

But, it may be finally objected, What is to become of the principle of selection once this ideal of a common humanity is attained? If the law of universal love, guided by reason, is to prevail, what will become of the struggle for existence which seems indispensable to produce the best and highest type of race perfection? You need never fear, even when man has attained his highest ideal, that he will ever escape from the law of the struggle for existence. Most of man's enemies will apparently always be with him. Advancing knowledge

may indeed mitigate the power of some of them, for as man's ignorance of the phenomena of life diminishes so his control over these natural enemies increases. The wild beasts to-day are practically vanquished, outside of the tropics and the polar regions. Disease germs are being attacked more successfully day by day. Famines are growing rarer through scientific investigation of obscure blights on crops, and through increased transportation. Suffering from fierce heats can be relieved somewhat by growing facilities for escaping temporarily at least from the plague spots and pest holes of city life; intense cold can be alleviated by the use of newly discovered fuels and improved methods of heating. Thunderstorms, floods, too, can be guarded against in a measure. Even conflagrations may be avoided or mitigated, in some cases, through watchfulness and better facilities for controlling or fighting fire. But the struggle to overcome life's enemies will, apparently, never wholly pass away as long as the evolutionary conditions of man's life remain unchanged. The main thing for our race to do would seem to be to present a united front to all these enemies of life alike — not forgetting to extirpate the traitors in its own ranks, the wild beasts of selfish passion in man's own heart, which by preying on the needs or weaknesses of his fellowman render it more difficult to overcome the natural enemies of life.

INTELLECTUAL KNOWLEDGE

There are many to-day who regard intellectual ignorance as the sole enemy of mankind. Educate the people, they say, to an increased perception of the true meaning of the physical phenomena of life, and all will be well. These would appear to be persons of only one idea. That man's control over the physical enemies of his life has increased, as advance in intellectual knowledge has lessened his fears of the unknown, goes without saying. But man has to deal with more than physical enemies alone. The most powerful and insidious enemies of his life are yet before him to be met, combated, and overcome. Intellectual education alone will not overcome them. On the contrary, intellectual education by itself, without some restraining influence that shall really restrain, only goes to render these enemies more formidable to the general well-being. The advance in physical knowledge to-day with its discoveries of exciting stimulants, powerful drugs, and high explosives, puts it in the power of educated demons to work havoc amongst large numbers of their fellowmen. Unless some adequate moral and self-restraining influence be found, society will find itself ultimately compelled to exterminate these assailers of the social organism. The true enemies of the future to be overcome, therefore, are not alone the physical enemies of life, not alone intellectual ignorance, but the selfish passions in each individual man's heart, enemies like anger, lust, lying, revenge, hatred, envy,

and covetousness. They are not physical or intellectual enemies, but moral and spiritual enemies. They have to be overcome by moral and spiritual means. All the knowledge in the world concerning the physical phenomena of life will not serve to expel them. On the contrary, that knowledge, as I have said, often serves only to render them so much the more dangerous to the general well-being that the social organism is ultimately obliged to assist Nature in wiping out their slaves or devotees as degenerate, pernicious forms of lower life.

CHRISTIANITY

We come, therefore, to the teaching of Christianity in its bearing on this central idea of the supreme need of subordinating self to the general welfare, and must endeavor to approach it in the same catholic spirit with which we have endeavored to examine the other great world-religions. Dwelling on the shortcomings of the followers of all religions in attaining the ideal set before them, teaches nothing. The battle between self and altruism is a never-ending one, both in the life of the individual and in the life of the race. It has to be renewed in each successive oncoming generation. The great school of Self ever has its self-interested advocates, powerful and ready to speak in behalf of the narrower standard of morality. But the supreme point in every religion is its ideal. If the followers of the ancient Jewish prophets, if the followers of Gau-

tama, or those of Jesus, have fallen short of the world-wide charity and love which those Teachers preached; if they have been guilty of theological narrowness, sectarian persecution, national prejudice, — these sins must be laid to the shortcomings of self in its struggle with the altruistic principle, or to a fault in the method of attaining the ideal, or to a failure in providing an adequate motive; not to any shortcomings in the ideal itself.

THE GOSPEL

What then is this gospel of Jesus of which we hear so much and yet understand so little? I reply, it is for one thing, the highest, broadest ideal yet vouchsafed to mankind of the evolutionary idea of survival of race as opposed to survival of self, of the supreme need of subordinating self-love to race-love, if we would have our race attain perfection. Combined with this, it furnishes a practical method of attaining that ideal, and an adequate motive for putting the method into practise. It contains within it the germ of fear which we have seen in fetichism, but it is fear ennobled by trust. It recognizes symbolism too, but symbolism purified of its grossness. It has all the purity of Zoroastrianism, the spirituality of Brahmanism, the reverence for parents and worship of the general well-being and common-sense of Confucianism, the regard for the sacredness of life and death found in the religion of Egypt, the worship of law, order, and justice found in that of Rome, the adoration of beauty, strength, and wisdom of Greece,

the respect paid to freedom and courage in the old Norse Eddas, and last, and highest of all, the lofty spirit of renunciation which is the crowning glory of Buddhism and of higher Israel. In a word, it is the highest type in the evolution of religion, inasmuch as it has taken and gathered up into itself all the perfections of the other religions of the world.

THE MIND OF CHRIST

The truth of the foregoing will, I believe, be made plain to you as you come to study more and more Christ's own words; but I must warn you, in closing this study of evolutionary ideals, that by the teachings of Jesus I do not mean many of the theological dogmas which have been developed since his day, nor the actual practise of some of his so-called churches of to-day. They would seem to resemble more the tenets and practise of the Jewish church of his time, against whose abuses he so strongly inveighed. Scarcely one of the invectives which he launched against that church might not apparently be equally launched against many of our modern so-called Christian churches. To understand fully his teaching we must strive to enter into the mind of Christ, to have in our minds the same ideas which he had in his mind, when he spoke of God, sons of God, the Father, the Holy Spirit or Comforter, the kingdom of heaven on earth, repentance unto life, the new birth, righteousness, judgment, life eternal. To enter into the mind of Christ is not easy. If you desire proof of this, consider how often his

church, composed of thoroughly sincere men, has wandered away from the simplicity and breadth of his teaching. His words have so often been covered with the gloss of false interpretation, laid over the tropes and allegories of language which he used, that it is difficult to-day to wrest them back to their primal simple meaning. But the core of Christianity lies not in any accretions of interpretation or belief wherewith a naive, childlike faith may since have overlaid it. It consists in the embodied ideal of love, the Life, that was lived on this earth two thousand years ago; and in the transfiguring power of that Life, not only over humble fisher-folk at the time as witnessed in the marvelous letters and sayings of the apostles, but over the life of every human being who has since come into the world and been willing to listen attentively, modestly, and appreciatively to the story of that Life.

“Love comes from God; and all who love are begotten of God and are learning to know him. Those who do not love have not learnt to know God; for God is love. No human eyes have ever seen God; yet if we love one another, God is living in union with us, and his love attains its perfection in us. We may know that we are living in union with him, and he with us, by this — by his having given us some measure of his spirit” (of love). “If a man says that he loves God, and yet hates his brother, he is a liar; for if a man does not love his brother whom he has seen, he cannot possibly love God whom he has not seen. If any one has worldly possessions, and yet looks on while his brother is in want, and steals his heart against him, how can it be true of him that he has the love of God within him? My children, do not let our love be mere words, or end in talk; let it be real and true.”

—*He who best knew the mind of the Master, — John, the beloved disciple: Twentieth Century New Testament.*





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