

THE BIBLIOTHECA SACRA

ARTICLE I.

THE WORLD PERSON.

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RAPID progress has been made by the movement for the political unity of all nations. Within the present century it had its formal beginning, and already it has recognized standing in courts and parliaments. Already the expectation of a world legislature, a world executive, and a world court is widely held by men who are in position to advance the cause. These institutions seemed fanciful only a few years ago. Today they are regarded by eminent publicists of our country as practical. It needs only familiarity with the views and the works of the department of state of the United States to be assured that the inspiration of the great idea is felt by the men at the top, and that they are working consciously, intelligently, and effectively for the political unity of the entire human race as a practical and all-important ideal.

This movement is not necessarily connected at all with the peace movement. Honest belief in the present need of great armies and Super-Dreadnaught navies would not prevent the believer from being also a zealous world-organizer. But the truth is so evident that world peace is to be secured most quickly, most widely, and most permanently by world organi-

zation that the peace workers have taken up the movement. The immense momentum of the world-wide protest against great armies and navies is added to the force for the organization of all nations into a political unit.

Looking at the movement from one point of view, which is wholly true and of large importance, it is a scientific question. In the development of the body of all mankind, just as in the development of a caterpillar, a stage has been reached when a transformation is in progress. It is a natural step. It is the next step in order. The process is to be studied as a matter of science. Just as in all other branches of science, it is of the utmost importance in this to know the exact truth. Any one who refuses to take the scientific attitude, thereby puts himself in position to be cut off absolutely from reaching the correct answer of his problem. He is in position where it is impossible for him to get the truth. He is unworthy of getting it, if he were not in that position.

First, greatest, and fundamental in the movement for the political organization of the world into a unit stands this truth, that mankind is one already by the very fact of its creation. Politically, it has not achieved unity, save as it is now growing into it; but it has already done far more as a political unit than skeptics believe. Commercially and socially, the world is one already. Standing at the beginning of the effort for political unity is the postulate, Mankind is one.

It is a familiar idea to regard political bodies as personified. Aggregations of human personalities are in many ways treated as a single person. Our laws recognize corporate persons. But, higher than that, there is a way of looking at states and nations as separate personalities with a continuing identity. In the cases of nations this is clearly illustrated by

the well-established practice regarding national debts. It may be the fact that the debt has been incurred by a government which has been repudiated by the nation. The political party responsible for heavy outlays may have been rejected by an indignant people, and its policy have been discarded; but the bills it contracted must be paid by the whole nation of which, for the time being, it was the official head. Even in the case of political revolution, the debts of the overthrown dynasty incurred for public purposes must be paid by the successful rebels. That is, the personality of nations is higher than their division into parties. It persists throughout political changes. It is the supreme fact in the national existence.

In important details the likeness of a political body to an individual human person is true. Laws of being and courses of action which operate in the case of the one are operative in the case of the other; and, in either case, to depart from those laws is to incur pain. True progress lies strictly in obedience to those laws. A political body is undoubtedly a true unit. It acts with intelligence. It learns facts. It perceives its environment. It feels needs. It acts to adapt itself to its environment and to satisfy its needs. To do these things it must have, and does have, organs for learning facts, for thinking about the facts which it has learned, and for expressing its will in view of the facts.

But the parallelism goes further. The political body, being composed of atoms which make the whole, has a circulatory system. That is, it has means for travel by persons and for transportation of goods. Still further, like the individual who has means for carrying his will to all the parts of his body which must act, it has its nervous system for the transmission of will power to its organs which act under impulse of the will. That is, it has mail service, and telegraph and

telephone service, and whatever other means it chooses to employ. It must have unimpeded control of these lines for the communication of its commands. Further yet, the needs of the political body must be supplied by work. That is, there is a muscular system, or the aggregate of all industries. All of these similes are sound in their application to the political body. At present it is not necessary to push the parallelisms further, but at least these truths are evident in any organized nation.

