

Marx Hardy Machiavelli Joyce Austen
Defoe Abbot Melville Montaigne Cooper Emerson Hugo
Stoker Wilde Christie Maupassant Haggard Chesterton Molière Eliot Grimm
Garnett Engels Schiller Byron Molière
Goethe Hawthorne Smith Kafka
Cotton Dostoyevsky Hall Willis
Baum Henry Kipling Doyle
Leslie Dumas Flaubert Nietzsche
Stockton Turgenev Balzac
Burroughs Vatsyayana Crane
Curtis Tocqueville Verne
Homer Tolstoy Gogol Busch
Darwin Thoreau Twain
Potter Zola Lawrence Dickens Plato Scott
Kant Freud Jowett Stevenson Burton Harte
Andersen London Descartes Cervantes Wells Hesse
Poe Aristotle James Hastings Voltaire Cooke
Bunner Shakespeare Chambers Irving
Richter Chekhov da Shaw Wodehouse
Doré Dante Pushkin Alcott
Swift Chekhov Newton



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History of Human Society

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HISTORY OF
HUMAN SOCIETY

BY

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PREFACE

This book tells what we know of man, how he first lived, how he worked with other men, what kinds of houses he built, what tools he made, and how he formed a government under which to live. So we learn of the activities of men in the past and what they have passed on to us. In this way we may become acquainted with the different stages in the process which we call civilization.

The present trend of specialization in study and research has brought about widely differentiated courses of study in schools and a large number of books devoted to special subjects. Each course of study and each book must necessarily represent but a fragment of the subject. This method of intensified study is to be commended; indeed, it is essential to the development of scientific truth. Those persons who can read only a limited number of books and those students who can take only a limited number of courses of study need books which present a connected survey of the movement of social progress as a whole, and which blaze a trail through the accumulation of learning, and give an adequate perspective of human achievement.

It is hoped, then, that this book will form the basis of a course of reading or study that will give the picture in small compass of this most fascinating subject. If it serves its purpose well, it will be the introduction to more special study in particular fields or periods.

That the story of this book may be always related more closely with the knowledge and experience of the individual reader, questions and problems have been added at the conclusion of each chapter, which may be used as subjects for {vi} discussion or topics for themes. For those who wish to pursue some particular phase of the subject a brief list of books has been selected which may profitably be read more intensively.

F. W. B.

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PART I

CIVILIZATION AND PROGRESS

HISTORY OF HUMAN SOCIETY

CHAPTER I

WHAT IS CIVILIZATION?

The Human Trail.—The trail of human life beginning in the mists of the past, winding through the ages and stretching away toward an unknown future, is a subject of perennial interest and worthy of profound thought. No other great subject so invites the attention of the mind of man. It is a very long trail, rough and unblazed, wandering over the continents of the earth. Those who have travelled it came in contact with the mysteries of an unknown world. They faced the terrors of the shifting forms of the earth, of volcanoes, earthquakes, floods, storms, and ice fields. They witnessed the extinction of forests and animal groups, and the changing forms of lakes, rivers, and mountains, and, indeed, the boundaries of oceans.

It is the trail of human events and human endeavor on which man developed his physical powers, enlarged his brain capacity, developed and enriched his mind, and became efficient through art and industry. Through inventions and discovery he turned the forces of nature to his use, making them serve his will. In association with his fellows, man learned that mutual aid and co-operation were necessary to the survival of the race. To learn this caused him more trouble than all the terrors and mysteries of the natural world around him. Connected with the trail is a long chain of causes and effects, trial and error, success and failure, out of which has come

the advancement of the race. The accumulated results of life on the trail are called *civilization*.

Civilization May Be Defined.—To know what civilization is by study and observation is better than to rely upon a formal {4} definition. For, indeed, the word is used in so many different ways that it admits of a loose interpretation. For instance, it may be used in a narrow sense to indicate the character and quality of the civil relations. Those tribes or nations having a well-developed social order, with government, laws, and other fixed social customs, are said to be civilized, while those peoples without these characters are assumed to be uncivilized. It may also be considered in a somewhat different sense, when the arts, industries, sciences, and habits of life are stimulated—civilization being determined by the degree in which these are developed. Whichever view is accepted, it involves a contrast of present ideals with past ideals, of an undeveloped with a developed state of human progress.

