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ence or an art. Moral culture must be combined with family affection and the knowledge of the laws of the commonwealth, so that the dissension between individual morality and objective legality may ever more and more disappear. Education shall, without estranging the individual from the internality of the family, accustom him more and more to public life, because criticism of this is the only thing which can prevent the cynicism of private life, the half-ness of knowledge and will, and the spirit of caste, which has so extensively prevailed. The individual shall be educated into a self-consciousness of the essential equality and freedom of all men, so that he shall recognize and acknowledge himself in each one and in all. But this essential and solid unity of all men shall not evaporate into the insipidity of a humanity without distinctions, but instead it shall realize the form of a determinate individuality and nationality, and shall enlighten the idiosyncrasy of its nation into a broad humanity. The unrestricted striving after Beauty, Truth, and Freedom, actually through its own strength and immediately, not merely mediately through ecclesiastical consecration, will become Religion.

The Education of the State must rise to a preparation for the unfettered activity of self-conscious Humanity.

THE GRAND MAN.

By THERON GRAY.

The phrase that leads our thought in this discussion of some of the affairs of experience is becoming somewhat frequent in use, and, as it is questionable whether there is a due appreciation of the real purport thereof, and of the practical bearing or sway thence derived in all human conduct, it may be well to give it a moment's consideration. Man is somewhat known, we may suppose, but mostly known, doubtless, in his limited, private, individual form; in that which isolates or separates him from the race, rather than that which unites him with it. He is mostly known in extreme contrast—by marked distinction from his kind, instead of integral alliance that consolidates in firm solidity and

strength. Hence we are apt to use our best endeavors to prompt *vir-tuous* action, thus practically ignoring and nullifying the thought of a *homo-geneous* manhood, which alone can glorify virtue in a common sunshine of life—a kindred human fervor that shall glow and melt and mingle, and never languish nor fade away for want of base foil in human distress.

Surely man *is* individual, private, or personal, as also common, public, or social, in nature, spirit, and power. Otherwise there were only a blank chaos for him that must swamp him forever in the gloomy depths of mere brute nature.

In order to be sure of our reckoning, and to exhibit to the understanding just what we understand the Grand Man to comprehend, let us try to properly define.

We hold the term to mean the aggregate humanity; mankind as a unit, in nature, power, and destiny. The first seal to such a unit is a common origin—natural consanguinity—one-ness of blood. The second seal is a one-ness of spiritual energy, that prompts every individual of the race to press onward in the endeavor for fuller personal realizations in life. The third seal is a unity of destiny, that assures true social alliance, fullest opportunity and clear competence for all. The first is like a motionless sea, sure to become putrid if left thus to stagnate. The second makes a common motor or stimulus of action, which, although engendering painful turbulence of particles and seeming destruction, tends to work the whole body pure and good in constant use. The third is the inexhaustible fount or ocean, competent to satisfy all thirst, allay all the fevers of life, and amply to refresh forevermore.

In plain terms, the first estate of mankind, as a whole, is one of common inheritance in native equality, practically void of the differential human spirit requisite to develop personal force, or individual character, while yet *involving* that spirit in latent form. The second is one of universal strife and toil under the active promptings of this involved spirit, and fosters continual connection and discord as means to a worthy end—full accordance. The third is one of rest and peace through perfect adjustment, by competent institutions, of “each with all and all with each”; making every indivi-

dual factor a firm integer to an integral public body. They all stand by together as successive forms of one structure; a one comprising an involved primary as a ground of action, an evolutionary course as a process of action, and an evolved result as the object of such action. These are held to comprise the *thetic*, the *antithetic*, and the *synthetic*, aspects of the *one*. Like the order of the solar system, the first term, under the diction of centripetal law, tends to obliterate the human in the Divine; the second term, as centrifugal, tends to destruction through extreme, or unqualified, self-projection; the third tends to a reconciliation and balance of these extremes in an orbital poise that carries the perfected form on its own axis, in perpetual play around its Supreme Centre, whence alone it can derive light, heat, and requisite vital energy.

