

G5416

WHAT OF THE FUTURE.

BY D. G. CROLY.

INTRODUCTORY.

IN the chapters which follow this preface I shall try to forecast something of the future. That the attempt is a presumptuous one, I am well aware; but I am certain it is quite time that some one should lead the way in showing the advantages of studying or at least speculating about our earthly hereafter. We are too apt to animadvert upon the Chinese for their elaborate worship of ancestors; but while we do not pay homage to our progenitors in a religious sense, surely too much of the attention of our best and wisest scholars and writers is given to the annals of the past. I insist that the only value of history, apart from a natural curiosity as to what has taken place on the earth before we came into conscious existence, is to give us data by which we may forecast the future. So long as the race believed that infinite Caprice in the form of supernatural and irresponsible wills governed the universe, there could be no hope of a science of history. This was impossible until the conception of universal law accounting for all phenomena, the course of human events included, became current among the advanced thinkers of the race. We have had a good deal, especially in modern times, of what is known as the philosophy of history. Indeed all recent annalists have generalized more or less; but their theories of events are confined exclusively to the past, and explain with greater or less accuracy what has already taken place, and why it has come about. But the age demands something in advance of this; the time has come when the attempt at least should be made to lay the foundations of what may be termed the science of human affairs. It is idle to speculate upon history and attempt to explain the laws which govern the movements of human society, without endeavoring to apply the knowledge of the laws thus obtained in trying to realize in thought what may occur hereafter. In the progress of this induction I shall, of course, make many, very many, serious mistakes, but some one must make the attempt; and it is inevitable that whoever does so will help other inquirers in the same field by his very failures.

There is a very natural curiosity felt by every intelligent person touching what will take place after he has passed from this earthly sphere—what our children and our children's children will do—what

they will probably believe—what form or forms of government will control them—what will be the material condition of the masses of mankind—what changes in the maps of the world—what inventions to aid man's control over the forces of nature, and what effect all these changes will have upon human conditions. The belief is becoming general that man himself can very largely control his own future; that the race can be, and in many respects even now is, a "ruling providence" to itself, and that the natural laws which govern human society can be modified in their complex relations by the interposition of human will—not arbitrary will, but intelligent human volition, having definite objects in view, and itself controlled by necessary material conditions.

In the articles which are to follow I beg of my readers to give me their indulgence. They must understand that the field is almost wholly untrodden, and it is inevitable that some very wild guesses will be made. This much, however, I can confidently predict, that the most incredible statements I shall venture will really be the most trustworthy, and that I shall be more apt to make mistakes in that department of inquiry in which I shall be least questioned; that is to say, in speculating upon the future of religion, of the movements of population, of the course of opinion, and of the social changes which will take place, I shall very likely be most at fault, because the data for these speculations have not as yet been formulated. The most astonishing results in the future will be brought about by the command to be yet obtained by man over nature, by the discovery of mechanical and chemical appliances which will add marvelously to the happiness and comfort of the race. To illustrate: If at the beginning of this century some theorizer should have set out upon the same inquiry upon which I have dared to enter and should have speculated upon the course of opinions, the fluctuations of religion, the social changes to take place, he would probably have been heard with attention, and if his reasoning was apparently sound, would have secured many assenting listeners; but if he had attempted to foretell the future of telegraphy or the application of steam to transportation, he would have been set down as a lunatic, a dreamer of fantastic dreams. Now, the most marvelous changes in human conditions, in the future as in the past, will be brought about by the discoveries of science as applied to the arts.

What some of these discoveries may be, I shall try to state in the papers which are to follow in this series; and just here, where I really stand upon the most solid ground, I shall seem most wild in my vaticinations. A simple invention may do more to alleviate certain forms of human misery than the preachings of thousands of clergymen and the wailings of as many poets. The "Song of the Shirt" stirred our sympathies, but the sewing machine—what pen or tongue can tell the good it has accomplished for myriads of working women? Could the press and pulpit combined have had a tithe of the effect of this one

beneficent invention? But speculations as to the religious future, or the social future, will necessarily be incomplete by reason of the complexity of the phenomena which will accompany them, and the as yet unformalized science of society. In the present state of knowledge—especially that which relates to the conditions of human society—the ripest and most cultivated intellect would be at fault, not only by reason of the want of information, but because of his preconceived theories and notions. It is very evident that in speculating upon the future, men will be controlled very largely by their settled convictions and perhaps by the religious faith in which they have been nurtured. Suppose, for instance, an intelligent christian, a sceptic, and a scientist, were each to give his views upon the future; it is very clear, that although each might mean to tell the truth, still each would give a different solution of the problem before him—none of them could help being influenced by their preconceived impressions. From this cause of distraction the writer is not of course free. Indeed any scheme of the future—any hope of what is to come hereafter—must be based in great part upon a religious theory; that is, a theory which embraces a conception of the social and religious future as well as of man's history.

The science of history was not possible so long as merely supernatural wills were understood to be the controlling powers in the universe; but with the conception of invariable law, then a science of human affairs becomes possible; but that very conception is in itself essentially a religious one.

There is still another element of uncertainty in endeavoring to forecast the hereafter, and that is the surprising results which sometimes are brought about by accidental discoveries in science. The share played by accident is as discreditable to man's invention as it is mortifying to his vanity. Bacon points this out in the 59th Aphorism of his *Novum Organum*, in which, besides giving examples, he says:—

“We may also derive some reason for hope from the circumstance of several actual inventions being of such a nature, that scarcely any one could have formed a conjecture about them previously to their discovery, but would rather have ridiculed them as impossible. * * * * *

We may therefore well hope that many excellent and useful matters are yet treasured up in the bosom of nature, bearing no relation or analogy to our actual discoveries, but out of the common track of the imagination, and still undiscovered, and which will doubtless be brought to light in the course and lapse of years, as others have been before them.” * * * * *

Conscious of his own deficiencies, the present writer cannot but think that however poor his execution may be, such a work as this cannot but be suggestive, and may lead to the discovery of data by which we may in a measure forecast the future. It is the first serious attempt ever made to estimate accurately the forces at work in society, and to point out what may result unless new agencies are brought into play. Every existing human institution has a history which changes with

the course of time. Now, in what direction do these changes tend? This is the inquiry to which the papers that follow will be a partial answer.

Those who are disposed to criticise the shortcomings of what is to follow, would do well to bear in mind the acute remark of Herbert Spencer, who says :

“ Not directly, but by successive approximations, do mankind reach correct conclusions ; and those who first think in the right direction—loose as may be their reasonings, and wide of the mark as their inferences may be—yield indispensable aid by framing provisional conceptions, and giving a bent to inquiry.”