But whatever notion we have of civilization, it is difficult to draw a fixed line between civilized and uncivilized peoples. Mr. Lewis H. Morgan, in his *Ancient Society*, asserts that civilization began with the phonetic alphabet, and that all human activity prior to this could be classified as savagery or barbarism. But there is a broader conception of civilization which recognizes all phases of human achievement, from the making of a stone axe to the construction of the airplane; from the rude hut to the magnificent palace; from crude moral and religious conditions to the more refined conditions of human association. If we consider that civilization involves the whole process of human achievement, it must admit of a great variety of qualities and degrees of development, hence it appears to be a relative term applied to the variation of human life. Thus, the Japanese are highly civilized along special lines of hand work, hand industry, and hand art, as well as being superior in some phases of family relationships. So we might say of the Chinese, the East Indians, and the American Indians, that they each have well-established customs, habits of thought, and standards of life, differing from other nations, expressing different types of civilization.

When a member of a primitive tribe invented the bow-and-arrow, or began to chip a flint nodule in order to make a stone {5} axe, civi-

lization began. As soon as people began to co-operate with one another in obtaining food, building houses, or for protection against wild animals and wild men, that is, when they began to treat each other civilly, they were becoming civilized. We may say then in reality that civilization has been a continuous process from the first beginning of man's conquest of himself and nature to the modern complexities of social life with its multitude of products of industry and cultural arts.

It is very common for one group or race to assume to be highly civilized and call the others barbarians or savages. Thus the Hebrews assumed superiority when they called other people Gentiles, and the Greeks when they called others barbarians. Indeed, it is only within recent years that we are beginning to recognize that the civilizations of China, Japan, and India have qualities worth studying and that they may have something worth while in life that the Western civilization has not. Also there has been a tendency to confuse the terms Christian and heathen with civilized and uncivilized. This idea arose in England, where, in the early history of Christianity, the people of the towns were more cultured than the people of the country.

It happened, too, that the townspeople received Christianity before the people of the country, hence heathens were the people who dwelt out on the heath, away from town. This local idea became a world idea when all non-Christian peoples were called uncivilized. It is a fatal error for an individual, neighborhood, tribe, or nation to assume superiority to the extent that it fails to recognize good qualities in others. One should not look with disdain upon a tribe of American Indians, calling them uncivilized because their material life is simple, when in reality in point of honor, faithfulness, and courage they excel a large proportion of the races assuming a higher civilization.

The Material Evidences of Civilization Are All Around Us.—Behold this beautiful valley of the West, with its broad, {6} fertile fields, yielding rich harvests of corn and wheat, and brightened by varied forms of fruit and flower. Farmhouses and schoolhouses dot the landscape, while towns and cities, with their marts of trade and busy industries, rise at intervals. Here are churches, colleges, and

libraries, indicative of the education of the community; courthouses, prisons, and jails, which speak of government, law, order, and protection. Here are homes for the aged and weak, hospitals and schools for the defective, almshouses for the indigent, and reformatories for the wayward. Railroads bind together all parts of the nation, making exchange possible, and bringing to our doors the products of every clime. The telephone and the radio unite distant people with common knowledge, thought, and sentiment. Factories and mills line the streams or cluster in village and city, marking the busy industrial life. These and more mark the visible products of civilization.

But civilization is something more than form, it is spirit; and its evidence may be more clearly discerned in the co-operation of men in political organization and industrial life, by their united action in religious worship and charitable service, in social order and educational advancement. Observe, too, the happy homes, with all of their sweet and hallowed influences, and the social mingling of the people searching for pleasure or profit in their peaceful, harmonious association. Witness the evidences of accumulated knowledge in newspapers, periodicals, and books, and the culture of painting, poetry, and music. Behold, too, the achievements of the mind in the invention and discovery of the age; steam and electrical appliances that cause the whirl of bright machinery, that turn night into day, and make thought travel swift as the wings of the wind! Consider the influence of chemistry, biology, and medicine on material welfare, and the discoveries of the products of the earth that subserve man's purpose! And the central idea of all this is man, who walks upright in the dignity and grace of his own manhood, surrounded by the evidence of his own achievements. His knowledge, his power of thought, {7} his moral character, and his capacity for living a large life, are evidences of the real civilization. For individual culture is, after all, the flower and fruit, the beauty and strength of civilization.