The elementary principles of this formula may be found in—first, *simple unity*, which buries personality in universality; second, in *duality*, which separates, self-asserts, or immediately antagonizes universality; third, in *trinity*, or compound unity, which unites, or reconciles, the prior contrarities in a new power of matchless worth—a power that orders and keeps all of the intrinsic glories of diversity in the supreme glory of eternal unity.

It is clear, accordingly, that the Grand Man can only become duly conscious of himself, in external realms, through an experience of the third condition indicated in our formula. In other words, the actual, complete organization and experience of full integral order in human affairs—of perfect society and fraternal alliance in all things—must be clearly effected before there can be due public consciousness of universal unity—divine social order with its boundless delights—as the sure vital constituent of human earthly destiny. As in the individual one identical life rules different eventful periods, and only comes to manly consciousness in the experience of manhood itself, so the race—humanity—slumbers long in prehistoric foetal environment, then emerges in a comparatively helpless and innocent state of childhood, then passes on to the boisterous turbulence of “the coming man” in the spirit of the youth, and only comes to know its true objective personality in the deliverance of a complete manhood

achieved. Extreme earthiness must be the generative initial of the Grand Man ; thence, for a time, comes a cradling amid the flowers of springtime, and bathings in the dewy breath of morning. Then come struggles with the sterner and more painful realities that beset his way and pierce and tear him, from which he finally emerges into an open experience of the sublime destination that ruled from the first, even while he was all unconscious of his essential Life.

In the great march of Humanity—the Grand Man in process of development—Christianity answers to this third estate, and applies itself to fulfil accordingly. Yet serious doubts ensue and questions spring up to chafe and plague the sturdiest intellects till there arises a clear understanding of the whole ground. Unless we sharply distinguish the real difference between the developing process of Christianity and the fruitional condition wherein that development is consummated, we shall be found reeling somewhat beneath the sturdy blows of skepticism ; at least we shall, otherwise, be unable to justify the Christian claims on rational grounds. We must know that in the race-career each distinctive form of human character exacts an era of growth wherein it is not distinctly visible in its essential character ; like the corn that germinates unseen in the earth, then, in higher form, is also covered by a course of stock-growth ; and again is hidden, in process of ear-growth, beneath its enveloping husk. The era of Christian development stands as this maturing process in the career of the Grand Man, while the era of accomplished ripeness throws down the perishable husk and exhibits the imperishable “corn fully ripe in the ear.” Seeing this, and knowing that the kingdom that “shall break in pieces and consume all other kingdoms” hath its foundations already firmly fixed, only needing some proper divesting of outward scaffolding and rubbish, we should find ourselves duly prepared to explicate the stirring events of seeming adversity that transpire during the developing throes of Christian civilization, and to point the clear way to the coming Day, even though immediately jolted and bruised amid present tumult. We should stand firmly to our task and labor as the husbandman, having first partaken of the fruit. We should see and know the risen Christ, with his great involution of “good-will

towards men, and on earth peace," to be made real through the supreme sway of his vital presence and power. Jesus, as the Christ, brought to light—personally revealed—the great realities that come to general consciousness in the actual experience of established harmony and order in human affairs; but those realities surely exacted the adverse and painful experience, in the career of the Grand Man, known and felt as the commotions of Christian development. And when such experience becomes a stumbling-block to the human intellect, and prompts it to question and deny the Christian verity itself, the need of a comprehensive intellectual poise becomes at once evident. The great law that, in all cases, makes the multiplication of a good in natural realms to depend upon a previous planting of that good there, and then upon a tedious experience in developing culture and structural effort in its behalf, before a worthy fruition can be had, must become apparent. Then, not only the shocking throes of Christian development will be found consistent, but its blessed promise of divine harmony and order in all earthly affairs will be not only anchored in the affections, but also held in the intellect, as the adequate lumen on all occasions.

Accordingly, let our vision revert briefly to the status of the Grand Man to-day. Let us face some of the sterner realities of experience that confront us and challenge our faith in both God and man, threatening social dissolution and decay.

