

**LOOKING FORWARD: A TREATISE  
ON THE STATUS OF WOMAN  
AND THE ORIGIN AND GROWTH  
OF THE FAMILY AND THE STATE**

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Looking Forward: A Treatise on the Status of Woman and the Origin and Growth of the Family and the State by Philip Rappaport

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# Looking Forward

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and  
The Origin and Growth of the Family and  
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BY  
PHILIP RAPPAPORT

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History without political science has no fruit:  
Political science without history has no root.  
—*Sir John Richard Seeley*

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CHICAGO  
CHARLES H. KERR & COMPANY  
1913

## FOREWORD.

This book is written from the standpoint of historic materialism. The theory of historic materialism is young and, so far as I am aware, no economist, sociologist or historian, using the English language, has made any serious attempt toward its application in his investigations. What has been written upon the subjects treated in this book with reference to that theory is scattered in scientific and philosophical books and periodicals, mostly known only to men of learning, and I know of no book in the English language investigating those subjects on the basis of historic materialism popularly enough, so as to be adapted to the needs of the general public.

Carlyle would never have called political economy the dismal science, if it had had advanced already to the study of the evolution of economics, of the lines on which it proceeded and does proceed from the beginning of human society up to our own time, and the connection between the economic structure of society and social and political institutions. Instead of that, political economists considered the continued existence of the present economic system with, perhaps, some slight modifications, a matter per se and studied only the inter-relations of causes and effects within the system. Thus, political economy degenerated into a mere science of trade, able to serve only the working out of rules and systems of private economy for individual use.

That was a dismal science, indeed. It was unable to kindle a ray of hope, to warm a single soul. A political economy which was unable to develop a higher ideal than buying cheap and selling dear could not possibly awaken response or enthusiasm in any human heart, and could produce nothing but mute resignation among the suffering masses and utter disregard of their woes among

those whom the chances of fate had placed on the sunny side of life.

To-day we know better. Although political economy as officially taught at colleges and universities is still impregnated with the same spirit of hopelessness, yet those who are free to speak teach us that economic systems share the fate of everything on earth. They come and go; they live and die. Some day in the future there will hardly be a remnant left of our economic institutions. With the knowledge of the past the human mind busies itself with the creation of goals to strive for, of ideals to fight for. What matters it whether the goal will be realized exactly as it had been contrived by thought and longing? What matters it whether the social edifice of the future will correspond exactly to the ideal created by reasoning intellect and lofty imagination? There is hope, there is expectation, there is life, there is enthusiasm, there is struggle and there is the certainty of a better future.

It is the object of this book to enable the reader to form his own judgment of future possibilities and probabilities from historical knowledge. I will attempt to show that what is has come to be, not because it was willed by man, but as the necessary and logical sequence of what *was*, and that the future will be the result of the same process of evolution. The parts which man plays in this process and his activities are not capricious and self-willed, but spring with necessity from motives which result from conditions.

I have some hope that a better knowledge of this truth will serve to remove many prejudices and be productive of more patience with and tolerance of the opinions of others.

THE AUTHOR.

'Tis a foe invisible  
The which I fear — a fearful enemy,  
Which in the human heart opposes me,  
By its coward fear alone made fearful to me.  
Not that, which full of life, instinct with power,  
Makes known its present being; that is not  
The true, the perilously formidable.  
Oh no! it is the common, the quite common,  
The thing of an eternal yesterday.  
What ever was, and evermore returns,  
Sterling to-morrow, for to-day 't was sterling!  
For of the wholly common is man made,  
And custom is his nurse. Woe then to them  
Who lay irreverent hands upon his old  
House furniture, the dear inheritance  
From his forefathers! For time consecrates;  
And what is gray with age becomes religious.  
Be in possession, and thou hast the right,  
And sacred will the many guard it for thee.

[SCHILLER, "The Death of Wallenstein."]



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# LOOKING FORWARD

## I.

### INTRODUCTION.

The State and the family are social institutions, and as such, of course, have their history. Likewise, the status of woman in society has its history. Having a history, in this instance means to have been different at different times, to have undergone changes. Neither the social status of woman, nor the family, nor the form of social organization have always been what they are now. We have what we call the woman movement for the betterment of the condition of women, socially, economically and politically. The numerous divorces, of which we hear so frequent complaints, prove at least one thing, namely, that the family itself offers no guaranty of happiness; and the many cases of abandonment, infidelity and cruel treatment show that the family, as an institution, leaves room for improvement. The existence of what is generally called the social evil is also partly evidence of the imperfection of the family. The imperfections of our government are so frequently mentioned in speeches and newspapers that their existence needs no proof.

The status of woman and the imperfections of our family life, as well as our political life, offer problems for solution. For the purpose of understanding problems and finding means to solve them, it is necessary to

know the history and the course of development of the status or the institutions which present the problem, unless we are sure that in the history and in the evolution of society no other forces prevail but mere chance or the casual caprice of man. If, on the contrary, we are of the opinion that evolution is governed by certain principles, or certain influences, be they of a natural or social character, it is clear that no presumptions as to the future can be correct, which are not based upon the knowledge of those principles or influences. If we do not know them, we must try to find them. Whatever men do, we cannot but believe that in their actions they are guided by some reasons and that these reasons are in some way related to the conditions surrounding them. We must know how the State and the family came to be what they are, and how the status of woman came to be what it is, if we want to avoid error in our conclusions as to the possibility and the direction of changes in the future. Religious orthodoxy may believe that everything is the effect of God's will, but science and philosophy cannot rest at that, or they must go out of business. For, there is surely no reason whatsoever, why, if everything in the past went according to God's will, it should not do so in the future. And if so, of what use can it be to trouble ourselves with social problems?

We have societies for this reform and that reform, societies composed of men, and such composed of women, they publish programs and pass resolutions, but they all seem to act under the belief that social institutions can be reformed or altered at the will of well-meaning reformers without regard to their history and the course of their development. The historical sense