DIFFERENTIATION OF THE ARYAN.

(THESIS FOR DEGREE B.A.)

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Differentiation of the Bryan:
as seen in the English, French, German
and Russian national types:
Its causes.

The effort to rise from particular facts, in order to discern
the laws by which these facts operate, this is most noble.
Nor can this be done except through a systematic
study of the details. In the past, many have contended
that human events were inexplicable, irregular and not
to be foretold. But why so? Have not many generations
unlocked the mysteries of a former time? I scientif
elucidated a thing hitherto called capricious or unnatural
he did this not at once, but after many trials, accompa-
nied by persistent investigation and thought. News would
the scientific knowledge of today, existed, had there not been minds unready to assume the impracticability of search for the truth. Then he who assumes, the modification of human life in its entirety to be forever unattainable, such an one not only assumed his ground but by the intervention of his own stubbornness, keeps the light of advancing reason from doing its proper work.

The uniformity of order, of method and of law, is a doctrine which, at present, fortells its own establishment: true, many deny this but are they not among those who see life and its individuality, and not among those who study the life of man through the ages? Then not a Calvinistic, but I believe that the spontaneous action of one of the human species, is but a part of the great living organism—society: and that the hand of God is seen as plainly in the ruling and governing of that society as it is in the individual. Once again it is, I believe,
that the will of man may apparently thwart the advance of the whole, for a moment or can for an age, but through it all—God reigns and Society still lives.

Indeed, it is consistent with my purpose to consider the life of the race as the life of the individual. Do not the fortunes and ways of progress owe their fortune and way of progress to the other? It would not be philosophical to affirm that the management of the one differs from the management of the other. If the one is demonstrably the issue of a law in action so much the other be too. It matters not that the cycle is passed over in a few months in the one case while the other requires age. Draper says that individual development is the model of social progress. That man in his emergence from the savage state finds his ideal in nature because to him, that nature is himself objectified; but experience takes him away from this and he finds that the universe
is under fixed law; may even his own body, his next acute hearing and sight are under the power.

If this is the case—of the many—may it not be so of the social life? And therefore it is, that we believe the march onward of society has been one uninterrupted triumph; it has extended from the earliest existence, found in patriarchal governments up to the diversified fractious of the civilization of the Nineteenth Century and through all this time has this unseen life advanced. And even as an individual utility profits by experience, learns to select the things best and most useful to itself, so thisUnit-life (for such we choose to call this unseen life running through the ages! this Unit-life comes from its mystic birth, through the ancient historical peoples as through childhood, into the youth— in our recent time, into the future we know not of. It has learned to select for itself, its proper and most helpful medium; nevertheless, it is influenced just as
man. Do we hesitate then (as we look back from our stand-
point) to grant that this truculent race has chosen for its medium
the Aryan race? Surely no other race has shown such
capacity for advancement: No other race has shown so
great an adaptability to perfect adjustment, nor yet the
natural spirit which overcomes both condition and cir-
cumstance and steel advances. But this discriminat-
ing force of our truculent race is still further seen in the
selection of a particular branch of the family which
will best accomplish its own purpose—namely, advance
it is then the desire to follow up and if possible oriente
this latter selection, that leads us to consider the
branches of the Aryan race, now living, and to examine
as to the causes which have differentiated them. In other
words, what and why are the differences, which are seen
in the typical Englishman, German, American, and Frenchman?
all children of a common parent. For in this production
we take as our hypothesis that the Aryan race is descended from a common parent. Nor do we discuss the where, the when or the who, as regards it; nor from the interrelations but simply assuming that their journeying to their historical homes took place—war by war— we are content to find them there and accept them. The Celts peopling Western Europe and England, crowded upon by the Teutons; while off to the northward are still the slave and the Lithuanian; on the south find the Latins and Greeks and to the far east live the Tassian and Indian peoples. (In the appendix map may be seen the immigrations of the Aryan peoples as we assume them).

