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ARTICLE XI.

THE FORMATIVE PRINCIPLE OF SOCIOLOGY.

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EVERY science has a great formative principle. It is ever at work transmitting constructive energy. The lines of its operation may be new to men, but in reality are as old as creation. Gold was in the Klondike before discovered by a Swedish missionary: the facts and forces involved in the science of Sociology have been real ever since the Garden of Eden. Wherever on the face of the earth two or more men and women have lived and labored and loved, there the rudiments of the science are traceable. All the time they have throbbed in the social body and moved it on to destiny. When recognized as beneficent, social betterment has come just as fast as human nature has been susceptible of improvement: when disliked, they have been hindered, but never escaped or destroyed. So it has come about that many of the friends and advocates of the science have met persecution. The greatest man Greece ever produced was Socrates. He attempted social reform at Athens on a very limited scale indeed, and ended by drinking the hemlock. The Puritans imagined that they had set up the only allowable and perfect social order, and treated to hemp on Boston Common, or banishment, very many who sought to disturb it by improvement. For the most part they were of the same sort in these matters as their contemporaries: the age of free and unhindered discussion was on its way. What was thus done was indirectly of marked assistance in speeding it.

The present need of understanding as clearly as may be

the formative principle of the science, is very real. There are many voices in the air seeking to make the matter plain. The practical effect of one is this: Separate out the really good people, and consign the rest to dealings of an uncertain providence. This is the old argument of "the remnant." It has always resulted in failure for all concerned. Another says: Begin society anew; wipe out the past; break all connection with what has gone before, and begin on a new basis. There is no such thing as freeing the present from the past: to-morrow, to-day, will be a part of it. But suppose it were possible, there is left this same old human nature, unchanged in zeal for self, and just as liable as ever to purposely forget the other man and his interests. No, things must be taken as they are, and the principle of constructive social betterment found, and applied so that present wrongs may be righted and larger privileges uncovered.

In history there are many distinct traces of the presence of this law of social betterment; of how the attempt to suppress it has resulted in failure, and giving it free play has produced lasting good. After Roman military genius and discipline had conquered the known world, the urgent questions the Senate was called upon again and again to settle, were social. This body of imperial world-robbers could break with ancient tradition to advance and secure the ends of their own selfishness: they never could deal successfully with the social problem presented by free and slave labor; the intelligent and the ignorant: the free Roman, and the man who, neither by gold nor by influence, had placed himself in the position to say, *Romanus sum.* Some of the noblest of her sons attempted the solution, and invariably failed. The very greatest of her great ones—Julius Cæsar—went down before the malignant opposition to social reform. The illustrious Gracchi were swept away by the same angry force. The Roman

State at all times was utterly unable successfully to direct social evolution, and so perished. The one most remarkable fact of the social life of Rome is, that, at the very time when her fame was most wide-spread and effective, these problems were the most pressing. In this time of her victory, the forces of social disintegration were deadly poisons, eating her very vitals. In all history there is no more pathetic and suggestive scene than that of her great ones, with limp hands and hard vision, helplessly staring at social perplexities. At the very time of making serious attempt to solve her social questions, she was fast passing into decadence. It was painfully realized by her leading minds, that the State was face to face with problems for which neither her most glorious achievements nor political and religious traditions furnished the least part of a satisfactory solution.

And what was true of Rome was also true of Greece. A few ruling families in Attica and other provinces never conceived in the very faintest way that they were socially obligated to the rest of the population. As Lotze has so clearly and fully shown, they held, from the first to the last hours of their history, to their social selfishness, and in the end paid the fatal penalty. Social prosperity in the final analysis springs out of moral teaching. This moral teaching warms and sets in motion the moral desires of men: accordingly, as the teaching is, so will be the social life. In the "almost savage exclusiveness of the moral code of Aristotle," the ancient Greek derived no impetus to live the social life. The morals of this teacher were for the Greeks alone. "The other man," who then, as now, made the major part of the community, was not taken into consideration, except to be branded with the most significant word of contempt. He was "a barbarian"; he was a creature beyond the limits of consideration; he was strictly regarded as without rights, and accordingly aroused no sense of obligation.

