THE

POSITION OF OUR SPECIES

IN THE

PATH OF ITS DESTINY;

OR,

THE COMPARATIVE INFANCY OF MAN

AND OF

THE EARTH AS HIS HOME.

— I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the suns.

TENNYSON.

NEW-YORK:
CHARLES SCRIBNER, 124 GRAND STREET.
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THE POSITION OF OUR SPECIES, ETC.

SECTION I.

If the subject be not comprised within the limits usually assigned to Ethnology, it is at least pertinent to 'The Science of Man.' In these days of independent and enlarged research, it is well to turn occasionally from the collection of facts to the philosophy they teach; from parts of a science to the general bearings of all science; forgetting even races and their peculiarities, and regarding mankind not only as occupants of the earth, but denizens of the universe. Like wearied citizens seeking fresh vigor and purer sensations amid natural scenery, we should often leave this world of thought for the larger one without.

Isolated, every thing is a mystery. All that we know depends on the connection of things one with another; and it is only by contemplating creation as a whole that we can attain true conceptions of its parts. This is indeed the highest exercise of the intellect, and that which more than aught else tends to develop and expand it.

Individually, man is an ephemeron; collectively, diuturnal. How long he has been on the earth, and how long he is to occupy it, are questions of the gravest import. The first will be approximately determined by geological records, but there are as yet no elements within human reach for the solution of the other. Still, as he is necessarily at some one stage of his existence, it is natural to ask whereabouts it is — if it be one bordering on infancy, maturity, or decline, since without an idea on this point, we are like persons running a race without knowing on what part of the course they at any time are. Are we left wholly in the dark

here? No, the progress of individual life is open, and that of the genus or species is not sealed. Continued existence without change is as impossible in one as in the other. As well suppose a child remaining one through three-score years and ten, as the character and condition of mankind not advancing with time. We believe there is a law of growth for the species as definite as for the individual.

But, as just intimated, it is not the age of our species alone that should engage our attention; the relation in which we stand to creation at large should not be forgotten, and on this we have been as incurious as on that. Free citizens of a boundless universe, we chain our thoughts to this terrestrial portion of it as if the rest were not worthy of regard, and too often by cherishing the plea of the indolent—that it might be seeking after prohibited knowledge.

As respects that, what is the fact? Why, the more we are accustomed to extend our views beyond the earth, beyond the group to which it belongs, and into regions beyond them, the more sensible we become that not one sphere is hidden more than another; that prospects upon them and among them are limited only by powers of vision; and that, so far from God withholding himself from his intelligent progenies, the purpose of calling them into being is to make them acquainted with him. In other words, the universe is an *open* theatre of existence for its varied populations, a common school for their education—a public platform for the Creator's demonstrations; the scene of his doings and of all that he does, nothing is performed in secresy, or designed to be concealed.

Perhaps it may be objected that no class of minds can grasp material infinity. Granted; but more or less of its characteristics are patent to every class; and as with the external, so it is with the internal economy of the universe. There is more of that open to us than we are aware of—that we miss for want of reflection. Let us suggest one trait in perfect accord with our conceptions of the Creator and of his purposes in creation, namely, *a continuous advent of new families of physical intelligences*, as well as of material forms and unreasoning organisms. Of this we seem to be ourselves an illustration, for it is certain that a very limited cycle of time has passed over the earth since our earliest

progenitors appeared on it, and to suppose that we are to be the last offspring of the Deity would be as preposterous as claiming to be the first.

The time is not yet, but it may come, when the species will be recognized as a late addition to creation's intellectual genera, and then it will be as much studied as a unit as now in its parts, and with reference to what is to come as to the past. Young it is, and we know little of it, but that little is confirmatory of its recent appearance. Had it been older, we should have known more.

The design of this paper is to suggest a great theme, not to discuss it; hence a few thoughts are thrown out, more as hints than as arguments, and with little regard to their formal arrangement.

SECTION II.

In the gathering of the substance of the heavens not into ONE all-comprehensive orb, but into countless numbers of different-sized ones, we have the decision of the Almighty Architect respecting the general disposition of his building material, and also the leading feature or outline of the universe. In the mode by which he communes with its occupants we also perceive the operation of a general principle of its internal administration: He speaks not by words which perish in their uttering, but by a succession of phenomena addressed to the understanding and the senses, that knowledge may be acquired, not by the reception of dogmas, but evolved by ratiocination. Information dictated is matter of belief, whereas knowledge is only obtainable through the exercise of faculties given to apprehend it. His WORKS are the expositors of his thoughts and attributes here, and unquestionably are so elsewhere. Whatever other forms of revelation there may be, this puts all on one level as respects those made through material media. No supernal communications explanatory of the laws of creation are made to us, because the principles by which he sustains and actuates the whole of its machinery are every where present and invite investigation; while their discovery is clearly intended to stimulate and reward intelligent and persistent industry in finding them out—an intimation of the

discipline adopted for the education of our species, and perhaps of every intellectual species, for we are as integral a part of the universe of intellect as this earth is of the material universe; and are as much in the presence of creative intelligence here as we could be elsewhere. Our acquaintance with the Creator is therefore to be derived from the manifestations he has made of himself; and where has he not made them? The heavens declare his glory, and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge. We perceive him, moreover, in the contemplation of our own natures, as also in the forms, properties, and movements of matter immediately around us. These are ordained to be the agents of our instruction; and, as might be inferred, only in proportion as we become acquainted with them, can we appreciate the sources of information and pleasure, of admiration, thanksgiving and praise, in the midst of which we are placed.

Let no one then imagine that we are to remain ignorant of any thing whatever concerning this mundane inheritance, and our connection with it. The home of our species, it is not to be a strange one. Without a close acquaintance with it we can not accomplish the purpose for which it is given, while the more we know of it, the more we fulfill the intentions of the donor respecting both it and ourselves. It is therefore to be explored till we become as familiar with its character and resources, as the members of a family are with their family homestead. And it must be, before the magnitude of the gift can be understood, or its treasures be realized.

For want of reflection, we know not what great things we possess in it. Should optical science succeed in bringing products of other spheres within the range of human vision, a furor of excitement would set in to behold them; and yet to us they could never equal in interest those before us. Here, we have a celestial orb of our own, one specially selected for us, and therefore better adapted to our natures than any other; furnished, as it is, with every thing requisite to improve our faculties and raise us in the scale of being.