One hundred years ago neither dwelling, church, nor city greeted the eye that gazed over the broad expanse of the unfilled prairies. Here were no accumulations of wealth, no signs of human habitation, except a few Indians wandering in groups or assembled in their wigwam villages. The evidences of art and industry were

meagre, and of accumulated knowledge small, because the natives were still the children of nature and had gone but a little way in the mastery of physical forces or in the accumulation of knowledge. The relative difference in their condition and that of those that followed them is the contrast between barbarism and civilization.

Yet how rapid was the change that replaced the latter with the former. Behold great commonwealths built in half a century! What is the secret of this great and marvellous change? It is a transplanted civilization, not an indigenous one. Men came to this fertile valley with the spiritual and material products of modern life, the outcome of centuries of progress. They brought the results of man's struggle, with himself and with nature, for thousands of years. This made it possible to build a commonwealth in half a century. The first settlers brought with them a knowledge of the industrial arts; the theory and practice of social order; individual capacity, and a thirst for education. It was necessary only to set up the machinery already created, and civilization went forward. When they began the life of labor, the accumulated wealth of the whole world was to be had in exchange for the products of the soil.

Primitive Man Faced an Unknown World.—But how different is the picture of primitive man suddenly brought face to face with an unknown world. With no knowledge of nature or art, with no theory or practice of social order, he began to dig and to delve for the preservation of life. Suffering the pangs of hunger, he obtained food; naked, he clothed himself; {8} buffeted by storm and wind and scorched by the penetrating rays of the sun, he built himself a shelter. As he gradually became skilled in the industrial arts, his knowledge increased. He formed a clearer estimate of how nature might serve him, and obtained more implements with which to work

The social order of the family and the state slowly appeared. Man became a co-operating creature, working with his fellows in the satisfaction of material wants and in protecting the rights of individuals. Slow and painful was this process of development, but as he worked his capacity enlarged, his power increased, until he mastered the forces of nature and turned them to serve him; he accumulated knowledge and brought forth culture and learning; he mar-

shalled the social forces in orderly process. Each new mastery of nature or self was a power for the future, for civilization is cumulative in its nature; it works in a geometrical progression. An idea once formed, others follow; one invention leads to another, and each material form of progress furnishes a basis for a more rapid progress and for a larger life. The discovery and use of a new food product increased the power of civilization a hundredfold. One step in social order leads to another, and thus is furnished a means of utilizing without waste all of the individual and social forces.

Yet how irregular and faltering are the first steps of human progress. A step forward, followed by a long period of readjustment of the conditions of life; a movement forward here and a retarding force there. Within this irregular movement we discover the true course of human progress. One tribe, on account of peculiar advantages, makes a special discovery, which places it in the ascendancy and gives it power over others. It has obtained a favorable location for protection against oppressors or a fertile soil, a good hunting ground or a superior climate. It survives all opposing factors for a time, and, obtaining some idea of progress, it goes on adding strength unto strength, or is crowded from its favorable position by its warlike neighbors to perish from the earth, or to live a {9} stationary or even a deteriorating life. A strong tribe, through internal development and the domination of other groups, finally becomes a great nation in an advanced state of civilization. It passes through the course of infancy, youth, maturity, old age, and death. But the products of its civilization are handed on to other nations. Another rises and, when about to enter an advanced state of progress, perishes on account of internal maladies. It is overshadowed with despotism, oppressed by priestcraft, or lacking industrial vitality to such a degree that it is forced to surrender the beginnings of civilization to other nations and other lives.

The dominance of a group is dependent in part on the natural or inherent qualities of mind and body of its members, which give it power to achieve by adapting itself to conditions of nature and in mastering and utilizing natural resources. Thus the tribe that makes new devices for procuring food or new weapons for defense, or learns how to sow seeds and till the soil, adds to its means of survival and progress and thus forges ahead of those tribes lacking in

these means. Also the social heritage or the inheritance of all of the products of industry and arts of life which are passed on from generation to generation, is essential to the rapid development of civilization.

