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THE FALL AND THE RESTORATION:

A STUDY IN SOCIAL SCIENCE.

—BY—

IMOGENE C. FALES.

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"In the presence of ideas we feel that the outward circumstance is a dream and a snare; while we wait in this Olympus of Gods, we think of nature as an appendix to the soul. The gigantic error of our age is in looking outside, in place of inside men for the Divine Revelation."

—EMERSON.

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1900.

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THE FALL AND THE RESTORATION.

CHAPTER I.

THE LANGUAGE OF SYMBOLISM.

"Without a parable never opened He His lips."

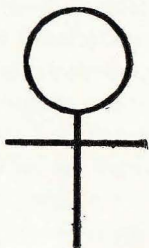
All forms, whatever may be their character, are but expressions of ideas or spiritual forces. Nature is one vast kindergarten for the education of her children. There comes a time when the symbol which half reveals and half conceals the truth within becomes luminous with meaning; when the veil of Isis is lifted and Nature self-confessed glows and thrills in the clear atmosphere and lustre of a new day, in which all things are revealed. Mythology is the language of symbolism; it is the language of the mind when imagination and perception are developed in advance of the reasoning faculties. It is the language of the infantile state, which clothes in symbols, truths which the mind has apprehended, but is unable to formulate in the clear dialect of reason.

Mythology is the language of the infancy of the race; whether we turn to Grecian, Roman, Hindu, Scandinavian, or Hebrew mythology, we find in all, great truths veiled in the misty robe of imagery. It is necessary to penetrate beneath the obscurity of the symbol to the truth which it embodies, to recover that which has been lost to the duller perceptions of an age immersed in material things, and

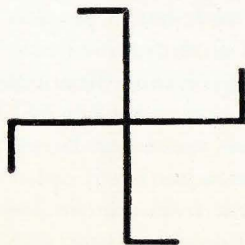
of innocence and happiness,—then the fall, but the punctuation marks between the creation and the fall are unknown ages.

The fall was a spiritual decline, but it was the beginning of mental growth. The intuitive faculties closed that the mental or reasoning powers might open. It was a descent into sensuality and brutality, but it was an ascent in the development of mental forces that lead to knowledge, invention, and finally the mastery of the globe. It was more, it was the beginning of a process that would finally bring together reason and intuition, the masculine and feminine attributes of the soul, and make them one.

This fact of the dual forces of life, symbolized under the names of Wisdom and Love, centering in unity, and interchangeable, was vaguely discerned by the early Sages. In Egypt it was represented by the ancient Cross,

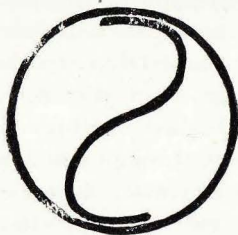


which typified the male and female principles, force and growth. In India it was expressed by the Svastika,



which when separated meant chaos and destruction, and

when joined, happiness and perfection. Still farther east in China, and Corea, it was typified by the Yin-Yang,



or interlaced semicircles, which together form a complete ring. These and other symbols stand for the male and female principles of the Universe, for the spiritual and material, for the temporal and the eternal.

In northern Europe, the Gotho-Germanic race represented the same concept in the crossed lines, known as Thor's Hammer.



Wherever the principles were perceived, even though faintly, there was an attempt made to express them, in both physical and verbal forms.

“The fall was a necessary part of the creative process. It was the swing of the mighty pendulum of life from intuition to reason. Intuition is the force that relates the soul to God, and makes it conscious of its Divine origin; reason and intuition are the centrifugal and the centripetal powers of the soul—one relating man to earth, the other to supersensual things. Reason dealing primarily with

the material things of life ever tends further from the creative centre, or source of Nature. Intuition holds the soul close to God and the spiritual world. The redemptive work is to seek and save that which is lost—the intuitive faculty through which alone Divine truths are apprehended. Intuition is knowledge from within. It is the original endowment of the individual and foundation of all knowledge. It is that faculty through which revelation is made; it links man with the Universe. It is the Divine within the human, the essential element, the vital principle of life. It is the feminine element of the soul. Intuition, when allied with reason, has the power to recollect experiences through which the race has travelled. It is the omnipotence of God, within. Defiled by sin, intuition ceases to act, and like any other unused faculty, becomes dormant.

The fall of man is the most momentous fact in human history; it is the key to all that has transpired from that time to the present. Birth, growth, maturity, then unstable equilibrium, followed by decay and death, is the solemn rhythm of the laws that since the fall have governed individuals and nations. Every being repeats in his own experience this cyclic law; history bears witness to it in the rise and fall of nations; and in the buried ruins of prehistoric cities we read the record of races that had run their course and perished. The shadow of death has forever brooded over the race. The recognition of this series of facts is easily discerned in many of the allegories and symbols of antiquity. The Winged Globe of Luxor held down to earth by the asps of animalism, is but a re-statement engraved on stone of the race forever chained to earth by its own evil tendencies. The Sphinx with the great wings of the bird, the body of the lion, and the tail of the reptile; the winged bulls of Nineveh, with eagle wings, and human heads, tell the same story. The myths of Tantalus, Prometheus, Enceladus, and Atlas are the same in varying versions, and the account of Eve's creation

out of Adam's rib merely means that the present imperfect order of things dates from the time when the masculine and the feminine principles were sundered in the divorce between reason and intuition.

CHAPTER II.

THE LAW OF CYCLES.

Oh what are heroes, prophets, men,
But pipes through which the breath of Pan doth blow.
A momentary music;
Ebbs the tide, they lie
White, hollow shells upon the desert shore,
But not the less the Eternal wave rolls on;
To animate new millions, and exhale,
Races and planets, its enchanted foam.

Emerson.

THE antiquity of man is so great as to defy computation. Geology and Archæology are rewriting the history of the human race and giving new conceptions of time and events. A day expands into a thousand years, and a year into an almost incalculable period of time. We are learning to count time by generations and cycles. In all the discoveries made in regard to the life line of man, dating back from seven thousand to two hundred thousand years, and if recent explorers are to be accredited, to more than a million years, there are to be found evidences of human intelligence and skill pointing to a still more remote past. The knowledge of the remoteness of human beginnings is necessary to a knowledge of the cyclic law of the rise and fall of nations and of all mundane events. Dynasties, races, and civilizations have run their course and perished, and on their ruins new races and new civilizations have slowly arisen to repeat in their turn the same career. A feature of the history of life upon the globe has been that centric movement of which the cycle is the most familiar illustration.

By cycle is not meant a circle or other closed curve, but a curved line which returns toward and near, but never reaches, the point of beginning. Illustrations are found in the spiral, and better still in the helix, in which the generating point comes back to the same place as that from which it started, but upon a higher plane. The theory that events repeat themselves and that each series of occurrences forms a complete cycle in itself is as old as philosophy, but like most old theories, it is only true in part. It is partly true that events repeat themselves and that causes of social action move in returning curves, but along with this motion is an upward movement which brings the returning point more or less directly over the starting point. To carry the simile out further, the growth of society is along the line of a screw circling around a changeless axis, returning in great periods to apparently the original point, but in reality climbing further away from the plane or level of its beginning. Hawthorne, in "The House of the Seven Gables," describes in the following words the cyclic process:—

"All human progress is an ascending spiral curve, while we fancy our selves going straight forward and attaining at every step an entirely new position of affairs, we do actually return to something long ago tried and abandoned, but which we now find etherealized, refined, and perfected to its ideal. The past is a coarse and sensual prophecy of the present and the future."

