



Early Voices of Conscious Evolution

Insight and Inspiration from the
Beginning of the Modern Era

Edited by MATTHEW SHAPIRO

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Beginning of the Modern Era**

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*This work is dedicated to the late
Jonas Salk
and
Bela H. Banathy,
and to Alexander Christakis,
who all offered validation and
encouragement to a young upstart,
and to
Mary Parker Follett (1868-1933),
who supplied my first clue that the
idea of conscious evolution existed
more than a century ago.*

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Introduction

It seems that the dominant characteristic of our day is change. Change and tension. The tension, I suggest, comes from the situation that while we know that we *could* address the great problems that we face, we, ourselves, stand in the way of doing it. This tension gets to the theme of the following anthology, because this tension is not new. It actually began to emerge around the middle of the 19th century. In fact, we can mark that time as the beginning of an era distinctly different from that of the previous 12,000 years or so of human history, dating to the beginnings of stable societies and cultures. It can even be said that this new era finds its place in an evolutionary story that can be traced to the formation of the earth, and to the formation of the universe before it. This collection is meant to serve as evidence—testimony might be a better word—of an awareness of this transition.

The anthology consists of excerpts of writings from the Industrial and Progressive Eras. I chose the passages that appear herein because I felt that they demonstrate or exemplify an awareness on the part of the authors that a fundamental shift was occurring in the world—a growing out of the relatively unconscious evolution of society and culture that characterized nearly all of human history, and toward *conscious evolution*. By conscious evolution I mean a new capacity for people, on a global scale, to reflect on their society and culture and to realize that these could be intentionally evolved, through cooperative effort, toward forms that were better for people, for all of the institutions of people, and for the entire planet.

There would have been several catalysts for this shift. One was the Industrial Revolution, which included revolutions in communication on a global scale; revolutions in transportation that brought nations, continents, and cultures into much more

intimate contact; and dramatic accelerations in population growth, urban growth, and economic shifts toward industrialization. These forces spurred a tremendous growth in material wealth, along with great gaps in wealth and living conditions and perceptions of injustice that gave rise to a range of social change movements. Paralleling and interacting with these came a range of new sciences, including psychology, sociology, and anthropology, which turned a mirror toward human nature and the human condition.

The second major catalyst for this shift was Darwin's new theory of evolution (among other competing theories about change in species). It was not long before thinkers like Herbert Spencer began to apply the concept of evolution far beyond the arena of biology, tracing its forms from the beginning of the cosmos all the way up through social phenomena of their age. (Some traced the earliest roots of evolutionary thinking in the social arena to pre-Darwinian thinkers like Kant and Hegel, among others.)

Recognition of the conscious changeability of society also built, of course, upon some of the innovations of recent prior generations—the Scientific Revolution and representative forms of government in particular. However, these developments in and of themselves could not yet create or enable the broad reflectiveness that was needed for evolutionary awareness and the concept of conscious evolution. That required the combination of a popular theory of evolution and the catalyst of an Industrial Revolution.

Why Assemble This Collection?

For many years now, I've used the framework of *general evolution theory* to understand the direction of change across the history of the universe and of life on earth, through the present day—not out of a purely academic interest, but because it put a context to

the kind of advocacy and activism work that I've always been drawn to. Over the years, it became apparent to me that the mid-19th century was the time when the most recent shift between major evolutionary eras was beginning. I was aware, as are most with an interest in history, of the general renaissance of thinking that occurred during the Industrial Era and into what is known as the Progressive Era. But I felt a need to look for specific evidence that underlying this shift in thinking, and associated changes in society, was dramatic growth in evolutionary awareness and a recognition of the capacity for conscious evolution. That is why I decided to seek out voices from the time.

Why is it helpful to look back at this time, to read this "testimony"? It is not merely for intellectual exercise. It is meant to provide *context* to our times, and context is key to *meaning*. Meaning, in turn, can help inform, even inspire. Recognizing this chapter of evolutionary history fosters evolutionary *awareness* in the present generation; evolutionary awareness lays the groundwork for evolutionary *consciousness*, and evolutionary consciousness invites evolutionary *action*.

