

True, but just as in Biology the results are not precise, yet they are certain, and so subject to prevision and provision. Biology cannot foretell your death precisely to an hour, but it can foretell your death and things which, if you do not avoid, will certainly make your death a dead certainty by a given time. Its knowledge is not precise, but it is CERTAIN in its facts, laws, conditions and results, and so it is reliably accurate. In a similar way this is true in Sociology. Its general laws and processes, and concomitant and final results are discovered. Those civilized peoples who from choice or negligence allow themselves to be borne on by the drifts or winds of their own greeds, passions and fancies, without regard to the healthy social and scientific relations to and with the world they are really in, and its other peoples, are simply sailors going it blind, or would-be pirates following what will prove a mirage of selfishness. If the family of nations and the peoples on this planet are to end in making it anything but a Golgotha, or a human slave-pen, we must begin to recognize these natural laws of historical and social balance, co-operation and evolution. The idea that we can go it blind in the pursuits of avaricious domination and not end in disastrous catastrophe is unscientific—in a word, a childish illusion. No empire has ended otherwise than in slavery, followed by "earthquakes" of revolution—and by the laws of evolution, every empire inevitably leads to those results and ends there.

There is no mystery nor great abstruseness about this science, as in the case of the higher mathematics. Sociology is largely a descriptive science. Any one who patiently looks at the facts with common sense and common intelligence, can not fail to catch on to the laws and follow the way out. Let us try.

The general law underlying the domain of all living things—that is, in Biology and Sociology, is the simple law of assimilation, and consequent integration and improvement of the whole by the differentiation or individuation of its parts into organs ever better performing functions for the benefit of the whole organism, which is at once the resultant of, and the guardian of them. To Herbert Spencer belongs the honor of best stating and illustrating the LAW OF GROWTH AND PROGRESS. He calls it a constant integration following from a constant differentiation resulting from a more complete adjusting to an ever changing and, in sociology, ever higher environment. This is in all cases the "survival of the fittest". But among plants and animals, the fittest is the strongest, most assimilative and versatile. Among savages, barbarians and imperialists, it is the might which makes right

to the dominant Bully, Warrior, or Emperor. Among civilized peoples, such as are now able to control this earth the really fit to survive, and those only who under this law can survive in the long run, are those who make for the common, co-operative benefit of their nation and of all peoples. That is among modern governments the only one that is "naturally selected" and which can survive as part of our civilized progress is the REPUBLIC.

As Paine, Jefferson and Washington said, the "Republican Model" must survive, and not only in form but in substance. After going through all the European revolutions, and foolish slaughter of thousands, the French Statesman Thiers founded the present French Republic, repeating unconsciously the assertion of Paine in Paris a century before, that the Republic was the "only form of government that could endure". The "Bullies, Have quicks and Holds" are well pictured as outgrown in the Fourth Act of the Second Part of Faust, although they there play the role of our Monopolists: the warriors, Wallenstein and Napoleon who succeeded them also fail. Cromwell, Dr. Francia, and Napoleon III. emphasize the same result. The evolution of civilized natures, severally or collectively, cannot "select" in that way any more than a pyramid can be built on its apex. The reason is, because the integration and nervous unity, i. e., government of the whole body, animal or social—is the CONSTANT RESULT and co-action of all of its parts, organs and functions. All government, then, exists for and in order that it may in every emergency be, "All for Each," as "Each is for All." Æsop's fable of the "Belly and Limbs" is just as true if we read it "Brain and Limbs." Translate this into Sociology and it proves that "All governments from now on must more and more "derive their just powers from the consent of the governed", because as the resultants of the co-operation of the varied parts and organs, that is, INDIVIDUALS, of the social body, they can act only for its general and common benefit,—that is, for the benefit of all.