Buckle, in England, and Draper, in America, were the first to show that the same law or rule of action that governed the growth of the individual also applied to religions, social institutions, civilizations, and races, as well as to that smaller unit, the nation. It is impossible to destroy the light; the individual and the community can be kept in darkness for months and years, but the day comes when the veil is torn asunder and the splendor of truth revealed. The views once so fiercely controverted are now accepted by an intelligent public the same as are the theory of the attraction of gravitation and the doctrines of the conservation and the correlation of energy. The general biological

law is that every living being starts from a germ, consisting of more or less simple cells; develops by the differentiation of these cells; reaches a maximum of growth or kinetic possibility; holds that maximum a certain period, and then approaches a condition similar to its beginning, *by a reversal of the process of growth*. The expressionless face of the old man is the counterpart of that of the infant. The aphasia of senility is the analogue of the speechlessness of babyhood.

This statement applies to compound as well as to simple units and to the functions and phases of compound units. The simple unit is the plant or animal; the compound unit is a series of two or more simple units. According to the number of these units, and the point of view from which they are regarded, it will be a variety, species, genus, order, sub-kingdom, or kingdom, a family, clan, tribe, community, city, town, nation, empire, and last and highest of all, humanity itself. The same principle of cyclic development applies to all human institutions. Each comes, thrives, and goes according to its organic law. Those containing the largest amount of working units, and the best suited to their environment, possess the greatest vitality and the longest duration, and those of smaller, or weaker proportions and less adapted to their environment, less vitality and briefer duration. We must disabuse our minds of the notion that man is a new comer upon the earth and that civilization is a thing of yesterday. Archæology has made many strides in the past twelve years, and our knowledge of antiquity has been increased more than fifty fold.

In Egypt, Brugsch, DeMorgan, and Flinders Petrie have unrolled the curtain of the history of that wonderful land, and have carried us back to the time when Osiris lived and ruled in northern Egypt, a period not less than eight thousand and possibly ten thousand years ago; that before the first dynasty so called, there were other dynasties, and in the upper Egypt there was a rude civilization lasting for

centuries, and which Professor Petrie believes dates back two hundred thousand years. In Babylonia, Professor Sayce and other eminent Assyriologists have unearthed Akkad, which was unknown to Greece and Rome. This civilization was dead and buried when Babylon was at the height of its glory. It had palaces and temples, kings and a great hierarchy. Professor Sayce is a very careful and conservative thinker and does not commit himself to exact dates, but using his own conclusion it is clear that civilization was well established in Akkad six or eight thousand years ago. Professor Schlieman not only found the Troy of which Homer sang, but far beneath it a second Troy, and beneath that a third Troy, which would carry civilization back at least ten thousand years. Recent excavations in Persia by M. DeMorgan, the great French archæologist, have unearthed at Susa, buried cities, lying in successive layers one on top of the others. The surface of Susa is occupied by ruins of the Græco-Persian period. Thirteen feet below the surface are the ruins of a city founded by King Achæmenes which reached the highest glory under Cyrus the Great, and became extinct under Xerxes. Twenty-seven or thirty feet still lower is an older city with a hall of a thousand columns, statues, stone tablets, altars, and jewels that flourished, Professor Morgan says, ten thousand years ago. General Legendre and other scientists who have studied the Middin districts of Corea, have found evidences of civilization in that country, at least, six thousand years old. The written records of China, we know, go back forty-eight centuries, and before that is a period partly historical, partly legendary, which extends nearly three thousand years further.

But all of these are events of yesterday when compared with the kingdom of Nippur, which has been dug up by Professors Peters and Helprecht. They have disclosed the existence of a kingdom with highly specialized social conditions, buried one hundred feet below the desert in

have passed away. In its geological strata are the forms and implements of those who belong to another era when the world presented a wholly different appearance from what it does to-day.

Not for one moment must it be supposed that the law of cycles is confined in its application to humanity, or to civilization, or even to the various orders of animal life. As far as our knowledge goes, its operation seems to be universal. The geologic record is but a series of cycles, of which the earliest is the eozoic, and the successive stages are marked by radiate and mollusk, by articulate and vertebrate, by fish, reptile, and mammal. Hugh Miller, struggling with the problem of life and the apparent contradiction between the records of the Scriptures and the testimony of the rocks, found a scientific truth in the Biblical image of a day being a thousand years, and a thousand years a day. We with our wider knowledge know that the "Creative Days of Genesis" have nothing to do with time, but with cyclic processes that may comprise hundreds, or thousands, or millions of years of which a "Day" is merely representative.

Nor does the cyclic law stop here. Long before the earth had reached a point cool enough for vapor to condense into liquid, the law seems to have been potent and universal. The transformation of spiritual elements into chemical atoms, and chemical molecules; the formation of a luminous vapor cloud, the material for stellar, solar, and world systems; the separation of the swelling nebula into what was to become earth and moon; the formation of system within system, all revolving around a common center; all of them represent cosmic cycles as definite and as absolute as those that operate at the present moment. And it may be that back of this earliest star event, this dimly discerned Creation, there were other and more awful cycles, such as have been pictured by Tait, Stewart, Fiske, and Lord Kelvin. Cosmic cycles are an inherent feature of the Universe,

and will keep on after we have passed away, as they did before we appeared upon the globe. From the vague beginnings of the nebula to the nineteenth century is a road longer than human reason can grasp, a process vaster than the wildest dream of the imagination. Though we see it not, that road reaches forward beyond the nineteenth century as far as it does behind it, and it involves a progress as great as that which it has already called into being.

The production of kinetic energy; its differentiation into specific modes of action, the unfolding of isolated life; its differentiation into plant and animal; the creation of conscious intelligence; the development of moral, spiritual and intellectual qualities, and their influence upon the earth that we inhabit; the breaking down of egoistic tendencies, and their transformation into altruistic ones; the growth of social units, and the merging of these units into ever larger ones; the irresistible growth of inter-dependence and mutual responsibility; these well nigh infinite processes are the mile stones along the dim thoroughfare of the years that are gone, and these point unmistakably to other mile stones of a finer and nobler type in the years that are to be, than any which lie behind us. The growth of the human race has been like white-capped waves rising and falling in the ocean of time. In many instances, hundreds and even thousands of years intervened between the decadence and death of one civilization and the rise of another, to undergo in its turn the same experiences. In this fact lies the explanation of the slow growth of the race during those æons of time; one age destroyed what another created. The rhythm of humanity's progress up to two thousand years ago had been from savagery and barbarism into civilization, and back again into barbarism.

CHAPTER III.

THE REDEMPITIVE WORK OF CHRIST.

“ Oh Christ, the tender, loving One
In whom all deathless graces blend,
The goal to which the cycles run,
In spiral paths to one vast end.
As torrents in their courses turn,
To mingle with the mother breast,
All tongues and tribes and nations yearn,
For what is found in Thee confessed.”

IN order to understand the redemptive work of Christ we must go back to the condition of the world at the time of His advent, where civilization after civilization covering hundreds and hundreds of years, had risen, flourished, and perished, and compare it with what has since transpired. Two thousand years ago the whole world with the exception of Rome and China was more or less in a state of semi-barbarism, Great Britain was peopled by half-savage warring tribes, the Picts and Scots, Cymri and Gauls. They went half naked and lived in degradation. In their religion, Druidism, human sacrifices were offered up, the priests were a privileged and sacred class, exempt from service in the field and from the payment of taxes; clothed with power to expound the law and punish severely all who refused to accept their edicts. It was a religion of sacerdotal imperialism.

What is now France and Northern Italy was ancient Gaul, peopled by Keltic races of the same blood, but of a higher social type, than those of Great Britain. What is now Germany, parts of Russia, and Austria was inhabited by Gotho-Germanic races which, while higher in their social

conditions than their Celtic neighbors possessed only the rudiments of civilization. At that time the Norsemen, ferocious pirates and warriors, peopled the Scandinavian peninsula and the Baltic Lands. Civilization in the West was confined to the Roman Commonwealth, in which could already be seen the differences which were to produce the Eastern and Western Empires. Greece was a sink of corruption. In the Asiatic possessions of Rome there was a higher civilization, but a lower manhood. There was large knowledge, but smaller morals. The conditions of the world were in other respects equally undeveloped. War, murder, and rapine were universal, slavery was everywhere and human life had little or no value.

