

ever threatens his safety. He works only so far as self-preservation compels him to. Activities, industries, the clashing of competitive interests are to him unknown. The relations of one member of a savage tribe to the others of his race are few and unvaried. The occasions for disagreement are few in number and confined to a small class of interests. Death among them leaves no accumulations of property, the rights to which must be settled. Common carriers are unknown, and hence the liability and duty of that class of persons are also unknown. Manufacturing, shipping, the transportation of commerce, and partnership relations exist only in the rudest form, if at all, and consequently the rights and duties incident to all such relations never come into dispute. Their relations are so few in number that their laws are necessarily few and simple. If we pass from this rude people into the presence of the most highly civilized classes of American or European countries, we observe an endless variety of relationships. Division of labour produces diversity of interests: the endless variety of things possessed as property, gives rise to a correspondingly endless series of rights and duties. Manufactures, mining, commerce, trade in its endless diversity, transportation of every kind, personal liberty as conceived in the refinements of modern thought, our domestic relations endless in number and unequalled in importance, our complicated governmental machinery of towns, counties, villages, cities, states, encircled within a national authority, present a complicated and involved mass of rights and obligations of increasing importance, and of endless multiplication in number: concerning all of which there must be an understanding and agreement among men in the form of a rule of action, otherwise business must cease and civilization become impossible.

Hence from the simplicity of barbarian life to the complex conditions of the civilized world, we find the necessity of law increasing in proportion to the advancement of human society.

Civilization is not merely a multiplication of man's desires, it is also a multiplication and an interweaving of his interests,—a multiplication of his conditions increasingly important, and increasingly complex.

A common understanding, a uniform rule of adjustment in the endless collisions of interests, personal rights, business competitions, and of antagonistic industries must be agreed upon: and such rule of order, so agreed to, and duly enacted by proper authority, is the law governing those complicated and opposing rights.

Every step in civilization adds an appendix to our statutes, either increasing them by new laws or modifying them by necessary changes in the old. The higher the civilization of any State the more numerous its laws. Each advancing step in science and invention opens the way and reveals the necessity for new enactments. The telegraph, the telephone, the railroad, and the innumerable number of corporate existences that have sprung into being during the last decade have demanded constant legislative and judicial attention. Civilization is the progress from the simple to the complex. And a society, in its business, its division of labour, its social relations and political conditions become more intricate and involved, so will its jurisprudence become proportionately more comprehensive and refined.