It has not always and everywhere been after this manner. The social law of ancient Israel was expressly intended for the promotion of associated righteousness. Thus ran the ancient precept: "One law shall be for the home-born and the stranger within the gates." In every age and social condition, a hard question to handle has been that of mixed marriages. Accordingly, marriages with the surrounding pagan peoples were prohibited. The assumption was that idolatry with its attendant pollution would come in. With a change of religious faith, the conditions were different; for it was the clear intention that Israel should be in the ancient world a great missionary people to carry among the nations the true faith in the one God of love and righteousness. But custom there hardened, as it is apt to do everywhere, to the neglect of the spirit of the law. Naomi and her husband went from Bethlehem to live in the land of Moab. There their sons married daughters of the land. Her husband died, and then her two sons. She was a strange woman among a strange people. One daughter-in-law tarried in the old home, but Ruth pleaded to go with Naomi in these exquisitely beautiful words: "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried." Ruth and Naomi went together to Bethlehem and lived in most humble circumstances. After a while, it happened that Boaz loved Ruth, and Ruth, Boaz; and naturally the question came, Why should not the true impulses of their hearts be united? The narrow conservative and legalist was on hand to plead the letter of the law against Ruth, the Moabitess. A social agitation began, and resulted in the vindication of the spirit of the ancient law. The book of Ruth is the first piece of literature devoted to successful social reform.

Deep-bedded in the fundamental and constitutional law of the Hebrew people are found the maxims which produce social righteousness and permanency when transmuted into life. "The other man" has clear and emphatic recognition. He has rights to be recognized, and therefore the native members of the community were under obligation to him. That there was repeated departure from this obligation does not remove it. In modern times, theological speculations have often enough caused the social teaching of Moses and the Prophets to be quite entirely obscured by claiming to find in them "the absolute religion," as though there could be anything unrelated to the every-day needs of men. The ancient injunction was that the people were to remember the commandments to do them. And this was for the express end of securing and maintaining the social life. At the time of the culmination of monarchical splendor and policy, when the religious faith and hope of ancient Israel were given the most attractive and impressive expression at the dedication of the first temple, in the consecrating prayer, Solomon included "the stranger" ("the other man") in the covenanted and pleaded mercies. Of all the literature of antiquity, alone in that of Moses and the Prophets is the solidarity of the race recognized and made prominent. The unseen cords of moral gravitation bind all the members of the associated life inexorably together. A particle of lifeless matter might as well try to escape the power of gravitation exercised on it by all the rest of the round world, and of the stars in their course, for that matter, as for one to attempt to cut the invisible cords of connection and influence which vitally make him one of the social body. They are not seen, but they are real and all the time operative. One particle of reality touches every other particle, whether it be of matter or spirit. So that the

social problem is this, How can I and my neighbor live and work together for mutual advantage?

In the past no one class has done all the elevating work, nor is any one doing it alone to-day. All are helping. The capitalist has done his part, and the laborer has performed his reasonably well. The man in the pulpit has given his contribution, and the merchant has helped likewise. Some capitalists have acted unworthily, and so have a great many laborers. The honest and helpful workers are found among the rich and poor, the cultured and the ignorant, the man who works with his brain and the man who uses muscle. The contribution of the early British clergy in subduing, to the lines of Christian obedience and culture, the rude pagans of their native land, was of inestimable value in preparation for that wonderful English growth to come afterward. But it was no more important than that dogged and sustained struggle of plain Saxon folk in thorpe and town for the ancient liberties of the realm against the cruel aggression of the tyrannical Norman. They stood

> " . . . by law and human right,
> Many times failing, never once quailing,
> So the new day came out of the night."

The purposed disregard of this great social fact has often enough resulted in making some of the bloodiest and most uncalled-for pages of history. It was the social custom in France and all continental Europe not many generations ago, to regard all the good things of the earth as predestined for the few: the many did not count. This miserable self-imposed delusion developed into a social tornado of malignity and bloodshed. Some comparatively recent overridings of the precept of one law for the stranger and the home-born may be noticed to enforce its truth. The War of 1812 was forced and fought to a successful end, that the American sailor—at the time, "the other man"—

should have the full and unrestricted exercise of his rights upon the high seas. The Civil War was waged to scourge out and beyond the Republic the old pagan contempt of labor and the laborer. It conclusively proved that the other man, the seller of muscle and skill, whether white or black, could not be eliminated. The assurance in ancient Israel was that blessing in all kinds of prosperity should be constant and large as the people remembered the law to do it. And the second part of this law defined obligation toward "the other man." It was distinctly and radically social. As a matter of history, as long as the Israelites consented to be developed along the social lines of their law, their self-respect was kept strong, their spiritual teachings were commended to others, and new doors of advantage opened in the surrounding heathenism. With the opposite course determined, narrowness of sympathy, contraction of vision, smallness in understanding the greatness of their mission, with the collective weakness of all these, grew apace. The demonstration of the law was exceptional. The underlying method is universal.