Moreover, is it not to mingle with our recollections hereafter? Can places where undying spirits first start into life ever cease to

interest them—theaters of their earliest experiences and schools of preparation for their going abroad? Surely we are not to resemble feathered broods which forget the seats of their nativity soon as they quit them, but rather those whose instincts lead them to roam through foreign climes, and to return from their furthest flights, to visit and revisit the spots where their pinions received their first lessons.

Some persons are inquisitive about their ancestors and ancestral estates; and is it not a nobler curiosity that longs for information respecting the position of the whole human family in its destined career, and of the past and prospective condition of its demesne? The principle is the same in both cases; incipient in one, matured or maturing in the other. In the former it is manifested in doomsday books, in heraldic and genealogical records, and is sometimes charged with fostering pride of parentage, petty jealousies and childish vanities. In the latter there can be nothing of the kind, for it leads us at once to the UNIVERSAL PARENT, and to a fief, or patrimonial possession, held directly from him. And since there can be no house more noble than one whose founder and builder is God, and no pedigree higher than that of his acknowledged offspring, here is no room for envy or rivalry, but every inducement to rejoice in a common origin and heritage.

SECTION III.

THAT this planet was made with the most benevolent design, air, land, and oceans, teeming with jubilant existences, proclaim. A ceaseless succession of myriads of beings surrounded with enjoyments adapted to their diverse natures; a vegetation rich beyond description in forms, properties, colors, and odors; painted skies of ever-changing hues over all, and a glowing orb pouring down health and animation upon all. Every feature of the plan, and every change of feature, as of seasons, add to the aggregate of enjoyment. Even deserts of sand, regions of ice, and solitary wastes so called, are redolent of life, and as congenial homes for their occupants as the most fertile sections are to others. And, often as the setting sun disposes some to necessary repose, it awakens others into pleasurable activity; so that not a part of the planet is without its denizens, nor is there an instant of time, night

or day, in which more or less are not under the influence of grateful emotions.

The scene has been eloquently dwelt on by writers on Natural and Moral Philosophy, who at the same time have been embarrassed with the exception to the general enjoyment of life which their own kindred presents. Possessors of reason, fretful and unhappy in the midst of creatures happy without it. Although in every class of society the pleasures of existence far outnumber the pains, the fate of the great masses of men degraded by ignorance and depressed by poverty, they hardly know how to explain; nor how, under the present constitution of things, it is to be avoided; in other words, that it must be perpetual! As if the Creator, like an improvident ship-owner, could have launched forth our orb poorly provisioned, and at the same time withhold the means of taking in outside supplies. Why, if there can be now a scarcity of aught that man's nature requires, what must it be when his numbers become quadrupled, as they probably will be when the whole of the earth's surface becomes settled?

The dilemma arising from this supposed preponderance of animal over human enjoyment is well worth looking at, since it is obvious that a great truth must be underlying it. It arises from not duly considering the fundamental difference between man and the tribes below him, and contingences flowing from that difference. *He is progressive*, and *they are not*. A distinction not only indispensable to the maintenance of his superiority, but the basis of his destiny. Endowed with faculties incapable of expansion, their impulses and pursuits are the same in all times and places; nothing can change them, while in him they can never be fixed. Could they progress and combine, there would be a continual conflict between him and them. In certain stages of his development they have the advantage, for, impelled by unerring instincts, their labors, in infancy as in age, lead to the best results; while in him intelligence has by severe struggles gradually to be evolved, and the character of his labors tardily to improve with it.

But the most notable distinction between man and the tribes below him is this: While they are fixed in their developments—never advancing a step before their first progenitors—*he grows in*

his SPECIES. By the transmission of acquisitions *it* has its progressive unfoldings: in it the attainments of individuals, of nations and races are continued and improved. Hence, as animals are equally matured in every age, and can therefore bequeath nothing which their descendants will not inherit, they all work for themselves, and enjoy what they work for; whereas men labor less for themselves than for their cotemporaries and posterity. One generation follows another, leaving the main fruits of its labors to be gathered by its successors. As in a savings bank, each age passes over its earnings in trust for that which succeeds it, while accumulating interest and fresh deposits keep swelling the capital. Thus, a bird or a quadruped will always be a true representative of the condition of its kind, while a man, be his attainments high or low, can only represent a fleeting condition, a passing day, as it were, in the lifetime of his congeners.

Animals are perfected in the individual, man in the species; and if we mistake not, it is the recognition of this capital truth that is most wanting to clear up what is obscure in the administration of our world, and to relieve certain minds from painful reflections. Let it be received, and it follows that the species is in its nonage, and consequently subject to privations incident thereto. From whatever point of view it may be contemplated, such is the conclusion forced upon us. It is as utterly unconscious of its destiny, and of what it is to grow up to, as an infant; while the chief of its doings, as recorded in chronicles, or preserved in tradition, are they not, when viewed in the most favorable lights, more akin to the wild impulses and derelictions of unbridled youth than such as reflection and wisdom inspire—than such as age, with an enlarged compass of knowledge and experience, is ordained to inspire?

If poverty and gross ignorance were through all time ordained to be the fate of any, the least part, of mankind, our views of Divine Providence would have to be modified; we should, like some persons, hardly know what to make of it; but when we learn that they are simply incidental to the early life of the species, as physical wants and mental frailties are to individual infancy, the difficulty vanishes, and we are led to acknowledge that the fruits of age ought not to be looked for in the suckling or sapling.

To compare man's condition in rude stages of his career with

that of creatures absolutely perfect in theirs, is, then, unphilosophical, at least premature, and the inference drawn to his disadvantage a reflection on his Maker. Had his powers been stationary, the case had been different; but, instead of that, they are to cultivated till every form and property of matter be made subservient to his elevation. He will therefore only furnish exceptions to the general contentment of the earth's denizens while emerging from infancy. They will disappear as he approaches his majority.

SECTION IV.

WHATEVER may be thought of the origin of the generic evils of life—the fruitful sources of discontent—they are certainly removable by human agency. Ignorance, or mental indigence, lies at the root of them all, hence they are not perceived by the savage. Without moral culture he is wholly insensible of them. Even the Arab robs a traveller with as little compunction as a bald eagle wrongs a fish-hawk, while the Fejiian eats a missionary as unconscious of guilt as a tiger feasting on a deer, or a lion making a meal of a Bojesman. With the partially civilized, what some hold to be great crimes, others deem to be none; and among the most advanced, human instincts when unregulated by morals, are on a level with those of the brutes. It is the same organ in the miser that characterizes the hoarding animals.

