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THE  
CIVILIZATION OF THE FUTURE.

NECESSITY OF THE ORGANIZATION OF SOCIETY ON  
SCIENTIFIC PRINCIPLES.

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BY A. BRISBANE.

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THE idea of a Reconstruction of Society, involving an entire change in the existing order of things, has taken possession of a large number of minds at the present day. These minds belong mainly to two extreme classes in society; to the most advanced thinkers, and to the suffering masses. Profound reflection and misery are alike leading men to comprehend the necessity of fundamental social changes, and of a new and higher Order of society on the earth;—and this insight is giving rise to a vast under-current of agitation—but little suspected by the conservative classes—which is becoming powerful, and is destined ere long to change all the issues that now occupy public attention.

The question of a Social Reconstruction is by far the most important that can engage human thought. It should be a subject of the most serious study on the part of progressive and able thinkers, for ere long the question will become the order of the day: and when this takes place, and the idea of a better social state penetrates the minds of the masses, it will give rise to great convulsions, to *Social Revolutions*, unless the leaders of society are prepared with scientific solutions. The work of real Thinkers at the present day is not with partial and fragmentary reforms; it is with these solutions,—with the means of a *fundamental and organic Reconstruction of Society*.

We will endeavor to throw some light on this subject by an analysis of *Society*—of its nature and constitution. We will examine it in its relation to MAN, who is a system of mental and moral Forces, and who lives under and acts through its Institutions. Society (by which we understand a synthesis of customs, laws, and institutions) is the great external or collective Body of a collective Soul,—of a large community of beings, co-operating industrially, politically, and socially, and forming a State or Nation. In studying this Body, we must do so with constant reference to the living and superior Principle which acts through it, and to which it should be adapted.

The terms *Society*, *Social System*, *Social Order*, are used in a gen-

eral and vague manner to convey the idea of a system of customs, laws, and institutions, under which a community of human beings live. They convey the idea of merely an indefinite Whole, which requires to be decomposed or analyzed and defined, and its different parts shown and explained, in order that a clear and intelligible conception of its nature may be formed.

The Social System is then to be considered as a Whole, composed of subordinate parts or branches like other Wholes,—like the human body, for example, which is composed of subordinate organs, such as the brain and nervous system, the lungs, heart, stomach, liver, etc., or like a machine, composed of wheels, springs, and other parts. To living Wholes, the name *Organism* is given: to inanimate Wholes, constructed by man, that of *Machine* or *Mechanism*. Thus the human body is an Organism, while a steam-engine is a Machine. To the Social Whole, called the Social System or Order, the term Organism may, we think, be justly applied, inasmuch as the living Forces in man—the Senses, Sentiments, and Intellectual Faculties—act in and through it. It is, as stated, the external Body of a collective Soul,—of a community, nation, or race.

In analyzing the social Organism, and decomposing it into its constituent parts, we find that it is composed of the following principal branches.

TABLE OF THE SOCIAL ORGANISM AND ITS BRANCHES.

Transitional Branch.	EDUCATION : Development of the Child or germ.
Three Primary Branches.	{ INDUSTRY : Creation of Wealth. SOCIAL INSTITUTIONS : Regulation of the Social relations of human beings. GOVERNMENT : Regulation of the collective relations and interests.
Pivotal Branch.	RELIGION : Regulation of the relations of Man with the invisible Universe.
Accessory Branches.	{ THE FINE ARTS. Harmony. THE SCIENCES. Knowledge.

We will explain briefly the functions of these various branches; after which we will present a more complete analysis of the social Organism.

*Transitional Branch*: THE SYSTEM OF EDUCATION. We designate this branch as transitional, as its function is to develop and form the Child, which is the germ of the future Man, and to train and prepare it for the industrial, social, and civil pursuits and relations into which it is later to enter. This branch is composed of three sub-branches:

1ST SUB-BRANCH: INDUSTRIAL EDUCATION. The function of this branch of the general Educational system is to develop the Child physically, to initiate it into Industry, and thus render it a producer capable of supporting itself, as it grows to manhood. This branch is entirely unorganized in the present social Order; in fact, it does not



exist, except in the rude state of the apprenticeship system for the children of the poor. The upper and middle classes grow up entirely uneducated industrially, and are, as a consequence, non-producers, who must appropriate to themselves the wealth created by the poorer classes, which they do through the parasitic operations of commerce and finance, and the profits of capital.

2D SUB-BRANCH: SOCIAL OR MORAL EDUCATION. The function of this branch is to develop the social or moral Sentiments, and prepare the Child to become a true member of the body-social. This branch is unorganized; the germ exists in the families of the rich, but in a feeble and artificial state. As a consequence, the honorable social Sentiments are almost wholly undeveloped in men. The feelings of collective justice, honor, right, and benevolence exist only exceptionally in a very few individuals.

3D SUB-BRANCH: INTELLECTUAL EDUCATION. The function of this branch is to develop and cultivate the Mind, and initiate the Child into the Sciences. The whole attention of men has hitherto been directed to this branch, and it has been developed and organized to some extent. Our schools, colleges, and universities are the results of the efforts to organize Intellectual Education. Under it, the children of the rich receive a fair degree of mental training; and are much more developed intellectually than they are morally or industrially.

*First Primary Branch of the Social Organism:* THE SYSTEM OF INDUSTRY. The function of this branch is the creation of Wealth and the regulation of the relations of Man with Nature. At present it is *unorganized or falsely organized*, and does not second Man in his industrial labors and operations, especially those of a higher and more universal character. In the future, when *scientifically organized*, it will furnish him the means of executing his industrial function or destiny on the earth; namely, that of cultivating and embellishing his globe, of developing and perfecting the animal and vegetable kingdoms upon it, of distributing them properly over its surface, and of establishing order and harmony in Nature. Man, the Overseer of the globe, the Reason of Nature, requires a scientifically organized system of Industry to execute the vast industrial labors that devolve upon him. This first of the primary branches is composed of three sub-branches, which are:

1. THE PRODUCTION OF WEALTH, effected by agriculture, manufactures, the mechanic arts, mining, transportation, the fisheries, and household labor.