CHAPTER I.

THE FUTURE OF MARRIAGE.

THE relations of the sexes ; what will they be thirty, fifty, one hundred years hence ? Is it possible to estimate the force of the agencies at work modifying the old ideal of the institution of marriage, and to point out what will be the probable issue ? Any one who has observed the course of modern history, cannot but have been impressed with certain tendencies concerning which there can be no chance of mistake.

During the middle ages and down to the reformation, marriage was a sacrament of the church. It was God, according to this view, who brought people together, and his command was that whom he had joined no man should put asunder. Children, also, under this general theory, were a gift of God ; it was by his will and not by man's agency that they were brought into existence.

This, however, is not the modern theory of the relation of the sexes. Protestant Christendom regards marriage as a purely human institution, and each State now claims the authority to separate those whom it has joined together in the event of certain infractions of the law regulating the institution. Roman Catholicism still sternly adheres to its historical traditions of the sacramental character and to the indissolubility of marriage, but the modern theory has beaten the old church on its own ground, and in communities composed almost exclusively of its own members. Indeed, this “ free love ” movement was a potent force in the original outbreak against the church of Rome ; as witness Luther's marriage with a nun, his subsequent acknowledgment of the validity of the union of a German prince to a second wife, the first being still alive ; and also the tremendous consequences of Pope Clement's refusal to divorce Henry VIII from Queen Catherine. In every modern nation the first victory over the sacerdotal power of mother church is signalized by the substitution of the civil

for the sacramental marriage, and the passage of laws admitting of divorce under certain contingencies. The recent enactment of a civil marriage law in Austria was made the occasion of a national holiday; the Spanish revolution was signalized by the recognition of the legitimacy of such unions; and the highest courts in Italy, in spite of the protests of the church, have solemnly affirmed the legal validity of the marriage of priests.

But the substitution of the civil for the sacerdotal marriage was only one step in this social revolution. The personal theory of the relation of the sexes is what now obtains the widest sanction. In this view marriage is a mere contract between two persons; living together is a sufficient proof that the couple are man and wife. This is the American idea of marriage, which needs the sanction of neither church nor state—only the consent of the two persons directly interested to insure the respectability of the connection and legitimize the offspring.

Nor is this all; this theory of mere consent giving validity to the relation involves the further consequence that a separation may ensue when either party becomes dissatisfied. If marriage is a mere matter of human convenience or pleasure, then it can be dissolved at will; the same persons who made the contract for their mutual happiness should have the power to dissolve it when their comfort is not enhanced by complying with its conditions. And this is the exact view taken by John Stuart Mill, who represents, probably more than any other living writer, the most advanced view of the times on all topics of social concern.

And as a consequence of this growing conception of marriage as a mere personal matter between individuals, what do we see in society at large? Why a constant tendency to loosen the ties which bind the sexes together? The statement may be broadly made that since the reformation all legislation in modern Christendom has been in the direction of the entire freedom of the affections. Not a single instance can be furnished of legal enactment to bind still firmer the marriage bonds, or to go back to a stricter law of divorce. On the contrary, every change or amendment of the ordinances which society imposes on the sexes for its protection and their happiness tends to make the bonds lighter and separation more easy. In our own country, which sooner than any other adopts all the so-called improvements in legislation, divorce laws are notoriously lax and the number of separations extraordinarily large. Even in so conservative, and in one sense religious a State as Vermont, there is an average of one separation to every eleven marriages, and in Connecticut (among Americans), one to nine. Of course, in other States, especially those settled by emigrants from New England, the proportion is still greater.

Nor do I see in any quarter a desire to go back to a more stringent rule. There is occasionally a feeble protest from some old-fashioned

divine, but the church as a body has taken no action, and seems quite willing that the marriage laws should be practically abrogated in time.

And here it may be remarked that our present monogamic marriage is not a Christian institution. The Bible was written by and for a nation of polygamists. There is not a text of Scripture, from Genesis to Revelation, which prescribes that the man shall have but one wife, and the woman but one husband. It is true there was such a limitation so far as bishops were concerned in the early church, but this very exception proved the rule to have been otherwise. Luther recognized this in an instance I have already mentioned. And here again it must be borne in mind that the relation of the sexes is purely conventional; there is no absolute rule governing all the nations. We must discriminate between a permanent and a transient morality. In all ages, and among all people, it has been considered wrong to murder, lie, or steal; but there has been no general rule recognized among men governing the relation of the sexes. It has varied widely in every age and clime. There was a time when men married their sisters, and the priests blessed the union. The law, "Thou shalt not commit adultery," was given to a polygamous people, and was understood very differently from the way we regard it.

The brothel is deemed infamous in New York, but is a government institution in Paris; while the tea-gardens as they are called in Japan are as respectable as the school-house or the temples, and are supposed to be quite as useful in their way. Hence in discussing this subject of marriage, we must bear in mind that our conventional standards are not common to the entire race, but only to a small part of it, and have not therefore the same sanction as those rules of conduct which are recognized universally.

So far there have been the following variations of the sexual relations recognized openly or tacitly by mankind:

1. Polyandry, or several men the husbands of one wife. This was probably the prevalent institution when the race was in its infancy and still in a very savage state—when man was the hunted rather than the hunters of beasts of prey; and hence what was needed to fight the wild beasts of the forest was the strong male rather than the child-bearing female. This accounts for the custom which still obtains in the East of killing female infants at birth. Polyandry is still a custom in Thibet, and in other parts of Asia.

2. Polygamy was the next form of marriage, and the one which has always been held in the highest favor by the great mass of mankind within the historic period. Probably three-fourths of the race to-day practice or tolerate polygamy.

3. Monogamy. This is undoubtedly the very highest form of the relation of the sexes so far instituted among men, and has given us the noblest types of women, as wife and mother, of the race. Some form of the monogamic marriage is always associated with an advanced civilization.

4. Concubinage. This is a real institution of monogamic communities, though in disrepute, and not recognized legally. Statistics would show, if it were possible to collect them accurately, that in all nations where the one-wife rule obtains legally, there are a certain definite number of women who act as the temporary or permanent second wives of married or unmarried men. Among the Jews the concubine was but an inferior kind of wife, which is just what the kept mistress is with us—only the position of the latter is disreputable, which was not the case with the Jewish concubine.