Equally true is it that all the world taken together has a personality. Up to the present era the proposition might have been denied. But to-day it is the evident truth. Out of the confusion of the past, out of the babel of tongues, out of the multiplicity and complexity of national ideas, customs, and relations, the World Person is in process of evolution. That personality has come so far forth into the light that he can be discerned. He has so far asserted himself that his mandate has been spoken more than once. So far has he already come to self-consciousness that he has looked upon the world, has surveyed his surroundings, and has begun to act. Already he has caught a glimpse of his sublime character as the greatest human fact on earth. Already he sees dimly his supreme responsibility for the welfare of all nations. Already he begins to feel his resistless power, and to assert his personal will for the benefit of all nations as an organic whole. As yet his movements are uncertain. He has not come into full control of his faculties. His organs are yet far from being developed. But the Person is there. The world will is sure of his identity. Henceforth for every nation on earth, and for every individual person in every nation, even to the last tribe toward the frozen poles and in the equatorial jungles, human life and destiny is hereafter to be different from

what it has been in the past, because the World Person has come up into the light of self-consciousness, surveys his own, and says, "I am."

In the case of states and nations, the personality — the unit which is composed of many human personalities fused into one — acts by the organs which it has developed. A correct parallelism can be traced between the organs of an individual person and a political person. The individual learns by means of his organs of sense-perception. He gathers facts. Then he reflects upon the facts which the sense organs have brought to his brain. He forms a judgment regarding his relations to the facts amid which he lives. He acts. He accomplishes purposes.

In the case of the state or the nation, or even any smaller aggregate of human personalities acting as one, facts cannot be learned without the organs for the perception of facts. These organs are our familiar committees or commissions. Through them the political person learns the facts upon which he must act. An old saying puts it in this way: "Committees are the eyes and ears of the House." This is so accurately and so fully true that it is a reasonable use of language to regard it as a correct description of the organs of the political person possessing those eyes and ears, which is back of them and revealed by them.

In the cases of legislatures, congresses, and parliaments, committees are the eyes and ears of those bodies. But those bodies represent the sovereign back of them. The committees, therefore, are the eyes and ears of the nation. The legislative body is the brain to which the eyes and ears report. They are essential organs for its perception, for collecting facts for its deliberation preliminary to its action by an expression of its will. By them the person learns about the

environment amid which he lives, and determines what he must do for his welfare.

But there are other organs than eyes and ears. By those others it expresses itself in action. It is a pity that the poverty of our language, or the looseness of our thinking, has made no discrimination between the organs which serve as eyes and ears and those which have the functions of hands and feet. We designate both sets indiscriminately by the words "committees" and "commissions," whereas their functions are radically dissimilar. Eyes and ears are organs of intelligence, for the acquisition of facts. Their action is preliminary to the act of the legislative body, and they give the political brain the facts upon which to act. But hands and feet are executive organs. They act after the will has told them what to do. It is true that the commissions which perform the functions of hands and feet do make reports of facts to the legislative body, or to the executive over them, but only such facts as are strictly within the particular department and relate to its administration. These organs are not for observation, as a rule, but for executing the will of the political unit which they serve.

In the cases of states and nations it has been recognized for thousands of years that there is the political unity back of the organs by which it acts and reveals itself. The personality has been felt. Especially has it been a tremendous power and inspiration to patriotic action and to devotion to the welfare of the nation, even at the cost of death to the individual subject or citizen. But now, for the first time in the history of man on earth, we have come to the era when we discern the World Person back of the organs of world action which the nations, acting in concord as a unit through special conferences and conventions, have set in operation in various ways.

It is finely illustrative of the scientific development of the World Person that he is following with remarkable closeness the development of an individual human person. Note the baby when he begins to see and hear things, when he begins to strike out with his hands and feet. He does not at first understand what he is, or always seem to know just what his organs are for, or how to use them, or what is the line between the me and the not-me. Intelligence is not developed. Will is a hit-or-miss manifestation. By development the eyes and ears are practised to their functions, and the hands and feet obey the will which moves them.

Note, now, how the World Person is coming into his own. He was not self-conscious at first. In the needs of the nations, commissions were created. Eyes and ears were set at work by the nations acting jointly, in particular cases, by means of official negotiations and agreements. International delegations have discussed the best way to ameliorate the barbarities of war. They have considered the conditions which determine the circulation of currency and have reported their conclusions back to their respective home governments. They have addressed themselves to the problems of sanitary arrangements for travelers from one land to another in order that the health of the world may not be imperiled. They have deliberated upon commercial relations. In short, eyes and ears for all mankind as a unit have been watching, noting, and recording facts to be acted upon by the world brain.