2. THE EXCHANGE OF WEALTH, effected by commerce and banking. Commerce buys and sells, that is, effects the exchange of products already created. Banking gives credit, and credit is equivalent to the exchange of products, one of which is not as yet created. The first is synchronous exchange, the second exchange on time.

3. THE DIVISION OF WEALTH, effected or determined by the Laws and Customs of Society, which regulate the ownership of property, the system of labor, commerce, banking, the currency, interest, rents, etc. The custom of Slavery, for example, determines a division of wealth, based on the will of the master; it is different from that determined by the system of Wages or hired-labor, which gives the laborer the right of refusal. Entailed estates, as the system exists in England, determines a division of the products of the earth different from that of the small proprietary system of France. The Commercial system, as it now prevails in our unorganized and incoherent Industry, with its speculations, monopolies, and frauds, and its selfish individual action, determines a division of the wealth created by the first branch in a way most favorable to the commercial class. It is these Laws and Customs which regulate the *Division* or *Distribution* of Wealth among the different classes in society, and constitute the third sub-branch of the Industrial system.

*Second Primary Branch of the Social Organism*: THE SYSTEM OF SOCIAL INSTITUTIONS. The function of this branch is the regulation of the play and action of the social Sentiments in society, and of the social relations between human beings to which they give rise. These Institutions are as yet in an undeveloped, and, consequently, in an unorganized state; they exist in fact only in germ. When fully developed and organized in the future, forming part of a Scientific Social Organism, they will secure a full and harmonious action of the social Sentiments,—of those moral Forces in man, which impel him to form ties of various kinds with his fellow-creatures—ties of Friendship, Love, Ambition, and Parentalism—and will lead to the creation of social order and unity in Society. This branch of the Social Organism places Man in sympathetic relation with Humanity, as the Industrial branch places him in relation with Nature. It is composed of four sub-branches:

1. SYSTEM OF RIGHTS AND OBLIGATIONS, regulating the social relations of human beings as members of the body-social, and as beings of the same species, without regard to sex, age, or capacity.

2. SYSTEM OF MARRIAGE, regulating the sympathetic relations of the Sexes.

3. SYSTEM OF HIERARCHY, (of grades, ranks, honors, and distinctions in industrial, social, and political functions), regulating the relations of human beings as functionaries and co-workers, according to capacity and merit. It is introduced in a more or less imperfect manner in government, the army, and the catholic church.

4. THE FAMILY SYSTEM, regulating the relations of parents and children, and generally of the old and young, the strong and the weak.

These four Systems, when fully constituted and organized, will become four CARDINAL INSTITUTIONS, which will develop fully and



normally the four cardinal Social Sentiments in the human soul, regulate their action, and establish order and harmony in the Social relations to which they give rise. These Sentiments are—1. Friendship or the sentiment of human equality and unity. 2. Love, or the sympathy between the sexes. 3. The corporate and hierarchal Sentiment, called Ambition. 4. Parentalism, or the family Sentiment. These four Institutions, when truly and normally organized, will constitute a general *System of Laws and Ordinances, and of Rites, Ceremonies, Usages, and other external forms*, which will correspond perfectly to the social Forces they are to govern; they will become the *external Organism*, through which these Forces will manifest themselves and act. Music furnishes an illustration that will render this intelligible. The Science of music consists of the laws of the Sense of Hearing; and the Art, of the means and aids through which the Sense manifests itself and acts. The two constitute its external *Form and Organism*. With the aid of Music, the Sense is cultivated, and is truly and harmoniously developed. We may call Music, to render our idea clear, the *Institution of the Sense of Hearing*. When Institutions, as perfectly adapted to the four Social Sentiments as Music to that Sense, are discovered and established, they will develop them as harmoniously as Music develops the musical Sense, and will create in the social world accords as beautiful as Music creates in its sphere. The social Sentiments, we will add, are in as low a state of development among the civilized masses as the Sense of Hearing among savages and barbarians.

*Third Primary Branch of the Social Organism: THE SYSTEM OF GOVERNMENT.* The functions of this branch is the regulation of the conduct and action of Man in the extensive relations and combinations he forms with his fellow-men as a citizen of the body-politic. As men must form great political Associations or Communities, with complex and varied interests and relations, there must be Institutions, with their laws, ordinances and prescriptions, and their external forms, to regulate these interests and relations. They are the Political Institutions, and constitute a whole, called GOVERNMENT. They regulate the Political or collective relations of human beings, as the preceding Institutions regulate their social and personal relations. This branch is composed of three sub-branches.

1. THE LEGISLATIVE BRANCH,—the creation of Laws and Ordinances. Legislation has been, first, Theocratic, having its source in the Emotions of theocratic rulers and law-givers, who attribute to inspiration or the Divine will the laws they promulgate; second, Monarchic and Oligarchic, having its source in the will of one or many Rulers; third, Democratic, having its source in the deliberations of legislative Bodies, that is, in the speculations and theorizing of human reason. The Laws derived from these three sources are all arbitrary, incomplete, or false,—those derived from the speculations of Reason as well as the others. The true and scientific Legislation of the future will be based on the



Laws of order and organization in creation, according to which the government of the universe takes place. The true function of Reason is to discover these Laws and employ them in the government of human relations and interests on the earth.

2. THE JUDICIARY BRANCH,—the Interpretation of Laws and the explanation of their intent and purpose. This interpretation has been exercised; first, by Priests; second, by absolute Rulers; third, by civil Judges, appointed by the government or the people. In the future,—in the scientific Organization of Society,—it will be exercised by Men, who will be guided entirely by science, and who will restrict themselves to interpreting and explaining the laws of Nature.