The pompous splendor of outward possession, of personal aggrandizement and display, so influences and commands in certain directions, that there is coming to be felt a fearful greed and an equally fearful disregard of neighborly interests under its promptings. Ambition to outweigh and outshine, in such comparatively unworthy ways, works constant mischief, making men unscrupulous and inhuman, even to the extent of the most hideous criminality in many instances. Then, in other quarters, comes into play all the forces of human nature with starved appetite, claiming satisfaction of its wants in all its broad range; while, amid prevailing antagonism of interest, competition, and especial self-assertion, hordes of such as are variously weak and less competent to crowd, strive, and supply wants, are prompted to seize

upon any means that seem to be available to serve, even though penal barriers pend at every point. Threats of disaster and death are weak where unregulated human passion and unrelieved natural want are in the ascendant. There is no ferocity more keen and relentless than that which is born of unrelieved human want—unregulated human nature. It will rage, storm, and destroy, in the endeavor to appease its promptings, whatever the obstacles erected or the inflictions threatened. It is not less determined to its native level than the waters in our streams; hence, if found malarious or destructive in its course, no obstructive device can long avail to check the flux. Only new channels—new means of expression—will remedy the evil and secure public welfare. In plain words, human nature is an irrepressible force, and, if found expressing itself violently and harmfully when operated by present methods, new ways should be devised and instituted to give more consistent expression; thus not only keeping the full power as a public treasure, but securing the freedom and dignity of the subject. Repression by force may for a time measurably check, but only perfectly ordered freedom will effectually cure, and thus serve both the individual and the public.

The problem doubtless requires new studies and more humane endeavors, but its solution is demanded as our only hope of peace and social order. Murders and every kind of violence are coming to be shockingly frequent. Men stand aghast before the floods of crime that surge upon us. Whenever life seems to menace passion, obstruct want, or in any way to thwart cherished designs, it is held to be awfully cheap, and is swept aside with horrid levity. Moved by all this, earnest, considerate minds are at least becoming duly inquisitive; and not a few are at loss which most to deplore, the low-bred rapacity that prowls and stabs in dark alleys and hidden retreats, in behalf of some personal end, or the inhuman anger and hate poured forth on every hand, towards these base offenders, in supposed behalf of public interests. The flippancy with which hate and vengeance leap forth to berate the wretches betokens murderous conditions on a large scale, more demoralizing and deplorable, if possible, than those private bloody horrors that are mostly born of

degradation and prostitution of one kind or another. One is Murder, well-dressed, challenging public recognition and approval—at least boldly presuming upon them; the other is Murder in rags, and filth, and debauchery—self-condemned, and solely intent upon dodging the policeman and hangman.

If the force thus spent in vindictive malediction were directed, instead, to a careful consideration of the motive powers of society, with its numerous covert traps and seductive springs which allure and destroy human worth—Manhood—when it should be stimulated and supported constantly and on every hand, we should at once begin to breathe a new and reviving social atmosphere, and feel new sensations of precious health and spirits never before imagined. Shall we thus begin to amend? or, shall we go on in the vain endeavor to give the Grand Man the coveted rest and integrity by petty amputations and lacerating thrusts? Let our answer to these questions take a wholesome practical turn, and all will yet be well. We must commence to build with strict reference to the End. We must shape all preliminaries by its clear light. Especially as a Nation planted distinctly in the principle of this intrinsic unity of private and public, special and general, personal and combined interests in a universal fraternization, we must proceed to form and conduct all of our civil affairs in actual consistency therewith. In this way, and in this way alone, may we hope to live and prosper and become the great nation that we must, to verify our national principle of “each in all and all in each.”

The initial conception of our nationality, distinctly involving the principle of full composite order—the unity of all, in interest, power, and social worth—was clearly announced, and partially formulated in institutions, at the first; but it was utterly impossible that fruition should come at the time of planting. A long course of faithful toil was requisite—labor that should truly comprehend the nature of the seed and the promise of the harvest, and thus insure issues in all respects complete. During immaturity we doubtless needed penal institutions and all the appendages of unripeness; but they should all have been shaped accordantly with the central principle involved—the principle of fraternity that aimed at ultimate embodied or actualized fraternization. Hence the

main intent and power of all penal structures should have been educational and reformatory instead of repressive and maledictory.