More than this. Hands and feet have actually been set at work by all the world for all the world. This has been done without the self-consciousness of personality. The baby has been in the stage where he used hands and feet, but yet was not self-conscious enough to say "I," nor "my hands and my feet." First of these instances of world action was the estab-

lishment of the Universal Postal Union, in 1874, by the International Conference which met in Berne in Switzerland. International conferences of greater or less scope had been held at various times and places on various subjects prior to this. But this was a movement for all the world which has come to be shared by all the world. At present every people on earth sufficiently organized to be represented by a government is represented in the Universal Postal Union. That Union has officials who are in service during the entire year. They perform a true executive function, following in logical order the legislative function which was exercised when the nations, by their official delegates, deliberated and made formal recommendations and, later, ratified the postal convention which was submitted to them.

Other and later instances of united world-action have occurred. Official conferences have resulted in repeated action by representatives of so many nations that it is fair to regard them as the representatives of all the world. The metric convention has been ratified; a world prime meridian has been established by the intelligence and will of all nations acting as a unit; agreements have been made by the civilized world to stop the slave-hunting in Africa, to repress the white slave-trade, to prevent the sale of liquor and fire-arms in Africa, to prevent the spread of Asiatic cholera and yellow fever from America, and to secure other benefits to all mankind, as one, down to and including the establishment of the International Court of Arbitration by the Hague Conference of 1899.

Here is a series of momentous acts. But in them all the World Person does not come to self-consciousness. But his eyes and ears had been practising. He was learning to use his hands and feet. Only he did not recognize himself. He

was still in the very young baby stage. Men of the world, seeing these commissions and their work, still did not look at them as organs of the World Person. The hands were busy, the feet were toddling in the service of the united body of mankind, and yet the World Person was neither self-conscious nor recognized by observers.

But self-consciousness was bound to come shortly. Recognition could not long be delayed. It came in the second Hague Conference. In 1907 the official delegates of all the nations, in Conference assembled, came at last to the supreme moment in the history of mankind when the World Person, seeing himself, his organs, his acts, his history, and his environment, feeling his ability to know, and thrilling with his power to do, came clearly into self-consciousness, and said, "I am." That was the most momentous point, of all past or future time, in the political history of the human race. Yet that was the occasion which was heralded by the great London dailies — and their words were telegraphed to this country — as "a failure and a fiasco."

Here was the one fact which was far supreme over all others in the deeds of that second Conference at the Hague in 1907. It recommended that a third Conference be called. In that recommendation was the consciousness that the Hague Conferences are the line along which the intelligence of the united nations is finding expression in action. Here is the brain of the united world in process of evolution. Note the radical difference between the calls for the first and second Conferences and that for the third. Each of the first two was called by the Czar of Russia for a purpose which he named. He stands as the initiator. The Conferences debated a list of subjects which he submitted. It was personal and special action.

But the call for the third Conference is based on the movement for a world legislature as a necessary and logical step toward the political unity of all nations. That lofty ideal was the inspiration of the call. Out of the Hague Conferences, these men foresaw the world legislature developing. No czar, no one person, and no nation is given prominence in the call. It is not to be a conference to discuss a program made by one man or by one nation. No nation invites the others. By the very form of the proposition for a third Conference, the nations themselves, as a whole, acting as a unit, have taken the matter into their own hands. They arrange the meeting. They decide upon the program.

This is world action. This is self-consciousness. The World Person has come to himself. Henceforth, forever, as long as men live on the earth, human relations are different from what they have ever been. They cannot lapse into the old status, for the whole world is on a higher and better plane. The World Person is henceforth in charge. He knows himself now. He recognizes his supremacy. He sees his duties. He is conscious of his powers.

No sooner do we grasp the new order of things than the immensity of the subject begins to develop orderly form. Future problems open before us in a new aspect. The fact of world personality simplifies the problem amazingly. The center of gravity has changed as suddenly and as completely as it did when the Copernican system of astronomy superseded the Ptolemaic. All relations of nations and of states are to be determined hereafter by the dominant fact of the existence of the World Person. World sovereignty over all parts of mankind, the only absolute, and national and state sovereignty limited by that and to be harmonized with it, this is the funda-

mental truth in the relation of all parts of the human race with each other.