There is much good work going on in the world—work mostly related to the emancipation of people combined with the integration of people to create better for all. This kind of work—what we may call "socially progressive" (and later inclusive of environmental advocacy and activism)—really began more than 150 years ago. Understanding the larger evolutionary context in which that work began, and in which it is happening today, opens up the possibility for reflection that can help make that work more effective and inclusive. But it also opens up the potential for a different and arguably more powerful kind of work for positive change—work that is focused not on specific problems and issues but on building the capacity among people to see deeper, work deeper, and to work at the level of patterns

that give rise to those problems in the first place. This, ultimately, was my motivation for curating this collection.

It is my hope that the reader will find gems in the individual passages as well as glean a sense of the changing winds from the works taken as a whole. It is my further hope that the reader will, from this collection, increase their own evolutionary awareness and help empower their own part in the conscious co-evolution of society, individual, and nature.

Criteria for Selection

In creating this anthology, I looked for passages that provided evidence of the following, particularly if they were explicitly connected to the theme of evolution or to the emergence of human agency and a rising consciousness across societies or across the planet:

- knowledge that a significant shift had taken place in social consciousness, specifically the emergence of agency regarding the direction and shape of society
- recognition that biology was no longer “center stage” in evolution
- recognition that the unprecedented rate of change in society, industrialization and responses to it, and the theory of evolution were driving the aforementioned shift in consciousness
- observation of the fundamental differences between contemporary social and cultural awareness and that awareness characterizing prior human history
- a recognition of the power of ideas and the importance of idealism and vision
- recognition of the emergence of new (social) sciences as a mirror to society

- a view that the individual evolves in their own lifetime, and that society and individual can and should *co-evolve*, rising together
- democracy as a characteristic of the evolutionary shift, particularly democracy as a participatory and creative process
- concerns about justice, ethics, and the less privileged
- advocacy for inclusiveness, such as a recognition of gender, racial, ethnic, and other social biases in society and articulation of why inclusion of the excluded benefits all
- reference to planetary or global interdependence, and to the emergence of a new kind of awareness or consciousness, for the first time on a planetary or civilization level
- recognition that society can and should be improved, that it is a work-in-progress, and that the journey toward greater progress would likely have no end
- placement of the shift in human consciousness within the widest context of cosmic evolution
- recognition of the dramatic effects of technology on society and the risk of cultural wisdom lagging behind technology
- evidence of a systems perspective, including recognition of rising complexity and interrelatedness among issues and dimensions of society, and across the planet
- recognition of the role of institutions, particularly education, in fostering a greater sense of agency, along with critiques of institutions not keeping pace with the needs of individuals and society
- recognition that peace—as a constructive relationship—could and should transcend war

- ecological or environmental awareness, specifically in response to the harm that industrialization could bring

The above set of criteria clearly casts a wide net, and it should be obvious that I did not include everything that could have been included. I did not attempt to be encyclopedic in my search or my curation of the anthology. However, I believe that the selection of passages serves as an effective body of evidence.

Observations about the Authors and their Ideas

The authors cited herein are not a homogeneous group. They lived and worked across a period of many decades, had different backgrounds and careers, philosophies and religious beliefs, associations, statures and genders. Some were biologists by training, some sociologists, historians, and anthropologists, others social workers, ministers, psychologists, educators, or poets. Some were well-known, others less so. Their interpretations of evolution varied. Most of the authors were men, and all but two, to my knowledge, were Anglo-Saxon/white. Many authors apparently identified as Christian. Many were also ecumenical or even anti-theological, such as the humanists who formed the ethical culture movement of the turn of the 20th century.

Most authors seemed to hold the prevailing views on race at the time, including the idea of inherent superiorities and inferiorities. Many also wrote in terms that we would today recognize as imperialistic and Western-centric, speaking of so-called civilized and savage races or peoples. Some still saw biology as a part of the path of continuing evolutionary improvement, via eugenics—a term that authors used variously to mean anything from controlled reproduction to good motherhood. None of the quoted authors appeared to see biological control as a primary strategy, however, and some

explicitly said that the path forward was strictly one of cultural and social evolution. Many spoke in terms of “the race” as the entirety of humanity, and all or most seemed to emphasize the need for social changes that would benefit all people. Some expressed a “cosmopolitan” view, and some appeared to see an equality of advancement between east and west.

Many of the authors used the words *moral* and *ethical* or *ethics*, these being considered integral to a shift into conscious evolution. Some proclaimed that Christianity would play a key role in the positive evolution of society, but such authors reconciled their faith with evolutionary theory, in some cases seeing the evolutionary process as a divine cosmic process, and focusing on an ethical rather than otherworldly mission. A significant number of the authors speaking from a faith perspective were from the Unitarian Universalist tradition.