Were not the fact transparent to us from every consideration of both, that neither the earth nor man can be stationary or regressive, we should reject the poverty-stricken, not to say impious, thought that the planet is to be a monotonous scene of successive generations of men, exhibiting no higher traits, or traits no better cultivated, than have hitherto characterized them. He who through life never improves the products of his labor is deemed a dullard, and shall it be supposed that any of God's works can stand still—that man, the noblest of them here, is not to outgrow his present irregularities and infirmities, that he is forever to be the slave of his passions—the victim of ignorance and want, of superstition and crime.

As for regression, it perhaps will be asked: Have not people in divers times fallen back? Yes; partial civilization and semi-

barbarism have exchanged places, and may do so again, but that has not prevented a general advance, small and unaccountably sluggid as to us it may seem. The area of barbarism has always been diminishing, and is now more circumscribed than ever. As for the varying aspects of nations, the corruption of rulers, unhallowed perversion of power, untamed passions of the multitude, jarring interests of classes, social disorders and civil commotions, etc., they are the natural upheavings of the principles of progress. Nations, like wine, vary with climate; one ripens before another, and the leading character of each depends on the active spirit it contains; but all, without exception, must be purged by *fermentation;* the natural process by which the froth and lees of society can be got rid of. There can be no refinement without effervescence, and where it is present the work of defecation is going on.

Are we, then, to conclude that it is necessary for the species to be brought into actual conflict with every variety of evil incident to existence here, and continue to suffer from them till driven to seek out the means of removing them? It would really seem so.

But what is evil? The intimate nature of things is indiscernible by human faculties, so that what we know best is known only in part. We perceive effects, not causes, and about effects we often blunder. We are accustomed to consider almost every quality of matter as two distinct ones, as if by diminishing in intensity each merged into one of an opposite character; thus hard and soft, large and small, heavy and light, tenacious and brittle, etc., are relative terms, indicative in each case of different degrees of the same thing. There are no lines of separation between them any more than between heat and cold, light and dark. The mistake is in supposing a thing to cease where the senses cease to recognize it.

It appears to be the same with mind as with matter, in ethics as in physics. Who can draw a dividing line between knowledge and ignorance, or detect another between moral illumination and obscuration? Good and evil, we should say, are degrees of one and the same thing, for the most perspicacious can not tell where the former ends or the latter begins. The one rises and the other falls, as on a graduated scale whose terminii no one can reach, or read if he could reach.

Then, could the nature and value of light have been known if night had not followed day, or if we had not possessed the means of diminishing its intensity? What ideas could we have had of heat without cold, or of force without resistance? Could the power of truth have been demonstrated without conflict with error? or knowledge be appreciated if the lack of it were not felt? or virtue if vice had never been? Can any thing be truly known to finite minds without contrast with its opposite, since in the abstract it is known only to the Infinite mind?

However these things may be viewed, it is very certain that had it not been for the evils of life men had never been aroused to multiply its blessings. If they had never fainted with hunger and toil, inorganic forces had yet been running to waste; the productive and refining arts had not been discovered—we had all been savages still. In this respect, if we had not suffered from evil, we should not have realized what is good.

Take bodily pain as another example: could it have been felt as such if opposite sensations had been strange to us; that is, if it had been our normal state? Indubitably not. The sun is longed for at dawn, and his appearance above the horizon hailed with delight; but if he were invariably present where would be this sensation, so grateful to animals and men? Nowhere. It would be an impossible, if not an inconceivable one. The beneficent principle of Divine wisdom is here singularly manifested, namely, by converting objects, that would not otherwise excite our sensibilities, into perennial sources of enjoyment. In the nightly withdrawal of the solar orb we have a daily renewal of pleasure, and in its alternate brilliancy, and concealment by clouds another variety of that pleasure. So it seems to be with all joys and sorrows; the latter serve to diversify and augment the former. Without the homely and ordinary, where would be our ideas of the beautiful and the sublime?

The theory of man having to raise himself from the lowest depths of barbarism—and a more appropriate task to discipline him as an *active* being we can not imagine, as for *passive* intelligences there can be none—is opposed to the dictum which assigns a higher status to him in the beginning than at any subsequent period of his career, a position incompatible with any theory of

progress. If he was to rise at all, it was expedient that he should begin not at the top, nor half-way up, but at the very bottom of the scale. The mind of man, says an old writer, can not be a perfect paradise unless there be planted in it the tree of knowledge of good and *evil*. How could the imperfections of his nature be overcome if they did not exist? At all events, the species began to grow where individuals begin, and we know they are not born full-grown, nor half-grown, as respects either the body, mind, morals and religion. The rule is universal and applicable to all things, first the germ, then the bud, the blossom and the fruit.

In the first ages, as in the present age, the keen thinking few led the dull unthinking many. Of principles essential to the organization of society, law and religion were and are the chief. Their administration, at first confined to heads of families, passed to tribal and national rulers, who thus became possessed of the double office of priest and king. As long as they kept in advance of their people in intelligence and virtue, all went well; but when they made public interests subservient to their own, oppression commenced, and that which was to be a general good became, by its abuse, a common affliction. Should we lament this as a defect in the constitution of our natures, or in the Divine Government? No. It was expedient that tyranny, in its diversity of forms, should be disclosed. Without it the idea of liberty, personal and national, had been foreign to us—its conception impossible.

If not a proof of the infancy of the species, it is a fact for which we know not how to account, that there has scarcely yet been a people freed from systems for restraining their aspirations, and compelling them, by pains and penalties, to accept such forms of government as their rulers chose and choose to give them. The policy has been charged on some existing powers of keeping their subjects in ignorance in order to keep them in obedience. Whether this be so or not, there is no doubt about the principle involved. Depress the soul, or, what amounts to that, keep it from rising, and man loses the attributes of man. In proportion as it is kept down, he becomes brutalized—necessarily.

How vast a portion of life's evils are ascribed to political domination and conflict no one needs to be told. The materials of history, since history began, have been the quarrels of septs

and nations, and what but war now fills the annals of the foremost of nations? It still withdraws its cohorts from labor, and is the most fearful consumer of the earnings of labor. A ceaseless drain on the industry of the world, it presses science into its service, takes advantage of improvements in the arts, and offers rewards for increasing the destructive effects of its weapons. It has kept the world in turmoil and trouble from the beginning; the moral of all of which is—the species has not reached the age of discretion. It is full of fight like quarrelsome lads, and, like them, will grow wiser as it grows older. It is growing wiser. Peace societies are prophetic of the abolition of war, though ages may have to elapse before that takes place.