Now we come back again to the truth that the development of the World Person is a scientific process, in accord with laws imposed upon mankind which are no more to be violated or neglected than the laws in the development of the caterpillar. At present the stage of self-consciousness has just been reached. It has been preceded by the action of the organs which have served as eyes and ears, and as hands and feet. Now note how far the development of the formal organization of all nations into a political unit has advanced.

It is the current way of regarding a political government in its perfectly developed form, to say that there must be three departments — the legislative, the executive, and the judicial. The first implies the knowledge and the power to create committees and commissions for observing and reporting facts, as eyes and ears, to itself as the organ of intelligence and the possessor of will, — in fact, the nation personified. Now, it is a matter of official record with so many nations that they may fairly be taken to be the civilized world, that in about a score of instances world legislation has already been enacted. The will of the world has been expressed, and while the expression has come about, in each instance, through the means of a separate Conference, yet the acts of the two Conferences at The Hague and the calling of a third international peace Conference make it highly probable that the Hague Conferences are the true germ of the formal world legislative department as it will come to have historical existence.

As to the world executive, the hands and the feet of the organization to carry out the will of the World Person, already there are at least nine true executive offices in service

permanently. They include the secretary's office connected with the Universal Postal Union, the offices of the Commission of Weights and Measures near Paris, the clerk's office of the International Court of Arbitration at The Hague, the office of the International Institute of Agriculture at Rome, and others of less importance. So the world executive department is well started in germ, and there is no reason to doubt that other offices will be added when they are needed. As to the crown and consummation of the department, a world president or commissioner-in-chief, or whatever the world may choose to name him when it gets him, there is no occasion to worry about that detail at present. He will appear when his place is ready for him, and the development of the world executive department is not yet so far advanced that he is in sight. Nor is any immediate need of him apparent. This department grows like other germs. It does not start fully developed. It appears to be a safe prediction that the world chief executive will not be a great emperor or any supreme absolutist, but a servant of the whole, according to the will of the whole expressed by the world legislature.

As to the world judiciary, that is also in sight in germ. That germ is not the International Court of Arbitration, though that body has the name of "court" and was first in the field. That court, like a state board of arbitration, is truly a branch of the executive. But the International Prize Court of the second Hague Conference is a germ of a true world court, and the recent date of its establishment shows how close to us is the time of these wonderful developments. We are beholding the entire world taking form as a political body. The whole era lies within the present century as far as any conscious and purposeful effort is concerned. By one of the singular contradictions of purposes, this germ of the world

court, which is the creation of a peace Conference, can become operative only in the case of war. But it is established on true judicial lines, and that determines its character. If its functions are extended to make it a permanent court of arbitral justice, with judges chosen not for special cases, but for general work which may come, then that will be one step to the higher development, that of a true world court, with permanent judges practising according to a code of world law for the service of all nations. The operation of the true world court will mark absolutely and finally the end of international wars. Civil wars or tribal upheavals may survive for a time, but the world court will settle international differences and end international fighting. Resort to arms will be as barbaric and as useless as it would be in case of differences between the states of the United States. We take our interstate cases to the national courts, and expect interstate fighting no more than we expect private citizens to settle their difficulties by a duel.

It is a pertinent side remark here to question whether the popular classification of departments as legislative, executive, and judicial is really scientific, or true to the facts. Do not the executive and judicial departments really stand in the relation of two subdepartments of one general department, which is executive? and is not the function of the judiciary directive for the officers who enforce the will of the political person, so that the hammer of the law may hit the nail on the head and not bruise the thumb; in other words, so that the innocent may not be made to suffer, either by civil or criminal law? The political person learns facts preliminary to action. After the eyes and ears have reported to the brain (the legislature, the organ of intelligence and seat of the will), then the political person acts. He formulates and expresses his

will. Then the hands and feet carry out the will. The judiciary acts as directive power in order that the will may be executed upon the right persons in the right way.