Rome, the mistress of the world, and focal point of civilization, what was her condition? Centralization of wealth and power had transformed the great Republic into an Empire. Under a fair exterior, national life was waning fast; patriotism was dead; statesmen had degenerated into politicians, scheming and fighting for place and power. Money ruled; back of the politicians were the rich patricians and merchant princes who held the reins of government and directed its action. When the population of Rome amounted to two millions the land was held by two thousand men. The condition of the people can hardly be described. In the cities every trade and occupation was in the hands of slaves whose toil fed the fabulous wealth of their masters. At one time the landed property of Rome belonged to her citizens, but the patricians got possession of it through the mortgage system.

At the time of Augustus Cæsar men were sold into slavery for debt, and the largest number of the citizens of Rome were slaves. With these slaves the free citizens had to compete, and defeat in the unequal conflict meant slavery. The poison of slavery and sensuality infested every part of Roman life. It debauched and finally killed the conscience

ward until the glorification of humanity was accomplished, and God everywhere was manifested in the flesh. Jesus knew His mission and fulfilled it. He knew it was a world process reaching through the ages for the final redemption of the race, from the bondage of sin and death. He arrested the power of death over nations; He is yet to arrest it over individuals.

Jesus was the organized expression of the world force. He was the spirit of the world in bodily form and He revealed its occult secrets. He was Nature's interpreter. The spiritual commands that He imposed were the revelations of the immutable laws of being, that carry with them, on one hand, the grandeur and glory of expanding life; and on the other, the misery, unspeakable, of spiritual death. Heaven and hell were declared to be states and conditions of the soul.

Jesus marked the point of divergence from one order of life to another, from the plane of death to the plane of life. He was "the first fruits of them that slept," those in whom the spiritual forces were not yet quickened. In Him the line of communication between God and man, heaven and earth, was, for the first time, fully established. In Him were stored the forces that are to be fully developed in the race. He was Nature's store-house of Divine energy. "Where Christianity begins," says the author of *Quo Vadis*, "Roman rule ends; Rome itself ends; our mode of life ends, the distinction between conquered and conqueror, rich and poor ends; Cæsar ends, and in place of these appears Christ with a mercy not heretofore existent, and kindness opposed to Roman and human instincts."

CHAPTER IV.

THE PERVERSION OF CHRISTIANITY.

THIS glorification of life was gradual, for with the fall of the Roman Empire and the transformation of Paganism, Christianity underwent a change that vitiated it, at its very fountain head, and converted it from a thing of life into a means of death. In place of a purely spiritual doctrine dealing with the workings of the soul and having for its aim the regeneration of humanity and the obliteration of all those tendencies that barred the way to holiness, stability, freedom, and progress, it became in the hands of priests and bishops, the successors of Rome's imperial officers, a theocratic despotism, that closed the opening portals of the mind, and made men its unreflecting victims and tools. The religion that was a projection into human consciousness of a perfect life to be gradually unfolded in social relations and institutions, and made love the fulfilling of the law, and sheltered men in the arms of an infinite compassion; the religion that stood for liberty of conscience, that proclaimed the godliness of humanity, and "the freedom that was in Christ," that said, "call no man master," and "judge no one," became under priestly rule a synonym for cruelty, hatred, intolerance, lust of worldly power and dominion.

The establishment of ecclesiastical Christianity was followed by the "Dark Ages," where, under the sway of the Holy Roman Empire and the Papacy, a supreme effort was made to found a "universal monarchy and undivided Christendom, incorporate in the Church." In this aim was to be found the sacrifice of humanity, the antithesis of the

teachings of Jesus and the climax of anti-Christianity. If the history of the past two thousand years were condensed, Europe up to modern time has been one great sea of blood. Under Roman dominion wholesale murder was a cruel pastime; under the savage anarchy that followed Roman rule the river of human blood reached its highest mark. Social and political cataclysms in Asia sent wave after wave of humanity pulsing into Europe. The history of these invasions and migrations is written in scarlet.

Bulgars and Sclavs, Goths, Ostro-Goths, and Visi-Goths, each played a part in the ghastly chronicle. Out of anarchy and bloodshed order came again. Even at this point, and later, the change for the better was not so marked as oft imagined. While the milder spirit prevailed among the government and the governing classes, the ecclesiastical organization of Rome, which had been sinking deeper and deeper into a sea of corruption, became more demoralized and sanguinary than ever. As early as the thirteenth century that infamous institution, "The Holy Office of the Inquisition," for the extermination of heresy, was established in Spain, Italy and the Netherlands, and struck terror throughout Europe. "It was a machine," says Motley, in his *Rise of the Dutch Republic*, "for inquiring into men's minds, and if the results were not satisfactory, burned them. It was first intended for Jews and Moors, whom the Christianity of that age did not regard as human beings, but was soon extended from pagans to heretics. The savages of India and America shuddered at the name of Christianity. The Inquisition owed allegiance to no authority and was supreme to all other tribunals. A bench of monks without appeal, having its familiars in every house, diving into the secrets of every fireside, judging and executing its horrible decrees; it condemned not deeds but thoughts. It arrested on suspicion, tortured till confession, and then punished by fire. The trial was by torture, and the rack was the Court of Justice." And this was labelled

"Christianity," the religion of Jesus. Horrible travesty!

The history of the Inquisition in all its ghastly details, that depopulated towns, districts, and provinces; the expulsion of the Moors from Spain; the extermination of the Spanish Jews; the enormities of the Duke of Alva in the Netherlands; the faggots of Smithfield; the war on books and institutions of learning; the horrors of the massacre of Saint Bartholomew; the religious wars in nearly every European country form one of the blackest pages in human annals. The Inquisition was the legitimate development of a hierarchical system, claiming authority over the bodies and souls of men. A system that regards Church and State as one and indivisible, and the Church the supreme power for determining belief, and punishing all errors of conduct or opinion.

"Population," says Professor Albion W. Small in his lectures on Sociology, "crushed under the errors of feudalism, devoted themselves to denying and despising the flesh with the appetites and lusts thereof, and to the achievement of spiritual compensation. This piety corrupted into religiosity, became the type of social conduct. To do penance became with the faithful the main purpose of the temporal probation. Not to do natural right, not to develop the laws of their social relations, and be true to them, not to become better men and women, none of these was the aim of Mediæval pietism but to maltreat and outrage the enemy of God, the body, to mortify and quench every human emotion, to make of men a foraging machine of bone without marrow and without a warm drop of blood for the lubrication of its motions, to convert religion into a ritual of artificial performances for the pacification of the hypothetical monster whom, instead of the God of the New Testament, it had established on the throne of the Universe; all this was the common spirit of orthodox Christianity."

CHAPTER V.

THE RENAISSANCE.

God said, I am tired of kings,
I suffer them no more;
Up to my ear the morning brings
The outrage of the poor.

My angel, his name is freedom,
Choose him to be your king;
He shall cut pathways east and west,
And bind you with his wing.

Emerson.

THE human spirit under centuries of oppression and degradation was too strong for the ideas of the Mediæval Church. Classic learning revived, and with that revival all the imprisoned forces, that had lain inert under ecclesiastical and political tyranny, awoke to activity and newness of life. Learning was pursued with all the passionate enthusiasm of religious devotion, and this holy zeal for knowledge was religion in a new guise, working through the intellect upon the emotions for the discovery of humanity's birthright of freedom, that for ages had been forfeited. It was no cold scholasticism, no mere love of technical knowledge for argument or dispute, that swayed the souls of the Italians of the thirteenth century, but the discovery that in the two-fold relation of man and the world was the right of man to possess the world, with all its uses and enjoyments. It was freedom, the emancipation of an enslaved intelligence they were striving for; and the knowledge of what man had done in the past, before Papal intolerance had crushed the springs of human action, opened the way for greater achievements in the future.

