

raise the lower but is forced down by it. In such cases, as in that of a triumphant democracy, the tendency of the whole mass may be upward and the breaking down process may even be absolutely necessary to prepare the way for rebuilding upon broader lines, yet while this state of affairs continues such a society holds but a similar rank in the social economy as does the star fish type in the animal kingdom. Of this last one ray can serve as a head as well as another because it is not highly enough organized to require that each several group of cells shall be trained to perform some particular function under direction effected through the medium of a brain.

Here again we are forced to realize how the progress of the individual is made dependent upon the organic development of the community.

The limits of this article do not permit me to pursue this particular line of thought further; the point to which I wish to direct your attention is that everywhere about us the same Power that is building up the marvellous structures of Nature is slowly transforming the rough individual atoms of human society into a highly developed social organism. Has this perception no practical application? If we are not satisfied with existing conditions, if our churches, our schools, our political, our social, and our commercial institutions are not all that we could wish them to be, are not as efficient as we might reasonably expect them to be, to what cause shall we attribute their partial failure?

Our present enquiry suggests one reason and an important one. We fully realize that the well-being of an organism is always dependent upon the manner in which it is functioned, upon the fact that the individual members find expression for their energies, not in self seeking effort, but in building up the body as a whole! We recognize that society is an incipient organism, but do we in our own cases fulfil this requirement of the law of organic development?

Wrapped up in self, do we not rather foolishly imagine that the problem of life is one that admits of private instead of public solution, and concentrating our energies upon the acquisition of wealth leave all other matters practically uncared for? How many are there who realize that it is only by safeguarding and advancing the interests of society at large that the safety and progress of the individual can be secured? Judging by the general indifference displayed with regard to the well-being of our social institutions very few indeed.

At the close of the 17th century, French men and women were, as individuals, neither much better nor worse than at other periods of their history, but the life of the nation was brought under great stress. Forgetting that it rested upon the interdependence of its parts, the several members began to develop separate interests and as a consequence the body speedily became worn out by overwork—preyed upon by a mind absorbed in pursuit of idle fancies and vain delusions—the bond of union was strained, and, orderly control being superseded, the irresponsibility of the Terror was given to the world. It was the legitimate consequence of what? Of the failure of the individual units, or some of them, to realize and perform their proper function in society. The forces which brought about the French Revolution lie latent in every society today ready to spring