An instance comes to mind, where, almost within a stone's throw of our present writing, the head manager of a criminal institution avowed it to be his especial purpose to treat his subjects with such severity that they would not come back again to his charge. And such adverse, base conceptions seem mostly to rule, not only criminal administration, but criminal legislation.

We have nationally sowed for a magnificent harvest; but if we tread down and mutilate the crop, in rash and bungling impatience during our efforts to cultivate, we can hardly expect to reap as we have sowed. Only consistent culture can assure the harvest. Let our statesmen, therefore, proceed to form and direct anew, in more strict conformity to the demands of our national genius, and so correct those flagrant violations that frustrate our national hopes and tend to destruction. Neither true heart nor head will counsel any sentimental folly that would shelter social offenders from stern tutelage. Those criminally offensive, and in any way adverse to tolerable social order, must be held to courses of tutelage as constant and true as our heart-throbs; and with equally constant purpose to purify the particles, and send health, vigor, and the ruddiest glow of a common life, throughout the whole system. Until we do thus conform to the national pledge and the national demands we shall be in constant peril of national destruction, and shall continue to be played upon by dire inflictions to the end. We may easily avert such evils by projecting institutions—tutelary and educational—strictly conforming to the commanding national thought, being sure to have them faithfully administered accordingly.

Nothing could prompt us to present or urge useless innovations or impracticable measures. All seeming urgency proceeds solely upon such a knowledge of the constitutional law, developing law, and finally organizing law of social order, as leaves one no option as to the choice of action in the case. With Paul we feel under bonds to say some word, duly authorized, to disturb prevailing lethargy, and arouse

statesmen and moralists from their present state of alarming mental photopsia. It is not that present institutions are too lax or unexact in their aims at a tolerable order, but that they are largely mistaken and inefficient; which prompts criticism and protest and a call for reform. They "carry us into captivity, and yet require of us a song; they waste us, and in return expect of us mirth."

Our institutions—at least our statesmen—do not sufficiently take into account that man is never so truly man as when standing in the full stature of integral freedom; and that such freedom is dependent upon the attainment of fullest amity between the private and public man, and that all provisional or educational means must be strictly designed accordingly. True statesmanlike endeavor will at once comprehend the whole situation. It will see that the grand national mistake consisted in an attempt to ignore the demands of national development and culture towards an involved end or object, and thereupon an endeavor to enter into full occupancy and use, as if the full structure were accomplished from the first, and ready to dispense its blessings accordingly. The proceeding was as absurd and fruitful of disaster as were that of a party in want of a physical structure to shelter and serve him variously, who, upon securing a satisfactory plan and specifications, proceeds to lay the foundations, and then to immediate occupancy and use. True, statesmanlike vision will see and aim to correct this great error, though it cannot annul the national experience of heats and chills and stormy peltings already felt in consequence of the blunder.

Thus the question constantly recurs, and demands equally constant consideration, how may we outgrow and amend? The dreadful events of our daily experience being distressingly impressive in witness of the count we make—aye, in witness of our utter inability to make that count in sufficiently impressive terms—there can be no room for indifference either in word or deed. Under God's providence the full remedy is possible; aye, it is certain; but it were better that it come through our intelligent coöperation than through the experimental bungling of mere intuitional endeavor. In the former case all will proceed in beautiful order and peace; in the latter, in disorder and painful commotions, being attended

with large breaks, or interruptions, that betoken for a time final failure. In order that our statesmen may more truly comprehend the needs, and that the promise of our republic may not end in such a break, let us renewedly try to outline the path that must be opened and faithfully trodden in order to plant our feet securely upon the foundations of the New City, wherein, alone, the Grand Man can become duly conscious of ample social integrity.

In the whole range of our national endeavor we must dispose ourselves with the docility of little children, and begin to study and learn anew. We must heartily turn from the ways and means heretofore relied upon and found impotent to serve, and implore God that our eyes may be opened to see, and our hands nerved to do, the right. We must come to know that life mistakenly expressed, and goring us at every point with its violence, cannot be righted by violence in return. Nor can it be repressed by any obstructive device that can be erected—as we ought to learn ere long. Human conduct may be directed or duly ordered, but can never be annulled or choked off—not with desired effect. Coming to a due sense of the truth of these allegations, a new endeavor arises, and new studies begin, through which we may hope to conduct the human forces, that now destructively play upon us, into productive channels. “How?” By the use of new institutions, graded to fit all the varying needs—institutions that shall reach out and humanly embrace every factor of the social compact that in any way inclines to debauch or to subvert the public interests. Social material, while yet in the rough, must be seized and firmly held, and properly shaped for the great structure in view.