Now come back to the scientific aspect of the development of the world's political unity. There is a parallel with an individual human person's organization further than in respect to self-consciousness, the will, the brain, the eyes and ears, the hands and feet. This aggregate of individualities whose organized unit is the World Person is scattered all over the habitable parts of the earth. Each part of the earth's territory produces things wanted by other parts. This is true of material things, and it may be true also of things which cannot be weighed or measured. But the material illustration fills the case. Other parts having need of the products of each part, it follows that this material body in which the World Person exists — as each individual person is an immaterial in a material — must have a circulatory system, just as the physical body of a man has a circulatory system. It is well to follow the idea further than the mention above. In the case of the World Person this means the transportation system of the world. It means the great lines of steamship travel, the immense continental system of railroads, river and lake carriers, express systems which carry articles from the sender to the receiver on the other side of the globe,— all the ramifications by repeated subdivisions till a large majority of the human race is reached or reachable by the circulatory system of mankind. This is not a fancy. It at once stands forth as one of the most vital practical problems of the time. Evidently, for the health and growth of the body politic of all the world, the circulatory system must be so efficient that the necessary supplies can be transported from the place of production to the place of need

at the least cost in sufficient quantity to satisfy the need, and quickly enough to prevent the need from becoming hunger.

It would seem to be an evident and necessary conclusion that the control of this circulatory system should be within the power of the World Person, and that it must be the brain of the World Person which determines the practical development of the world's circulatory system. Here is the status: all the transportation in the world is one system; every part must harmonize with every other part, to the end that the supplies shall satisfy the needs regularly, fully, and at the lowest possible cost. Only the world brain is so situated as to perceive all parts of the problem in their due proportion and importance. Only the World Person has the power to make the necessary regulations. Here is plainly indicated, then, the ultimate principle which must regulate transportation. It is no accident, but it is an incident of the logical development of world organization problems, that the United States is just now active in restating the duties of the interstate commerce commission, is feeling the imperative of the popular demand for larger governmental regulation of the great railroad combinations, and is steadily enlarging and strengthening the restrictions put upon all transportation corporations, and this, too, right in the teeth of the supposed popular prejudice against the centralizing tendency of the government, and in spite of the danger of political overthrow for every leader who runs counter to traditions which are held almost sacred. Development of the World Person thus far is a prophecy of what must occur in the circulatory system of his body.

But the nervous system, no less than the circulatory, is a part of the organism. The mental stimulus which goes from the brain to every part must be at the command of the brain

for the welfare of the whole organism. Whatever this may mean as to the ownership of the property invested in means of communication, it certainly does mean that the central authority, which as yet has no formal existence, must have unimpeded use of all means of communication wherever ideas are to be transmitted from the brain to the local organs. Governmental control of mails, telegraphs, and telephone service is a scientific and necessary development, if not an accomplished fact.

How far the parallel is to be pushed with the muscular system — the productive industries of all the world — remains for the future to work out. Governments are now doing work far too vast and venturesome for private enterprise. Witness the costly and stupendous engineering undertakings for promotion of irrigation in our West. Note our whole protective tariff system for the sake of furnishing occupation and support to millions of workers and their dependents. That is the plausible ground upon which the tariff is based; and if the country realizes that it is not true, and comes to believe that the tariff is for the benefit of capital, then something will happen to the tariff. Observe the profuse governmental expense for river and harbor improvement for the alleged promotion of local industries and prosperity. How far shall the organized workers of the world be regulated and employed by the World Person? Or, to put the question in a form which may become its practical shape, How far will organized labor conduct and be the governments of the nations and of all the world?

Again, the health of the world is of prime importance. Already the nations have seen it. One of the chapters of world law already written provides regulations to prevent cholera from camps of pilgrims to Mecca, and yellow fever

from the torrid regions of America from ravaging nations at a distance. World health is certain to be a care of the World Person, and a vigorous expression of world will is as certain for the protection of the world physically as that there will be a future. World sanitation is a phase of world development which will demand the highest expert skill and constant vigilance. It means, too, central authority going out with rigor to the uttermost villages of the earth.

Yet, again, intelligence in the World Person equal to his needs and responsibilities demands a mental grasp of the world as a whole. Men and women must be equal to the problem, or mankind, as a unit, dies. Urgent necessity for adequate education, therefore, rests upon the World Person. For his well-being, as for the well-being of any separate state or country, the people must be educated. As a measure of world defense and progress, therefore, what nations do for their children and for illiterates, the World Person will find it for his welfare to do for the ignorant tribes and the savage fragments of mankind. The world will educate the world's uneducated,— something which is now left to the care of missionary activities,— and all the dark corners, in due time, will be enlightened.