5. Prostitution. This is also an institution almost exclusively peculiar to monogamic communities. Wherever the one-wife system prevails, whoredom is an inevitable accompaniment. In modern Europe and America it is estimated that one woman in every sixty practically ignores the conventional law of marriage either as a prostitute or as a kept mistress, or by indulging in occasional liaisons. From the nature of the case it is difficult to get at exact figures, but it is known that each of these three classes bear a certain fixed proportion to the population in all single-wife communities.*

6. Celibacy. It is perhaps a misnomer to class this state under the head of the relation of the sexes, when in fact it signifies an absence of relation; but old maids form so large and growing a proportion of our population, that they must be considered in any discussion of the general subject of marriage, especially the future of marriage. Celibacy is probably the most cruel of all the institutions which control women; it entails vastly more physical and mental suffering than prostitution, apart, of course, from the contagion engendered by the latter, because it affects such numbers of the sex. There are probably two hundred

* Since writing the above, further thought on the subject has led me to the conclusion that prostitution is simply polyandry under another name. Both institutions spring from the same real or fancied necessities of the race. In both a few women are set apart for the satisfaction of the sexual passions of many men. Polyandry, however, involves offspring and is hence an honorable estate among the savages who practice it; while prostitution has no aim beyond satisfying a sexual appetite on the part of the male. The one is a permanent relation, and was and is sanctified by habit and affection; the other is a transient flirtation, in nine cases out of ten wholly animal. Concubinage also is simply the polygamy of monogamic communities. It has been said that there was more polygamy in London than in Constantinople, and this is probably true, only in the one case it is an honored institution, and in the other a disreputable gratification, yet both satisfying pressing social needs.

Hugh Miller, in combating the theories of progress rife in his time, attempted to prove from geology that a process of degradation or retrogression was going on as well as progression. What he did show was that upon the advent of a new race of superior beings, the one which had before held the vantage ground fell back in the scale of creation. Thus all living animal types were better represented on this planet than they have been since the advent of man.

The same law seems to hold good with human institutions. Polyandry and polygamy, which were once legal and honored institutions, have become degraded in the presence of the highest form of the relation of the sexes as yet known to large masses of men, viz., monogamy; yet it must not be forgotten that prostitution and concubinage are real, permanent institutions in our present civilization, which *will* exert themselves as social forces, and which *cannot* be ignored by the sociologist.

unmated women for every one prostitute, and in some respects the latter has an advantage over the former. Her instinct of sex is gratified to the uttermost, while every purely womanly passion in the old maid, widow, or young maid unmated, is a matter of secret shame and perpetual disappointment. To make matters worse, the whole past education of women has been to train them for marriage, as their sole business in life. That so large a proportion of women are permanently unmated in our modern civilization is proof positive that the theories which have heretofore obtained touching their exclusive devotion to domestic life do not meet all the wants of society. And then the number of involuntary celibates tends constantly to increase. For this there are many causes, among which are the higher standard of comfort and luxury, the greater industrial activity of women, and especially the emigrating tendencies of men caused by the cheapness and rapidity of modern travel. In England it is estimated that of every one hundred grown women only fifty-five are married; the rest are unmated. So much for the past and the present.

But now what of the future? What changes or variations may we expect in marriage before the year 2000? Let us apply Comte's conception of historical filiation or Herbert Spencer's law of evolution to this subject, and see whither we are tending.

Historically, then, it is evident that we are passing from a supernatural to a purely human conception of marriage. It is no longer a mystic rite or sacrament; it is an institution designed to perpetuate the race and add to human happiness. All existing criticisms on marriage are from a purely human standpoint. Hence the tendency is to greater individual freedom of action. All legislation, without any exception in modern Christendom, is in this direction. Individual consent is now the bond between the sexes, not sacerdotal authority. The metaphysical and anarchical doctrine of human rights, now urged with so much vehemence all over the Christian world, is disintegrating marriage.

So much for the historical tendency, as any one can see who keeps his eyes open. And now what does the law of evolution lead us to expect? This law is that in human institutions as well as in the organic world about us, the tendency is from the homogeneous to the heterogeneous, from the simple to the complex; that what are at first apparently accidental variations, become at length permanent characteristics; in short, that a process of differentiation is constantly going on. Now, if this is true, it will lead to some consequences, in considering marriage, which will startle conservative people. Yet it is very evident that in comparing a savage with a civilized people, one of the marked distinctions will be the simplicity of the marriage institution in the one, and the complex character of the relation of the sexes in the other. A rude, simple community will tolerate but one rule or practice, but a score of variations from the conventional requirement is winked at in

Rome, London, and Paris. As I have shown, monogamic communities are forced to tolerate Polyandry and Pologamy in the form of Prostitution and Concubinage, but there are many variations of the sexual relation that do not come under those heads which need not be particularized here, and which are practised in all civilized communities.

This differentiation will, I think, go on until the scientific law or laws governing the relation of the sexes has been discovered. What these variations may be, it is now our business to try and point out.

One variation of marriage is that of the present Protestant theory of the relation of the sexes carried to its logical conclusion. This involves marriage and divorce at will, without recognizing the authority of any one or any organization outside of the couple most interested. Practically we have almost reached that stage now. There is nothing to hinder people separating and forming new unions, provided both parties interested are willing. The embarrassment in the way is the dependence of the woman, especially if she has children; but the equal rights agitation is teaching her self-help, and the necessity of women working and being pecuniarily independent of men. This general form of marriage may be defined as the Protestant or individual sovereignty marriage, and has in itself many variations. So far it involves an idea of faithfulness to each other while living together, but if there is to be no check to individual freedom—if the man or woman is not responsible to any one but him or herself, it is no one's business but their own with whom they consort, or how often they change partners. Thus we come to absolute free love, and there is no logical stopping-place short of that on the prevalent individual rights theory. In a greater or less degree this is the outcome of the marriage relation in Protestant Christendom. The prevalent free-trade, no-government, and every-man-for-himself notions which are generated by our political, woman's rights and social discussions, intensifies this tendency. Were there no children to be considered, and were women as self-helpful as men, there is no doubt that this form of the relation of the sexes would soon be very common in Protestant and sceptical communities.

But the great bulk of women are not independent of men pecuniarily, and children will be born, however undesirable they may be deemed by those who wish to realize the theory of marriage which Protestant communities are consciously or unconsciously working out.