The character of history itself is confirmative of the juvenile theory. Of people, kindreds and tongues of past generations, how much knowledge has it preserved? Of, by far, the greater part, not a line nor a legend. We have not the history of a single race, much less of the species. Excepting modern writings, the world's annals are meager, fragmentary, and mixed up with irrational, puerile and foolish stories, strongly indicative of childhood's tastes. Then those records, such as they are, relate to occupants of a small part of the earth; that is, they are brief and broken notes of a few battalions only of a great swelling host, which long ago started on its destination, and is now passing through our times to an undetermined future.

SECTION V.

Passing by secular despotism, unless on the ground that no good can be realized without a conflict with evil, it is inconceivable that the earth should have been drenched with blood by religious rage; and, above all, that Pagan cruelties for enforcing idolatry should have been adopted, and rendered still more sanguinary, for the propagation of that divine system which forbids every one from doing that to others which he would not have others do to him; which accords to every one the same freedom of thought that each claims for himself. As if the Creator, like a heathen deity, required their aid to protect his interests and avenge him of his enemies.

But we shudder afresh on finding their persecutions continued

in force down to our own times, for the Inquisition and its tortures make part of the annals of the present century. Nor is the spirit of intolerance extinct where that most horrible of institutions has been abolished. Its fire survives the ashes of its victims; it would still enthrall the souls of men with its dogmas. Nor were these confined to religious matters: they were extended to science, and, as with the heathen, the laws of nature were to be acknowledged or ignored as ecclesiastical authority determined.

Needs it be said, that such things are demonstrative of an early stage of human development? Is there any other rational solution of the fact? We should almost say, if the species is not in its childhood, its creation is without a purpose.

In modern India, and in Asia generally, we see how the intellect of nations crouched at the feet of ancient priesthoods; and in Nebuchadnezzar, Darius, and Roman Emperors, we have specimens of punishments inflicted on dissenters. Neither talents, learning, nor immaculate virtue could prevail. Socrates and the Saviour suffered. In an Assyrian inscription recently discovered, Tiglath-pileser boasts of having crucified the Chaldeans who refused to worship his gods. It is, however, a terrible reflection that the legions of sufferers under the heathen, bear, in all probability, a small proportion to the victims of Christian persecutors—of men whose mistaken zeal appears to have surpassed that of the most infuriate of pagan zealots. Still it is pity, not hate, that should govern our feelings towards them. "Father, forgive them, for they know not what they do." They have made the world a Bastile for torturing the sane by the insane, and in crippling legions of intellects, they have been prime agents in impoverishing it—of entailing both ignorance and poverty. But as long as error remains, its conflicts with truth must endure, and the purer the system, the fiercer its foes.

The heathen had a god for almost every principle in nature, and priests were the interpreters of the gods. They neutralized the opposition of philosophy to their theology, and used their knowledge of it to subserve the worst purposes of deception. To maintain their influence, and that of lay chieftains with whom they agreed, pseudo-miracles were systematically got up to impress the ignorant and overawe the inquisitive and bold. We blush to ac-

knowledge that among our ancestors, the same frauds were rife throughout the middle ages, and that many are still in vogue.

Christians have long been severed into two great parties, one adhering to Gentile rituals, the other rejecting them. The circumstances attending their adoption are rarely referred to by those that oppose them. At the advent of Christianity, the Roman people were the inheritors of all that was imposing in the ecclesiastical regimes of the ancient world. Their theology pervaded their history, government, poetry, and tradition, their sculpture, painting, and ordinary arts; it was interwoven with their manners, customs, and everyday thoughts and feelings, and hence it was natural that they should cling to that which had, through the lapse of ages become, as it were, a part of their nature. To loosen the hold of the masses and facilitate their transition from heathenism, such of the old doctrines and practices, festivals and amusements, as were deemed consistent with, or might be made consistent with the new faith, were associated with it, and thus much of the old temple worship has been brought down intact by Greek and Latin peoples.

The world was too deeply imbued with Polytheism to accept the teachings of Christ in their simplicity and purity. But a very small part yet appreciates them.

When civil governments ceased to harass Christians, quarrels arose among themselves about these things. Those that advocated them persecuted all who rejected them, till they became thoroughly incorporated with church doctrines and discipline. (As a general truth, all persecutions, in the Church or out of it, have been got up to sustain pagan accessories.) Though greatly modified in free countries, and relieved of their most objectionable features, there are still ecclesiastical systems which, under old heathen claims to infallibility and holiness, have done more than any thing else to arrest the growth of and render imbecile the intellect of modern nations; they have subjugated reason, turned the worship of the Creator, like that of idols, into an art, mixed it up with Gentile relics and rituals, and sustained it with thaumaturgical exhibitions, and impostures, scorned for their grossness by Mohammed. That they should linger where they sprung up and are most cherished, might be expected, yet is it not lament-

able that Christian priests should continue to sport with Omnipotence by exhibiting in the face of the world, such tricks as the old one laughed at by Horace, yearly repeated at Naples.

> "At Gnatia, where mad people much abound,
> They told us *frankincense on altars laid,*
> *Would melt without the fire's dissolving aid.*
> Such fictions may be swallowed by the Jews,
> But not by me; taught that each god pursues
> On high a life of indolence and ease,
> Nor pays attention to such freaks as these."
>
> 1 *Sat.* v. HUNTER'S TRANS.

We can only account for men risking the cause of Christianity on such palpable frauds by the fact that superstition eats, like a cancer, its way into the soul, and feeds on the best of its faculties. Mental and material destitution have ever been its attendants.

From mistaken views, or rather from having no views at all, of successive phases of knowledge, nor of the growth of the soul as the prime object of its existence, nor of the planet as the patrimonial estate of the species, nor of the character and extent of labors and researches the inheritance imposes, nor aware that society has outgrown their ritualistic performances, these men still dream that their teachings are every thing, and art and science comparatively nothing.

Cathedral worship in Protestant countries is mostly Pagan. The performances, for such they are commonly considered, are kept up daily with or without spectators. The bailiffs and high bailiffs, deans and archdeacons, stewards, registers, receivers, precentors, canons and minor canons, choristers and masters of the choristers, vergers, searchers of the consistory and of the sanctuary, etc., are representatives of those attached to old temples. Chanting portions of the services to the gods was common, and modern are said to resemble ancient refrains.