3. THE EXECUTIVE BRANCH,—the enforcement of obedience to Laws, and their Execution. This function has been exercised in the past by agents of various kinds,—religious, military and civil, secret and open,—according as they served priesthoods, monarchies or democracies. At the present day, it is exercised in our civilized societies by men chosen for the purpose,—by sheriffs, constables, policemen, executioners, and others, employing as means the scaffold, prison, fines, exiling and other penalties. In a true social Organization, with the reign of universal education and wealth, and the normal development of the social sentiments, the vices and crimes of our unorganized and incoherent Societies will so far disappear, that the violent and brutal system of repression and constraint, now necessary, will be dispensed with, and replaced by one of direct incentives to, and of rewards and honors for, just and honorable conduct.

*Pivotal Branch*: RELIGION. The function of this branch is to develop the Sentiments and the Intellect of Man in their higher degrees, to elevate them to universality, so as to awaken in him an interest in the cosmical Whole to which he belongs; that is, in the Humanities on its planets, its plan and design, and its laws and order, and thus associate him in feeling and thought with its cosmical life and destinies. Man, by his Senses and the physical wants they entail upon him, is drawn down to the material or animal plane of existence, and his sentiments and reason are subordinated to material and selfish considerations. Now as the function of social Institutions, with the influence they exercise upon the social Sentiments, is to develop him morally, and attract him to Humanity, thus elevating him in one direction above the animal plane; and the function of Science, with the influence it exercises upon the Intellect, is to develop him mentally, and attract him to universal ideas, to laws and principles, thus elevating him in another direction above that lower plane; the function of Religion is to develop him both in sentiment and thought to the extent to excite in him an interest in the great Whole, to which he belongs, and of which he forms a part and is a member; and to seek to associate himself with its cosmical operations and destinies, and with the moral Order that reigns in it, thus raising him to the dignity of a citi-



zen of the universe. As it is noble in Man to become a truly social being, associated in his sympathies with the whole of the Humanity to which he belongs, and a scientific thinker, associated in his thought with the Laws and Order of creation, it is nobler still to become ideally a universal being, associated with the Cosmos, his finite life linked in consciously with it, and participating through his aspirations in its grandeur and harmony, its destinies, and its eternal life.

This pivotal branch is composed of three sub-branches, which, as they have existed and now exist, are :

1. WORSHIP,—a System of Rites and Ceremonies, through which Man manifests his aspiration for Unity with Humanity, with the Universe and its spiritual hierarchies, and with God ; and a System of Symbols by which he expresses through material forms, appreciable by the Senses, invisible and mysterious truths, which the intuitions of the Soul dimly apprehend.

2. MORALITY,—a System of Rules and Ordinances of conduct, of moral life on earth, based on the mind's conception of the moral attributes of the Deity—attributes to which he is stimulated to conform from desire of unity with God.

3. THEOLOGY,—Theory of the Universe and its general destinies, of the immortality of the soul, and the Divine nature.

These three elements of Religion will in the future—in the normal social Organism of Humanity—be developed in a way widely different from what they have been and are in the incomplete and outlined Societies of the past and present.

*Accessory Branch :* { THE FINE ARTS.  
                                  { THE SCIENCES.

This branch accompanies the others, and is common to them all.

The function of the Fine Arts is to embellish the other branches of the Social Organism, and establish refinement, beauty, and harmony in the material and the social world. The function of the Sciences is Organization and the creation of Order in all departments of human affairs.

The Fine Arts comprise two sub-branches

1. THE MATERIAL, OR THE FINE ARTS OF THE SENSES, of which music, painting, sculpture, architecture, and the dance are the principal now developed. These Arts are external embodiments of the Senses in their measured or harmonious development and action. The Laws of the Arts are the modes of action of the Senses in this development. Music, for example, is the external expression or embodiment of the Sense of Hearing,—of its perceptions distributed, coordinated, and classified by the Intellect or organizing Faculty. There will exist, in the future, four Orders of this first Class of Art ; namely, the Arts corresponding to Hearing, to Sight, to Taste, and to Smell. The Art which corresponds to Hearing—Music—has been fully developed. That which corresponds to Sight—Painting, Sculpture,



Architecture, and Decoration—has been developed in outline; some empirical principles have been discerned by instinct, but the laws of visual Harmony are as yet unknown. The two Arts, corresponding to Taste and Smell, are not discovered, or even recognized; they will become important Arts in the future, especially the first, and will have their interpreters, as has Music at the present day. The Sense of Touch is the pivot or trunk out of which the other Senses spring or ramify, and has not its Art.

2. SOCIAL OR MORAL ART, OR THE FINE ARTS OF THE SOCIAL SENTIMENTS. These Sentiments, when they shall receive a refined development, will, like the Senses, give rise to a system of harmonious expressions and forms, which will constitute a *Harmony of Manners*, that may appropriately be called the Fine Arts of the Social Sentiments. Its germs exist and are known under the name of POLITENESS. When a complete system of politeness, with its various elements fully developed, such as urbanity, suavity, gracefulness, dignity, delicacy, and refinement, is established, with a Code of Etiquette—the Laws or Science of the Art—we shall then see developed the new Art, and shall understand its vast importance in refining, elevating, and giving charm to the social intercourse of human beings. There will be four branches to this second Order of Art, corresponding to the four Social Sentiments that are to evolve it. Each Sentiment will have its own special Art, that is, a System of Politeness and Etiquette peculiar to it. That of Ambition will differ quite widely from that of Friendship. The former will sum up all the forms of hierarchal dignity; the latter, those of frank and friendly equality.

The Sciences, classified objectively, or according to the subjects of which they treat, form the following five sub-branches:

1. The Physical;—Theory of Matter and its Forces.
2. The Psychological;—Theory of Man, or theory of the mental Forces that impel him, and their social functions.
3. The Sociological;—Theory of Society and its Organization.
4. The Cosmological;—Theory of the Cosmos, of its constitution, organization, and order.
5. The Ontological;—Theory of pure Being or of primary Existence. (This latter is an illusive Science, which will be replaced by another.)