Now why is it that we find these peoples differing so from each other? That is, the peoples represented in our four most important—perhaps, of nations in the old world: England, France, Germany and Russia.
Our object, then, is to classify the differences and find as far as is possible, the causes of the same. It would be absurd, in doing this, to set forth causes, a, b and c, and affirm that to these causes and these alone is due all the modification of this family and yet, we believe in the science of history, and in no peculiarity is there anything known except the systematized result of investigation and possible proof: a theory is then advanced, considered a fact until disproved. Here then, does not claim sufficiency of investigation to assert a fact but simply a preponderance of a line of thought— which may lead to discovery of fact.

We will now look at the type of each of these nations. All differences may be classified as physical, mental or moral and therefore it is with these three characterizations in mind, that we examine them.

The Englishman: in Physique— he is well built, rather tall and disproportionately large. He shows in his material being,
that he is a compound quantity, the Anglo-Saxon characteristics predominating.
Mentally: he is active, farseeing, tenacious and philosophical but possessing little of the profundity of the German thinker; on the one hand, nor yet on the other, has he the keenness of intellect and perception that has the Teuton.
Morally: he is imbued with very high ideals, and has the courage to carry out this conviction. There is comparatively little sentiment or emotion about him or, as one might say, his heart is governed by his head.

It is quite easy to have the correct idea concerning the Englishman and yet it is difficult to word theiman well for he seems to be the standard with which to compare the others. And most rightly so, for the representation of the English need not be a fictitious character made by avenging the extremes but he is found, already in the Commoner, a union of the highest and the lowest and very much unlike an extreme in
either direction. In this fact is his great strength.

In no one respect does he excel, but in every respect, he is the proper standard of comparison.
The Frenchman, in physique, he is small and wiry, possessing not the length of life that the Englishman; as the finer of the body are kept at a greater degree of heat as he is worn out the faster. His complexion and hair show his Celtic ancestry. He possesses the versatility and vivacity of an hundred Englishmen—and he would consider that he will deserve the galloway, were his manners not more polished than the blunt uncivilized man across the Channel!

Mentally: in intellectual acuteness and rapidity he stands in the lead, nor is his mind less wiry than his body. Quick to hear, quick to think, quick to act.

Morally: his ideas are rather vague, for the virility of his mind, body, and mind, exceeds that of his morals. More truly does he "Eat, drink and be merry for tomorrow we die."
The German type is exceedingly difficult to find, for in activity intellectual, the greatest gulf exists between the profound thinker and the profound ignorance. (This gulf exists in every nation but probably has its minimum in the United States, its maximum in Germany.) The German philosophers possess a learning and a reach of thought which place them at the head of the civilized world, but on the other hand, the majority of German people are more superficial, more prejudiced and, not withstanding the fact that the Government hates of their education, more really ignorant than are the inhabitants of either France or England. On this account then, the average would not be a type of the nation— but, instead, the nation may fairly be represented by one of her educated classes; though not a philosopher in physique: he is the strongest and most enduring of the nations in consideration; and today, it is true as was said by Tacitus: The children reproduce the strength and force of the pa-
The morale of the German are much higher than the French, more similar to those of the English. In the same proportion to them as is their intellectual activity, for in the state of this, follow moral sensibility. The sacred rites of the home are more highly respected here than perhaps any other place.

The Russian is more remote, nor does he attain the rank of these other types in any of the points mentioned. His body is medium in size but does not seem so well developed, it is passive rather than active. Nor has his intellect (except in individual cases) showed great keenness or profundity.

His moral nature too lies dormant largely, or at least he is not a man to notice appreciation of the highest. It is more agricultural in his tendencies than his brethren and seems to be passing through a stage which has, for some time, been surrendered by the other nations. Why this is so, will appear
under the subject - Causes.

Such we believe to be the relative standing of these nations. We have spoken of the physical side because to a certain extent, the body conditions the soul; and yet, the study of the advancement of society is the study of its mental and moral advancement. In this production therefore, we propose to consider each...in its individuality and in its interaction.