A force was in the world that could not be controlled, a

quickened intelligence at war with its surroundings. Again the Gods were dethroned and idols were shattered. New ideas superseded old ones. The godliness of humanity; its royal effulgence of intellect and illimitable resources and possibilities; its aptitude for enjoyment throughout the whole scale of attuned being; the beauty and mystery of life; the splendor and prodigality of Nature in responding to all the varying needs of her children; all these new conceptions of the world beautiful, which the studies of the humanities of Greece had quickened into life, dispelled forever the pale, terror-haunted imaginings of Mediæval Christendom. The belief in a Divinely-appointed ecclesiastical organization, that not only had power over men in this life, but was able to extend that authority beyond the grave, and doom to unspeakable and everlasting woe all who opposed its edicts, grew faint and dim in this re-birth of the human spirit.

In its onward march it broke the secular power of the Church, set free the imagination, re-directed the thoughts of the age, turned men from the contemplation of another world and belief in it as the sole reality to the study and conquest of this world. In Germany it produced Martin Luther. In the doctrine of justification by faith as opposed to the priestly sale of indulgences; liberty of conscience was born and the soul confronted God. The Reformation arose; still the quickened intelligence born of the spirit of the age moved on and on in the study of Greek and Hebrew; the Bible in the light of the humanities of life was re-discovered, and the race brought one stage nearer to the recreation of Christianity, and to that "Divine event toward which the whole creation moves, the redemption of man and the establishment of the kingdom of God on earth." The Renaissance that closed the middle ages and ushered in the modern era was the beginning of a world movement for the complete emancipation of the human spirit from all restraints imposed upon it, and for the realization of that fullness of freedom that is yet to crown and bless the world.

CHAPTER VI.

THE CAPITALIST ERA.

"'Tis coming now the glorious time
Foretold by seers and sung in story,
For which when thinking was a crime
Souls leapt to Heaven from scaffolds gory;
They passed nor saw the work they wrought,
Nor the crowned hopes of centuries blossom,
But the live lightning of their thought,
And daring deeds doth pulse earth's bosom.
'Tis coming. Yes, 'tis coming."

WITH the entrance of Europe upon a fresh stage of vital activity, came the inventive, scientific, and commercial era; the discovery of steam and its utilization; the knowledge of the laws of mechanics and the introduction of machinery as a great productive power, increasing fifty fold that of human labor; the emancipation of the laborer from feudal rule and institutions, and his recognition as a free man. The age of capitalism and competitive industrialism was born. And now that stage of human progress has reached its culmination, and is on the wane. The rapid increase of population; the general use of machinery in supplanting human labor; the concentration of business into fewer and fewer hands; the vast combinations of capital that have still further increased this concentration; all these have disturbed the equilibrium of the advancing forces of civilization, and set in motion conflicting and revolutionary tendencies. *The acme of progress along present lines of action has been reached, and in the very light of its splendor and greatness, the old cyclic law of unstable equilibrium, the prelude to the passing away of the present order of things, is asserting itself.*

It is well to bear in mind that Assyria, Persia, Greece, Rome, and Egypt all met their fate in the midst of great material progress. It is also well to remember the analogy between the life of an individual and that of a nation. At the very height and royalty of mental and physical maturity, the scales of life slowly turn and the progress of growth is reversed. The downward tendency continues, each day taking from in place of adding to physical vigor, until the last descent is made from which there is no resurrection. The process has been universal, and will continue to obtain until an augmented spiritual life holds in check, and finally overcomes the racial tendency to decay and death. Competition, hitherto constructive in its character, in eliminating the weak and preserving the strong, has become destructive. The strong, a fraction of the population of every country, have combined their forces, and through the establishment of department stores, joint-stock corporations, trusts, and monopolies are not only crushing out weaker industries, but are obtaining control of the productive energies of Nature, that through the alchemy of labor are transmuted into everything that supplies human needs. These they are administering in their own interests and to the positive detriment of the people.

A good illustration of present conditions is contained in the following statement from the *New York Journal*:—

"Now comes a new element; the application of the force of inert capital to control all fields of activity. A million men work on the railroads, a few men own the roads, the number of owners grows daily smaller. So many thousands produce refined sugar, all profit goes to a few men. So many thousands produce tobacco, the profits go to a tobacco trust. For every great field of industry a trust exists or is coming. The individual with his single ability has no longer the chance of olden times. He fights not against an individual like himself, but against the power of organized capital. The inevitable result must be the division of the nation into two classes, a small class of employers, and a vast class of employed:—this is Imperialism."

Dives and Lazarus is the type that modern civilization is

assuming. As it was in Rome during its period of decadence, so it is in the United States to-day. Money rules; the public conscience is debauched; pride is lost in party strife and controversy. The country is in the hands of scheming, plundering politicians, intent only on personal gain, and behind these are the smooth patricians of wealth and the coarse imbruted plutocrats, holding the reins and administering the affairs of government. Degeneracy is written in startling headlines all over the political system. The worship of mammon is universal; gold, gold, gold is the mad cry; not for what it will bring; not to pour out and enrich the people of the earth, but to grasp, to hold, to store up, to amass in glittering hoards, while death in grinning mockery swings the scythe from right to left, cutting down the millionaire and the pauper, all ages and conditions of life. The whole tendency of the nation is toward an imperialism of wealth with absolute control over the welfare, happiness and liberty of the people.

"This is the age of grasping hearts and hands,
Of hurrying feet and greedy, watchful eyes
Turned to the worship of the golden calf.
Sneering down other idols with a laugh,
Throwing down other prizes for this prize,
Bowing before the priest that understands
Its mysteries best in this and other lands."

Religion shares in the general demoralization. Christianity has become a tradition and the Church a profession. The mercenary spirit prevails. Men have drifted so far away from the life and teachings of Christ that His spirit no longer quickens and guides them. The very conception of the life of God within the soul, and established on the earth, of a world disenthralled from sin and suffering, is lost to the Church. In its place are the Dead Sea apples of Pharisaic formalism, creed, and ritual, that turn to ashes in the mouth. Not only is the Church passive and silent in the midst of abounding iniquity, but when an attempt is made to change the industrial order, that breeds

moral turpitude and spiritual death, and to substitute in its place one founded on the Golden Rule of love and justice, the Church as the friend and ally of a system, that in its very nature is anti-Christian, becomes aggressive in the cause of inhumanity and wrong.

This decline in religion is marked by a corresponding decline in morals. Vice and crime of every description are on the increase; brutal instincts, long dormant, are again asserting themselves with renewed power. Lust and murder walk hand in hand; degenerates are appearing in whom the moral sense is utterly wanting. Nor is the decadence of the religious spirit, the corruption of politics, and increasing sensuality and criminality the only evidences of a disintegrating civilization. The Papacy that ever stands as the deadly foe of liberal ideas and tendencies, that thrives in the midst of stagnation and ignorance, and languishes when the world is aglow with the fire of progressive thought, is boldly reasserting the same despotic principles that plunged Europe into its long night of darkness.

Again the secular power of the Church, the union of Church and State, the right of the Church as the sole interpreter of the gospel of Christ, to govern the thoughts, acts, and education of the people, are openly affirmed as the supreme, never-changing policy of the Church to the fulfilment of which all her energies are directed. The social and political conditions of the United States at this critical period seemingly offer to the Roman Hierarchy the possibility of a long-coveted opportunity. Centralization of power; the growth of capitalism into imperialism; its control of parties and politics as a means of carrying out its purposes; the flux and efflux of ideas, parties and events; the surging tide of discontent that everywhere is rising, show that a great social and political crisis has been reached, and that ere long the people will be arrayed against their rulers for an equitable share of the wealth that they create.

