

in philosophy, and every human effort is constantly in danger of degenerating into a gymnastic.

But not only is all the knowledge in the world confined to a few, but each different kind of knowledge is in the exclusive possession of a small class of those few; not only is the mass excluded from knowledge, but those who have any possess only a minute fraction of the useful knowledge extant. It is all chance work; there is no system, no general scheme for the dissemination of truth. This is of course the worst feature, but second to it stands the unorganized state of knowledge itself. If knowledge could be diffused, there is probably causality enough in the world to co-ordinate and arrange it. But, unfortunately, those who possess it have obtained it through the mere love of facts, and belong to the class who see only relations of co-existence and not of dependence, and hence, as they hold on to their facts and are incompetent to classify them, these are never generalized, and therefore never utilized; or else they come at their knowledge through the force of necessity, like the breeders and gardeners, and have no time or desire to inquire after principles. In either case, their knowledge remains useless, or exerts its beneficial influence only within a very limited circle. Unorganized knowledge cannot be utilized.

The two prime elements, therefore, of any system that aspires really to benefit the race must be, first, the diffusion of existing knowledge universally throughout society; and, secondly, its organization or synthesis, with a view to the establishment of the true relations of dependence which exist among all known truths. The first of these processes is *education*, the second is *philosophy*; but, as the former could not but result in the latter, this may for present purposes be neglected.

The whole philosophy of human progress, or *dynamic sociology*, may, therefore, be briefly epitomized in a few words: The desire to be happy is the fundamental stimulus which underlies all social movements, and has carried on all past moral and religious systems. These have been established in obedience to the deepest conviction and belief that they were able to accomplish the amelioration of the condition of mankind. They failed because misdirected, owing to the ignorance of man respecting nature, upon which alone all successful effort must be expended. The only real progress has resulted from such effort. Some progress has been made in spite of these badly-directed and superficial systems, but it has been the result of the secular forces which have evolved man out of the animal state. The problem is, to guide these vast and acknowledged forces in a progressive instead of in a non-progressive direction. To do this, something analogous to these past non-progressive systems must be established. There must be a set of principles, doctrines, or articles, to which, as a creed, the world shall give in its adhesion. These principles must be *true*, and be founded on the *natural*, and not false, as in previous systems, and founded on the supernatural.

The fundamental principle, or first article, of this new creed is—that *all progress is the result of the utilization of the materials and the forces which exist in nature*. The second is, that the true and only way of carrying out the first lies in the universal diffusion and thorough co-ordination of the knowledge now existing in the world respecting the materials and forces of nature—in short, the scientific education of all the members of society. But, as the second tenet is but the means of realizing, through the first and deeper truth, the immediate object of human desire, it would be sufficient if the latter alone could be made the direct and special object of popular *faith*. Before progress can be achieved, a public sentiment must exist in favor of scientific education as strong as it has ever existed in favor of religious education. If, by the term *education*, there can be constantly implied the two adjuncts, *scientific* and *popular*, if the word can be made to embrace the notion of imparting a knowledge of the materials and forces of nature to all the members of society, there can be no objection to the employment of this word "education" as the embodiment of all that is progressive.

Education thus defined is the available means of setting the progressive wheels of society in motion; it is, as it were, the lever to which the power must be applied. Give society education, strictly held within the assigned limits, and all things else will be added. Even the philosophy required to co-ordinate existing knowledge would be certain to come in time. Continuing, for the sake of comparison alone, the analogy of the supposed system with the systems of the past and present, we may imagine the creeds of the world supplanted by a similar faith in the progressive principle here formulated. The energies heretofore so powerfully directed to ecclesiastical work would then be directed to educational work. The school would fill the place now occupied by the church. The scientific lecture would supersede the sermon,



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