In agriculture, physical chemistry is coming to lend itself to the conversion of offensive decay and poisonous stench into the priceless wealth of abundant fertilization and growth. It is high time that political and social science were sounding the depths of those matchless human chemical stores in reserve, whereby present social and political filth and poison may as surely be transformed into means of equal productive worth in these higher realms of life and experience.

Perfect personal liberty is surely essential to the constitution of the fully conscious Grand Man—to social order fully

achieved; but the *unqualified* factors thereof must first be seized and forced, if necessary, into *qualifying* processes. They must be trained in the use of due means for manly development—achievement of character—and held firmly to the task, even if personally averse. The personal freedom of a partial culture may rightly be held in immediate abeyance, always with a view to fitting the subject for the enduring freedom of a perfected composite culture. Accordingly, the public must sternly command and direct the private force in all needful ways, in order to educe—educate—unfold such force to best purposes, and never to circumscribe or despoil in any way. For instance, the ballot should be withheld until suffrage is first qualified, measurably at least, according to the great behests of our national standard of intelligent and virtuous manhood. Not for the purpose of defrauding or despoiling the subject, but for the purpose of assuring his interests, which his own unqualified action would be quite sure to undermine. He were thus not a direct or active power in government, but none the less an indirect or passive power, ruling perforce of needs intelligently apprehended rather than by the exercise of his own unintelligent will. One involuntarily shudders in view of the great peril of our nation in consequence of an attempt to realize universal suffrage ere such suffrage were duly qualified. Men truly enough saw that it was involved in our system, but failed to see that its investing conditions must be first provided before it could prove safe and salutary in actual experience.

When our legislation comes to appreciate the national needs and to apply itself accordingly, it will proceed to command and organize all institutions in the clear interest of every citizen. It will make our national structure one great “ring,” or organic form, that shall play upon all minor rings and make them all variously tributary to the highest welfare of every citizen. The invincible spirit of combination, organization, association, that gives character to the present era and exhibits its powers in countless partial and conflicting organic forms or rings, must come under the diction of competent ordering and qualifying intelligence, which will give adequate form and augmented force thereto, thus finally exhibiting a grand national unity that shall hold and operate

every fibre of the immense system in exactest order. Initiatory thereto, legislation should at once project and properly man a series of institutions that will tend to carry every particle of the blood of the Grand Man into healthy circulation, gradually working it clear of all impurities, and giving the whole form the glow of immortal health and beauty. If repressive and penal institutions be kept for a time—as doubtless they must—they should be ordered and conducted anew. Criminal offenders should be duly classified and brought under the play of the most ennobling incentives to manly conduct. Stimulating influences should be constantly made to bear in fostering manly endeavor and strength, and securing actual growth and permanent reform. “Population is wealth,” and all decimation should be carefully prevented. In order that such wealth be converted to highest value, the broad vision of ripest statesmanship must come in to devise and direct and construct to the sublime human ends in view. Social intuitions that confusedly develope and organize must give place to social science. Not to a merely nominal or mis-called social science—itsself hobbling with infirmity—but to the clear vision that determines all previous events, and assures every onward and upward step in the sure light of the End. That End, alone, must truly determine all means; hence no developing nor organizing means can proceed with infallible effect unless such means be dictated solely by its ample lumen, held by the intellect as positive science. Beneath its transforming rays, not only spears will be turned into pruning-hooks and swords into ploughshares, but criminal courts and prison-houses will gradually melt away, giving place to Social Directories and Reformatories, which again will grow into hierarchal Councils overlooking palatial homes, temples of worship, art, science, education, industry, recreation, amusements, where will centre and abide all the graces and delights of Divine-Human Social Order.