The Papacy, wise beyond description, sees better than

our most astute politicians, better even than our most enlightened statesmen, the magnitude of the approaching struggle, and is adroitly at work, seeking to befog the issues and guide the movement in its own interest. Dwelling with honeyed words of sympathy upon the wrongs of the working people and the oppression to which they are subjected, the priests and rulers of the Church, in reckless disregard of all the records of history, and of the notorious fact that in the countries where the Church has wielded the most influence, there the people have been the most oppressed and kept in the darkest ignorance and poverty, boldly declare that the inhumanities of life and the glaring inequalities of social conditions are the result of the abrogation of the political power of the Hierarchy, the secession of individuals and nations from the Church, which they declare was founded by Christ, and the only hope for the toilers is in a return to the bosom of the Holy Mother Church, which, once reinstated in political power, will guide the affairs of nations and arbitrate between capital and labor.

The real cause of the disturbed social conditions is carefully hidden, the remedy as bitterly opposed, for against socialism the Church is training all its guns. This is the sinuous course that the Papacy in the United States is taking. It is not ignorant of the fact that power lies through the ballot, and that by centralizing its forces in the great cities, a controlling influence in the politics and legislation of the country can be obtained. Then when the crisis comes, acting in unison with the parties of "law and order" it will be ready with a skillfully planned *coup d'etat* that would again subordinate the state of clerical dominion. That the attempt will be made there is every reason to believe. The policy of the Church, its traditions, and carefully planned manœuvres unfailingly indicate its present and future course of action. It is staking its all in the United States, and on the cast of the die all its future rests.

In this stratagetical movement, history is simply, on a more advanced and accentuated plane, repeating itself; for as the Church attained to power during the decay of the Roman Empire, when authority was weak and the real rulers were the clergy, so in this instance, when the present competitive order is breaking up and the new co-operative system is not evolved, Rome is seeking to mount to power on the fragments of a transforming social order; but "the best laid plans of mice and men gang aft agley," and so it will be in this instance.

CHAPTER VII.

THE END OF THE PRESENT ORDER.

"ORGANIZATION, leadership, despotism, democracy, that has been the history of religion and politics, and it will be, likewise, the history of industry and ownership. The aristocracy of the priesthood is broken, the aristocracy of birth is dead; but the aristocracy of the dollar is in the meridian of its splendor. Political power no longer descends to the worthless son of a trusted ruler; but the mighty power of wealth, the irresponsible control of unnumbered millions, the arbitrary government of human interests vaster than the political affairs of the greatest States; these still descend from father to son as kingly power did in less enlightened times. The aristocracy of wealth must follow the aristocracy of birth. There is one more despotism to demolish, one more slavery to abolish. There is one more republic to be built, one more proclamation of emancipation to be written. Our fathers gave us a political republic, we must give our children an industrial republic."—*Prof. Frank Parson.*

It is absolutely needful that we should understand social conditions in relation to what is taking place, and the deep spiritual laws embodied in them. The social system is the manifestation of the mental, moral and spiritual forces of those composing it. It is savage or civilized in proportion to the developing life of humanity. In the soul of man is the soul of God. As that Divine life unfolds, as higher qualities take the place of lower ones, these forces radiate outwards in that complex thing we call civilization, which is only a congeries of material conditions welded together by spiritual forces; an extension of the soul of man; hence in tracing the growth of civilization we are tracing the growth of the soul. Up to the present time the race, through all its various stages of development, has moved along the line determined by its dominant motives, selfishness and self preservation. These have expressed them-

selves in every condition of life, and under every form of government in the struggle for existence. This struggle, rooted in the animal kingdom, has been expressed with even greater ferocity in the human.

The capitalist system, that arose from the ruins of mediæval society, carried with it the same antagonism, the same opposing class interests that prevails in feudalism. The chief difference lay and lies in the new conditions, and the new modes of oppression, by which one class was made subject to another. The capitalist, owning all the means of production; and the wage earner, nothing but the labor, conflict between the two increased in exact proportion to the subjugation of one class to another. Out of the despoliation of labor arose vast accumulations of capital in the hands of a small employing class; then followed the combination of the capitalists in the shape of trusts for the monopoly of the means of production, and every industry that ministers to the well-being of man. From the competitive system arose monopoly.

Everywhere throughout the civilized world these economic conditions more or less prevail; everywhere competition among capitalists is passing into combination, and combination into monopoly. Everywhere the worker is exploited and reduced to poverty and slavery: in the United States where the natural resources are greatest, and where the freedom that inheres in a republican form of government is most conducive to mental development, this economic movement has passed through all the stages of growth, and monopoly—the giant force of the age—stands fully enthroned. It is here in the great republic where the climax in economic conditions has taken place, and it is here where the revolution, or change from one order of life to another will also first take place. In the development of monopoly as an all-controlling factor in social life, the turning point of civilization has been reached, and henceforth it is either forward to a higher plane, in which co-opera-

tion will take the place of the competitive order, or it is down to a lower plane, a descent into a less complex organization, one of instability, decay and death.

The end of the present order has come; there may, and doubtless will be a few years of unstable equilibrium in which nations will vibrate, as it were, between life and death; now oscillating in one direction and then in the other, before the final turn is taken, that will decide for all time the future of the race. One thing is certain, a new order must be evolved, or degeneration and death are inevitable. Already we are witnessing the passing away of a modern power, Portugal, which is so weak it can hardly perform its political functions. It would vanish from the map of Europe to-morrow if it had the misfortune to encounter another power. Spain is also in the last segment of the cycle, and France appears to have entered on the last sad curve of national life. At the present time the only countries that show increasing strength and social differentiation are the United States, Great Britain, Russia, Germany, and Japan among the great countries; and Mexico, Brazil, and Argentine among the secondary powers.

Yet even in the great nations the cyclic law is at work, breaking down religious, social, and political institutions that have lived their day, and in their decay are preparing the way for a new and higher order, in which the values created by the community will belong to the community; and production and distribution become social or collective functions. We are in the first stages of reaction against the industrial system, under which we are living; this stage will rapidly lead to the second:—social and political organization for the overthrow of monopoly, and the destruction of its creating system. In what precise manner the change from a lower to a higher civilization will be brought about, it is difficult to say, but bearing in mind the magnitude of the movement, remembering the lessons of history from the

days of Pharaoh to the present time, in the unwillingness of a privileged class to let go its hold upon the burden bearers and wealth creators, it is safe to infer that the transition will partake of the characteristics that have accompanied other revolutionary movements.

“The finger of philosophic history,” says Mr. Karl Pearson in his *Ethics of Free Thought*, “points unregarded to the generations of oppression, to the baptisms of blood. Will the world never learn to educate its toilers, and redeem them from serfdom; or must the old tale forever repeat itself? Misery, dogmatic stones in the place of bread, uprisings and bloody repressions by a shocked society? Are peasant rebellions, kingdoms of God? French Revolutions, Paris Communes to be chapters of history? When will mankind learn that human selfishness ever brings down a terrible curse, and that the future never forgets to enact the grimest judgments on the sins of the past?” The change in the internal policy of nations is only one phase of a great world-wide struggle that is impending. The same inhuman spirit of selfishness that finds expression in the imperialism of monopoly, and the subjugation of one class by another, is also at work among the great nations of the earth in a fierce relentless struggle for unappropriated portions of the earth’s territory.