A final Synthesis unites all these Sciences in one,—in a Pivotal or Trunk-science; namely, the Science of the *Laws of Order and Harmony* in the universe, according to which its various departments are governed, and its phenomena regulated. These Laws are the manifestation of the Supreme Reason in action in creation—the Thought or Logic of the universe. The finite Reason of Man, constituted on the model of the Supreme Reason, (and it can be constituted on no other for there are no more two kinds of reasoning faculties than there are two kinds of mathematics), can discover and comprehend these Laws,



and in so doing elevate itself to unity with its supreme Prototype, and obtain the Key to the special Sciences, which key is the Science of Laws, and underlies them all.

With these brief explanations, we will sum up and present in tabular form the six branches of the Social Organism, so that it can be seen both as a whole and in its parts.

SYNOPTICAL TABLE OF THE SOCIAL ORGANISM, WITH ITS BRANCHES AND SUB-BRANCHES.

EDUCATION. Preparation of the Germ.	INDUSTRIAL EDUCATION	Development of the Body, and Initiation of the Child into Industry. Development of the Social Sentiments, and Initiation of the Child into Social life and true social relations. Development of the Intellect, and Initiation of the Child into the Sciences.
	SOCIAL EDUCATION	
	SCIENTIFIC EDUCATION	
INDUSTRY. Relation of Man to Nature.	PRODUCTION OF WEALTH	Agriculture, Manufactures, Mining, Transportation, Fisheries, Domestic Production. Commerce. Banking. Laws and Customs that regulate landed property, capital, labor, commerce, the currency, interest, rents, etc.
	EXCHANGE OF WEALTH	
	DIVISION OF WEALTH	
SOCIAL INSTITUTIONS. Relation of Man to Humanity.	INSTITUTION OF RIGHTS	Laws that regulate the relations of human beings as equals. Laws that regulate the relations of the Sexes. Laws that regulate the relations of men as co-workers. Laws that regulate the relations of Parents and Children, and the family.
	INSTITUTION OF MARRIAGE	
	HIERARCHICAL INSTITUTION	
GOVERNMENT. Relation of Man to the State.	FAMILY INSTITUTION	Creation of Laws. Interpretation of Laws. Execution of Laws.
	LEGISLATIVE BRANCH.	
	JUDICIARY BRANCH. EXECUTIVE BRANCH.	
RELIGION. Relation of Man to the Universe.	WORSHIP	System of rites, ceremonies, and symbolic acts by which Man manifests his unity with Humanity and with God. Explanation of spiritual truths by means of material emblems. Aspiration for unity with God, and desire for regulating human conduct in accordance with the Divine Will—the true basis of Morality. Theory of the Divine nature, of Creation,—its cause and origin,—of Man's cosmical destiny and his immortality.
	MORALITY	
	THEOLOGY	
ACCESSORY BRANCH.	THE FINE ARTS	The Material or Sensuous Arts. The Social or Moral Arts. Science of the Laws of universal Order,—the Logic of the Universe. Basis of the five special Sciences.
	THE SCIENCES	

The table exhibits the branches (the special organs) of which the general social Organism is composed. It exhibits, as a whole and in its parts, the great external Body which a collective Soul creates for itself. Without the developing, educating and directing influence of a Social Organism, Man remains an undeveloped, ignorant and gross being, but little raised above the level of the lower animals, as is proved

by the social condition of the Savage. He elevates himself in proportion as he improves his Social Organism, and when, in the future, he shall have discovered the true Laws of organization, and based it on them, he will attain to a social Destiny, worthy of the cosmical Wisdom that has planned the Order and Harmony of the universe,—an Order and Harmony in which Humanity is involved, and is ultimately to participate.

The different social Organisms which have existed on the earth since the beginning of history, are embodiments of the social conceptions, and the experience of the various Races that have established them, and mark the stages of the great social elaboration in which Humanity has been, and still is engaged,—the elaboration being subject to the general Laws of development in creation,—the Laws that regulate Evolution in all departments. We will explain briefly the order which has reigned in the succession of the social Organisms that have been so far elaborated and established, the true character of these Organisms, and their place in the social career of Humanity on the earth. Our views, both of the order of succession and of the character of the Organisms, are deduced from the above Laws of Evolution, aided by the study of social phenomena in the past and present.

In the course of the existence or the career of every finite thing, whether concrete and tangible, like a plant or an animal, or abstract and intangible, like a religion or a science, there exist two fundamentally distinct states. The one is the *Formative or Embryonic* phase in the career,—the process of development from the germ or beginning to the organized and completed state. It is a preparatory, transitional and unorganized stage, during which the constituent elements or parts of the finite thing are elaborated and prepared, and the process of their combination and organization takes place. The other is the *Formed, Organized and Completed* state, and the normal and permanent condition of the finite thing,—its destination. In this second stage, the elements are fully developed and regularly constituted,—forming an organic Whole, which is the true or natural state. We thus find two distinct states or conditions of existence in every finite career:—the formative or embryonic, which is the inorganic state; and the fully developed and completed, which is the organic state.

A few illustrations will explain this subject, and render clear the difference between the state of Formative development and of Organic completeness; between non-organization and organization.

The physical organism of a human being is formed—gradually organized—in the mother's womb. The elements of the new organism are brought together successively in this wonderful workshop, where the process of formation goes on for a fixed period, until the new being is organized, when it is ushered into the world by an operation called Birth. There are marked differences in the life of a human being,—as that, for example, between infancy and adult age,—but none so radical



and distinct as that between the formative or inorganic state, preceding birth, and the formed and organic, following birth.