Many of the authors spoke of rationality and the emergence of a rational society. Science was held in very high regard as a guiding star in social progress. This was primarily seen through the application of social sciences, all of which were relatively new, rather than via the technological products of society. Some of the authors could be associated with the school of modernist technocratic management that was one of the streams of the Progressive Era. Many seemed to emphasize more organic philosophies. Technology was spoken of as a catalyst of change and something that culture and society needed to learn how to manage better so that it would serve, rather than endanger, humankind and quality of life.

Many authors placed great faith in the new institution of public education, some even equating education with conscious evolution. In fact, education was probably the most highly cited means to a better society. However, some expressed concern about the direction being taken by institutionalized education,

noting how it was already failing to keep pace with the needs of society.

Some authors—particularly those whose writings date to the late 1800s and turn of the 20th century—saw hope in the new idea of socialism as an obvious next step in societal evolution. This was, of course, well before the Russian Revolution. Others were skeptical that socialism was the only or the best path forward.

In terms of the unfolding of evolutionary theory, Herbert Spencer was generally acknowledged as pioneer of evolutionary thought as it might apply to society. However, most of the authors reviewed seemed to reject the idea of “Social Darwinism” that Spencer is known for. Several noted how cooperation was as much, or even more, a feature of evolution than competition, challenging the simplistic notion of “survival of the fittest” and its implication of competition. While some placed the new stage of evolution in the context of the broadest pattern of cosmic evolution, most did not see the new evolution as a continuation of previous “organic” processes of evolution. They instead saw changes in social policy and institutions toward social betterment as being based on consciousness and choice. Some were *co-evolutionary* in the sense of focusing on the mutual interdependence of evolution at the individual and societal levels.

Where the term *utopian* was used, it was done so not in the caricatured fashion of seeking an impossibly perfect place, but rather in terms of a journey. Many expressed the view that evolution would be a never-ending process, as perfection was to be found in an ever-adjusting direction, not in an achievable destination.

What we would today refer to as environmental sustainability or stewardship was not a prominent theme encountered, although some authors did speak directly to it. That said, it should be noted that conservation movements and

institutions were indeed starting to emerge throughout this time period.

The writings that I surveyed also suggest a conscious recognition of the tension or conflict at the time between a number of core philosophical, cultural, or social values and worldviews. Examples of ostensibly opposing tendencies noted in some of these writings included:

- individual vs. collective
- natural/organic vs. artificial/mechanical
- realism vs. idealism
- conservatism vs. progressivism
- altruism vs. egoism
- nationalism vs. cosmopolitanism
- science vs. spirituality

More noteworthy was the recognition of the need for an integration or reconciliation of these seemingly opposing principles and forces.

The earlier writings in particular evidenced tremendous optimism and faith in progress. This optimism continues throughout the collection, but some authors tempered this optimism with concerns or admonition about the importance of going forward “eyes wide open.” The First World War dealt a blow to the previous faith in an impending golden age, appearing to serve as a reality check. Based on most of the post-war passages, the war seemed to be a fresh impetus for conscious evolutionary thought in the 1920s and 30s.

In closing, I thought it worth mentioning some notable gatherings that took place during the era. The World’s Columbian Exposition (Chicago World’s Fair) of 1893 included the World’s Congress of Representative Women, the World’s Parliament of Religions, and the fifth Universal Peace Congress, and the First Universal Races Congress of 1911 (London) was

centered around anti-racism. These gatherings were signs of changing times, if not of transformation.

Admissions, Disclaimers, and Caveats

The inclusion of this set of passages from this set of particular authors was based purely on my view of their strength as evidence of thought patterns associated with the idea or process of conscious evolution. Their inclusion is not an indication of my subscribing to those authors or their views, and I make no representation as to the quality of their theories or viewpoints. This is particularly true of allusions to racial or cultural superiority and to the advocacy for eugenics that characterized some of the thinkers of the time.

I would also add that the selections were drawn from the limited body of seemingly relevant works that I was able to find or stumble upon. The body of selections is therefore not encyclopedic, nor was it intended to be. I make no claim of comprehensiveness.

I will also acknowledge that selection and editing of these passages was imperfect and unavoidably reflects my biases, conscious or unconscious. I tried to capture the representative, the essential, the powerful, and the unique. While I hoped to capture a wide range of perspectives and themes within the overall theme, and was rewarded in the search by encountering a good variety, I make no claim of balance to the selections.