The weaker and less civilized nationalities are at the mercy of the great powers. Their absorption is only a matter of time. The spirit of monopoly, of imperialism, of the one-man power, is everywhere asserting itself. The dismemberment of a weaker nation by the stronger, the coalition of the strong for a still further advance that will turn the tide of progress of Europe into Asia, and make a half-barbaric Asianized nation, Russia, the ruler of the world—are all part of a great movement, now in progress. China, torpid, almost lifeless from her sleep of centuries, in the midst of activities that she cannot comprehend, and elements that she cannot assimilate, is the helpless victim

on which nations, like vultures, are preying. Russia, beginning by entering Manchuria, seizing the Liaotung peninsula and establishing a protectorate or sphere of influence over Mongolia, and the water-shed of the Hoang Ho, has practically absorbed a third of the middle kingdom, and with it has taken a population estimated at millions, and a commerce of enormous value. France, whose interests in the far East are identical in tendency with those of Russia, is pushing her possessions in Tong King to the north, in order to prevent a possible union of England's possessions in China with those of her Indian Empire. England, seeing the danger that confronts her in the advance of Russia in China, is trying to form a defensive and offensive union with the United States, Germany, and Japan, and at the same time, has established a sphere of influence in the mighty Yangtsze valley with the hope of turning back the tide of Russian aggression, secure her Indian possessions, and prevent the further dismemberment of China.

Judging from the recent acts of the government, Russia's plea for disarmament was simply a bluff to throw the nations off their guard, and enable this great power to better carry out its purposes. Ivan Torgonoff, in his article *The Struggle of Absolutism*, asks :

"Is Russia sincere in its avowal of a purpose to bring about a general diminution of the armed forces of the world? There is not a single indication that such is the case. It is an extraordinary fact that in Russia itself, with the exception of the favored individuals, who dwell in the shadow of the royalty, people, as a rule, are unaware that his majesty, the Czar, has issued an appeal for international peace. The conscription this year is larger than ever before, and the number of soldiers who are being hurried out to the Asiatic frontiers of the empire has increased if anything. Even while the ukase of peace was being penned at St. Petersburg, Russia was centering all her tremendous energies in adding another link to the iron chain, that is to throttle the British empire in India. The clank of sabres and the clash of bayonets were resounding throughout the length and breadth of the Slav empire, and the American locomotives on the trans-Siberian railroad were puffing and snorting over the Mongolian steppes, freighted not with the product of loom, factory, or field, but with Krupp

guns, and peasant recruits to be massed in the line of coming battle between the Moscovite and Anglo-Saxon, in the extreme East. In the meantime, troop-ship after troop-ship leaves Odessa, bearing thousands of recruits, who are being poured into Asia, there to be employed in the civilizing mission of Russia. Millions of roubles are being wrested, kopeck after kopeck, from the rigid fingers of the peasantry, in order that holy mother Russia may wax great and terrible in the far East, and that the foot of the Russian bureaucrat may rest as firmly and heavily upon the neck of the Chinese peasant as it already does on that of his Russian brother." (*Arena*, Feb., 1899.)

What the ultimate results of the European-Asiatic conflict will be no one can now foresee; the whole movement, together with that of the class struggle of every nation for the overthrow of the competitive system, is the culmination of the ages in one gigantic effort for the supremacy of greed on one hand, and its destruction on the other. It is a world conflict to which nations are marshalling their forces. For awhile the balance of power can be maintained through community of interests, but as soon as a secondary nation shows signs of weakening, then the progress of exploitation or dismemberment begins, and nation vies with nation in the work of destruction, each hoping to obtain the lion's share of conquered territory, that will lead to greater centralization of power and make it eventually the ruler of the world.

We have reached the point where civilization cannot remain midway between social liberty and social subjection; one of the two tendencies must conquer. We see it in the industrial battle that is now impending; and we see it on a grander scale in the world movement for empire among nations. The cry of peace; of the disarmament of nations is a hideous mockery in view of the actual facts of life. There is no peace and can be none so long as civilization is keyed to selfishness, inhumanity, and injustice; and nations grow and expand through the destruction of others. Before these semi-barbarous conditions can pass away, a higher ideal of life must be brought into play that will check these

predatory instincts of mankind. Until that time comes war must continue to blacken the earth. It is true there is a peace that might finally result from this endless competitive strife, but it is one from which every truly human impulse instinctively recoils. It is the peace of the tired swimmer, unable any longer to buffet the waves for dear life and who drops his arms and perishes. There is a peace of a seared and callous conscience, indifferent to whatever befalls, and there is the peace where manhood dies out, and the oppressed, like cowed dogs, no longer have the virile power to raise a hand or hurl a word of defiance against the oppressor; when the will is in fetters, and the power of resistance is gone: from this peace of death may God in His infinite mercy spare us.

In the progress of development, we have reached a period of change that is the final result of all past changes; we are about to leave the plane of life on which the race has lived from the hour of its fall to the present time, the selfish, warring plane with its terrible struggle for existence, and extremes of wealth and poverty. The plane that expresses all the low, fierce, brutal, animal instincts, and links humanity with the animal creation: that plane is about to be superseded by a new one, representative of the Divine in man. But between the passing of the old and the beginning of the new—which may justly be compared to the destruction of one world and the creation of another—there will be trouble such as the world has never seen. Affairs are rapidly drawing to a climax, and when least expected, the storm will be upon us. There is no evading the change, any more than the mother can evade the hour of birth, when the man child is struggling to be born. The climax of evolutionary activity on the competitive plane has everywhere been reached, and degeneracy is doing its deadly work.

The first sign of the waning forces of life is the inability of the social body to properly perform its functions. Moral

degeneracy is the second stage, and death is the third and last. The first and second stages have been reached, and the forces of life are battling with those of death. The balance once lost, recovery is impossible. Let the old cyclic law be repeated: "men, races, civilizations, have their times of germination, growth, maturity, and then decay. The climax of civilizations corresponds to the flowering season of plants, which then run to seed and perish." The work that is to be done is the transmutation of all the industrial, political, and religious forces of a nation, while it is yet in its meridian of power, into higher forms and modes of action. There comes a time when such a transformation can not be made, when the aggregated units of civilization have not the necessary vitality to enable them to make the change; when they yield to their environment and perish. This has been the case with every nation up to the time of Christ; unable to make the change from a lower to a higher plane, death was inevitable. This is the problem and the process confronting this age and this generation; the conversion of lower elements into higher; the passing from the old cycle of instability, decay, and death, into the new cycle of stability, and increasing fullness of life.

CHAPTER VIII.

THE NEW CREATION AND THE RESTORATION.

“There’s a sound of swelling waters,
There’s a voice from out the blue,
Where the Master His arm is revealing:—
Lo! the glory of the morning
Lights the forehead of the New,
And the towers of the old time are reeling.

There is tramping in the cities,
Where the people march along;
And the trumpet of justice is calling;
There’s a crashing of the helmet
On the forehead of the strong,
Where the battlements of Babylon are falling.

Oh! the Master of the morning,
How we waited for His light,
In the old days of doubting and fearing,
How we watched among the shadows
Of the long and weary night,
For His feet upon the mountains appearing.”

James G. Clarke.

IN Hindu philosophy the period in which we are living is the end of a Kalpa, or Manvantara, a Great Day of Brahma, an incalculable period of time when the existing order is to be dissolved, or absorbed in Brahma, the Creative Energy of Nature; and after an interval of chaos, a recombination of elements is effected and a new manifestation of creative life begins. In the words of the Hebrew Scriptures, it is the “End of this Generation” or of life on the “natural” or Adamic plane that has been reached, the destruction of the existing order of things and the “Second Coming of Christ” as the Spiritual Ruler of the world.

Sociologically, it is the end of the competitive system, and the beginning of a co-operative civilization.