The mental, we know only in its applied form as it shows itself in Art, literature, Government, Science and Philosophy. The moral, we know in the tone of these same departments and in the degree of excellence attained in, (1) the individual life: that is in rectitude of character, (2) the home life: that is the sacredness and dearness of the family tie; and, (3) the national life: shown in the character of its public men and its treatment of all unfortunate.

Nothing could be more interesting than to make a minute study and comparison of each of these in the nations considered.
but in the strict use of the term, we may not say these are causes of modification and that is our subject. These are rather results but now the question arises, are not causes results and results, causes? I believe there may be proof to be both, but for conciseness we will say here that we will allow them to stand as results except the one joint, Government. The consider too important a joint and too apparent a cause to be left as a mere result.

We will now proceed to the investigation of the

Causes for this Differentiation

considering first (1) the universal causes and the special (2) which we may to designate a distinction, purely arbitrary, which we wish to draw.

The universal causes which tend to differentiate a people are briefly these—(1) Climate (2) food (3) soil (4) general aspect of nature, (5) mode of life and (6) blood admixture. And to the

it is our purpose to attribute in great part, the effect fro-
duced in the 19th Century Argan.

The special causes so harsly designated because authorities differ upon them usually considering their results and not causes. There are—namely—Government and Christianity.

Of the immoral causes, on account of their interaction, the first three will be considered together. For although each has its own peculiar effects, those effects are so closely related that much speculating repetition is avoided by their union in treatment.

The combined effects of climate, food, and soil, vary in proportion to the increment in distance and kind respectively. Therefore, in nations not greatly unlike in these, we would not expect to find great effects. For instance on find the inhabitants of India and Scandinavia separated by some sixty degrees of latitude and seventy degrees of longitude.

If it may represent the difference in the two peopless then a may represent the difference in the peoples which are the
jects of this paper. And we may then have the proportion:

\[ \frac{20^\circ \text{ lat.}}{70^\circ \text{ long.}} : \frac{60^\circ \text{ lat.}}{170^\circ \text{ long.}} \]

For the figures in the second term express the relative position of the nations in question.

Of course this proportion stands true as referred to climate, food, and soil, only, and therefore it will be readily seen that these are not the greatest factors in this differentiation and yet it is important as an effect.

We have it from the authority of Bunte's History of Civilization, that civilization itself is largely dependent upon the accumulation and distribution of wealth. So long as a man needs must spend all his time to sustain the body, he has no leisure for the promotion of knowledge and knowledge is the corner of civilization. On this account it is, that civilization is more encouraged in a land where labor is scarce, because this
scarcity incurs a demand which results in higher wages and in the providing of a greater quantity of luxuries and in the accumulation of wealth. With these, soon comes the ownership of homes by the masses and the people are the cultivators of the soil, not as slaves but as masters.

In this cultivation two effects are produced: the direct, namely, the supplying of food for the cultivator, and the indirect which is really, a greater influence for civilization, namely, the development of the cultivator. For as the ground yields in proportion to the time, labor and care, spent upon it, even so does the body, the mind and the soul too, react to his advantage.

The direct effect, however, may have one of two influences, as the food produced is (1) carbohydrate or (2) oxygenic, and the indirect effect varies with these: for whose effort must be expended, is not the development much greater in the individual, then where no exertion at all is necessary?
Carbonaceous food must be had at any cost, in cold climates. It may be obtained by work upon the soil or by capturing the wild animals of the forests or the fish of the ocean. In either case, the exertion is accompanied by the spirit of danger or of daring and the food eaten increases this very spirit.

On the other hand in warmer climates the oxidene food is needed and the indirect effect is negative, for nature almost, as it were, prepares it already, prepared to be eaten. So France the moss southern of these nations brings forth more of the oxidene food in its vineyards and small fruits: while the Englishman is affected by a double influence. He lives in an island whose temperature is largely modified by the Gulf Stream thus suggesting the use of oxidene food and yet his Anglaxon ancestor was a son of the sea and an adventurer, who fed upon the fat of the land (more often perhaps, the fat of the sea). The
two opposing influences have worked to his advantage.