Related to range of perspectives, and to diversity, the vast majority of published voices found in my research from this time period were those of white males from either the United States or the UK. While this finding is primarily a reflection of the times, it is certain that people other than published white folk of the Western world also had insights into the emerging streams of conscious evolution, and I acknowledge that additional effort may have yielded additional, more diverse voices and passages worthy of inclusion in this collection.

A Word About Editing & Formatting

The passages selected are presented in chronological order of their original publication date. In incorporating the selected passages, I tried to minimize editing. Spelling was left as in the original, and any italicization within the selections is from the original. Where, for the sake of conciseness, I removed words within sentences, or needed to bridge sentences within paragraphs with some words or sentences between them omitted, I inserted ellipses. Brackets ([]) of course indicate where I substituted a capital letter for an original lower-case letter, or where I inserted a word for clarity.

Where I drew more than one distinct passage from a particular source, I inserted a series of dots to separate the quotations:

.

I used a larger, bolder series of dots to separate selections from completely different sources:

• • • • •

The author, source, and year are given at the beginning of each selection. Full citations are in the *Sources* section. I have not included page numbers in the citations, for the sake of avoiding an academic style to the work.

Topic-Author Index

Notes on the Index:

- The passages indexed to each topic were selected based on their having the most direct association with the topics as observed by the editor. Indexing is not exhaustive or perfect, and there can be a subtle interweaving of a wider range of subjects in many of the passages.
- The original sources for the selections may relate to a wider range of subjects than is reflected in the narrower passages chosen for the anthology.
- Authors are listed in chronological order of appearance in the anthology.

change, observation of rapid or dramatic	Harrison 1882; The Spectator & Lowell 1884; Powell 1887; Strong 1893; Sprague 1909; Robinson 1912; Bushnell 1913; Wallas 1914; Weyl 1914; Pickens 1916; Bobbitt 1918; Conklin 1919; McCabe 1920; Patten 1920; Conklin 1921; Kilpatrick 1921; Van Loon 1921; Wells 1921; Bernard 1922; Ogburn 1922; Mecklin 1922; Wissler 1923; Rust 1923; Marvin 1923; Kilpatrick 1926; Millikan 1928; Wells 1928/33; Mukerjee 1932; Churchill 1937; Van Loon 1938
change, not noticed, subtlety of	Perry-Coste 1894; Small & Vincent 1894; Weyl 1914; Patten 1920; Marvin 1923; Sarton 1924; Wells 1928

- p>complexity, increase in, challenge in addressing
- Brosius 1895; Jones 1899; Howerth 1908; Bobbitt 1918; Bernard 1922; Marvin 1923; Beck 1926; Mukerjee 1932
- conscious evolution, evolutionary agency
- Cairnes 1875; Clapperton 1885; Powell 1885; Sence 1888; Seth 1889; Le Conte 1891; Perry-Coste 1894; Dyer 1895; James 1895; Leppington 1895; Hobhouse 1901; Howerth 1902; Hird 1903; Ashcroft 1905; Untermann 1905; Davidson 1907; Sprague 1909; Robinson 1912; Kimball 1913; Wallas 1914; Vestal 1917; Kracht 1917; Follett 1918; Branford 1919; Partridge 1919; Conklin 1919; de Bothezat 1919; Swift 1919; McCabe 1920; Patten 1920; The Arbitrator 1920; Cohen 1921; Loy 1921; Ogburn 1922; Seashore 1922; Bernard 1923; Wissler 1923; Darsie 1924; Hart 1924; Bennett 1925; Catt 1925; Ellwood 1925; Kelloway 1925; Ellwood 1927; Millikan 1928; McCabe 1932; Samuel 1935; Churchill 1937; Cameron 1938; Huxley 1959
- conservative and progressive, role for both
- Spiller 1916; Ellwood 1925
- cooperation, social interdependence
- Wilkin 1903; Untermann 1905; Howerth 1908; Bushnell 1913; Kimball 1913; Spiller 1916; Meredith 1916; Follett 1918; Conklin 1919; Marvin