Men are the instruments of ideas, and ideas are more potent than all the material forces of the world combined; they make and unmake thrones and empires. At times ideas slumber, then progress is slow and uncertain; suddenly, as it were, the soul starts into activity as in the days of early Christianity, the Renaissance, the French Revolution, the war of American independence, and new ideas hot with the energy of truth flash into activity. Then comes the rumble of the earthquake, the upsetting of established conditions and the building anew on a higher plane. To-day the world is aflame with ideas that are changing every part of life. The thought of a redeemed, joyous, glorified humanity; of a new social state in which freedom will not be simply "a word that is spoken," but a reality in which everything that fetters human reason, and impedes the progress of the race will be swept away; in which all the fruitage of the ages, the garnered harvests of intelligence and human labor will be owned and administered in the interest of all the people; this thought is stirring the pulse of the world with a force unknown in human history. Through the shock of nations and the jar of worlds, through strain and stress and turmoil, through the fierce strife of party controversy, the new social order of freedom, equality, and fraternity is advancing. From the high vantage ground of enfranchised faculties enwrought through the whole structure of civilization, the world is moving on to the last great combat with the hosts of ignorance, sin, and darkness. This is the battle of the gods that is approaching, in which the serpent of sin, whose coils encircle the earth, will be slain, and a new heaven and a new earth created. It is the Second Coming of Christ that is approaching, that "Divine event toward which the whole creation moves." He is here upon the earth, but invisible and unknown to all save those who dis-

cern Him spiritually. He is coming upon the clouds of ignorance, disturbance, the breaking up of empires and governments, and the social and industrial systems upon which they are founded.

The work inaugurated in Judea nineteen hundred years ago has never ceased. When Christ drove back the rising tide of wickedness that threatened to again engulf the race in a night of darkness, He gained a vantage ground that has never been lost. Now that civilization is again tending to disorganization, decay, and death, Christ, in the economy of the Universe, in the laws of social growth, in the depths of the human soul, stands where He stood when pagan Rome was tottering to its fall. Again He is driving back the hells of human wickedness; again He is infusing the truths of a new spiritual dispensation into the minds of the people; again He is planting His standard of mercy, love, truth, and justice, and again He is leading forth from out the old, a new civilization of organic inter-dependence, a new expression of Christianity. Where before He worked face to face with the people, teaching them the higher laws of life, He now operates in the depths of the soul with which He has established communication. This is "His Church," the foundation of which was laid at His first advent, to which the existing organization known as the Church of Christ bears but a superficial resemblance.

The transmission of thought, now recognized by psychic schools in the phenomena of mental suggestion and hypnotism, is but the ultimatum in the earth sphere of that which exists in the spiritual world, linking together by invisible filaments God and His Universe. Now that all the spiritual forces of the old dispensation have been absorbed, and civilization is stagnating and dying in the blind forms and unmeaning ceremonies of a decaying faith, there is the opening up of interior forces, and the revelation of interior truths that revitalize and lift forward the race. Again the Messiah is telling the truths that He gave the

world nineteen hundred years ago; that man, as the child of God, is Divine; that the Kingdom of God is within us, and from that center is to be expressed in all the institutions of the world; that heaven and hell are mental states, one expressing light and life, joy and love; the other the negation of life, and misery unspeakable. That matter is in a state of flux and perpetually tends to shape itself to mental conditions; that the soul, emancipated from the limitations of sin and selfishness, creates an environment of corresponding beauty and power, while the darkened sinful mind forms its environment of horror and wretchedness.

Again He is demonstrating that "it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heaven;" that the love of money is the root of all evil; that it dwarfs and paralyses the human being; that all that is great and good, all that is noble and heroic dies out, as *the soul folds itself upon itself* in its insatiable lust of worldly things, stifling within its narrow boundaries all Divine possibilities. This is spiritual death, and for such, while these conditions last, there is no salvation, either here or hereafter; for life is one whether in or out of the physical body. The Kingdom of God, or the Kingdom of Heaven, which translated means wisdom, love, righteousness, yea, even omnipotence, can not enter that dwarfed, shrunken soul. It is shut up in utter darkness; in the hell of the lost; of those depolarized from God and good. There it must remain until every trace of its diseased condition falls off, and it is reclothed and in its right mind.

Christ was the great metaphysician and the great sociologist. He understood not only the occult forces of Nature, but the progress of society and the laws governing its growth. The different planes of life and the laws of cyclic development were clear to His vision; He knew the oscillations, the sharp deflections that must occur in the passage of mankind from darkness into light; He saw that

competition, or in its broader sense the struggle for existence that belonged to the "natural" plane of life, and was rendered necessary both by the imperfect development of humanity, and its physical environment, would finally give way to a higher principle, that of mutual helpfulness, or co-operation; when the Golden Rule of identity of interests would become the basis of civilization, and the world would enter upon a higher plane and a new cycle of experiences. He identified this great social change, this transition from the natural to the spiritual plane of life with His Second Coming; and by parable, precept, and allegory, pointed out that this culmination of the ages would be one of peril and suffering, and social and cosmical disturbance.

Ere long it will be perceived that the battle will center around two central principles, competition and co-operation, anti-Christ and Christ, the old order and the new; and with that knowledge will gradually dawn the full import of what is transpiring and the tremendous change awaiting the world. That we are in the old age of the competitive system is generally acknowledged; that the system is expressive of the human family on the fallen Adamic, warring plane, no one capable of unbiassed thought, can for a moment doubt. That the new order, that is to supersede the old, is one of co-operation, expressed socially in mutual helpfulness, and politically in the governmental administration of all public functions in the interests of the people, whereby the wealth created by the community shall not be diverted to a small part thereof, but shall be owned and enjoyed by the whole, is patent to every one, who sees the unmistakable current of public opinion and the phenomenal growth of socialistic thought in the old world and in the new.

That this change in the internal policy of nations will finally lead to their federation in bonds of amity and universal reciprocity necessarily follows. But while the trend of social phenomena is seen alike by friend and foe,

by those who favor and by those who oppose the movement, the connection between sociological conditions and the ethical and spiritual laws that they express is not clearly apprehended. Still less is it seen that this mighty revolutionary social movement, now taking shape in every civilized country of the world, for the destruction of the competitive capitalist system, is not something projected by human thought or volition, that may exist to-day and cease to-morrow, but is part of that Divine energy, flowing through Nature, and manifested in human consciousness, that we call the thoughts of God; part of those mighty evolutionary forces that have wrought in atom, colloid, and crystal; and out of primordial elements have evolved sentient beings, with their illimitable possibilities. To defeat this social movement is as impossible as to change the order of the seasons, or to control the tides. It is rooted in Law, and law is but another name for the will of God.

The new departure that the race is taking has no precedent. It stands alone. All other changes ending in revolutions, whatever may have been their nature, were simply modifications of the existing order and preparations for the final change when a new civilization was to be born. The transmutation of the waning forces of the Roman Empire into a nominal Christianity throws some light upon current conditions. Then the cyclic law of decay and death was arrested, and a new influx of creative life held in abeyance these disintegrating forces, and bridged the chasm from one order of life to another. Yet even here the parallel is not complete; for ecclesiastical Christianity, while it modified, could not change the selfish, cruel plane on which the race moved. That was reserved for another age and another dispensation. All that Christianity could do in its perverted state, when its high spiritual and social ideals were changed to an official religion, intent on worldly power and dominion, was to gradually mould the thoughts of men along the lines of freedom, love, truth, and justice,

and await the development of the centuries for the ushering in of the great change, that Jesus and His disciples plainly saw awaited the world.

Not until the old competitive order reached its culmination or maximum of power, and was ready to pass away; not until the cycle of warring interests was nearing its completion, and the new cycle and the new order were sending their trailing light of glory over the world, could the great social transformation be effected. It has required hundreds of thousands, perhaps a million of years or more, to bring about such a change in the race, that this new departure would be possible. Sociologically the same process has been going on, that has prevailed biologically in the animal world. Out of endless modifications and differentiations, a new type of humanity is coming into the world; and a new social order based on righteousness, is about to be evolved. Another step in the great rung of the ladder of life is being taken that will yet people the earth with Divinely human beings. The present day is the point of divergence from the old order to the new. For awhile the chaos of contending elements will prevent the growth of the race along its new lines of action; but these chaotic conditions will be the breaking-up process, inevitable to the consummation of the old, and the beginning of the new. When the conflict is over and rehabilitation begins, the world will occupy, as it were, a new region in space as humanity enters upon a new cycle of development.

