The Progress of Man.

It is natural that we should contemplate the past, the present, and the future. The past to note the principles that underlie government and society, so that we may apply them to our present needs in promoting the good of man. The present in raising the human race to a higher degree of purity and excellence. The future in providing for the generations to come by transmitting the benefits we have enjoyed, and to add to the gift the results of our own effort. It is only by the study of man, as man, intellectually, morally, and physically, may we hope to make progress. To do this, we establish schools of learning whose graduates trained to observe in the different fields of knowledge give us the pearls of priceless value.

It is in the ruins of man's works that we perceive progress, while he has spent his energy stamped indelibly his leading characteristics on granite or marble that defies time with its corroding agencies. In primitive man, we see his habits by the rude tools he has left behind; we see him clothed in the skins of wild animals, no storing up of food for future wants, sur-
rounded by nature in its original form. He is its child: no restraint to passions which under control stimulate the faculties and lead to civilization, but unchecked sinks the man, deeper and deeper into the depths of darkness. Then man is no better than the wild animals that surround his habitation. Centuries roll on centuries and the race stands still. Such is the state of the savage tribes of Africa. The darkness that surrounds them beats back the light of civilization and he treads the pathway of his ancestors.

In the progress of man, we note he began to till the soil using just a pointed stick to stir up the ground and plant his grain. He reaped it with the sickle and threshed it with the flail. But today the steam plow, steel binder, and steam thresher are the results of civilization and show the immense chasm that separates primitive man from modern man. By invention the world travels with lightning speed, bringing the ends of the earth together; it establishes communication so that man's arms touch elbow with elbow, as he travels down the path of ages.

In religion we note that superstition played
an important part. It arose from the mystery of life and of the unseen forces of nature manifesting themselves in the thunderstorm or the earthquake, filling the soul of man with terror and awe. Superstition controlled the daily affairs of the ancients, nothing was undertaken that was inauspicious; on the minds of the learned it was a ceremony but it had a real existence in the minds of the masses. It still exists, the spook of the African forest and the ghost of modern Europe walk side by side through the mists of centuries.

Superstition gave rise to Druidism and idolatry, but they are the relics of barbarism, from them we come to the blessed and pure light of Christianity. To reach this last and greatest step wars and persecution contested the ground inch by inch. The fierceness of the struggle is shown by the blotted record stains by man’s blood, how tenacious he was of his beliefs in doctrines set forth by the great teachers of religions. The Arab of the desert meets death at the cannon’s mouth. The Christian is burned at the stake. The Jew suffers torture but only stronger is made the faith of their children that binds them
to the religion of their fathers. All sects can
point back with pride to their masters. It is
the privilege, granted by civilization in its high-
est type, that all men may worship God ac-
gording to the dictates of their own consciences.
Russia may still drag into bygone years.
The Ottoman Empire may stand still with
its blood poisoning in its veins, but America
the product of liberty opens her doors to all.

In considering man's progress we must
note the progress in government. The first and
most natural form is the tribe with its chief.
His power is absolute, under his leadership
were conducted, and peace proclaimed. The next
and most natural form was the monarchy
which extends the tribal relations making a
nation with a king at its head whose power
may be absolute or limited. As progress was
made his power became more and more
limited. There was no thought of individuals
entering into the governing of themselves at
this stage. It was impossible to have a stable
republican form of government because man
was not capable of realizing the responsibility
thrown on the individual in the exercise of
government. Where suffrage was its fun-
Clemental principle. This is illustrated in the rise and fall of Greece and Rome. At one time in its history a government of the people existed. They were swayed back and forth to whatever measure that was placed before them, espousing at one time the cause of an assassin, and again seeking his life. They were like a spoilt child, they never knew what they wanted but craved for something impossible. To keep the multitudes thinking on something else besides self, wars were made an honorable business. It changed the boundaries of nations absorbing many governments into one, at one time, and again separating them into divisions under separate rules. But after the chaos of governments, we notice that kings became mere figure heads in their relation to the people.

Caesar was the greatest revolutionist in early times, so Napoleon is in modern times. He taught Europe how to think. Ideas of what constituted government spread through out Europe appearing in various forms—socialism, communism, republicanism and Anarchy which has threatened the governments of Europe at various stages in their
existence. The present tendency is toward republicanism.

To promote the principles of government, religion, and science, publications must be regarded as the greatest engines to attain this end that man has ever known. The accumulated knowledge of the world is the purchase for the present and future generations to open, partake, and be wise. Not one theory, not one doctrine that is brought before the public mind of this day can pass without being dissected by reason, and if it cannot pass the finest worm sound judgment, it must fail; it is by this soliciting that science advances. It is by the newspapers and magazines that what is the chief end of government is determined by open and free discussion. By this dissemination of knowledge, the world progresses, and the diffusing knowledge stimulates man to higher and nobler deeds of virtue.

The educational advantages of our times, I often think, we fail to appreciate as fully as we ought. In early times the mysteries of learning were open only to the rich and great, the rest—the vulgar were not deemed worthy
to receive the great truths kept under lock and key by the keepers of knowledge. But every man in this generation has the privilege of gathering in the great laws that govern not only the forces of nature but the great laws and principles that underlie the framework of society. He who neglects to progress is almost a criminal, and he will be judged according to the opportunities which are presented to him. If he throws them away, he is like the fool who threw his pearls into the sea and after finding out their great value cursed and tore his hair. It is education that forms the foundation on which to build the most stable governments. If a nation would live forever, it must recognize education as the great secret to attaining finiteness.