- 1923; Herrick 1924; Boodin 1925; Noble 1926; Ellwood 1927; Mukerjee 1932
- cosmic or universal evolution, context of Spencer 1874; Janes 1895; Kidd 1902; Hird 1903; Wilkin 1903; Untermann 1905; Quarterly 1907; Greenlaw 1917; Follett 1918; McCabe 1920; Teilhard de Chardin 1920; Weiss 1923; Macdonald 1924; Kelloway 1925; Noble 1926; Hertzler 1928; Mukerjee 1932; Samuel 1935; Huxley 1959
- culture, existence or role of Ogburn 1922; Wissler 1923; Faris 1926; Ellwood 1927; Moreno 1934
- democracy Dewey 1903; Howerth 1908; Bushnell 1913; Weyl 1914; Meredith 1916; Greenlaw 1917; Vestal 1917; Follett 1918; Bobbitt 1918; Kilpatrick 1921; Loy 1921; Newton 1922
- ecological impact, awareness Marsh 1874; Howerth 1908; Gray 1913; Kimball 1913; Geddes 1917; Patten 1920; Yard 1923; Herrick 1924; Mukerjee 1932
- economics, sustainable Gray 1913; Mukerjee 1925; Mukerjee 1932
- education, importance of; and society Ellis 1866; Savage 1889; Dyer 1895; Dabney 1896; Reclus 1896; Dewey 1903; Davidson 1907; Quarterly 1907; Welch 1910; Robinson 1912; Spiller 1916; Bobbitt 1918; Kilpatrick 1921;

	Bernard 1922; Hart 1924; Kilpatrick 1926; Ellwood 1927; Millikan 1928
entropy, reversal of	Herrick 1924
equity, equality, inclusiveness	Harrison 1882; Reclus 1896; Maeterlinck 1907; Cooley 1909; Conn 1914; Taft 1915; Tuttle 1915; Meredith 1916; Pickens 1916; Spiller 1916; Thomson 1924
ethics, morality, role in conscious society; evolutionary ethic, responsibility	Powell 1887; Savage 1889; Janes 1895; Dyer 1895; Jones 1899; Bixby 1907; Sprague 1909; Conn 1914; Geddes 1917; Greenlaw 1917; Kracht 1917; Conklin 1919; de Bothezat 1919; Kilpatrick 1926; Samuel 1935
evolution, theory or story of, significance of	Powell 1887; Savage 1889; Catt 1893; Kimball 1913; McCabe 1920; Patten 1920; Marvin 1923; Hart 1924; Catt 1925; Millikan 1928; Huxley 1959
evolution, process or dynamic of	Spencer 1874; Perry-Coste 1894; Brosius 1895; Dyer 1895; Hobhouse 1901; Kimball 1913; Conn 1914; Branford 1919; Kelloway 1925; Ellwood 1925; Mukerjee 1932; Whitehead 1933
evolution, purposeful, telos or ends	Reade 1872; Dyer 1895; Howerth 1902; Patten 1920; Kelloway 1925; Mukerjee 1925; Mukerjee 1932

- evolution as
continuous, never-
ending, or irreversible Powell 1885; Perry-Coste 1894;
Brosius 1895; Dyer 1895; Untermann
1905; Kimball 1913; Conn 1914; Weyl
1914; Follett 1918; Thomson 1924;
Ellwood 1925; Noble 1926
- evolution, preferable
to or in lieu of
revolution Greenlaw 1917; Catt 1919; de Bothezat
1919; Kilpatrick 1921; Loy 1921;
Bennett 1925; Moreno 1934
- future, the; future
orientation Ellis 1866; Reade 1872; Spence 1888;
Savage 1889; Brosius 1895; Dyer 1895;
Bixby 1907; Robinson 1912; Gray 1913;
Kimball 1913; McGilvary 1916;
Conklin 1919; McCabe 1920;
Kilpatrick 1921; Wells 1921; Newton
1922; Bernard 1922; Bernard 1923;
Sarton 1924; Mukerjee 1925; Kilpatrick
1926; Ellwood 1927; Hertzler 1928;
Mukerjee 1932; Samuel 1935; Van
Loon 1938; Huxley 1959
- historical perspective,
availability of;
importance of Tylor 1873; The Spectator & Lowell
1884; Ellis 1886; Strong 1893;
Leppington 1895; Reclus 1896; Jones
1899; Robinson 1911; Robinson 1912;
Weyl 1914; Swift 1919; Van Loon 1921;
Ogburn 1922; Hart 1924; Ellwood
1927; Wells 1928/1933; McCabe 1932;
Samuel 1935
- Humanism, the New de Bothezat 1919; Sarton 1924