The next cause has been worded, the aspect of nature. This does not refer to the effect that nature may have upon his occupation for that will be treated under the mode of life but this aspect is referred to, as influencing the mental world, by predisposing men to certain habits of thought and thus giving a particular tone to all manifestations of the human mind viz: literature, science, and art. For nature appeals to (1) the imagination and (2) the understanding. Why is it that the literatures of warm climates usually show the exaltation of the imagination? Because wherever, on account of earthquake, volcano or any such phenomenon, nature is inexplicable and mysterious, there it is that man's imagination runs wild with him but just in the proportion that man is superior to nature in that proportion is the understanding of the mind, superior to its imagination. And as the imagination so is the superstition.
of a people. The contour of England or Russia is more simple and even, than that of Germany or France; and in belief to that, there the understanding is more exercised than the imagination.

The two factors yet to be considered are: the manner or mode of life, and the blood admixture. The occupations followed are largely determined by the climate and location of a country. But we do not intend to investigate the causes of an occupation but the effect of that occupation on the man himself. We can readily see that a man, whose business constantly requires his seclusion among other men, will differ largely from a hermit or recluse. The same stands to reason with classes or nations. An agricultural people will not have the incentive to advancement either in culture or finance, that merchants have, who competition and business enterprise are constantly educating themselves. But not less than the effect of association, is that of birth and condition. The disposition of man will surely be affected by
cafe lines. Wealth too is a potent factor.

Russia is much more agricultural than either France or Eng-land whereas England is most influenced by nobility. But greater than all these causes, we consider the one which is placed last—namely, blood adventure.

To this, may be attributed a large part of the differentiation. Without doubt, today, the German is the purest Teuton, the inland German. In this point of blood adventure thus he will serve for the type or standard and see what has affected the departure of the rest from him.

On this very point, we believe, lies the secret of the non-civilization of the Russian. He has too little of the pure blood in him. How true the saying—scratch a Russian and you find a Tartar. These Turanian peoples of the north-east have been no advantage to the Slav; for they have never thrown them-selves as having the capacity for civilization that has the Aryan peoples.
The blood admixture of the French, learned has turned to her advantage; for he is so mixed with the Celt, that there is added an acuteness of intellect, quickness of manner, and a general affability, by which he is much improved. We claim therefore that it is to the Celt that the French character owes its dissimilarity to the German.

The English have much of the Celtic in them—of least es that their Arnold claims—but not enough to give them the tenacity and novicity that characterize the Frenchman—and yet too much to allow to them the slow profundity of the German thinker. The French too more Romanized—the English, not. Of the four elements in combination in the Englishman, the predominant is the Anglo-Saxon or Sea-Taxon as we might designate him—in distinction from the ancestor of the German thorough.

Each element of the blood of the Englishman has been of the adventurous, daring sea-roving type—which has resulted in making the individual the principle factor and on this se-
count it is that the government of England has not that retarding influence—viz. The protective spirit—which exists in France—
but more strongly in Germany. This influence it is which protects the German citizen so much, that he hardly needs to
think for himself; such an influence manifestly tends to make the Government, the living force and the people a figure
head.

Here we believe to be the culminal causes that have modified the Aryan Race. The two yet remaining to be discussed—are
special: Government and Christianity.

