

position among the people who are to take possession of the earth in the interest of the highest civilization. Not a savage people but shall be put to school to learn the two lessons of civilization; first, how to conquer nature by means of machinery; second, how to unite one's own locality with all the rest of humanity, not only by commercial exchange of goods and by productive industry, but especially by intercommunication of experience and ideas.

A Massachusetts poet has stated this remarkable ideal, interpreting the words of the great Neo-Platonist, Proclus, who saw in the Osiris myth of the Egyptians a poetic image of the race of man on the earth. Osiris, the god, was killed and his body cut into pieces and spread abroad over the land, but the life in the plants and animals of Egypt seemed to him to be the body of Osiris cut up into separate individualities. Bronson Alcott, the poet, expressed the idea in this verse:

Man omnipresent is,  
All around himself he lies  
Osiris spread abroad  
Upstaring in all eyes;  
Nature in his globed thought,  
Without him she were naught;  
Cosmos from chaos were not spoken,  
And God bereft of visible token.

Thus to the race, become eye-minded, the world becomes more and more a revelation of reason to man, and in general knowledge becomes more and more self-knowledge, because through self-alienation one comes to find his wider and wider self. Many people indulge their fancy as to the lines which future progress in science and inventions will take. I have been greatly impressed with the discovery of Professor Langley, the head of the Smithsonian Institution. To Joseph Henry (his predecessor) we

owe the telegraph and the telephone, as far as the scientific nucleus of the discovery is concerned. To Professor Langley, I think, the future will trace back the practical solution of the question of navigating the air. I mention this to show that all of the lines of future discovery must go towards bringing civilized people into closer communion, not merely by railroads and steamships, but by air ships—the conquest of the borderland as we have discussed it this morning.

Self-alienation involves not only the journey outward from the self towards what is strange and foreign to him, but it involves the conquest of what is strange and foreign and the conversion of it into what is familiar. One must learn to make himself at home in what is abroad, and individualism must be carried over into socialism, using that word in its best sense.

This, too, is the line of development of freedom. We cannot conquer our borderlands and assimilate them except by elevating them into the civilization which we possess. We must make them to be as free as we are, and we must make their people as able to think and able to observe nature, and make them as hungry for intercommunication with all the earth as we are.

It goes without saying that the borderlands of the world do not now possess this freedom but it is the duty of the nations that possess the highest civilization to labor for the elevation of those people into productive industry—into learning with regard to nature and learning with regard to man. Hence as I have said, while individualism develops through education, it at the same time through education makes the individual universal so that the more free the race is, the more it