In the career of our globe, we find an illustration of these two great stages on a vast scale. The geological ages which preceded the appearance of the present flora and fauna and of Man, were the formative or embryonic phase in the career of the globe—a phase of elementary development and of immaturity, in which the crust of the earth was formed. The present state is one of organic completeness, although in the early (infantile) organic stage, and susceptible of future developments.

In the construction of an Edifice, we find an illustration of this Law of Evolution, for nothing can escape it. When an edifice is to be built, the materials are collected, the foundations laid, the walls raised, the timbers put in, and the roof put on. A process of construction (evolution or elaboration) takes place; and an incomplete and partially finished (formative and inorganic) stage precedes the completed (organic) state. When the edifice has left the hands of the masons and carpenters, it is then painted and cleaned, and enters its true and organized state, or that designed for it, and becomes fit for habitation. It thus passes, like a living organism, through a formative and inorganic stage—in all cases preparatory and transitional—to arrive at one of completion and permanence.

All finite things must go through this process of development or formation, for nothing can pass at once from the germ to a fully organized and developed state. It is a necessity, inherent in the nature of things; and to change it, it would be requisite to annihilate time, space and succession, and the properties of matter.

A few examples in the sphere of the abstract and intangible will show that this Law of Evolution is not limited to material things.

The Formative or Embryonic Stage in the Evolution of Christianity embraced the period extending from Christ to the Emperor Constantine. The latter, in making Christianity the Religion of the State, gave it its regular constitution, which marked the period of its birth. During this phase, which lasted about three centuries, the elements of the Religion—its Worship, Morality and Theology—were elaborated, and regularly developed and organized. The state of full development and of complete organization, was that of the great Catholic Church, as it existed between the 7th and 16th centuries.

The Formative stage in the development of the Greek Civilization comprised the heroic ages prior to Solon. During these ages, the elements of Grecian life were wrought out. The Laws established by that remarkable man may be said to have brought the fluctuating, and (for the Greek race) abnormal political state to a close. In the great Egyptian Civilization, the Formative stage embraced the Theocratic ages which preceded Menes, who established a Monarchy in the place of the Theocracies that had previously ruled the country; and brought

Egypt under one government. The social life, industry, art, laws and religion of that race were developed during the reign of the Theocracies. The country was divided into nomes or districts with a theocratic ruler at the head of each. When the elements of society were developed and prepared, Menes established a unitary power, and organized one great State. This event took place not less than 4,000 B. C. The Formative phase, directed and controlled by the influence of Religion, must have reached back at least twenty-five centuries.

The Formative—preparatory and preliminary—stage in the evolution of the Science of Astronomy extends from the observations of the Egyptians and Chaldeans to the time of Copernicus, who, in 1543, published his discovery of the true constitution of the Solar system. This important discovery marked, we think, the birth of the science,—that is, placed it on a true or positive basis. From that time, the Science was rapidly developed by Kepler, Galileo, Newton, and others. Chemistry had a much shorter Formative phase in Alchemy. The labors and speculations of the Alchemists created the materials or elements of the science; its birth was determined in the last century by the discoveries of Stahl, Priestley, Lavoisier, and others. A great Science is being developed at the present day—the most important of all branches of knowledge—namely, Social Science. Glimpses of it were caught by Pythagoras and Plato; the latter, in his Republic, presents a plan of social Organization. The Embryonic preludes, the Transitions to this Science, comprise, first, the Political and Economic theories of the past and present, which are a mass of incoherent and conflicting speculations, based on no positive Laws; and, second, the special theories of social Organization, such as are contained in the Republic of Plato, the Utopia of Sir Thomas More, the City of the Sun, and the Icaria of Cabet, which are equally without any scientific foundation. Socialism, with its multiform doctrines, is the immediate precursor of the new Science, that is to be developed; it holds about the same relation to it that astrology held to astronomy, and alchemy to chemistry. The basis of a positive Social Science has been laid in the present age by Charles Fourier and Auguste Comte. The Science is born, that is, is regularly constituted, and awaits its full elaboration. Fourier has shown the true foundation on which the Organization of Society must rest, namely, the Laws of Order and Harmony in creation; the Laws which underlie all Organization in Nature, and which regulate the distribution, co-ordination, and classification of her phenomena. Human Reason, he affirms, should not frame social theories of its own; its true work is to discover these Laws of Organization in Nature, and with their aid deduce the natural or scientific social Organization destined for Man. In his Organization of Industry, his system of Education, his brilliant theory of "Passional Harmony" (which implies the possibility of regulating in accord or harmoniously the action of those mental and moral Forces in Man,



called sentiments, passions, etc.); and in the extension of the Law of Attraction to the moral or passional world—all deduced from and based upon the general Laws of Order in Nature—he furnishes the special foundations of the first three branches of the social Organism.

Comte has shown that a certain ascending Order or Hierarchy exists in the Sciences, and that the lower sciences in the series point to, and prove clearly, that at the apex a Science of Society must exist. He thus demonstrates the possibility and the necessity of a Social Science, in doing which he has rendered it an immense service.

With these remarks, we can enter upon the examination of the course which the Evolution of human Society has taken, and the Order that prevails in the succession of the different Systems of Society which have been established on the earth.

The evolution of human Society is subject to the Laws of progressive development which we pointed out. It must pass through a preparatory and transitional stage—the Formative or Embryonic—in order to arrive at a fully developed and organized state. Humanity is the agent that effects this great Evolution. It constructs the social Organisms under which it lives, and does so by successive stages as Nature constructs a globe. The elaboration is so vast that the individuals engaged in it cannot oversee the field of operations, and do not comprehend the work on which they are employed. This is true at least of the Formative Societies, when Humanity is without Social Science to guide it. These Societies, we will remark, are developed by the *collective instincts* of Humanity without any clear idea of the results which are to follow. In the future, when the path shall be illuminated by a positive social Science, it will labor at its great Social Construction with a clear consciousness of its work.