Civilization Is Expressed in a Variety of Ways.—Different ideals and the adaptation to different environment cause different types of life. The ideals of the Persian, the Greek, the Roman, and the Teuton varied. Still greater is the contrast between these and the Chinese and the Egyptian ideals. China boasts of an ancient civilization that had its origin long before the faint beginnings of Western nations, and the Chinese are firm believers in their own culture and superior advancement. The silent grandeur of the pyramids and temples of the Nile valley bespeak a civilization of great maturity, that did much for the world in general, but little for the Egyptian people. Yet these types of civilization are far different from that of Western nations. Their ideas of culture are in great contrast to our own. But even the Western nations are not uniform in {10} ideals of civil life nor in their practice of social order. They are not identical in religious life, and their ideals of art and social progress vary.

Moreover, the racial type varies somewhat and with it the national life and thought. Compare England, Germany, France, and Spain as to the variability in characteristics of literature and art, in moral ideals, in ethical practice, in religious motive, and in social order. Their differences are evident, but they tend to disappear under the influence of rapid transit and close intercommunication, which draw all modern nations nearer together. Yet, granting the variability of ideals and of practice, there is a general consensus of opinion as to what constitutes civilization and what are the elements of progress. Modern writers differ somewhat in opinion as to elements of civilization, but these differences are more apparent than real, as all true civilization must rest upon a solid foundation of common human traits. The fundamental principles and chief characteristics are quite uniform for all nations and for all times, and writers who disagree as to general characteristics may not be classified by national boundaries; they represent the differences of philosophers.

Modern Civilization Includes Some Fundamentals.—As applied at different periods of the world's progress and as a representation of

different phases of life, civilization means more to-day than ever before; its ideal is higher, its conception broader. In the modern, accepted sense it includes (1) *a definite knowledge of man and nature*. The classified knowledge of science and philosophy and all phases of the history of man socially and individually are important in estimating his true progress. All forms of thought and life are to be estimated in considering the full meaning of the term. It also includes (2) *progress in art*. While science deals with principles, art deals with rules of action. Science gives classified knowledge, while art directs to a practical end. Art provides definite plans how to operate. If these plans are carried out, the field of practice is entered. In its broadest conception art includes the making {11} and the doing, as well as the plan. The fine arts and the industrial or practical arts, in all of their varied interests, are included in art as a factor in civilization. This category should include the highest forms of painting, poetry, sculpture, and music, as well as the lowest forms of industrial implements.

Civilization includes (3) *a well-developed ethical code* quite universally observed by a community or nation. The rule of conduct of man toward himself and toward his fellows is one of the essential points of discrimination between barbarism and civilization. While ethical practice began at a very early period in the progress of man, it was a long time before any distinct ethical code became established. But the completed civilization does not exist until a high order of moral practice obtains; no civilization can long prevail without it. Of less importance, but of no less binding force, is (4) *the social code*, which represents the forms and conventionalities of society, built, it is true, largely upon the caprices of fashion, and varying greatly in different communities, yet more arbitrary, if possible, than the moral code. It considers fitness and consistency in conduct, and as such is an important consideration in social usage and social progress. In Europe it has its extreme in the court etiquette; in America, in the punctiliousness of the higher social classes of our large cities. But it affects all communities, and its observance may be noted in rural districts as well as in the city population.

The mores, or customs, of man began at a very early time and have been a persistent ruling power in human conduct. Through tradition they are handed down from generation to generation, to

be observed with more or less fidelity as a guide to the art of living. Every community, whether primitive or developed, is controlled to a great extent by the prevailing custom. It is common for individuals and families to do as their ancestors did. This habit is frequently carried to such an extent that the deeds of the fathers are held sacred from which no one dare to depart. Isolated communities continue year after year to do things because they had always done so, {12} holding strictly to the ruling custom founded on tradition, even when some better way was at hand. A rare example of this human trait is given by Captain Donald MacMillan, who recently returned from Arctic Greenland. He said: "We took two ultra-modern developments, motion pictures and radio, direct to a people who live and think as their ancestors did two thousand years ago." He was asked: "What did they think?" He replied: "I do not know." Probably it was a case of wonder without thought. While this is a dominant force which makes for the unity and perpetuity of the group, it is only by departure from established tradition that progress is made possible.

