

CONCLUSION **The problem of individual life 555**

The days of the nations bear no trace
Of all the sunshine so far foretold;
The cannon speaks in the teacher's place—
The age is weary with work and gold,
And high hopes wither, and memories wane;
On hearths and altars the fires are dead;
But that brave faith hath not lived in vain—
And this is all that our watcher said.

—FRANCES BROWN.

CONCLUSION THE PROBLEM OF
INDIVIDUAL LIFE

My task is done.

Yet the thought still mounts. The problems we have been considering lead into a problem higher and deeper still. Behind the problems of social life lies the problem of individual life. I have found it impossible to think of the one without thinking of the other, and so, I imagine, will it be with those who, reading this book, go with me in thought. For, as says Guizot, "when the history of civilization is completed, when there is nothing more to say as to our present existence, man inevitably asks himself whether all is exhausted, whether he has reached the end of all things?"

This problem I cannot now discuss. I speak of it only because the thought which, while writing this book, has come with inexpressible cheer to me, may also be of cheer to some who read it; for, whatever be its fate, it will be read by some who in their heart of hearts have taken the cross of a new crusade. This thought will come to them without my suggestion; but we are surer that we see a star when we know that others also see it.

The truth that I have tried to make clear will not find easy acceptance. If that could be, it would have been accepted long ago. If that could be, it would never have been obscured. But it will find friends—those who will toil for it; suffer for it; if need be, die for it. This is the power of Truth.

Beyond the problems of social life lies the problem of individual life.

The truth that I have tried to make clear will not find easy acceptance,

but ultimately it
will prevail.

Will it at length prevail? Ultimately, yes. But in our own times, or in times of which any memory of us remains, who shall say?

For the man who, seeing the want and misery, the ignorance and brutishness caused by unjust social institutions, sets himself, in so far as he has strength, to right them, there is disappointment and bitterness. So it has been of old time. So is it even now. But the bitterest thought—and it sometimes comes to the best and bravest—is that of the hopelessness of the effort, the futility of the sacrifice. To how few of those who sow the seed is it given to see it grow, or even with certainty to know that it will grow.

Repeatedly the
standard of Truth
and justice has
been raised, and
repeatedly tram-
pled down. If they
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Let us not disguise it. Over and over again has the standard of Truth and justice been raised in this world. Over and over again has it been trampled down—oftentimes in blood. If they are weak forces that are opposed to Truth, how should Error so long prevail? If justice has but to raise her head to have Injustice flee before her, how should the wail of the oppressed so long go up?

For those who
work for truth
and justice,

But for those who see Truth and would follow her; for those who recognize Justice and would stand for her, success is not the only thing. Success! Why, Falsehood has often that to give; and Injustice often has that to give. Must not Truth and Justice have something to give that is their own by proper right—theirs in essence, and not by accident?

That they have, and that here and now, every one who has felt their exaltation knows. But sometimes the clouds sweep down. It is sad, sad reading, the lives of the men who would have done something for their fellows. To Socrates they gave the hemlock; Gracchus they killed with sticks and stones; and One, greatest and purest of all, they crucified. These seem but types. Today Russian prisons are full, and in long processions, men and women, who, but for high-minded

patriotism, might have lived in ease and luxury, move in chains towards the death-in-life of Siberia. And in penury and want, in neglect and contempt, destitute even of the sympathy that would have been so sweet, how many in every country have closed their eyes? This we see.

But do we see it all?

In writing I have picked up a newspaper. In it is a short account, evidently translated from a semiofficial report, of the execution of three Nihilists at Kieff—the Prussian subject Brandtner, the unknown man calling himself Antonoff, and the nobleman Ossinsky. At the foot of the gallows they were permitted to kiss one another. “Then the hangman cut the rope, the surgeons pronounced the victims dead, the bodies were buried at the foot of the scaffold, and the Nihilists were given up to eternal oblivion.” Thus says the account. I do not believe it. No; not to oblivion!