It is evident, without recurring to general Laws, that Society must pass through the Formative and Preparatory stage of evolution described. Humanity cannot leap at once from a primitive or Savage state, in which it is without the elements of Society and without Institutions, to a state of perfected Social Organization. It must first develop or prepare the elements of Society (Industry, the Arts, Sciences, on others), and discover the Laws by which they should be co-ordinated; and then make experiments and acquire experience in applying such Laws. It is as impossible for Humanity to construct its great Social Edifice without passing through the preliminary stage of creating and putting together its parts, as for the individual man to construct an edifice without putting together the materials of which it is composed.

The Social Organisms which have existed and are to exist on the earth, are to be divided into two great CLASSES. These Classes are based on the two distinct Stages in Evolution which we have pointed out,—the *Formative, Preparatory and Inorganic*; and the *Formed, Completed and Organic*. The first division of Societies is, then, determined by these two essential Stages in Evolution. The two Classes

differ from each other as much as Embryonic differs from Organic life, as immature and incomplete organization from complete and mature organization; or, choosing a concrete illustration, as the globe in its geological phases of development differed from the globe in its present condition; as an edifice in process of construction differs from the edifice finished and fit for habitation.

The first Class of Societies comprises those that have existed from the beginning of history to the present time,—from the Egyptian Civilization, which was the earliest, to our modern Civilization. This first Class (Inorganic and Transitional) still exists, and determines the character of social phenomena, and the social condition of the races living under it.

To exhibit clearly the important truth that human Society is still in the formative and transitional stage, and that our modern Civilization is one of the inorganic Societies, would require an elaborate analysis. We will content ourselves with a few indications.

1. The first branch of the present social Organism—EDUCATION—is not only unorganized, but two of its sub-branches—the Industrial and Social—are so rudimentary that they can scarcely be said to have an existence. These two essential sub-branches must be developed, and the three scientifically organized, before the organic state in this department will be reached.

2. The second branch—INDUSTRY—which is the most advanced of any part of the social Organism, is still in an unorganized and incoherent state. As proof we find that Labor is prosecuted in a rude and repulsive manner in dirty workshops and lonely fields; that conflict and antagonism exist in all interests and operations; that Commerce is at war with Production, which it spoliates, and Capital with Labor, which it oppresses; and that there is an entire absence of method, order and unity in the industrial world. If the Economists see in this unorganized field of operations justice, and even "Harmonies," as does Bastiat, the student of social Science sees in it disorder, anarchy, strife, and servitude,—characteristics of Non-organization. When this important branch of Society shall be scientifically organized, it will be prosecuted with all the resources which the genius of man can invent, as War now is, on principles of unity and cooperation, and in a thoroughly scientific manner; it will, through such organization, be *dignified* and rendered *attractive*, and will become the most honorable, as well as the most agreeable field for the exercise of the physical activity of Humanity.

3. Of the four Institutions which compose the third branch of the Social System, one only—that of Marriage—is regularly constituted. We will not stop to inquire how scientifically, that is, how fully in accordance with the Sentiment to which it corresponds, and to which it should be adapted. The other three exist only in germ; they are wholly undeveloped, not to speak of being unorganized.



4. The political branch—GOVERNMENT—is, so far as its elements are developed, much more regularly constituted,—a consequence of the necessity of establishing Order in Administrative affairs. But the elements of a complete Political system are only partially developed, and the conception of a scientific Government does not exist. The Republican form, which is the least imperfect, is but a fragment of the integral and organic Government of the future. Strictly defined, it is the transition from political despotism to liberty.

5. The fifth or Religious branch is in a general state of disintegration and decay,—at least as regards its Theology and Worship. The great Catholic Unity has been broken into fragments—into sects—which are in conflict with each other, each denying the other's dogmas, while the progressive and scientific world attaches no importance to any of their theological systems. The second sub-branch—the Aspiration for Unity with the spiritual universe and the desire for the reign of justice and right on the earth—are as vitally active at the present day, we think, as they have been in the past, but they cannot assume their religious form without the aid of a Theology and a Worship,—the first being the Intellect; the second, the body of the Aspiration or Sentiment. Before this fifth branch can be scientifically organized, the whole circle of the Sciences must be created, and the true Theory of the Cosmos discovered and established.

6. The accessory branch, comprising the FINE ARTS and the SCIENCES, is, as a whole, in an undeveloped state. There are, however, two exceptions which are very important. One Art—Music—and one Science—Mathematics—are fully developed and organized. It would seem as if Nature wished to furnish Man some models of scientific Organization as guides, and for this reason facilitated the creation of these two. All the Arts, except music, are still in the formative stage. Of the Sciences, a few of the Physical are placed on a positive basis, though not fully elaborated and constituted, while the higher branches of the Physical and the Psychological and Cosmological sciences are in a speculative and conjectural state,—in the embryonic phase of their development.

These facts disclose the important truth that the general Evolution of human Society is still in its formative or embryonic phase, and that our modern Civilization is one of the imperfect and transitional societies, through which Humanity is passing in its onward march towards its social Destiny.

The most general division of the great epochs in History shows, we think, that there are three of these distinctive systems of Society. They are the three great Civilizations which have been evolved and established by the progressive and historical Races, by the Egyptian and the Chaldeo-Assyrian on the one hand, and the Arian on the other. The out-lying Societies and races are, in a primary analysis, to be left aside, as they have exercised no direct influence on progressive history.

The earliest Civilization—the Egyptian and the Chaldeo-Assyrian—was the creation of the first two races; its seat was the valleys of the Nile, and the Tigris and Euphrates. In it was begun the regular development of the elements of society—industry, the arts, sciences, etc.,—and the work of social construction; it governed the world of its epoch, and was its active history. The second Civilization was that developed by the black-eyed Arians—the Greeks and Romans; its seat was the shores of the Mediterranean. In it the elaboration, begun in the first Civilization, was taken up and continued, and vastly extended. The third was that developed by the blue-eyed Arians, and mainly by the Germanic races; its seat was the whole continent of Europe. It inherited of the two preceding all that was essential and valuable, and continued the work of social evolution and construction, bringing it down to the present day.

