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difference between low and high nations, which it only remains to put before the reader as a practical moral to the tale of civilization. It is true that both among savage and civilized peoples progress in culture takes place, but not under the same conditions. The savage by no means goes through life with the intention of gathering more knowledge and framing better laws than his fathers. On the contrary, his tendency is to consider his ancestors as having handed down to him the perfection of wisdom, which it would be impiety to make the least alteration in. Hence among the lower races there is obstinate resistance to the most desirable reforms, and progress can only force its way with a slowness and difficulty which we of this century can hardly imagine. Looking at the condition of the rude man, it may be seen that his aversion to change was not always unreasonable, and indeed may often have arisen from a true instinct. With his ignorance of any life but his own, he would be rash to break loose from the old tried machinery of society, to plunge into revolutionary change, which might destroy the present good without putting better in its place. Had the experience of ancient men been larger, they would have seen their way to faster steps in culture. But we civilized moderns have just that wider knowledge which the rude ancients wanted. Acquainted with events and their consequences far and wide over the world, we are able to direct our own course with more confidence toward improvement. In a word, mankind is passing from the age of unconscious to that of conscious progress. Readers who have come thus far need not be told in many words of what the facts must have already brought to their minds—that the study of man and civilization is not only a matter of scientific interest, but at once passes into the practical business of life. We have in it