On these topics the sensibilities of many are awakened, who are not aware that the zeal which takes offense at the rejection of its creed exhibits an unmistakable trait of the species' juvenility. We are all minors and subject to passions and influences not according to knowledge. In religious matters we resemble too much those old poetic aspirants who, because Bacchus presided

over wine and poetry, thought themselves most inspired when most intoxicated. It is folly to complain of references to imperfections of either present or past institutions, as illustrative of the law of progression. The moral of the worst of them is, the species is not out of its teens.

Nothing appears without a cause. While the founder of Islamism openly imposed his system with the sword, it has been conceded that he did not originally aim at the establishment of a new religion so much as putting a forcible end to the superstitions and idolatries by which the faith, as delivered by Abraham, Moses, the prophets and Christ, had become corrupted. He hoped to unite both Jews and Christians in his creed; for in his time most of the machinery and rituals of heathenism had become permanently incorporated with the profession of Christianity. But for this, Mohammedanism might never have been heard of. It has not, however, been without beneficial results.

While deploring the enormous expenditure of human life which the Crusades occasioned, it is impossible to overlook the fact that they indirectly exercised a most beneficial influence on modern society. They brought Europeans in contact with two civilizations, richer and more advanced than their own—the Greek and the Saracenic; surprised them with the wealth and comparative refinement of the East. They went against the Turks as against monsters, and returned with their savage natures subdued, and not a few delivered from prejudices and passions, the worst offspring of ignorance. A decided step was taken towards the enfranchisement of the human mind. Its prostration to the clergy was arrested, great social changes were brought about, commerce between the East and West sprang up, and towns—the early homes of liberty in Europe—began to grow great and powerful. The Crusades, indeed, gave maritime commerce the strongest impulse it had ever received. (See *Chambers's Ency.*)

It were a vain wish, though one of a number we have sometimes entertained, that the ancient world had inaugurated a genuine Catholic hierarchy, with ecumenic councils, for establishing faith in physical science, and proclaiming its divine truths to every people. Charged with the elements of material enjoyments and constituting the basis of mental and moral elevation, they would

have increased in importance and profit from generation to generation. How different the aspect of affairs now, had such a system been adopted, and prosecuted with the influence and zeal that have been given to theological disputations through successive centuries and decades of centuries! But it could not be. The world was too young to appreciate it.

SECTION VI.

If we turn to the earth as man's home, we find prevailing impressions respecting it, more characteristic of children than of men. Instead of literal and common-sense ideas of what it has been and is, mythic notions and pseudo-reverence prevent many from studying its history and objects. Without the slightest authority, and in opposition to philosophy and facts, they affect to believe, because they fondly think it complimentary to God to believe, it was originally as a garden in fertility and arrangement, and man also physically and intellectually perfect. Now, if such were the case, what must have followed? As there is absolutely nothing, from an insect to a world, or a system of worlds, stationary for a moment in its condition, had it been matured at once, like a full-grown tree, it could only have changed, like the tree, by decay. That which ceases to grow must begin to decline. So with man also, for there is no resting state for him, any more than for any thing else. But suppose it were actually freed from weeds, and mellowed ready to his hands, for what purpose, since he could not have kept it so for a single day? He lacked the requisite knowledge and experience; and if it be said, he may have possessed their equivalents in intuition, he certainly was without the physical force, for which no inspiration could be a substitute.

At the first, a few spots only could be cleared and cultivated, as in new settlements now, and they could only be enlarged as the human family increased; but its members have not yet become numerous enough to take up all the land, nor any thing like it. Had a million of predial laborers been placed on it at first, their efforts could not have kept a tithe of it in the alleged high state of culture, without the aid of mechanical science equal, if not superior, to that which constructs our motive machineries. The conclusion

is not to be avoided, that man and the earth are designed to be progressively developed, and that both are yet in an early state of development.

Belonging to the same class of nursery tales, is that which tells of the earth being in its decline and near its end, one of a numerous brood that arose when superstitious fears and morbid forebodings crowded every nook not lit up by knowledge, when natural movements and forces were invested with dread, and it was deemed presumptuous to pry into them. There are bolder spirits now; but the modern system of philosophical research has no more reached all departments of knowledge than all classes of men. The earth is not made as some would have made it. They think its operations might have been conducted with fewer and less varied annoyances; it should require less labor, and yield better returns for it; the home of man, it should at least make all comfortable, as far as the necessaries and ordinary enjoyments of life are concerned, etc. Such persons judge of it with reference to interests and passions of the day. To meet their views, it would have to change as these change.

Truer ideas, such as calm investigation discloses, that is, such as the Creator himself reveals, dispel these idle speculations. Would it not be unreasonable for emigrants to expect the conveniences and elegancies of city life, while engaged in colonizing new regions; and what is the earth at large but A VIRGIN COLONY, one with not a tithe of its lands reclaimed from wild beasts and fenced in, scarcely the tithe of a tithe, and no small part wholly unknown? It is, therefore, *not* strange, that the fate of the many is, like that of emigrants, "to rough it," since the planet is not sufficiently settled and improved, for competence and comfort to be common

One of the small settlements in the universal domain, instead of infantile dreamings about it, it is to be laid hold of and treated as are the sternest realities. Though stored with all that is wanted, it yields no crops without labor. It is as literally a colony, as any part of it has been or is. But has not man been long enough on it to have brought it into order? No. Its condition and his own are conclusive on that point. They both proclaim him a recent settler. Let those who object to this, bear in mind, that the ripening of a world is not to be measured by that of a field of

corn, nor the stocking it with intellectual beings, by that of a farm with cattle. What do we know of the time required for rearing an order of beings like ourselves—how much for its inceptive, and how much more for its full development? Nothing. On such matters, a thousand years is but as one day, and one day as a thousand years. The work of epochs is not to be compressed into ages, nor that of ages into days.

If recent geological discoveries, indicating a higher antiquity for man than has hitherto been supposed, be received as conclusive, the question is not changed, for the alleged evidences of his coëxistence with extinct mammalia are unequivocal proofs of the infancy of colonial life—flint implements for hunting and the chase. Cultivating the soil had not commenced. The arts had not begun.

The analogy between the earth's growth and that of man is obvious. He has to work his way upward through a series of stratifications, each superior in products to the one it overlays; the process being as necessary for the evolution of his powers as for those of the earth itself.