The class of women workers, however, are constantly increasing, and in a short time tens of thousands of the sex as artists, writers, physicians, professors, teachers, and heads of establishments, will have employment which they will not give up to fill the station of life involved in the old theory of marriage. Hence will come partial unions which may be for a time or for life, which may involve absolute faithfulness to each other or entire freedom of change. All this is certain to come about whether we like it or not, and very probably in the next generation. It is very likely that for the next two generations the

monogamic form of marriage will obtain with the great mass of people, but the irregular unions I have pointed out will be not only tolerated—they will not be under any social ban, for many worthy people will, in all likelihood, deliberately rid themselves of the marriage fetters which society now imposes. I expect very soon that among the large class of professional women who will earn their own livelihood and whose occupation do not admit of household cares, it will not be deemed disreputable to have children without any marriage formality. At first, of course, this will create scandal, but if it is countenanced by a few women of real character, standing, and professional reputation, it will soon be tolerated, especially if it is done deliberately and in accordance with some social and religious theory then prevailing, or which may be promulgated to sanction such practices. An assumed noble motive or religious conviction will give respectability to the wildest social aberrations. A man or woman of recognized professional ability, who is known to be honest, public-spirited and self-denying, could easily set a fashion of this kind, which would be generally tolerated, though not often imitated. A marriage contract for a limited time has been seriously discussed in several of the Woman's Rights and Spiritualist journals. It is noticeable that it is the women who propose those schemes. Here is a specimen and one very likely to be tried during the coming years:

Ellen Storge sends a communication to the *Woman's Advocate*, of Dayton, O., in which she proposes the following social platform:

"1. Let the marriage contract be limited to from one to three years, at the option of the contracting parties.

"2. Discard the erroneous idea that this contract is divine; admit that this is but a human transaction, intended to perpetuate the species and produce human happiness.

"3. Make both parties equal; do not exact special promises or terms from one sex to its disadvantage and the advantage of the other. Exact pledges of mutual fidelity and co-operation during continuance of the marital contract; but let love alone. Love is a sensitive, spontaneous outgrowth of the heart, subject to the control of treatment and circumstances rather than formal promises; it is too tender, too sacred, for the public gaze.

"4. Let the marriage contract embrace the contingency of issue, with full and unequivocal provision therefor. If one child, let its custody devolve by written and recorded agreement, void during coverture; if two or more children, the same, or division by such agreement, provided that the party refusing to renew the expired contract at the instance of the other party, or the offender in case of premature annulment, shall be compelled to maintain the offspring and be the custodian thereof, at the option of the opposite party.

"5. Enact just laws for the determination of all such contingencies as might arise under this new order of things; make them applicable only to those now unmarried; let there be no *ex post facto* taint about the matter. During coverture, as also in the event of non-renewal of the contract, let each party control its own finances; of that they shall have together amassed, let there be an equal division."

The complex marriage: this is what obtains at present in the Oneida Community, and is simply organized free love. Wives and

husbands are alike common. To make this relation practicable, as may be well understood, the very strongest social and religious influence must be brought to bear, as the tendency would naturally be toward pure license, and a riot of the passions, with no care or even thought of offspring. It could never be even tried except in a community dominated by a strong will, or a stringent public opinion based upon a definite social and religious creed. The complex marriage involves: A non-recognition of preference between two persons of opposite sex, except for the time being. As a consequence, "sweet love is slain,"—that is to say, the romantic and sentimental side of that passion, which invariably involves a conception of absolute possession as well as continuance and perpetuity, is sternly reprobated and stamped out. Love in any of its so-called higher phases, involves exclusive possession of the loved object, and this brings in jealousy, a feeling which cannot be tolerated in a community where all the men and women are common. This necessary crucifixion of the sentimental side of love leaves merely the animal passion to be gratified, and replaces the sense of personal attachment by a conception of womanhood very different from that which now obtains.

The Oneida Communists have practiced this complex marriage for some twenty years. It is the most novel experiment in the relations of the sexes ever tried, and deserves the most serious study from the sociologist. This community is also testing some of the problems of stirpiculture, or the scientific propagation of human beings. It is needless to point out the very great value of the data they are collecting upon this most important of all the mysteries connected with the life of the race upon this planet.

Nor is it unreasonable to suppose that the current theories with regard to scientific breeding will have their effect in giving us several new variations of the sexual relation. One well known writer has seriously proposed that married men who are conscious of their own unfitness for paternity, should introduce men of superior strains of blood to their marriage bed. "Why," he asks, "should not a man desire splendid children in his home as well as carefully cultivated flowers in his garden, or superior animals on his farm?" So far this has been urged privately; but I have no doubt the writer will, in a short time, make his views public. It will seem a monstrous proposition to ninety-nine persons in a hundred, but here and there a few crotchety people may make the experiment. If public opinion would permit, there are to-day hundreds of well-to-do women who would have children by men they admire, but whom they cannot or would not marry.

There is still another form of the sexual relation suggested by Madame Clémence Royer, which has been described as follows:

"Her mode of mobilizing the family is to abolish the family. Woman, she says, needs and must always have a permanent abode. She cannot rove, as man can and must do; therefore let her be no longer tied to any man in particular, or any

man to her. 'We must then,' she says, 'mobilize the family, destroy its indissolubility. This is the only way of saving it from shipwreck; it is only in reforming courageously that we can prevent its falling into complete desuetude.' So she proposes that the marriage-contract should be dissolved on the simple request of either of the parties, and that there should be instituted a kind of marriage corresponding to the *confarreatio* of the Romans, sufficient to legitimize the woman's position and the birth of her children, but not binding on her or her husband longer than he or she pleases. The woman being the more permanent person, Madame Royer proposes that she, and not the father, should give her name to the children and be the legal head of the family, the father being relegated to a secondary position, and constituting in domestic life a kind of shadowy auxiliary, of no moral influence or weight, and not necessarily known to his children; and the mother taking as many husbands in succession as her fancy or circumstances suggested; the result being perfect happiness, purity, and freedom for all concerned, and an end, total and complete, to the quarrelings, falsehood, and oppression of the present system. The scheme is worked out with much ability, and its bearings on property and other social arrangements are fairly considered."

This may seem very chimerical now, yet it but needs a place in some religious or social scheme to have it tried almost any day.

There will be other variations of the marriage relation which it is impossible to forecast now, but we may be sure that great diversity will result from the individualistic theories which now obtain. The future is in this respect anything but reassuring to the social philosopher and philanthropist; it is easy enough to write calmly and in cold blood of these possible experiments on the social relations, but they will all involve much human misery and some terrible heart tragedies.

For myself I have no faith in the permanence of the Individual Sovereignty conceptions of the relation of the sexes. It may endure for a generation or two, but because it is individual it is necessarily anti-social, and therefore unscientific. Whatever is purely egoistic and selfish is anarchical and self-destructive. Hence, while all these theories of marriage will be worked out,—indeed it is indispensable to the real progress of the race that they should all be tested by actual experiment,—they cannot endure after their unsoundness as solutions of the great problem have been demonstrated. For there is really a most notable problem to solve. Our present marriage relation is not what it should be; it is a makeshift, and must be scientifically reconstructed. The woes, disease, miseries, divorces and murders which are incidental to the present system, or rather want of system, must give place to something which will work out better results, especially in the way of offspring. What that future relation may be it would be premature to point out now; it is, however, certain it will not take the form of free love, but will be an institution purer, more chaste, more self-denying, more altruistic than any form of marriage which has yet been established among men.

