

with the development of intelligence is an important point to understand. What is it that retarded in the past and that now retards the coming of the kingdom—the altruistic state? Why is it that war has been the history of mankind and not peace?

It has been said that "peace is the dream of the wise; but war is the history of man." Nearly 1900 years ago Christ came to earth with the message, "Peace on earth and good will to men."

You cannot name one of these 1900 years in which some part of the earth has not been upturned by war. Not one year of the 1900 years that some men have not been killing other men; laying waste their fields, burning their cities and making desolate their homes, and thus apparently contradicting the message, "Peace on earth and good will to men."

Let us see how this comes about. The condition of primitive man was one of universal warfare, for the reason that he was always on the verge of starvation. Food is a prime necessity of physical life. It was obtainable only by hunting and fishing, or when these failed by seizing upon edible objects wherever found, though they belonged to another. The belonging to another was not recognized.

The conditions for existence were not visibly changed from what they had been from the beginning of the animal world. The moral sense, which today makes it seem wicked to steal, rob and murder, was little more developed in the primitive man than it was in tigers and wolves—with one exception. The family supplied motives for peaceful co-operation. Within the family limits, in a rudimentary way, the feelings of loyalty, gratitude, equity, family affection, personal friendship and regard for the claims of others had room and occasion to develop.

The family expanded into the tribe or clan and within this limit these altruistic feelings were to some extent unfolded. But outside these little tribes the environment was a congeries of hostile tribes.

The necessity of each tribe defending itself against every other tribe involved continual readiness for warfare and the continual manifestation of the entire class of warlike, unsocial passions.

On the other hand the tribe was so small and homogeneous that the opportunity for the exercise of the sympathetic and social feelings was confined to the physical bond of blood relationship, the only one they could conceive.

Illustrations are abundant. Under many different names the township has been the unit of political society among all civilized peoples. But this place was originally the stockaded dwelling place of the clan which traced its lineage to a common ancestor.

The tribe or clan lived in a state of armed truce. The rules of morality, so

far as developed, were exercised mainly within the clan—the *brotherhood* was within the clan. All outsiders were strangers, and all strangers were enemies to be cheated, robbed or murdered as best subserved the purpose of the victorious tribe. This state of perpetual warfare was first checked by industrial civilization or the rise of an industrial system based upon property and contract.

In looking at the genesis of an industrial system let us take the standpoint of the economist. The economics of a given stage of civilization means the way in which people get their living, *i. e.*, how they get those things which support human life and how they are distributed. The importance of the industrial system and the part it plays can be inferred from the opinions of the masters in this department of social science.

Alfred Marshall, the last and greatest of the English economists—perhaps greatest because last—talks thus: "Man's character has been moulded by his every-day work and by the material resources which he thereby procures more than by any other influence unless it be that of his religious ideals; and the two great forming agencies of the world's history have been the religious and the economic. Here and there the ardor of the military or artistic spirit has been for awhile predominant but religious and economic influences have nowhere been displaced from the front rank even for a time; and they have been nearly always more important than all others put together. The business by which a person earns his livelihood generally fills his thoughts during by far the greater part of these hours in which his mind is at its best; during then his character is being formed by the way in which he uses his faculties in his work; by the thoughts and feelings which it suggests and by his relations to his associates in work, his employer and his employees."

Marshall is of course speaking from the standpoint of highly developed English society, but the principles he announces are of universal application, and emphatically so at the beginning of the evolution of industrial civilization.

And now listen to Karl Marx: "The economic structure of society is the real basis on which the juridical and political superstructure is raised, and to which definite social forms of thought correspond; in short, the mode of production determines the character of the social and intellectual life generally."

Once more; listen to Lewis H. Morgan in his "Study of Ancient Society." "A critical knowledge of the evolution of the idea of property would embody, in some respects, the most remarkable portion of the mental history of mankind."

These men from whom I have quoted are profound students in their respective

departments. The order of advance in the industrial sphere was from the hunting and fishing stage, in which men found things, to the stage in which they raised and made things. When they had learned to raise flocks and herds, and to till the ground, they had a method of getting food which was more certain, and the food was more abundant than in the hunting and fishing stage. The verge of starvation was farther removed. The way in which men get their living is the basis of the classification of social groups into the savage, the half-civilized and the civilized stages.

Man in the hunting and fishing stage—the stage in which, like the animal, they find things—are savages. It has been estimated that it takes 50,000 acres to support a savage. Those who have learned to get a living by raising flocks and herds are semi-civilized. This is a vast advance beyond the savage stage. Food is far more certain and abundant and the occasion for war is diminished. When man advanced to the agricultural stage civilization began. Agriculture makes possible the support of a vastly greater population than that of the pastoral stage on the same area of territory. It gives rise to fixed habitations, social compactness and the idea of property in land first in the form of communal ownership.

When in this process of industrial evolution men learned to exchange with one another the products of their labor, a series of social changes began which has never ceased.

It is not to be understood that industrial evolution stopped at the stage indicated—the rise of agriculture. On the contrary this is only a primitive stage or an early stage of civilization. Men not only first found things, then raised things, but simultaneously they made things—tools, clothing, shelter.

Man first made the tool and with the tool made useful things. Man himself was the power that drove the tool. This was the handicraft stage. It still persists in many lines and is the industrial sphere for the blind.

Next he fitted a tool or several tools to a machine and the wind or horse or waterfall was the power which drove the machine which drove the tools. This was the manufacturing stage. A whole series of social changes followed and were determined by this advance in the modes of getting a living. With this rise of the manufacturing stage came increased production of economic goods, the development of roads and transportation, trade, commerce, concentration of population in cities, the rise of nations.

But wind, animals, and water power are limited and variable. There seemed no limit to the power of production by machinery if man could find a power of unlimited capacity and under perfect control. This came with