ideals, idealism, role and importance of	Le Conte 1891; Dyer 1895; Reclus 1896; Maeterlinck 1907; Howerth 1908; Sprague 1909; Welch 1910; Geddes 1915; Spiller 1916; McGilvary 1916; Kracht 1917; Geddes 1917; McCabe 1920; Kilpatrick 1921; Loy 1921; Mecklin 1922; Newton 1922; Darsie 1924; Sarton 1924; Ellwood 1925; Mukerjee 1925; Whitehead 1925; Whitehead 1933
individual, the; importance of, effect, relation to society	Montague 1885; Spence 1888; Savage 1889; Perry-Coste 1894; Small & Vincent 1894; Brosius 1895; Dyer 1895; Jones 1898; Wilkin 1903; Conn 1914; Kracht 1917; Follett 1918; Darsie 1924; Boodin 1925; Kelloway 1925; Hertzler 1928; Samuel 1935; Huxley 1959
individual, support for development of	Strong 1893; Dyer 1895; Dabney 1896; Jones 1898; Wilkin 1903; Goode 1904; Tayler 1906; Wilshire 1906; Sprague 1909; Staars 1909; Swift 1912; Conn 1914; Tuttle 1915; Meredith 1916; Geddes 1917; Weiss 1923; Thomson 1924; Kilpatrick 1926
industrialization, response to problems caused by; mechanization of life	Harrison 1882; Dyer 1895; Bushnell 1913; Vestal 1917; Geddes 1917; Mecklin 1922; Ogburn 1922; Thomson 1924; Beck 1926; Kilpatrick 1926; Moreno 1934

- institutions, need to keep pace; problems of
 Small & Vincent 1894; Brosius 1895; Jones 1899; Dewey 1903; Quarterly 1907; Robinson 1912; Swift 1912; Bobbitt 1918; Catt 1919; Cohen 1921; Kilpatrick 1921; Loy 1921; Van Loon 1921; Ogburn 1922; Bernard 1923; Hart 1924; Bennett 1925; Kilpatrick 1926; Ellwood 1927
- intelligence, broadening of
 Strong 1893; Brosius 1895; Howerth 1908; Kracht 1917; Rust 1923
- interdependence, recognition of, lack of recognition of
 Powell 1887; Bixby 1907; Ecob 1915; Bobbitt 1918; Kilpatrick 1921; Ogburn 1922; Herrick 1924; Beck 1926; Hertzler 1928; Mukerjee 1932; Kamiat 1934
- movements and organizations
 Clapperton 1885; Tuttle 1915; The Arbitrator 1920; Floyd 1925; Faris 1926
- new era, distinctiveness in history
 Tylor 1873; Cairnes 1875; The Spectator & Lowell 1884; Clapperton 1885; Spence 1888; Strong 1893; Jones 1898; Jones 1899; Hobhouse 1901; Kidd 1902; Wilkin 1903; Ashcroft 1905; Tayler 1906; Maeterlinck 1907; Cooley 1909; Robinson 1912; Wallas 1914; Tuttle 1915; Greenlaw 1917; Follett 1918; Partridge 1919; Conklin 1919; Swift 1919; Patten 1920; Teilhard de Chardin 1920; Kilpatrick 1921; Seashore 1922; Wissler 1923; Bennett 1925; Kilpatrick 1926; Samuel 1935

planetary or global scale	Reclus 1896; Wilkin 1903; Bushnell 1913; Kimball 1913; Wallas 1914; Richard 1914; Spiller 1916; Prince 1916; Greenlaw 1917; Follett 1918; Bobbitt 1918; Branford 1919; Patten 1920; Teilhard de Chardin, 1920; Kilpatrick 1921; Wells 1921; Seashore 1922; Rust 1923; Sarton 1924; Boodin 1925; Hertzler 1928
popular desire, discontent; masses	Strong 1893; Davis 1908; Bobbitt 1918
rational, rationalism, rationalization, use of reason and intelligence	Le Conte 1891; Wilkin 1903; Howerth 1908; Cooley 1909; Pickens 1916; Greenlaw 1917; Follett 1918; Conklin 1919; Cohen 1921; Kilpatrick 1921; Loy 1921; Bernard 1923; Wissler 1923; Herrick 1924; Ellwood 1927
science, faith in	Reade 1872; Clapperton 1885; Spiller 1916; Geddes 1917; Cohen 1921; Newton 1922; Marvin 1923; Ellwood 1925; Ellwood 1927; Millikan 1928; Samuel 1935
social conditions, social improvement, progress in; evidence of or lack of progress	Ellis 1866; Reade 1872; Harrison 1882; Catt 1893; Strong 1893; Small & Vincent 1894; Reclus 1896; Jones 1899; Kidd 1902; Howerth 1902; Quarterly 1907; Maeterlinck 1907; Davis 1908; Sprague 1909; Wallas 1914; Weyl 1914; Meredith 1914; Kracht 1917; Follett 1918; Ogburn 1922; Seashore 1922;