Until the problem is solved all true reformers will watch and wait, and conform in their own lives to the noble ideal of the monogamic marriage propounded by Auguste Comte—a marriage which admits of no divorce for any cause, and which decrees eternal widowhood to the surviving partner.

CHAPTER II.

STEAM AS A FACTOR IN SOCIOLOGY.

THE use of steam and its application to transportation are so modern, that we as yet scarcely realize what wonders it has accomplished, much less the marvels it has in store for us. We know in a general way of the conveniences of railway and steam travel; but thus far no one has apprehended all the consequences which will result from this rapid method of intercommunication. We know that one of the first effects of railway traffic was to develop and enrich the centers of population. Cities grew at the expense of the rural districts. This has been true of all parts of the world into which railroads have been introduced. Another effect has been the rapid equalization of prices. The inability of agriculturists to market their crops economically at the centers of population, led in the past to great differences in prices. During the last century, and up to the first third of the present, it was a matter of frequent occurrence for all but bankrupt families in England, to retire to some rural district on the continent to recruit their fortunes, being able in that way to live on one-quarter or one-fifth of their expense at home. In theory it was supposed that the building of railroads would reduce prices at the centers of population; but such does not seem to have been the case. The converse fact, however, is true, that it has largely enhanced prices in the rural districts. Wherever railroads have run, the prices of agricultural products have increased and have been equalized with the prices which formerly obtained in the large centers and controlling markets of the world. In this country it is not so long since the cost of living away from the large cities was very small. It is within the experience of us all that as means of communication were established, country living became more and more costly. This equalization of prices is having a most important effect upon accumulation of wealth, and the relation of the city to the country. Our farming class are becoming enriched. The comparative poverty which characterized the agricultural community in the past, has given way in these more recent years to comfort and in some cases to affluence. The labor of the agriculturist is better paid and the enjoyments of civilized life have been extended to an enlarged and constantly enlarging class of people. What effect this will have upon the education, the intelligence and the refinement of the farming community, it is needless here to dwell upon.

Curiously enough, while the first effect of railroads has been to build up great centers of population, it has had and is having a dispersing effect upon these same centers. For instance, New York and London have grown enormously since the general use of railroads, but, as an

offset to this packing of population, the railroad is coming in as a dispersive agency also. It has added hundreds of square miles to the available area of very large cities. The street railways, the dummies, and the swarm of local steam railroads, which spring up to accommodate the traffic between large cities and their suburbs, are having the effect of scattering dense populations. Travelers in Europe may have noticed that all the old cities, such as Edinburgh, Paris, Berlin, Vienna and others, are notable for the extreme height of the houses, many of them having from ten to fourteen stories. The reason for this packing of population upon a small area of ground, was manifestly the impossibility of living at any great distance from the actual place of business. There was a limit to the spread of population with the growth of business, and hence the people who could not be accommodated by a lateral extension, remedied the difficulty by piling story upon story of their houses. This is the secret of the "Paris Flats," so called, which some of our unthinking architects have been trying to introduce into our American cities. The plea of necessity for either tenement houses or flats no longer exists; all that is needed is the proper extension of railroad facilities, the complete systematizing of transportation of local passengers; and the ground to be occupied is practically illimitable. This is a matter of supreme importance to the residents of large cities, and it is one which has as yet been almost entirely overlooked. The remedy for the overcrowding of cities, is not the erection of model lodging-houses or improved tenement-houses, or "Paris flats," or any contrivance for packing people together in dense masses. It is to be found in the extension of our railroad system, so that every city business or working man may have his own home—his own vine and apple-tree.

There is a larger view to take of the application of steam to railway and ocean navigation, which also has been hardly thought out, and that is its effect upon the distribution of population. We have seen that one of the most palpable effects of railway extension is the equalization of the prices of produce; and that further along in their history, the equalizing of the wages of labor between city and country. It will also be noticed that there is a dispersing as well as concentrating action in the development of railroad traffic. Applying this conception to the whole civilized world, we can readily see what changes may yet be made in the distribution of population. History shows us how unequal the distribution of population has been in all countries, in some dense, in others very sparse, the cause always being the dearth and difficulty of transportation between the densely populated parts of the earth's surface and the portions not populated at all. But steam navigation is just beginning to change all this. Its cheapness and rapidity is bringing it year by year more and more within the means of the poorer classes. One of the most extraordinary phenomena of modern times is the equalizing of populations by the emigration of vast numbers of people.

Such voluntary movement of masses of men and women as have been witnessed since the introduction of steam power for the purposes of transportation, were never known or even dreamed of before. Travel has increased a hundred, aye, a thousand fold. We are still in only the beginning of these enormous movements of population from one part of the earth's surface to another. Indeed this mighty flux of nations is to be one of the most conspicuous features of the travel of the future.

When the post-horse system had reached its perfection in England at the beginning of the present century, it is estimated that there were never more than eighty thousand persons per day traveling at any one time. It is now estimated that in England alone, the railroads are patronized by nearly one million persons per day. We have no figures touching the rapid interchange of population by means of railroads in this country, but from the general wealth of the community, and the mental and bodily activity of the people, we know that the change must have been far greater here, and it is not too much to say that five hundred persons now travel by railway for every one person who traveled by stage-coach in the first years of the history of the Republic. This easily generalized fact will show us that some of the problems of modern society are to be solved by this ease of transit, in a way quite unexpected to past writers upon political economy. Free travel will be found to be a mightier agency for elevating pauperized populations than free trade. The common people of Ireland, of Germany, and of England have begun to find out that there is an opening on other portions of the earth's surface, and that there is no real necessity for them to remain in their old homes, and starve, when they can go elsewhere and live in abundance; and hence the armies, mightier than those commanded by Timour, Genghis Khan or Attila, or led by Peter the Hermit—armies not with weapons of war in their hands, but with instruments of labor, and willing and able to work, which are on the march to attack the wild portions of the globe with the view of making them the homes of civilized peoples. Hence the rush of population to our Western Territories and the Pacific coast, the overflowing of New Zealand, Australia, and the Islands of the Indian Ocean, and the rapid extension of population even in South Africa. The streams of emigration from Southern Europe which have set in toward Brazil and other parts of South America are indices of a mightier influx of population in the future. The most portentous of these changes has already commenced upon our Pacific coast. The Mongolians have discovered the enormous riches of California, and are only waiting for proper facilities, such as steam will yet afford, to overrun the whole of the Western coast of the United States; and if not interrupted, millions of that race will yet find their way into the Mississippi Valley, and even to the North Atlantic coast.*