That is as Lincoln put it: "Government of the people, by the people, and for the people" is the scientific formula, which it will not be safe to depart from henceforth. When, therefore, a lot of Bully and secretive Trusts, or of Monopolistic ganglia, or of "Aristocratic" brain sections, "bumps," or convolutions—or indeed, if the whole brain as Emperor, undertake to "go it alone", or for their or his special benefit, aggrandisement, vanity or glory, or for the pretended "good of All" without their consent, it means death to the Republic or serious trouble. For the parts are now conscious of a sustaining co-operation, and also of the consent and aid of

all other peoples concerned. Without this "consent" there will be trouble in the social organism, and convulsive revolutions, in which every people affected will have a part. This is the inevitable, scientific and evolutionary result. Nature among the lower animals and in social savagery worked out its dumb results roughly and brutally, but as soon as mankind became conscious, social and intelligent, and even half civilized, no government but a Republic—that is, a public management of the general affairs of the people for them and by their agents, can long remain possible. Natural selection becomes intelligent and moral selection, which is then only the fittest, because the best selection, and that by the fundamental law of Evolution and Sociology is the inevitable. It will not be safe to pretend to forget this law, nor to stand up against it, nor to try to beat it out of its reality by selfish subterfuges and idle prevarications. The laws of this science may not be as precise to the moment as the laws of the solar system, but they are just as certain, and in the long run as terrible if they are broken. Nor is there any doubt about them. They were adumbrated by the "laws of God" of the old dispensation of theology. Ever since the scientific view of mankind has come to the front, the Sociologists have been in sympathy if not in name, Republicans; Herder, Condorcet, and the American and French Revolutionists, then the Natural Scientists, Comte and the Positivists, and lastly, the modern Evolutionists. As Prof. Louis G. Janes, of Cambridge, Mass., has well pointed out, "Darwin, Spencer, Huxley, Haeckel, Fiske, Cope, Powell, and all of the masters of evolutionary science in its higher evolutionary aspects" have stood for this higher selection which goes for the Republic.

The language of Paine and Jefferson was indeed of their day, and so largely metaphysical; but it is only necessary to remember that their "rights" were the conditions and counterparts of social duties, and that their "equality" was not one of nature, but of political rights and necessities. "Equal as to their rights," as Paine well puts it in the quotation we have given from him above. Indeed when we translate the metaphysical terms of the Republicans of the last century into the scientific dialect of today, we merely turn from rights to duties, from equality to equal necessity, and the Republic as the inevitable basis of both stands firmer than ever. Each individual is inevitably an organ and part of a WHOLE which results from its parts, and which must act and fight for them with its whole force, that is, equally. Thus before it each individual does and must stand equal to every other, in rights and in need of protection. Then before its laws and in

the making of them all individuals must be equal.

The Republic therefore rests solidly upon the order of all organic evolution. Indeed the solar system itself, with its balance of centripetal and centrifugal forces in the orbits of the planets, may be said to be the ideal of those centralizing and repelling, those integrative and differentiative, tendencies which hold in in harmonious action a politically Federated Union—sustaining and protecting its general functions and its individual members. Such is the natural balance which is at once the stay of starry systems, of the organic world, and of the peace and progress of States and of Nations.

REPUBLICS ALWAYS IN DANGER.

The great danger to Republics is that the balance of their integrative and differentiative forces or tendencies will not be preserved. If this can be done the Republic becomes practically immortal, and is, and will ever be the permanent, and the greatest blessing of mankind. For it is the sure guarantee of liberty, independence, industry, safety of life and property, general welfare, intelligence, and reasonable sociability, equality, fraternity, and general progress under human ideals, towards an ever better state—which is the "Heaven" on this earth. These beneficent results cannot possibly be permanently achieved by any other form of government. "The Republican Model," as Washington phrased it, must therefore remain as the political ideal for all time, to be ever better realized by the successive stages of intelligent co-operative evolution.

But in Sociology and Politics, as everywhere else, the most precious things are the most difficult to keep—they are always liable to be lost or stolen. So is it with a Republic; and when lost or stolen it seems almost impossible to be recovered. Liberty like milk and quicksilver when once spilt seems gone for ever. Hence every Republican should live on the DEFENSIVE OUTLOOK, and never forget the words of Jefferson: "Eternal vigilance is the price of Liberty," and the still nobler words of Paine: "Where Liberty is not, there is my country;" that is, his to realize it there. For as long as there is a powerful despotism on earth no Republic is safe. Thus it was that Paine, as the Father of Republics and of Republicanism, proclaimed its ULTIMATE in the Federation of Republics, as the Grand Republic—"THE REPUBLIC OF THE WORLD." To that ultimate, Republicanism must come in the end or die. As Napoleon said finally, and in striking condemnation of his own career: "Europe will become Republican or Cossack in fifty years." That contest has been deferred, but it is still going on amid bewildering confusion, and the issue for Europe and the world must be the same—

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