Unaccustomed as we are to measure time otherwise than by individual existence, it is not surprising if the opinion prevail, that from the social nature of man, and his struggles to better his condition, he ought by this time to have come to some general understanding about what was to be done on it, and the best way of doing it; that he should have done what sensible planters do, who on taking up new lands, examine them with the purpose of turning them to the best account, in reference to the wants of their families and of society around them. So it certainly should be with the earth at large, the fatherland, not of this people or that, but the inseverable home of the whole. And so it will be. There is but one reason why it has not been done; it is still as a region in the disorder of recent occupancy. More time is required to explore it, for its settlers to arrange their claims, feel their position, their mutual dependence, the benefits of introducing system into their labors, and union into their councils.

Glance over its generally wild and uncultivated condition, though parts are greatly more improved than ever, and at the yet barbarous and semi-barbarous state of nearly the whole of our species, and what other conclusion can be arrived at?

The earth is her own best historian, and geology puts her progressive character beyond question. It renders palpable the fact, that she has passed through epochs for the elaboration of her minerals and plants, through others to make her a fit habitation for animals and man, and is now progressing into others, with him and for him. Nor is the advancing attribute of his species left in doubt. Proofs of his infancy in the arts she has preserved, in rude implements dug every where out of the ground; and, belonging to later periods, relics of advanced art. A few centuries back, and our own progenitors were but one remove from barbarism, and some not one.

In its preparation for the reception of man, the diverse parts of the earth were not simultaneously matured. Some are of comparatively recent formation, and barely yet ready for him. But not to delay his advent, and that nothing might remain without application, it would seem that as soon as a part was fully prepared, he made his *début* on it. Whether or not it be owing, or partly owing, to this fact, the species has exhibited, and still exhibits, an equal diversity of developments. While one race is entering the portals of civilization and science, and another drawing near, others are at the furthest distance from them.

That our lineage is of recent origin, is manifest from its present as well as its past condition. Collectively, its powers are not half developed, and the planet, as the scene of its labors, proclaims the same thing. As regards enlightened industry, most of it is a blank, and has never been any thing else. In not one of its great divisions, have its products borne any adequate proportion to its capabilities. Then, there is the general apathy about it, and about what we are to do on it. An entire world placed at our disposal, and no one takes more notice of the fact, than of the commonest matters. This, we think, can only be satisfactorily explained, on the ground of our recent appearance, for it would seem impossible for the species in its maturity to be so supinely indifferent to the scene of its operations, and to the rationale of its destiny here.

SECTION VII.

We all know that material civilization is emancipation from the wretchedness of barbarism, but who is informed in the laws that govern it and its successive evolutions? Children in their horn-books know little of the system of instruction upon which they have entered, and as little do we yet comprehend the course of training adopted by the great Teacher to enable us to fulfill our mission here. With all seriousness, it may be averred that the purport of this mission is not understood. No one thinks of it. (Of course no intelligent person will here confound the great secular business of life, of which we are speaking, with what relates to the life to come: that which man has to do with the earth and on it, is one thing, preparation for leaving it is another.) Scarcely any but vague and clouded conceptions prevail respecting the work assigned to man, and hence, from a general view, his labors appear straggling, fragmentary, and apparently elicited at random.

Both reason and science proclaim this to be an amorphous condition of things, and that human energy is ordained to bring about *a symmetrical and all-comprehensive result.* Individuals have their employments, so have communities, and so have nations; but are national undertakings the end of the series? Surely not. The earth is not an assemblage of independent detached portions of land and water, but a more perfect unity than any of her parts can possibly be; so is the human species than any of its divisions, and so must the work of the species be than fractions of it.

It is not enough to collect materials for a building, nor yet to labor on them; they must be put together in their places ere the object of providing them be accomplished. So it is to be with the grand social edifice that is to crown the labors of man as soon as he holds the fullness of the earth's resources in his hands. As yet, the materials are only being prepared. Peoples are unwittingly employed in quarrying and dressing them, and will continue to be so employed till the outlines of the structure loom out before them.

In a factory the diverse parts of a machine or of textural fabrics are separately of little worth; it is their combination in the finished goods that gives them their full value. What such an estab-

lishment is to its owners, the earth is to be to mankind. The division of labor is one of its marked features, and the diversified employments of its operatives another; only their operations have as yet been continued without reference to an ultimate result. If the time for this has not come, it is not too soon to think about it. He is a dull factory hand whose thoughts never reach beyond his own little share of the work, nor the little spot he works in, and are we better informed than he as respects the perfection of that work which man has to accomplish here?

The earth is a store-house filled to the roof with materials specially provided for the work given to man, and not more than a few samples have, here and there, been taken out; it is charged with elements of forces for working these materials up, and next to none have been brought into play. Insensible of the variety and vastness of these treasures, our species is like a juvenile inheritor of possessions which he knows not what to do with till his judgment ripens with age.

Of subjects that will occupy the attention of our successors, modifications of external nature by human agencies will not be among the least. From the beginning, the masses of men have been indifferent to every thing but the daily supply of their animal wants, and in civilized lands nearly all act as if this earth was a mere arena on which to scramble for a living, as if God made and gave away worlds for no higher purpose. That man has to impress himself on the earth, on every part of it, to bring about changes affecting not only his own kind, but the vegetable and animal kingdom, and even the atmosphere itself, there can be no doubt. Destined to renovate, make fruitful, genial and delightful, this terrestrial home, and through the indefinite future to keep improving and adorning it, we should not leave generations to come to infer that we were insensible of, or indifferent to, the great task. Instead of taking low views of the species because of its present condition, we should accustom ourselves to contemplate man as not simply the intellectual head of creation here, but the representative of the Creator, with all but unlimited powers to make this portion of the universe every thing that we wish.

SECTION VIII.

EVIDENCE of the infancy of the species is set forth in the fact that its intellectual education has hardly begun. With few exceptions, rank ignorance pervades the masses every where. The *mean* level of mental culture is little, if any, above that of our wild Indians, whose childish minds in full-grown bodies present one of the most incongruous of earthly spectacles.* Let it be remembered that among people the most advanced, the numbers are few that have risen to distinction as scholars, and that they admit they are but children in knowledge, picking up now and then a gem on shores thickly strewn with brilliants, and the conviction is renewed that the species has to pass through ages, if not epochs, before it attain adolescence.

How else account for the conflicts of opinion on all the great and most of the common concerns of life, that convert even social intercourse into controversy, and send forth tons of controversial matter daily from the press? Then religion, which should settle all quarrels and have none of its own, is one of the most fruitful sources of individual estrangements, and of public contentions; perhaps the strongest of all proofs of our inceptive condition.