* This article was written in 1867.—*Author.*

It is not so difficult, though the magnitude of the result may be surprising, to forecast the effect of these changes of population upon human conditions. All can be predicted with tolerable accuracy. The agricultural poor of England are to-day the most debased of any class in Europe—are the worst fed, worst used, and worst paid. This cheap agricultural labor lies at the very basis of the aristocratic features of English landed property, and of their whole tenant system. Let the emigration fever once reach this lowest strata of English society—and it is reaching it—and a heavy blow will have been dealt at the great tenant farming interest of that country, and at the wealth of the large aristocratic landed establishments. A very small advance in the wages of English agricultural laborers, will make the raising of wheat and of all the cereals an unprofitable business in that country. It has already to a great extent done so, and hence the attention which has been paid in the last fifteen or twenty years to the growth and development of superior cattle. But here again the equalizing tendencies of steam navigation comes into play. While meat is extremely dear in England and the west of Europe, owing to the density of the population and the small amount of ground available for pasture, there are portions of the earth's surface where meat is worth scarcely anything. The problem is to transport the meat from the place where it is very plenty to the place where it is very scarce. Science is now at work upon the proper method of preserving the meat; and it is believed that if this be not as yet accomplished, it is on the very point of accomplishment. Steam navigation will most certainly supply the necessary facilities for bringing the cheap meat and the dear meat countries into intimate relation; and then another heavy blow will be dealt at the farming and aristocratic interests of Great Britain. Wages will be raised in that country and food cheapened.

But the most important problem for us to solve in connection with this coming flux of nations is, what shall we do with the millions of heathens willing to work for little more than a bare livelihood, who will be swarming upon us from Eastern and Southern Asia? What will become of our working classes if this practically inexhaustible supply of laborers be available for our industrial wants? It is idle to talk of restrictive laws, though they will undoubtedly be tried; indeed they have been tried. The spirit of the age is all against this stoppage of emigration. We may pile act of Congress upon act of Congress, and station war-ships before every port in the Pacific, yet it would be impossible practically to prevent this influx of Chinese and Hindoos upon our western coast. Nothing will do it but the equalization of the prices of labor in Asia and America. Undoubtedly there is trouble, a great deal of it, in the future working of this question. We have already experienced some of the effects of the influx of cheap labor from Europe; but so far, our mechanics have had such ready access to cheap lands, that the price of labor has been upheld in the face of a very large emigration. As the

foreigners arrived and embarked in the various trades, the American mechanics started for the West and secured homes of their own. But this change of employment will soon reach its limit. It will not be many years before all the public lands will be taken up, and then will commence the enhancement of the price of all the lands of this country. The solution of this labor problem, it will be found, is not a local matter; it is not confined to any one country, and no one nation will be able to pass laws or create any conditions by which its own poor will be well used, well fed and properly educated, without also taking into consideration the feeding and educating of all peoples upon the globe. The trades-unions in England, despite of all that has been said against them, have really had the effect of raising the rate of wages in that country, but in all those occupations in which the unionists succeeded in banding together, they found that the chief obstacle in the way of the success of their strikes and demands for higher wages, was the ability of the English manufacturers to import laborers from France and Belgium. This has, in a measure, been prevented by the English workmen through the forming of labor-unions in Belgium and France, and by having an understanding that there should be no competition between the workmen of either of the three nations. This furnishes a hint as to the solution of this labor problem. Steam is bringing about that dream of the French socialists, the solidarity of the nations. The working classes will find out that to permanently better their condition, they must take into consideration, not only the workmen in their own locality, but the laboring class of every other population under the sun, and in time they will realize that, with the extremely rapid and cheap system of transportation which is about to obtain all over the world, there can be no very great differences of condition between the laboring population of different countries; and this fact may yet bring about that dream of the past:

“Men, my brothers, men the workers, ever reaping something new;
That which they have done but earnest of the things that they shall do.”

This rapid interchange of populations will also have other and far wider effects. What becomes of local patriotism in the face of a changing fluctuating population? The farmers in the country and the householders in the city may have sentiments of local attachment, but the great trading community, the traveling and working population who have no stake in the soil—what will they care for one country more than another? What attachment will then exist to bind them to any particular spot of earth? Is it not reasonable to suppose that the extension of this agent of modern civilization, steam, may tend to increase the number of cosmopolitans, people who care more for the whole earth than for any particular part of it, for the race at large rather than any of its natural divisions?

Then again as to government, do we not already see that the ex-

tension of the railroad has had most important effects in changing the map of the world. The "shrieks of locality" are no longer heeded; state lines have no longer the sacredness formerly attributed to them. The history of modern governments is the history of the growth of centralization. All efforts of late years towards rebellion or secession have miserably failed. The South could not escape from the grasp of the North. Hungary was beaten in her attempt to separate from Austria. Ireland failed entirely in her moral agitation to effect a repeal of the act of union with Great Britain. Not so with efforts to consolidate nations. Prussia to-day represents some forty smaller nationalities that existed but a few short years ago. Italy is one nation where but yesterday were six or seven. The United States Government keeps adding steadily to its possessions; Russia encroaches upon Central Asia; England extends her dominions in Southern Asia; and so as the means of intercommunication multiply, the smaller become merged in the larger nations. Contemporaneously with this enlargement of the boundaries of great states, we find another curious and hitherto unsuspected effect of the influence of modern steam travel, which is the extension of suffrage to larger and still larger classes of the community. There is no doubt whatever that this rapid flux of population is really at the bottom of this equalizing of men's position as regards the government. In England, in America, in France, in Germany, in Italy, in Spain—in every civilized nation, we see that greater and still greater concessions are being made to the laboring population in the way of political power. But strangely enough, and yet naturally enough, if we regard it in the right light, with the extension of the voting privilege to the laboring classes we see a greater concentration of power in the central authority. This follows naturally from the obliteration of localities. All can see that New York State at large, through its legislature at Albany, takes the power away from New York City; that Washington absorbs much of the power formerly centering in Albany. Berlin to-day represents twenty small capitals of ten years ago. Paris, in the van of civilization, has long been the virtual head of all France.