Politically it is democratic state socialism, that will finally lead to a new social regime that is coming, when all public functions will be owned and administered by the nation, the State, and municipality. The trust, as it exists to-day, will become national; the profits national, flowing through every part of the social system and enriching it; while the great saving of labor that the system affords, will yield opportunity for the development of all that is noble

in humanity. Professor Frank Parsons, in his *Philosophy of Mutualism*, says of the new era that is dawning :

"The Social idea will be marked by co-operation, self-government, the diffusion of wealth, and an all-including effort to attain a nobler manhood. It will be co-operation, not only for wealth production, but for mutual help in every relation of life; in other words, mutualism, pure and simple, a universal co-operation of equals, for the production and diffusion of intelligence, virtue, wealth, power, and happiness; a world trust for the ennoblement of man. The example, set by Jesus and His disciples, when they had 'all things in common,' was the type and prophecy of the future economic system of the Golden Age. The new life, as it unfolds, will not be in any sense of the word like the old. It will be the power of God within the soul, carrying us further away from the bondage and allurements of the senses on to the lofty heights of mental and spiritual development.

"The last decade of the nineteenth century is characterized by a quest more sublime, more important in its results, greater in its consequences than the world has ever known; the quest of the soul after its higher possibilities, the search for its higher powers. The remarkable way in which humanity is groping for light in these hitherto untried possibilities is the most impressive feature of our era. It is a spiritual, not a material age. Behind all this rich development of material things works the spiritual power. All the great developments of scientific appliances are not inventions, but discoveries. They are spiritual potencies which the higher development of man is enabling him, for the first time, to conceive and to grasp. Electricity was as potent when Franklin caught the spark on a kite as it is to-day, but who then dreamed of the telegraph, the sub-marine cable, the telephone, the phonograph, the electric lighting and heating, the electric car, the electric motor, in all their manifold uses? All these appliances existed in solution, so to speak; they all waited in the air, as it were, till called into being by the mind of man."

The age now evolving is the "new creation" for which the "world has groaned and travailed in pain, and longed to be delivered;" it is humanity's rebirth, the Second Coming of Christ, and the beginning of the millenium. "Lift up your heads, oh ye gates, and be ye lifted up ye everlasting doors that the King of Glory may come in." The Second Advent is spiritual in its nature and carries with it a fresh and powerful influx of light and life into all open and receptive souls, recreating them in the image and likeness of God. It is the remodelling of human affairs after a

new and Divine pattern; the beginning of a new epoch; an onward movement for the establishment of a perfect life on earth. It means new laws, new principles, and new conditions, the re-opening of the intuitive faculties that since the fall have slumbered; the impartation of knowledge direct from God; the convergence of worlds; and the passing away of the transient shapes of sin and death.

God, the Infinite Life, is to be with men and dwell with them and in them. There is coming a time when there is to be no more death; when "the last enemy will be destroyed, and the corruptible will put on incorruption." There are to be no more tears, neither sorrow nor crying, nor any more pain, for all the former things have passed away, and all things are to become new. "I am come that ye might have life and have it more abundantly." Through our mental and spiritual development we have, as it were, touched the spiritual reservoir of life, and currents from the invisible world are flowing in. The restoration is the obverse side of the fall, the fall implied and necessitated the rise. Out of the depths unto the heights, is the meaning of the fall of man. "As in Adam all died, so in Christ shall all be made alive," refers to the redemption, or quickening anew of the body as well as of the spirit. Physical death is the sequel and corollary of spiritual death, the alienation of the soul from God and life and immortality. Burial grounds, yawning graves, gleaming headstones, and all the paraphernalia and insignia of death are the symbols of the grave within every man and woman in whom the Divine forces of the soul lie buried.

It may not be generally recognized, but there is an unbroken line of connection between mental and spiritual states and physical conditions. The soul is the creative force, life develops from within. Spencer was right when he wrote:—

"For of the soul, the body form doth take,
For soul is form, and doth the body make."

Every physical weakness, every perversion of function, every cerebral malformation, every tendency to decay and death are but consequences of antecedent sinful states. Adam represents the lower animal nature; Christ, the higher spiritual nature, the Divine within the human. The race died in Adam; it comes to life in Christ. It died spiritually and physically when the senses obtained dominion over the spirit, and reduced men to the condition of savage animals. The death of the body was simply the result of the death of the soul. "The Redemption that is in Christ" is a return to original conditions. The spirit through ages of suffering incident to sin, is now able to assert once more its growing power over matter; to recreate and transform the elements of the body; and, as in Adam all died, that is, every part of man's nature became subject to vanity, to illusion, despair, and death; so, in Christ, the restored soul, are all to be made alive. First, the redemption of the spirit, then the redemption of the body. As Nature, in the childhood of the race, made the change from the intuitive and spiritual to the intellectual and physical; so, in this "new childhood of the earth, when life itself shall dance and play," the transfer of force is again being made from the purely physical to the greater intellectual and spiritual.

In this work of restoration, the cycle completes itself and the promise of the first creation is fulfilled in the new. Across the intervening centuries, whose number no man can compute, stands the shadowy bridge of a Divine purpose, over which humanity has slowly and painfully made its way to the promised land of happiness. The light of the restoration, of Paradise regained, is beginning to irradiate the earth. The world's resurrection-day has come. Here and there men and women touched by the Divine fire are putting forth the long-buried faculties of the soul, "the fruits that were pleasant to the eye and good for food."

After a cyclic winter of unknown years the spring-time of a new era is dawning.

“Out of the earth imprisoned by the cold,
 Each year the flowers appear;
 Out of the earth, the shame and sin of old,
 Is born our newer sphere;
 And as each generation fades afar,
 New saints and sages face the morning star.

Out of the tomb through shattered doors of fate,
 The Saviour comes each day;
 Out of the gloom of base material state,
 He makes and holds the way.
 The Sea of Miracle has never died,
 But laves our living shore at every tide.

Out of ourselves, fantastic forms of clay,
 The Saviour comes in grace;
 Out of ourselves, as dies our evil day,
 Evolves the nobler race,
 So slow to many, unto few not fast,
 Yet to each soul an Easter dawns at last.”

Margherita Arlina Hamm.

Reason and intuition, the eternal principles of life, are being reunited, and in their union the travail of the ages will be accomplished. The new Adam and the new Eve will walk the earth free from every taint of sin, in the image and likeness of God. With the evolution of a new and Divine order of life, no more will the laws of the old cycle be operative. No longer will individuals reach their apogee of power, and then slowly decline into the corruption of old age and death. No longer will civilizations reverse their growth and pass down the steps of time into the darkness of barbarism and savagery. No more will the earth be a burial-ground for dead nations.

Change, the gradual formation of new environments, and adaptation to those environments will take place, but with the new cycle the law of sin and death will have been annulled; for death ceases when sin ceases. The new life

is yet to flow into and revitalize every part of the body, overcoming all tendencies to disease and death. All the hideous things that darken civilization, the jail, the penitentiary, the scaffold, the hospitals, the insane asylums, all the manifestations of a perverted spiritual life are to vanish, when once the love and knowledge of God floods the soul, and the bonds of sin and ignorance are broken. Then humanity will arise in all its splendor.

“Earth casts off its slough of darkness,
An eclipse of hell and sin,
In each cycle of her being,
As an adder casts its skin.

Lo! I see long blissful ages,
When these mammon days are done,
Stretching like a golden evening
On toward the setting sun.”

THE END.

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