Further activities of the World Person might be predicted in the very nature of the case. But no forecast can equal the fact, with all its inconceivable benefits to organized mankind. We are just now coming to the place where we can foresee these great problems and the line of their probable solution. But the future, with its better trained specialists, its clearer vision, its practical hand, and its stronger sense of the unity and fraternity of nations, will be equipped for each and for all of these great issues.

Incidentally, let it be noted, the supremacy of the World Person.
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son means the absolute reign of peace in all parts of the world. For the first time in the history of mankind, the World Person has come to self-consciousness. For the first time the world has its head. Hitherto the different parts have warred against each other for their mutual destruction. Mankind has till now been without brains over the whole. War is a brainless policy. The moment the world realizes its unity in the World Person, the conflicts between its members will cease. Armaments will take care of themselves. Waste of hundreds of millions of money annually and the idleness under arms of millions of men will stop automatically with the establishment of the world court and with full self-consciousness of the World Person. Then the hands will not abuse the eyes and ears, nor scratch the face and tear the hair. The feet will not kick each other and damage other helpless organs. Vital parts will not go on strike to hurt other organs. It is true that the nations severally do not fulfil the functions of these organs, but they are all members of the body, and the illustration is close enough to carry the truth. There will be an end of the collisions and mutual hurtfulness of the parts because one intelligence will be over all, and one will, supreme in all parts and with organs for its adequate expression, will be the guide and master of every nation. Collisions of nations will have no occasion for occurring, for the world court, carrying out the will of the world legislature, will secure justice for each, as far as human limitations can secure ideal justice. War will be a memory of dark ages. Even now, it will not be strange if the world never sees a great war again. Conditions for world peace are stronger than ever, and the next Hague Conference already has in it the promise of world law and a world court sufficient to guarantee justice to every nation on earth, great and small alike.

In conclusion, let it be noted that *the history of the world is just beginning. October 18, 1907, was the most important date in the political development of mankind.* On that day was presented to the nations by the Hague Conference the proposition which revealed for the first time the self-consciousness of the World Person. Up to the present era the history of the human race has not been the history of a unit. Nations have had histories. Tribes have advanced or degenerated. Beginnings have been marked. Ends have been reached. Births and deaths of nations fill the chronicles of the race. But now, for the first time, mankind comes into unity. History takes on a new character. It has a new subject. Instead of what one nation did, and then another, bringing along parallel dynasties and events in the progress of the years, History now begins her new page with the acts of the world as a unit, and says, "From this time forth my theme is not many, but one. My subject till the end of time is the biography of the World Person."

All of history thus far is to be studied as it leads up to, and is merged in, this sublime event of world self-consciousness. National history at once sinks to a subordinate place in the presence of the great whole. Statesmanship becomes an entirely new service, and enters a new field as it drops the nation as the highest unit of action, and focuses its thought upon the opportunities, the duties, the rights, and the powers of the World Person. The warrior finds his profession not only utterly gone, but execrated. Patriotism overleaps the boundaries of the nation, and embraces all mankind. Safety of national boundaries and immunity of cities, in spite of Dreadnaughts and aeroplanes, will be secured in every land by the impartial, peaceful, and all-embracing administration of the World Person.

History is just beginning its best phase. Hitherto men have written of fragments of the race: hereafter they will write of the whole. Hitherto they have studied how to destroy the power of rivals, in order to insure their own existence: hereafter they will promote, without hostile rivalry, the power of all parts for the sake of the larger power of the whole, and for the greater prosperity thereby of all the parts. We are at the beginning of the organized life of mankind as a whole. The past is a jumble of cross-purposes, of self-mutilation, of progress long and wilfully delayed. Future events will make past history dull, cheap, sordid, ignorant, and vicious in comparison; for the World Person will be served by the united strength of mankind working harmoniously, without the waste and hostility of war, for the physical wealth of the race, for its intellectual advance, for the adornment of the earth, and for the highest ideals of art, science, politics, and religion.

Possibly this seems ridiculously Utopian. Perhaps it is. But it was equally Utopian ten years ago to predict, in way of world organization, what is accomplished fact to-day.