The reason for this change is obvious. When the doctrine of States rights in this country was preached in its early vigor, Washington was in point of fact at a greater distance from the city of New York than it is to-day from the city of Delhi. In point of actual time, it took over two weeks to reach Maine from the capital, and a still greater length of time to reach New Orleans. There could be no wise government of provinces which were so distant in point of time, where information to head-quarters took so long to go, and commands therefrom so long to come. And this has been the real force of the argument in favor of the exclusive government of localities by the people thereof; but human conditions have changed marvelously within the last few years, and distance in relation to time is practically annihilated by the use of the telegraph, while space has been greatly abridged by the

application of steam to transportation. The telegraphic wires have become the real nerves of the human race. They communicate sensation from all parts of the body politic, and in the fullness of time there must be, as in the human organism, one great brain to which this sensation will be transmitted, and which must act intelligently for all parts of the corporate body. I do not see how statesmen, political economists, and philosophers generally can avoid realizing that the mighty change in human conditions created by the use of steam will change radically (indeed is changing radically) the relations of localities to the central authority; and that while the equality of human conditions brought about by steam and electricity has had the effect to extend the right of the choice of rulers to wider circles of population, and may yet include even women, it has taken more and more power from localities, and concentrated it in the central governments. In no part of the world to-day do we see any powers taken away from the central governments; in every part of the world, with the extension of suffrage we see more and more power added to the central authority. In fact, when the active intelligent and effective part of the population are rapidly moving from place to place, locality to locality, they are no longer any better judges of the interests of that locality than are people who permanently live at a distance. If in the future, therefore, an agitation in favor of local rights and State authority should prove feebleness than in past times in the history of our government, it can be readily understood that this change is made by the agency of steam in effecting rapid intercommunication between all parts of the country.

To sum up, then, the effects of the application of steam to transportation—

1. It has built up the centers of population at the expense of the rural districts, thus stimulating the growth of large cities.

2. In its fullest development it will have a dispersive effect upon large cities, and prevent overcrowding by rendering available larger areas of country for business purposes. Cheap steam travel is the real and certain cure for the tenement-house horror, and most of the evils of overcrowding. One cheap, swift road, reaching out into the country from the heart of a great city, is a greater beneficence to the poor than could be conferred upon them by a generation of Peabodys.

3. Steam travel is equalizing the price of all commodities as well as the wages of labor. So far the effect has been to enhance prices when they were low; the reverse effect has rarely taken place; the leveling has been up, not down. This is a fact upon which depends consequences most momentous to the future of the working classes the world over.

4. Steam is giving an immense impetus to emigration, and is solving the problem of over-population, or perhaps it would be more precise to say, is making that problem one upon which the whole race must sit in judgment rather than any one people. Like water, wages,

prices, and population will find their level. The most momentous fact of the immediate future will be the "flux of nations," the emigration of the laboring poor from places where land is dear to where it is cheap, and from crowded communities to sparsely inhabited settlements.

5. This vast emigration will make the social future of the working class a cosmopolitan question, and will in effect bring about that dream of the continental socialists, the "solidarity of the peoples."

6. The railroad and telegraph, in helping to conquer time and space, is bringing about the reign of a centralized democracy all over the world. They tend on the one hand to extend the privilege of the ballot to every grown human being, and on the other to center more power in the general government. Localities are constantly getting to be of less account.

NOTE.—The three chapters above given will form part of a book upon "The Future," should I ever find time to write it. One other chapter, "By 1900, What?" was published in *Appleton's Journal*. In addition I have the rough drafts of about a dozen other chapters, the contents of which may be judged by their titles, as follows:

1. The Future of Language.
2. Synthetic Chemistry, and what it will Accomplish.
3. The Future of Money and Prices.
4. Will the Coming Man Sleep?
5. Can Human Life be Prolonged, and How?
6. The Food of the Future, and its probable effect upon the Structure of the Human Body.
7. On the Equalization of the Temperature of the Globe.
8. The Probable Governments of the Future.
9. The Tendency of Educational Changes.

Of course the range of topics is endless, and none of them in the present state of Sociological Science can be discussed with the intelligence they demand to be made profitable as objects of serious study. The test of science, as Comte pointed out, is prevision, and the foundations of a science of human affairs cannot be said to have been begun until we are able speculatively to anticipate the future. Now all I can do is to try and point out the tendency or drift of things. I may be mistaken on every point, but of one thing I am sure—that those who follow me will succeed where I have failed. All the value I claim for my speculations is the attempt to deliberately forecast the future. Now I firmly believe this not only *can* be done, but some time or other it *will* be done.

D. G. C.

THE SEXUAL QUESTION.*

IT is to the conspicuous disgrace of the medical profession, that so far it has not supplied the public with any standard work upon the intimate relations of the sexes. Of all the subjects relating to the life of man upon this planet, there is no one of such prime importance as the generative act between the sexes. So far it has practically been regarded as a brute instinct, and an indecent shame has prevented the wise, pure and good of both sexes from fully understanding all about the act, as well as all the consequences it entails.

The curiosity with regard to the sexual organs and their uses, notwithstanding this conventional, indelicate reticence, in every one conscious of sex is necessarily very great, but it has to be gratified illegitimately. Mothers do not instruct their daughters, nor fathers their sons touching this most important of all the relations of their life, not only because of the sinful shame they feel in conversing upon such topics with their children, but because of their own amazing ignorance of the antecedents to and consequences of the act by which the race is continued.

It may be broadly stated that there as yet has never been written or published in any language one comprehensive and exhaustive work upon the generative organs, their uses and abuses. Science has not yet occupied that field: it has been left to quackery and empiricism.

The works appended are useful as an indication that some few physicians at least, are becoming aware that these matters must be discussed from a scientific standpoint, and that the knowledge in the possession of the medical profession must be given to the public. The real difficulty in the way, however, is the singular unacquaintance of the profession with all that relates to the sociological side of this discussion. Comte complained that in his day physicians were little better than horse doctors when they came to regard man sexually. They looked upon the male as an animal, and paid no attention to the enormous modifications brought about by society, and the course of history upon the human family. And this fruitful field is even yet left unoccupied. Now that women are getting into the medical profession there is reason to hope for some intelligent discussion of the sexual question; for it is remarkable to note that the women are far less squeamish than the men when this topic is broached in the press or on

* THE PREVENTIVE OBSTACLE.—*Dr. Bergeret.* CONJUGAL SINS.—*Dr. Gardner.* COMMON SENSE.—*Dr. Foote.*

the platform. All pure women feel what all artists and poets have ever felt, that there is no sin or shame in any of the legitimate gratifications of the sense of sex. And in considering this subject women seem to realize more truly than men the social aspects of the case. These are now up for comment and settlement, especially so far as they relate to the means to be used in limiting the size of families.