Civilization involves (5) *government and law*. The tribes and nations in a state of barbarism lived under the binding influence of custom. In this period people were born under *status*, or condition, not under law. Gradually the old family life expanded into the state, and government became more formal. Law appeared as the expression of the will of the people directly or indirectly through their representatives. True, it may have been the arbitrary ruling of a king, but he represented the unity of the race and spoke with the authority of the nation. Law found no expression until there was formed an organic community capable of having a will respecting the control of those who composed it. It implies a governing body and a body governed; it implies an orderly movement of society according to a rule of action called law. While social order is generally obtained through law and government, such is the practice in modern life that the orderly association of men in trade and commerce and in daily contact appears to stand alone and to rise above the control of the law. Indeed, in a true civilization, the civil code, though an essential factor, seems to be outclassed by the higher social instincts based on the practice of social order.

(6) *Religion* must take a large place as a factor in the development of civilization. The character of the religious belief of man is, to a

certain extent, the true test of his progressive {13} nature. His faith may prove a source of inspiration to reason and progressive life; it may prove the opposite, and lead to stagnation and retrogression. Upon the whole, it must be insisted that religious belief has subserved a large purpose in the economy of human progress. It has been universal to all tribes, for even the lowest have some form of religious belief—at least, a belief in spiritual beings. Religious belief thus became the primary source of abstract ideas, and it has always been conducive to social order. It has, in modern times especially, furnished the foundation of morality. By surrounding marriage with ceremonies it has purified the home life, upheld the authority of the family, and thus strengthened social order. It has developed the individual by furnishing an ideal before science and positive knowledge made it possible. It strengthened patriotic feeling on account of service rendered in supporting local government, and subjectively religion improved man by teaching him to obey a superior. Again, by its tradition it frequently stifled thought and retarded progress.

Among other elements of civilization must be mentioned (7) *social well-being*. The preceding conditions would be almost certain to insure social well-being and prosperity. Yet it might be possible, through lack of harmony of these forces, on account of their improper distribution in a community, that the group might lack in general social prosperity. Unless there is general contentment and happiness there cannot be said to be an ideal state of civilization. And this social well-being is closely allied to (8) *material prosperity*, the most apparent element to be mentioned in the present analysis. The amount of the accumulation of the wealth of a nation, its distribution among the people, and the manner in which it is obtained and expended, determine the state of civilization. This material prosperity makes the better phases of civilization possible. It is essential to modern progress, and our civilization should seek to render it possible for all classes to earn their bread and to have leisure and opportunity for self-culture.

The mastery of the forces of nature is the basis for man's {14} material prosperity. Touching nature here and there, by discovery, invention, and toil, causing her to yield her treasures for his service, is the key to all progress. In this, it is not so much conflict with na-

ture as co-operation with her, that yields utility and eventually mastery. The discovery and use of new food products, the coal and other minerals of the earth, the forests, the water power and electric power, coupled with invention and adaptability to continually greater use, are the qualifying opportunity for advancement. Without these the fine theories of the philosopher, exalted religious belief, and high ideals of life are of no avail.

From the foregoing it may be said that civilization in its fulness means all of the acquired capabilities of man as evidenced by his conduct and the material products arising from his physical and mental exertion. It is evident that at first the structure called civilization began to develop very slowly and very feebly; just when it began it is difficult to state. The creation of the first utility, the first substantial movement to increase the food supply, the first home for protection, the first religious ceremony, or the first organized household, represents the beginnings of civilization, and these are the landmarks along the trail of man's ascendancy.

Progress Is an Essential Characteristic of Civilization.—The goal is never reached, the victory is never finally achieved. Man must move on, ever on. Intellect must develop, morals improve, liberty increase, social order be perfected, and social growth continue. There must be no halting on the road; the nation that hesitates is lost. Progress in general is marked by the development of the individual, on the one hand, and that of society, on the other. In well-ordered society these two ideas are balanced; they seek an equilibrium. Excessive individualism leads to anarchy and destruction; excessive socialism blights and stagnates individual activity and independence and retards progress. It must be admitted here as elsewhere that the individual culture and the individual life are, after all, the highest aims. But how can these be obtained in {15} modern life without social progress? How can there be freedom of action for the development of the individual powers without social expansion? Truly, the social and the individual life are complementary elements of progress.