Upon first thought one would immediately class govern-
ment as a result and as it is, the result of former national
life; but today, is not the government of England, for instance,
a cause in the development of England's youths? Are not its
very foundation, set and limited by common law, does it not
mold the life of next generation? Its very institution founded
upon liberty—in fact its whole soul—is liberty, itself and is the
one who will say that the effect of this is unworthy of account. Is it to be classed as a result merely? We must not fail to notice the interaction and the reaction. The individual makes the government and in turn, the government makes the individual. As it is in England so it is in France or Russia. The principle is the same. The government in Russia has its absolute form because of the lack of personal independence while on the other hand, the mass of Russians are made what they are, by the government. It takes a master mind to break loose from all environments and tear down every obstacle even when there are enemies to a nation. There is such strength in custom. The history of the government of France is too well known to need repetition. Here, as elsewhere, we cannot fail to see that the life of the people and its character is largely determined by the forms that be, and these very forms are greatly influenced by the other forms yet to be considered.

Then this lack, point surely there has been no more impor-
tant a factor in the life of these nations; and yet to state it as a prime cause is to differ from authority, for by it, it is linked with literature and philosophy and is there termed Religion, and of course includes all monotheistic, dualistic and polytheistic, but it is not under the head of Religion that we must consider it but under the real name—the name Christianity. Of religion the world has seen many and perhaps been little the better for them—names it be that they prepared the way for Christianity.

So when we speak of Christianity we believe it has been a leading cause in the differentiation of this family.

True it is that many are nominal Christians and nominal only but of such we are not speaking: we are speaking of the true followers of Jesus Christ and laying aside sect and creed, in a unified broad sense we must consider them as a factor modifying life—a great factor. And if it modifies life, here today, it just as surely modifies the life of the Frenchman or the Englishman. Just here is shown the interaction between government and Chris
ianity, for as a nation has adopted and assimilated the principles of Christ, even so does it inculcate in the government a personal freedom. The individual accountability advocated by Jesus is bound to spring up into fruit sometimes thirty and sometimes an hundred fold.

But, in my estimation, the one peculiarity that separates Christianity from many other things with which it is classified, is that it is involved, in order to be evolved. It is as the Holy Writ says: "The kingdom of God is within you" to work out your own salvation. No matter then, how hard in ethic or how much we attain, our ideal is always beyond us. In this fact not only does Christianity differ from every other religion but it makes possible a constantly increasing civilization on and upward toward this ideal.

Applying this to the nations in question, we find it almost impossible to distinguish as to the rank of England and Germany; but there is quite a gulf between these and the
other two—France and Greece.
Why is France so low a grade of public morals? or private?
We know of no stronger reason, that she has so little of the
real spirit of Christ and his teachings.
Need we consider this farther? It is evident that we take
a decided stand, that Christianity has been a most fatal
cause in the advance of civilization, working directly and
indirectly. That nation, has attained the highest greatness
which has received and assimilated most thoroughly the
spirit and teachings of the lowly Nazarite.

Adding to all the above, the few which might be termed,
subsequent causes—namely—Art, science, literature and
philosophy, (for surely these, which are effects, are also causes)
we believe that men have considered the factors in the differ-
entiation of the Aryan people. While we may not say that in the
figure of cause—A.B.C.—that A has caused B, if the
figure of effects, and B caused C, yet we do say that though
the combined effects of A.D. C. m obtain abo.

Summarying then we have, that the differentiation in
the English, French, German and Russian is the results
of three classes of causes, namely-

1. Universal—viz. (1) climate (2) food (3) soil (4) aspect of nature
2. mode of life (5) Blood admixture.
3. Special—viz (1) government (2) Christianity.
4. Subsequent—viz. (1) art (2) science (3) literature (4) Philosophy.

In conclusion, then, as to the rest of the four
nations, we would say that which is perhaps more evident
that we consider England and the English foremost;
although Germany may surpass in more than one point.
However, taking all things into consideration it seems
that these other nations are only a period of time and me,
behind and they too will attain the present high standard of
England; but before that time, England will have advanced
nor is the differentiation complete, for under that safe
Guiding Hand, this unit life may be carried on, not by the Whole of England, perhaps, but some especial part from our own New England doubtless.

But it is beyond us, to predict the future - but we know that while God rules, all is well, both in Heaven and on Earth.

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