The different methods in use to keep down population or prevent an undesirable increase in families in times past, may be summed up as follows :

1. *The killing of infants after they are born.*—This is the most ancient practice, and obtains to this day in the East and in exceptional cases among the very poor in so-called civilized communities. The Spartans made a wise use of this practice to rid themselves of malformed children, as well as those who should not have been generated.

2. *Abortion—the killing of the fetus in the womb.*—This is done to a fearful extent in all “civilized” communities. It is a worse practice than infanticide, as it entails far more physical and moral evil. It generally injures the physical system of the mother and prevents the birth of desirable as well as undesirable offspring. Then, in spite of all efforts, a number of half-killed children are born, and live to add to the sum of human misery. Our laws tacitly recognize the right of mothers to kill their unborn offspring. Throughout Christendom there is not a law on any statute-book forbidding or punishing a woman for killing the unborn fruit of her womb. It is only those who make a business of committing abortion upon women who are discountenanced by law ; but all enactments on this subject are practically null. In New York city abortion is an open and lucrative profession, as witness the advertisements in the papers and Mad. Restell’s splendid mansion on Fifth Avenue.

3. *Preventative measures.*—George Sand is reputed to have said, *apropos* of the dogma of the Immaculate Conception, that the great concern in the life of a Parisian woman was not “how to conceive without sin, but how to sin without conceiving.” Omitting all notion of sin in the matter, this is the problem nearly all married couples in modern civilization are compelled to try and solve. How is it possible to have sexual intercourse without resulting offspring ? That this is done in myriads of cases every one is aware, but can these various practices be kept up without peril to health ? As yet medical science has given no decisive or satisfactory answer ; but what little the profession does say is against all attempts to interfere with the propagative act. Bergeret, Gardener, Mayer, as well as nearly all who have written on the subject, assert that all preventative measures are hurtful, and that the increase of uterine diseases among women is due to them. But it is evident from the loose popular way in which these books are written, that as yet this problem is without a scientific solution which is likely to be generally accepted. By common consent it is considered desirable that

men and women should marry in order to satisfy the most intense and exacting of all human passions; but at the same time the foremost minds of the age insist upon the necessity of married people controlling the number of their offspring. John Stuart Mill, who represents the most advanced wing of the political economists, never tires of bearing testimony to the criminality of bringing more children into the world than the family can well take care of, and the common sense of the community supports this view.

We are agreed as to the what, but how? asks the married men and women most interested.

Science has as yet no answer; the medical profession so far as it has spoken says, "absolute continence except when you are willing to assume the responsibilities of paternity." Here, then, is the dilemma. All the best social influences conspire to induce people to marry; when married, every consideration of prudence and common sense prompt them to try and control propagation; but the physicians say this cannot be done without peril to health, except by complete abstention, sometimes extending over years; for, according to Bergeret and his medical *confrères*, no intercourse is allowable during pregnancy and lactation, nor after the woman's "turn of life." Yet, every one knows that these canons of conduct in the sexual relation are universally disregarded.

The Oneida communists profess to have solved this problem by what they call "male continence." The sexes have intercourse, but the male stops short of the emission of semen. But this is one of the practices which Bergeret declares is destructive of health. *Per contra*, the communists insist that they are not injured but benefited in health by this peculiar custom, which has been in vogue among them for over a score of years, and they point to their exemption from disease and longevity as compared with their neighbors, as a proof of the truth of their claim.

The simple truth is, the relations of the sexes have not yet been put under scientific co-ordination. Marriage and propagation are not subject to the "higher law." Hence prostitution, celibacy, polygamy, free love, disease, the gratification of mere brute instincts in marriage and out of it, and, as a consequence, the social disturbance, the propagation of faulty human beings as well as the generation of hideous diseases. The work to be done is to collect all the verified facts relating to the intercourse of the sexes, and generalize the laws which control them. When we have discovered those laws, all there is to do is to obey them. In the preliminary discussions, what is needed is pure thinking and plain speaking. The tawdry sentimentalizing which distinguishes Dr. Gardener's book, for instance, is extremely offensive. Things must be called by their right names; but it must never be forgotten that, as the sexual act involves the highest interests of society, it must be lifted out of the slough of mere animality and discussed from a religious point of view.

STEPHEN PEARL ANDREWS'S "Primary Synopsis of Universology," embraces his scheme of a scientific universal language. It is a condensation of another work, covering the whole field of philosophy, as yet unpublished. I do not propose to pass any verdict upon this preliminary work. Its author makes a most tremendous claim. He alleges that he has discovered the Science of Sciences—that he has supplied the connecting link between the body of all human knowledges. In other words, he has not only discovered a new Method, but the Method of Methods. If this claim can be established, America has at length produced a philosopher of the very highest type—a greater than Aristotle, Bacon, Descartes, Spinoza, or Comte. The audacity of Mr. Andrews's claim cannot but challenge attention from the scientific world. It is quite safe to predict that, whether his work has any value or not, it will be received with a storm of derision from all the old schools of thought. *The Modern Thinker*, however, declines to pass a verdict until all the testimony is in. Mr. Andrews is undoubtedly a man of unusual powers of mind—he is an acute thinker, and has rare powers of persuasion and exposition. We say this much because ordinary readers who take up his book will be repelled by its terminology. Comte points out the great value it would be to mankind if all phenomena could be referred to some one law, such, for instance, as that of gravitation, but in the same chapter he denies that it is possible to formulate such a law. Man is finite, and the universe is infinite, and therefore it is chimerical to expect ever to discover the secret of the grand Unity, if indeed there is a Unity. Now Mr. Andrews declares that what Comte pronounced an eternally impossible feat he has accomplished. The very splendor of the claim ought to command respect, at least; but I judge it will not, and that for a long time to come he will have to submit to a good deal of abuse and ridicule.

I am inclined to believe that Mr. Andrews has made a real discovery in his universal language; at least, if he has not solved the problem himself, he has pointed out how it may be done by some one else. There are about sixty-four primary sounds in all languages. Every one of these, Mr. Andrews alleges, is charged by nature with certain meanings, which he prints in his new vocabulary. The instances Mr. Andrews gives to prove his claim will carry a great deal of weight with philologists who have made a study of phonetics. As there is a science of harmony, which was not invented, but discovered, so, says our author, there is a science of sound, expressing sense, which we must find out by careful induction. When discovered, we will have the Language of Man, which must, in time, be common to the whole planet. It is possible that Mr. Andrews has been bedeviled by analogies; indeed his universology is confessedly a science of analogies; but I believe he has in this conception of a universal language hit upon something of supreme importance to the race.—D. G.