Viewed as a school, is not the world rather in the din and disorder of an opening than one regularly organized? Its swarms of pupils, rude and insensible of the benefits of education, are, with slight exceptions, without an alphabet. Of the rudiments of instruction, our own ancestors, not very long ago, were so generally ignorant, that individuals who could *read* were exempted from criminal prosecutions, so rare was the attainment, and so great the proof of learning considered. In this matter the species is progress-

* A few years ago we overtook, early one morning in Washington, part of a delegation from the remote West. Two were chiefs of ripe age, and among the finest specimens of physical manhood. Noble in their mien and bearing, grave as senators, and with features suggestive of deep thought, they passed slowly along the side-walk as a lad swept out of a store some worthless scraps of colored leather and paper. In a moment, excited as children, they seized the fragments, and the one I had been likening to Solon or Cato, snatched up two red strips, exultantly thrust them into the folds of his blanket, and peeped through the window to see if more were coming out. Seldom have we experienced a greater revulsion of feeling.

ing, but education is not anywhere what it is to be. With most people it is, in many respects, factitious and superficial. It recognizes much that is incompatible with reason, philosophy, and universal good will; as war and slavery in their worst forms, and codes and practices of law by which justice is sacrificed to forms, and the instrument preferred to the end. The ignorant who, by force or fraud, wrest an ordinary criminal from the police are punished, while they who, by learned artifice and legal technicalities, prevent the conviction of the vilest felons, are respected by the profession, and acquire consideration. Public sentiment and morals become vitiated, and the institution that should be reverenced as the pure and stern guardian of the most sacred of national deposits ceases to be revered.

In this respect legal institutions will improve as they have improved in other respects. Chambers and instruments of torture are no longer allowed, nor the horrible punishments of crime that were common among our forefathers. The hanging and burning of witches and wizards have also ceased.

In science, astronomy has succeeded astrology, and chemistry the dreams of alchemists. In literature the public taste is improving. Much that was acceptable to polite readers a century back, would be insufferable now. No writer of reputation commits professional suicide by polluting his pages with kindred matter, nor is it probable that any modern classic will be recognized as such by posterity, if stained with impurities.

If it be yet a question whether wealth or virtue be preferable, the suffrages of the world are still with wealth. Sought at first as a means, it is also pursued as an end. But in this matter, as in others, society is advancing. In works of beneficence, and institutions honorable to our common humanity, the present age surpasses previous ages.

Accounts of ancient nations are surcharged with politico-religious devices for keeping the masses in subjection and sustaining public measures. It is difficult to conceive how without their influence the Grecian and Roman republics could have continued from one year to another, so low and limited was intelligence among the people, and so rife superstition. There is seldom a page in the history of these, the first nations of antiquity, without

an oracle, a dream, an omen, or a prodigy of one kind or other, brought forward as occasion required. Not an important undertaking of the state but had to be sanctioned by one or more of them. The world has outgrown much of this. No legislators dare attempt such state trickery now. No commander of an army stops its march to consult an augur on the appearance of the moon, what a flight of birds might presage, or to remove the despondency of his troops at meeting a mule laden with parsley (formerly used to decorate sepulchers) or an undertaker with a cart-load of coffins.

The union of Church and State, the cardinal trait of old, still generally prevails. With the exception of the United States, there is hardly a nation, we think not one, in which state creeds and priesthoods, sacerdotal dictation and spoliation, are not legalized elements of government. But this also is waning. Society in Europe, ere another century expires, will scarcely recognize in political chiefs supreme authority in religious teachings, or allow them to name bishops. Still, as things are, what an advance since church dignitaries armed their feudatories and fought in foreign and domestic wars with the ardor of secular captains; and who, in times of peace, rivalled lay nobles in sports of the field. Chaucer represents the clergy in his time as better skilled in riding and hunting and blowing the horn than in divinity. In the middle ages, bishops and abbots hunted in state, being accompanied with hosts of retainers and servants, and when traveling in ordinary, they had hawks and hounds in their train. The practice has dwindled down to fox-hunting, and that as a clerical pastime is nearly obsolete.

In religion, the right of private judgment, so essential to individual accountability, is in a fair way to be recognized and respected. Accessories are not so much magnified into principals as they used to be, nor are rites and ceremonies congenial to one people so much forced upon others to whose feelings and habits of thought they are repugnant. There are symptoms of still more enlarged views, such as recognize the modification of creeds by races and climates.

Then we are sure that neither political nor religious oppression can long withstand the great modern motor — THE PRESS.

One evidently designed to sweep away ignorance and tyranny with their concomitants, and to remain a permanent guard against their return. By its influence there are already statesmen who, discarding ministerial artifices and sectional views of aggrandisement, are ready to proclaim the fundamental law of nations to be, like that of Physics, one of reciprocal attractions, and under that inspiration to develop the earth's resources in harmony with all human kind.

As a consequence of the recent diffusion of knowledge, the elevation in the social scale of working classes was never equal to what it is now. The physical superiority of civilized man over the savage has been ascertained, and the more important facts, the ratio of mortality to population rising and falling with civilization, and the decided diminution of that ratio during the last fifty years, by the diffusion of comforts and improved modes of living among laboring men.

Few indications of progress are more significant than the general breaking up of national seclusiveness, a principle maintained with singular persistence in the East from pre-historic times. International intercourse is necessary to national prosperity. Without it there can be no enduring harmony of general interests and feelings; and hence, whatever have been the means adopted for opening closed countries, as Africa, India, China, Japan, etc., the result would without them be attained sooner or later, by the working of a law that no people can eventually withstand, one that renders the permanent isolation of any part of the earth or of the species impossible.

In the medium by which man communes with man, what a Babel of tongues clogs the freedom of intercourse. The world is an assemblage of foreigners, who with difficulty apprehend each other, but it is improving. One or two modern languages pre-eminently fertile in revelations of science, and of every known element of progress, are now spoken over a great part of the earth. They have superseded forever a thousand barren ones, while others are passing into oblivion before them; an indubitable sign of advancement, if not prophetic of times when perhaps *one* speech will become that of every race, when every valuable new thought will be quickly possessed by all peoples.

In fine, we know that we have outgrown many childish things, and are outgrowing more, while none but the unreflecting can doubt that time only is wanting to outgrow them all. We are not merely progressing in all known branches of knowledge, but new ones are constantly opening. What better evidence can we have that the species is advancing from infancy, than the fact that portions of it have thus risen from the lowest forms of pupilage, and a general upward movement felt, or beginning to be felt in the remaining portions? The tendency of modern civilization is full of promise. In arts and sciences the present leading races leave behind all the most energetic that have hitherto figured on the earth. In the midst of such movements who would not exclaim: "Better fifty years in Europe than a cycle in Cathay"?