- Marvin 1923; Thomson 1924;
Kelloway 1925; Faris 1926
- social consciousness The Spectator & Lowell 1884; Perry-
Coste 1894; Small & Vincent 1894;
Brosius 1895; Reclus 1896; Howerth
1902; Davis 1908; Cooley 1909;
Bushnell 1913; Taft 1915; Prince 1916;
Kracht 1917; Follett 1918; Patten 1920;
Loy 1921; Hertzler 1928
- social evolution, era
of, as distinct from
biological evolution;
social evolution
taking center-stage Le Conte, 1891; Dyer 1895; Reid 1897;
Conn 1914; Spiller 1916; Kracht 1917;
Follett 1918; Conklin 1919; Teilhard de
Chardin 1920; Cohen 1921; Conklin
1921; Weiss 1923; Marvin 1923;
Kelloway 1925; Ellwood 1927;
Millikan 1928
- social influences,
taking precedence
over natural Le Conte, 1891; Goode 1904; Kimball
1913; Conn 1914; Follett 1918; Bernard
1922; Ogburn 1922; Seashore 1922;
Thomson 1924
- social invention, vs.
mechanical, lag
between Ogburn 1922; Bernard 1923; Kilpatrick
1926; Ogburn & Gilfillan 1933
- social sciences, new;
sociology Tylor 1873; Wilkin 1903; Robinson
1912; Bernard 1922; Bernard 1923;
Wissler 1923; Faris 1926; Ellwood
1927; Ogburn 1933; Kamiat 1934

society, conscious	Montague 1885; Small & Vincent 1894; Howerth 1902; Ely 1903; Wilkin 1903; Bernard 1923; Wissler 1923
specialization of knowledge, problems with	Wallas 1914; Beck 1926; Kamiat 1934; Huxley 1959
spiritual aspect, religion	Reade 1872; Clapperton 1885; Savage 1889; Wilshire 1906; Bushnell 1913; Greenlaw 1917; Follett 1918; Branford 1919; Newton 1922; Sarton 1924; Ellwood 1927; Mukerjee 1932; Samuel 1935
technology & material invention, effects of; outpacing cultural maturity	Ellis 1866; Harrison 1882; Powell 1887; Strong 1893; Dyer 1895; Reclus 1896; Kimball 1913; Wallas 1914; Richard, 1914; Tuttle 1915; Geddes 1917; de Bothezat 1919; Patten 1920; Kilpatrick 1921; Van Loon 1921; Wells 1921; Ogburn 1922; Mecklin 1922; Rust 1923; Boodin 1924; Beck 1926; Kilpatrick 1926; Burroughs 1927; Millikan 1928; Wells 1928/1933; Moreno 1934; Churchill 1937; Van Loon 1938
transformative approaches, in contrast with treating symptoms	Sprague 1909; Follett 1918; The Arbitrator 1920; Cohen 1921

- unconscious
evolution or change,
vs. conscious
Tylor, 1873; Clapperton 1885; Spence 1888; Seth 1889; Small & Vincent 1894; Hobhouse 1901; Kidd 1902; Sprague 1909; Robinson 1911; Wallas 1914; Richard 1914; Branford 1919; Conklin 1919; Ogburn 1922; Seashore 1922; Bernard 1923
- utopian thought,
merits to or
importance of;
misapplication of
Powell 1885; Perry-Coste 1894; Dyer 1895; Tuttle 1915; Wells 1921
- war, peace
Wallas 1914; Richard 1914; Prince 1916; Geddes 1917; Follett 1918; Partridge 1919; Loy 1921; Seashore 1922; Marvin 1923; Ellwood 1927; Churchill 1937
- women, progress in
equality, rights
Clapperton 1885; Catt 1893; Taft 1915; Tuttle 1915; Meredith 1916; Seashore 1922; Faris 1926