The Medes and Persians (Arians) founded great States, but effected nothing essentially new in social elaboration. The Hindoo Civilization, founded by the Brahminical Arians, was a failure, as Castes and other false institutions were established to hold in subjection the indigenous races that were conquered.

These three great Civilizations form the three ORDERS of the first CLASS of Societies. We will present them in tabular form, to enable the reader to embrace them at a glance.

FIRST CLASS OF SOCIETIES.

The Formative and Inorganic.

FIRST ORDER: the Egyptian and Chaldeo-Assyrian Civilization, with its branches—the Hebrew, Phœnician, etc.

SECOND ORDER: the Greek and Roman Civilization, with its branches.

THIRD ORDER: the Germanic, or the Catholico-Feudal Civilization, which still continues, but modified, and in process of dissolution and transformation.

Whether the classifications we have given, and the various details into which we have entered, are strictly correct or not, is a matter of secondary importance. The great Truth which we have wished to set forth in a clear and distinct light is, first, that Humanity is still living in the FORMATIVE, PREPARATORY and INORGANIC Societies,—in Societies which are not the TRUE and FINAL ones, are not its normal social state, its social Destiny; and, second, that a CLASS OF ORGANIC SOCIETIES—as radically different from the first Class as scientific Organization is different from incomplete or false Organization—remains to be discovered and established on the earth.

If this fundamental truth were clearly comprehended, it would change entirely the views of Men on social questions,—on the true character of the present system of Society, and the social Destiny of Humanity. It would unite the intellectual leaders of the world in a general and concerted effort to effect a fundamental social Reconstruction, and to organize Society on scientific principles.



In a future article, we will explain the fundamental and distinctive systems of Society, which have existed up to the present time, show the stages through which Humanity has passed to reach its present social state, and indicate the nature of the constructive social labors which lie before it in the immediate future.

In connection with this subject of the progressive Evolution of human Society, and of the distinction between the Inorganic and the Organic societies, we will present what we believe to be the simple solution of a problem that, from the beginning of history, has bewildered the human mind, and led it to the framing of innumerable false theological and metaphysical theories. The problem is the CAUSE OF EVIL.

Evil is a general or synthetic term, which sums up all the effects resulting from the Non-organization, the incomplete, and the false Organization of the six branches of the social Organism. *Its reign takes place in the Inorganic Societies.* Poverty, for example, which, with its privations and sufferings, is the great physical Evil that oppresses manhood, is caused by the false organization of Industry; its product is, in the first place, scanty, and in the second place, this scanty product is very inequitably and unequally divided. Social or moral discords, or the dissensions, hatreds, antipathies, jealousies, disappointments, and mental sufferings of human beings are caused by the false Organization of social Institutions. These Institutions thwart, violate, and pervert the social or moral Sentiments, and engender a class of effects which constitute what is called Moral Evil. Political Evils, such as war, oppression, and the reign of monopoly and privilege, are caused by the false organization of political Institutions.

The reign of Evil will come to a close with that of the Inorganic societies: the reign of Good will begin with the inauguration of the Organic societies. Opposite phases of development produce opposite effects: this is a universal Law. It applies to all things—to the least as to the greatest. If a fruit, when ripe or fully organized, is destined to be agreeable in flavor and healthy, it must, when green and unripe, be to a certain extent disagreeable in flavor and unhealthy. If order and harmony, with the happiness and elevation of mankind, are effects of Societies, scientifically and normally organized, disorder and disharmony, with suffering and degradation, must be effects of Societies incompletely and falsely organized.

Evil, as stated, is a general term. To be understood, it must be analyzed, so that it can be clearly seen in what it consists. In the analysis of this general term we find three primary Classes of Evils.

1ST CLASS: Evils in Man, comprising three Orders.

2D CLASS: Evils in Society, comprising five Orders.

3D CLASS: Evils in Nature, or the material world around man, comprising six Orders.

The Evils in Man are the result of the perversion of his nature by the influence of incomplete or false social Institutions, causing a false



development of the Senses, of the social Sentiments, and of the intellectual Faculties. This first Class contains three Orders:

*1st Order*, comprising the effects of the false development of the Senses,—which development gives rise to sensual excesses, coarseness, brutality, selfishness, and vices and crimes of a material character.

*2d Order*, comprising the effects of the misdirection and perversion of the social Sentiments, giving rise to antipathies, hatreds, jealousies, antagonisms and discords, and disorders of a moral character. Each of the social Sentiments, when violated and outraged, takes a false development and produces effects exactly the opposite of its true nature. Friendship and Love, for example, engender hatred, distrust, jealousy, suspicion, coldness, etc., instead of the sympathy, confidence, devotion, and other noble feelings which are natural to them. Benevolence turns to malevolence, and philanthropy to misanthropy, under long disappointment. These false or inverted developments of the social Sentiments are the source of what are called, moral Evils.

*3d Order*, comprising the effects of the misdirection of the Intellectual Faculties, and of their subordination to the Senses and the social Sentiments in their inverted development. In this state, they engender craft, cunning, low intrigue, deception, hypocrisy, duplicity, deceit, falseness, treachery, perfidy, and other *subversive* effects of an intellectual character.

2D CLASS,—Social Evils. They include the various effects of an incomplete or false Organization of the five branches of the social Organism:—Education, Industry, Social Institutions, Government, and Religion. A few examples will explain this branch of the subject, without entering into details.

Poverty and disease, the coarseness of the masses, and other Physical Evils are caused by *the false Organization of Industry*, or the second branch of the social Organism. The product of our false Industry is, in the first place—comparatively to the wants of man—very scanty; and in the next place, it is very inequitably divided. Here is the true Cause of Poverty,—the explanation of the mystery of one of the Evils that afflicts man. Debility and disease—other Evils—have their source, directly, in the prolonged and excessive toil of our unorganized Industry; indirectly, in the effect which its repulsiveness produces of driving the rich from it, and causing them to lead a life of idleness and inactivity.