SECTION IX.

MAN'S condition, then, in any age or country, simply indicates the position he has attained on the scale of progress, the steps he has surmounted, not those he has to surmount. Of the latter, who can inform us where the terminus is to be? No one; for there is nothing in ourselves, nor in the earth's resources, to point out where the last step is to land us, nor to denote that there is a last step at all. It is a rational belief that there are no limits to his advancement, as there appear to be none to the agents of it nor to his power over them, so that whatever degrees of civilization he may henceforth attain he is no more to stop then than he is to stop now. His capacities expand with their culture, and his nature is such that he would be miserable if he could not proceed; nor can we imagine for what purpose existence could then be continued.

Is not the capacity for continuous advancement indigenous to intellectuality—its inhering essence—and is not this, taken in connection with the universal thirst for knowledge and the impossibility of sating the soul with it, among the strongest indications of immortality? Limited progress is as incompatible with unlimited existence as is the converse. If the soul's highest faculties were to expand through multiplied myriads of ages and then forever ceased to expand, its condition through the interminable future could be but one of disappointment. It would be a mercy to pre-

vent its advance than to arrest it in any part of its career. But is not the fact of its progressing at all a proof of continuous progress? We know, as certainly almost as any thing science makes known, that matter will never cease to produce new results till they have become varied and numerous as the permutation of its molecules; and that to keep pace with its evolutions on our orb the human intellect must be capable of indefinite improvement; a proof that it is capable of it—at least, such we take it to be.

Another fact, already alluded to, if not conclusive of the permanence of existence, bears harder on man than on creatures below him. Take any class of the latter, extinct or extant, and they will be found, always and every where, equal in development and enjoyment, those that lived centuries ago as those that live now. But there is no uniformity of human development and enjoyment; no two people are equally advanced in any age, while extremes of condition have prevailed in all ages. Then those that have passed off the stage in the lowest condition constitute by far the greatest portion of the species. Without any fault of their own, without opportunities for education, countless legions live and die as heretofore, without a celestial spark once kindled within them. If there be no hereafter for them, is not the highest order of earthly beings treated worse than the lowest—their best faculties suffocated in embryo, under circumstances they could neither foresee nor control, while those of contemporary animals are actively employed?

Progress is inseparably associated with the law which governs the evolutions of matter, and of it we have glimpses in its cyclical manifestations here. Is it asked, What is the cause of the successive changes which have been wrought through geological epochs on the earth's strata and surface products? Is it within herself? No; her present flora and fauna could not be enduring if she had no disturbing elements of her own. The chief cause is without. She is a member of the solar group, that group pertains to a division of the heavens made up of such groups, it to a still more comprehensive department, and so on; hence the existence of some silent and controlling force, binding all in unity, was of old inferred. That force is now known as the attraction of gravitation, by which every orb affects and is affected by every other.

But this ineffable influence, besides regulating the movements of

the spheres among themselves, works out slow but great changes upon them. To say nothing of the sun, it is to the little moon that the earth's tides and other phenomena are ascribed. Vegetation is believed, and with reason, to be affected by it. It can not impress itself on one part without affecting all. To suppose its power confined to inorganic matter, because its immediate action on vegetable and living forms is inappreciable to sense, is indicative of the infancy of science.

Hence, from the constitution of creation, it would seem an impossibility for vegetable and living structures to endure unchanged beyond the cycle they flourish in, or for absolute fac-similes of them to appear in any subsequent cycle, and for this among other reasons: No sphere or system remains a moment in the same relative position to others, nor passes twice over the same track in space, so that the same identical influence acting at this instant on our planet is different from what it ever was, and can never be repeated. From this cause we suppose new genera and species arise, and mature as their cycles of development mature. We should say this must be so, not only from every analogy in nature, but to accord with the fact that nothing in the universe is stationary from atoms to orbs. The Scripture prophecy of "new heavens and a new earth" will be literally fulfilled. In every great cycle there will be, as there have been, a flora and fauna more or less new, and fresh constellations overhead.

As the material of our orb is limited, the changes of its condition might be supposed to be limited, but such can not be the case, because the influence and varying influence of all others, near or remote, act on it. It is therefore manifest that of the changes of condition which it and every one, large or small, is capable of receiving, there can be no end till the virtue of the universe be, in this respect, exhausted. This reciprocal influence virtually makes every sphere a part or parcel of every other, and almost as much so as when the material of them all formed a fluid universe.

In this secondary function, if the term be admissible, of the principle of gravitation upon surface products of the spheres, we have the great secret of the *perpetuity of variety* partly revealed. And while it is impossible to imagine a source of pleasure combined with instruction more grateful to intelligences, wherever they are,

than this provision for everlasting novelties, admiration is exhausted in contemplating the evolution of results of such transcendent sublimity from means so supremely simple.

To conclude: accept the doctrine of the infancy of man and his growth in the species, and we have a consistent and comprehensive view of his past and present condition, and of his future prospects. Instead of confused scenes and disorganized masses, we perceive an unbroken host advancing through successive ages—a living stream coming down, indeed, through dark and tortuous channels, but ever flowing onwards and becoming wider, and deeper, and smoother as it flows. Accept it, and it sweeps away ten thousand difficulties in reconciling existing evils with the attributes of the Creator, shows that the most untoward things of life are temporary, and points those that despair of the earth ever becoming the scene of a refined and happy population to an immutable law by which that condition of things is in process of being evolved. A millennium is not a fallacy but a certain result of progress. If we believe in this there is no ignoring that. And why should not our orb be as much a theater of felicity as any other in the heavens? Can the purpose of its creation be otherwise fully accomplished? We believe not.

Further thoughts bearing on the subject will occur to most minds, and a closing remark only remains. Let us in avoiding old errors not fall into a new one, or something worse than one, by regretting that our lot has been cast to appear during the early pupilage of the species. The lad who frets because he is not a man would be unhappy could he have his wish fulfilled. Unable to meet requirements on the condition longed for, he would fain be restored to his own position and enjoyments belonging to it. So it would be with those, if any there are, who are disposed to complain of the epoch assigned them, and envy those who are to appear in others. The life of mankind is a chain, of which cycles of time form the links, with every link in its own place. The status of the species in one cycle, with the current views and feelings of that status, would be incongenial to and out of place in any other. Instead of repining, we should be cheerful and rejoice that the glories of maturity are before it, and that we are appointed to contribute to its exaltation, not to partake of its decline.