Social law to-day is the way God takes to make glorious the associated life. The presence of this law can never be escaped. It is round about us on every side, above us and beneath us. The relation to it of the peoples and the individual is that of the new-born babe to the world of things and love. He has come into a world of fixed and despotic reality. With the making of it, he had nothing to do, and unmake it he cannot. He may be disposed to be in an increasing harmony with its operations and by so doing will receive lasting advantage. If he oppose the movement of this world of evolutionary life, he will sooner or later be ground to powder, while it swings into the future to unfold into a fuller strength and beauty. And so, there never was a profounder and yet simpler statement

of necessary sociological relation than the words of St. Paul, "None of us liveth to himself."

It goes without argument, that, where the moral law of social betterment is given full operation, peace and its substantial gains result. To secure this, the power of the law must be gathered from the realm of the ideal statement, and made to do the work of energizing and directing the every-day affairs of society. The socialistic writer just quoted gives the form of power and application when he says, "Love is the fulfillment of the law." Love is knowledge, and decision of will, in action. Love is the belief that I and my neighbor may and ought to live peaceably and advantageously together, ripened into conviction. This personal force corrects, or pushes to one side, every obstacle to the enlargement of social strength and progress. The impulses of love are always constructive. Love is made enthusiastic by the knowledge of being in connection with the cosmic energy which bears the whole creation up, and moves it forward to the accomplishment of beneficent destiny. Love is not dependent on what may be thought or said about it. It is not the transient state of a pleasurable sensation, but rather the unalterable state and action of the soul as it moves to produce betterment. Love is more enduring than the rock-ribbed hills, and pulses with joy world without end. Love, touching with its transforming power the social state and relations of men, makes both reasonable. With every inch of social gain it makes more clear and certain that out of present discussion shall come more distinct and satisfying views of mutual obligation, and these in turn shall give foundation to a perfected society. The law of love is the formative principle of Sociology. The Teacher who spoke from the very sources of moral and associated life gave it final expression when he enjoined, "Love thy neighbor as thyself."

Beyond a doubt the social Philistine and pessimist will

strongly protest to the effect that love has nothing to do at all with real things. It is academic; it is a beautiful fancy. Love in business? Absurd. Love the fundamental law of human progress? Visionary. With a vehemence which strikes one in the face as a flame of fire, Karl Marx bluntly protests that might makes right, and the first act in the settlement of the economic and social question is striking the capitalist class to the earth. This is none other than the crime of the ancient world in denying the moral basis of society, and, with it left out, forming a social structure on hardness and hate. Love makes for progress; because, after the last cannon has boomed and the last charge has been made, social articulation follows to the end that the orderly business of living may go forward.

It is said with truth that the present day is characterized by the rapid accumulation of wealth. The really remarkable fact to this whole matter is, that, among those peoples where neighborly recognition and helpfulness are most in force, there the beneficent ministry of great wealth is most pronounced. The nations among whom it finds fullest acceptance are the creditor nations, as those rejecting it are debtor. The bankers of the world are Anglo-Saxons, and such they are likely to be indefinitely. "The stranger within the gates," with the inheritors of the social victories of King Alfred, Hampden, and Pym, finds one law for himself and the home-born. The commercial value and advantage of the good-will resulting from this condition is simply incalculable. Do unto others in trade as ye would that they should do unto you is the law of love operating in the market-place. Legitimate business has two sides which form an equation. As long as both are kept constant and steady, trade moves steadily forward, confidence remains strong, and productive capital finds profitable investment. It is along these lines that the vast wealth of civilized nations has been gathered and in-

creased. And always when the speculative craze of "skinning the other fellow," or of getting something for next to nothing, has taken possession of men's heads, panic has followed. It was the entirely vicious notion that benefit came in taking all and giving next to nothing in return which undermined the financial system of the Roman Empire, and made her so helplessly without resources as to be unable to borrow a single denarius. In business, as in other pursuits, there are two sorts of men. The one cordially recognizes the rights of others, and honestly seeks to comply with the obligations arising therefrom. They are noble, hard-working, and honorable builders in a many-sided social structure, and are a blessing to any community. They have no peers in any other class.[1] Another sort of man entirely is the one who holds that all business is a gamble. He is looking out for some one to skin. He and his ilk are properly enough known as "skins" among business men. They form the so-called