The existence of antagonist and antipathetic classes in society, of social inequality, the pride of caste, the subordination of Woman, the tyranny of false and capricious customs, and other similar abuses are caused by *the false Organization of Social Institutions*, or the third branch of the social Organism.

Tyranny, servitude, war, class privileges, monopoly, and abuses of a political character are caused by *the false Organization of Government*, or the fourth branch of the social Organism.



Superstition, fanaticism, intolerance, blind faith, persecution, and religious abuses generally, are engendered under the influence of false Religious Institutions, and especially of false Theologies.

3D CLASS,—Evils in Nature. They comprise the disorders that result from a derangement of the climate, the atmospheric system, and other departments of Nature, and are caused by the neglect of cultivation, false cultivation, and ravage of the surface of the globe by man, that is, by the false industrial action of Humanity on its planet. These disorders (Evils in the physical world) consist in—1. *The Derangement of Climate*, manifested in violent fluctuations of temperature, excess of heat and cold, late and early frosts, draughts and prolonged rains, and the uncertainty of the seasons. 2. *The Derangement of the Atmospheric system*, manifested in violent storms, hurricanes, tornadoes, cyclones, and disturbance in the proportion of the elements of the atmosphere. 3. *Perverved Emanations*, causing epidemic diseases, such as the plague, cholera, and yellow and other fevers. 4. *Disorders in the vegetable and animal kingdoms*, such as the oïdium in the vine, potato rot and rinderpest, and the excessive spread of destructive insects and vermin, and of weeds. 5. *Perturbation of the electro-magnetic forces of the earth*, pervading the other departments, and giving rise to phenomena, now inexplicable, (possibly to earthquakes.) 6. *False state of the surface of the globe*, exhibited in the great deserts (looked upon as the natural and unchangeable condition of the planetary surface); in the swamps, marshes, jungles, and arid steppes; the devastated and ruined regions (like the Tigro-Euphrates basin); the treeless districts, and the denuded mountain ranges. These great physical disorders or evils, which are believed to be natural and permanent, are in fact due to the non-cultivation, bad cultivation, ravage and devastation of the globe by man. He exercises an immense influence for good or evil on his planet. He can, for example, destroy the forests on the mountains of a country, drying up the streams, and rendering a region sterile that before was fertile. The great physical disorders that now exist in Nature will disappear under a system of universal and scientific cultivation, and such a system will be put in execution when Industry shall be scientifically organized, and dignified and rendered attractive, so as to induce all mankind to engage voluntarily in it; when the Industrial policy shall become entirely preponderant, as it will, over the military, commercial and financial policies; when the material resources of Society shall be devoted to industrial improvements; and when Humanity shall comprehend its collective function or destiny—that of OVERSEER of the globe, and the creations upon it. When the labor, treasures, and talent that have been devoted in the past to war, shall be devoted to a systematic cultivation and embellishment of the globe, it will become in a few generations a garden, a scene of material harmony and unity.

The reign of Evil is to cease with the reign of the Inorganic So-



cities, it being the general expression of their disorders and discords. The reign of Good is to begin with that of the Organic Societies.

Two classes of opposite social effects will be generated by opposite social states.

Wealth and Health will be secured by a scientific Organization of Industry. Social Concord and Harmony by a scientific Organization of Institutions, adapted to the social Sentiments. Political Justice, practical Liberty, universal Peace, by the scientific Organization of political Institutions. The full development of the Child, by the scientific Organization of the three branches of Education. The real and practical Sentiment of the Unity of the race, and its ideal association with the cosmos, by a universal Science (a true theology) which will explain to it its Destiny on the earth, and the plan and order of creation and its place in it.

The duration of the inorganic and transitional Societies is relatively short, as is the inorganic (embryonic) phase in the career of the individual man. That of the organic and normal Societies is relatively long, as is the period of organic development in man when compared to that of gestation. In this organic and long period which lies before Humanity in the future, the reign of Good will hold sway; and the Order and Harmony (the result of Organization) which pervade all spheres of the Universe where normal Organization exists, will be realized on the earth.

The formative and inorganic phase of development can, in no department of creation—no more in the development of a social Organism than of a human being or a globe—be avoided, unless finite creations cease, and time and space, and succession and matter, are annihilated. In this phase, effects are engendered and phenomena take place which must, from a mathematical necessity, be different from, and in many cases exactly the opposite of, those of the organic state. It is these effects and phenomena—abnormal and transient—that constitute Evil.

From the earliest Civilization of Man—that on the banks of the Nile—down through the Chaldeo-Assyrian, the Greek and Roman, and the Catholico-Feudal of the middle ages to our own, *but one great System of Society has existed and held its sway.* There have been different stages in its progressive evolution, giving rise to the different Orders pointed out, accompanied by different manifestations and phenomena on the surface, but with *Unity of Principles* underneath. The apparently long duration of this System, with the reproduction of the same effects—the same Evils—under different forms, has misled the human mind, and caused it to frame the erroneous Induction that it is the permanent and natural social state of mankind, destined, with its discords and miseries, to last forever. This erroneous Induction, this reasoning falsely from the known to the unknown, has blinded men on social questions; it has destroyed hope in the future, and faith in human nature, and has paralyzed and still paralyzes all studies on



the part of the thinkers and intellectual leaders of the world on the vast problem of a Social Reconstruction, and of happier social destinies for Man. A new Civilization is to come—the true and normal Civilization of Humanity, based on the full development of the elements of the six branches of Society, and their scientific Organization. It will come, accompanied by the reign of Good; that is, of that Order, Harmony, and Unity which are the general Law of creation, and which prevail wherever preparatory Development or Evolution is accomplished, and scientific Organization has taken place.