Diversity Is Necessary to Progress.—If progress is an essential characteristic of modern civilization, it may be said that diversity is essential to progress. There is much said about equality and fraternity.

It depends on what is meant by the terms as to whether these are good sayings or not. If equality means uniformity, by it man is easily reduced to a state of stagnation. Diversity of life exists everywhere in progressive nature, where plants or animals move forward in the scale of existence. Man is not an exception to the rule, notwithstanding his strong will force. Men differ in strength, in moral and intellectual capacity, and in co-operating ability. Hence they must occupy different stations in life. And the quality and quantity of progress are to be estimated in different nations according to the diversity of life to be observed among individuals and groups.

What Is the Goal of Civilized Man? — And it may be well to ask, as civilization is progressive: What is our aim in life from our own standpoint? For what do men strive? What is the ultimate of life? What is the best for which humanity can live? If it were merely to obtain food and clothes and nothing more, the question could be easily answered. If it were merely to train a man to be a monk, that he might spend his time in prayer and supplication for a better future life, the question would be simple enough. If to pore over books to find out the knowledge of the past and to spend the life in investigation of truth were the chief aims, it would be easy to determine the object of life. But frequently that which we call success in life is merely a means to an end.

And viewed in the complex activity of society, it is difficult to say what is the true end of life; it is difficult to determine the true end of civilization. Some have said it is found in administering the "greatest good to the greatest number," {16} and if we consider in this the generations yet unborn, it reveals the actual tendency of modern civilization. If the perfection of the individual is the highest ideal of civilization, it stops not with one individual, but includes all. And this asserts that social well-being must be included in the final aim, for full and free individual development cannot appear without it. The enlarged capacity for living correctly, enjoying the best of this life righteously, and for associating harmoniously and justly with his fellows, is the highest aim of the individual. Happiness of the greatest number through utility is the formula for modern civilization.

Possibilities of Civilization.—The possibilities of reaching a still higher state of civilization are indeed great. The future is not full of foreboding, but bright and happy with promise of individual culture and social progress. If opportunities are but wisely used, the twentieth century will witness an advancement beyond our highest dreams. Yet the whole problem hinges on the right use of knowledge. If the knowledge of chemistry is to be used to destroy nations and races with gases and high explosives, such knowledge turns civilization to destruction. If all of the powers of nature under man's control should be turned against him, civilization would be turned back upon itself. Let us have "the will to believe" that we have entered an era of vital progress, of social improvement, of political reforms, which will lead to the protection of those who need protection and the elevation of those who desire it. The rapid progress in art and architecture, in invention and industry, the building of libraries and the diffusion of knowledge, the improvement of our educational system, all being entered upon, will force the world forward at a rapid pace, and on such a rational basis that the delight of living will be greatly enhanced for all classes.

Civilization Can Be Estimated.—This brief presentation of the meaning of civilization reveals the fact that civilization can be recounted; that it is a question of fact and philosophy that can be measured. It is the story of human progress and {17} the causes which made it. It presents the generalizations of all that is valuable in the life of the race. It is the epitome of the history of humanity in its onward sweep. In its critical sense it cannot be called history, for it neglects details for general statements. Nor is it the philosophy of history, for it covers a broader field. It is not speculation, for it deals with fact. It is the philosophy of man's life as to the results of his activity. It shows alike the unfolding of the individual and of society, and it represents these in every phase embraced in the word "progress." To recount this progress and to measure civilization is the purpose of the following pages, so far as it may be done in the limited space assigned.

SUBJECTS FOR FURTHER STUDY

1. Are people of civilized races happier now than are the uncivilized races?
2. Would the American Indians in time have developed a high state of civilization?
3. Why do we not find a high state of civilization among the African negroes?
4. What are the material evidences of civilization in the neighborhood in which you live?
5. Does increased knowledge alone insure an advanced civilization?
6. Choose an important public building in your neighborhood and trace the sources of architecture of the different parts.

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