[1] The following magnificent tribute has been paid to the business man of the United States by an experienced German business man and financier: "The laws in the United States are somewhat elastic, and the citizens there go as far as the law permits, but a word once given is regarded as sacred. Every one demands this from his neighbor, and assumes that he will be careful to regard the consequence of a promise which is mutually binding. The business man of the United States knows no higher ambition than the honest conduct of his business affairs and the attainment of business success through continuous and clever work. He does not pardon nor does he forget a failure to observe the rules of honest dealing—not even does success legalize trickery—and this attitude gives him a self-conscious feeling of rectitude not found elsewhere. The American business man considers a long while ere he accepts an offer, but once having done so he takes hold of things with all his heart and soul and you have in him a hard-working associate of unquestioned reliability. Of course, this characterization does not apply to every individual case, but it does fairly represent the business life, as revealed to me through an acquaintance with the leading circles of American industrial life." *Vide* Monthly Summary of Commerce and Finance of the United States, October, 1902, p. 1010.

business class over whom the social pessimists constantly sweat and fume. They are commercial pirates and highwaymen, and are in a decided minority among those who go down in ships or lead the caravan to Babylon for purple robes.

This law of love unto one's neighbor gives the solution of the standing problem of all times as to what shall be given those who, for some cause, have lost a foothold in the fighting line of society. The first and imperative demand is that they be restored to the normal state of ceasing to expect or need free contributions from their fellows. To do less or other than this is to transgress the law of neighborliness. For surely it is no part of social wisdom or kindness to do that which keeps others in a state of greatly depreciated self-respect. If self-respect has been lost, it needs to be restored forthwith. If any one is in danger of losing it because of mistakes or a combination of unavoidable circumstances, remedies should be applied to effectively hinder and prevent its loss. The harmful word expressing the harmful way of doing in these matters is "charity." To-day it suggests quite largely the method of the Roman Senate of handling the crowd of free but lazy beggars when they surged into the forum demanding more games and bread. They got both, then called for more. Persons expecting or demanding "charity" are the very ones needing to be changed so radically in their methods of thinking and ways of doing as to spurn free gifts. Those who need help but put off seeking it, until the last moment of extremity, are the ones to whom help can be safely given until the time of stress is past, and in such a way as to help them keep their personal and social self-respect. This last is the important matter. The motive of those who, like St. Francis, give with their eyes shut and ask no questions, is not impeached, but the practical effect of it on society is always a curse. It makes

a bad matter worse. This is certainly not according to the law of love.[1]

One of the most persistent social instincts is that of attempting to play the despot. The especial quality of despotism is to have its own way. It does not like discussion, because thereby its claims are examined, with the result that sooner or later their injustice is exposed and overthrown. Where the law of loving one's neighbor as one's self pertains, there the nature of labor strikes is brought into the light. They are found to be of two kinds. One is best defined in the language of a workman prominent in a strike in the Pittsburgh district some time ago. He said: "Those fellows—the manufacturers—have lots more money than we have, and we want more of it." Here the motive out of which the agitation began, was that of an envious greed, pure and simple. There was not a particle of responsive moral sentiment in the jury—the great body of thinking and reflective people. The strike was an aggravation and a miserable failure. Love has never been known, and never will be known, to respond to the base and sordid passions. The other sort of strike is that where a well-defined point of justice and human need is clearly involved and urged. The moral sympathies of the community in this case are all attention. In this instance the demands of labor, sooner or later, have to be met in full satisfaction. There is no doubt at all on that point. Silver and gold may shuffle and run to cover for a while; but love will force them out, and, when out, they will bow to its authority.

Love enjoins that neither the laborer nor the capitalists play the despot. Because its admonition is taking effect,

[1] The student desiring to follow this matter further should investigate the organization and operation of "The Protective Loan Association, New York City." This organization shows what business principles can be made to do in the matter of *helping* people when applied according to the law of love.

the lines of separation and opposition between the two are being removed as never before. If the new lines of action were entirely harmonious and well defined, discussion would be at an end. As it is serious and increasingly good natured, the new relations are being evolved with a rapidity commensurate with social safety.

And so it is that every sentiment which has for its end the bringing of men together in closer and more advantageous neighborly relations is the product of this law. When that greatest man Missouri has ever had among her noble sons, Thomas H. Benton, said a railroad should be constructed across the plains and through the cañons of the mighty Rockies, many public men said: "Benton is solid and good, but rather sentimental." His sentiment is very much of a dollar-making reality to-day and is controlling the commerce of the world. This sentiment of good-will toward one's neighbor is the source and sustaining force of all social progress.

"Oh, my brother, why repining?
All the clouds have silver lining,
And the rose-white dawn is shining
O'er the yet unrisen day.
Ever forward, ever dawnward,
Swings the world and ever onward,
While the Christ-soul leads us vanward
On the ever upward way."