I believe death does not bring oblivion.

I have in this inquiry followed the course of my own thought. When, in mind, I set out on it I had no theory to support, no conclusions to prove. Only, when I first realized the squalid misery of a great city, it appalled and tormented me, and would not let me rest, for thinking of what caused it and how it could be cured.

But out of this inquiry has come to me something I did not think to find, and a faith that was dead revives.

The yearning for a further life is natural and deep. It grows with intellectual growth, and perhaps none really feel it more than those who have begun to see how great is the universe and how infinite are the vistas which every advance in knowledge opens before us—vistas which would require nothing short of eternity to explore. But in the mental atmosphere of our times, to the great majority of men on whom

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mere creeds have lost their hold, it seems impossible to look on this yearning save as a vain and childish hope, arising from man's egotism, and for which there is not the slightest ground or warrant, but which, on the contrary, seems inconsistent with positive knowledge.

Now, when we come to analyze and trace up the ideas that thus destroy the hope of a future life, we shall find them, I think, to have their source, not in any revelations of physical science, but in certain teachings of political and social science which have deeply permeated thought in all directions. They have their root in the doctrines, that there is a tendency to the production of more human beings than can be provided for; that vice and misery are the result of natural laws, and the means by which advance goes on; and that human progress is by a slow race development. These doctrines, which have been generally accepted as approved truth, do what, except as scientific interpretations have been colored by them, the extensions of physical science do not do—they reduce the individual to insignificance; they destroy the idea that there can be in the ordering of the universe any regard for his existence, or any recognition of what we call moral qualities.

It is difficult to reconcile the idea of human immortality with the idea that nature wastes men. And the idea that man is the result of slow modifications perpetuated by heredity irresistibly suggests that it is the race life, not the individual life, which is the object of human existence.

It is difficult to reconcile the idea of human immortality with the idea that nature wastes men by constantly bringing them into being where there is no room for them. It is impossible to reconcile the idea of an intelligent and beneficent Creator with the belief that the wretchedness and degradation which are the lot of such a large proportion of human kind result from his enactments; while the idea that man mentally and physically is the result of slow modifications perpetuated by heredity, irresistibly suggests the idea that it is the race life, not the individual life, which is the object of human existence. Thus has vanished with

many of us, and is still vanishing with more of us, that belief which in the battles and ills of life affords the strongest support and deepest consolation.

Now, in the inquiry through which we have passed, we have met these doctrines and seen their fallacy. We have seen that population does not tend to outrun subsistence; we have seen that the waste of human powers and the prodigality of human suffering do not spring from natural laws, but from the ignorance and selfishness of men in refusing to conform to natural laws. We have seen that human progress is not by altering the nature of men; but that, on the contrary, the nature of men seems, generally speaking, always the same.

Thus the nightmare which is banishing from the modern world the belief in a future life is destroyed. Not that all difficulties are removed—for turn which way we may, we come to what we cannot comprehend; but that difficulties are removed which seem conclusive and insuperable. And, thus, hope springs up.

But this is not all.

Political Economy has been called the dismal science, and as currently taught, is hopeless and despairing. But this, as we have seen, is solely because she has been degraded and shackled; her truths dislocated; her harmonies ignored; the word she would utter gagged in her mouth, and her protest against wrong turned into an indorsement of injustice. Freed, as I have tried to free her—in her own proper symmetry, Political Economy is radiant with hope.

For properly understood, the laws which govern the production and distribution of wealth show that the want and injustice of the present social state are not necessary; but that, on the contrary, a social state is possible in which poverty would be unknown, and all the better qualities and higher

In our inquiry we have seen that human suffering springs not from natural laws from our refusal to conform to natural laws. We have seen that progress is not by altering the nature of men.

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powers of human nature would have opportunity for full development.

And when we see that social development is governed neither by Special Providence nor by merciless fate, but by unchangeable and beneficent law, and that the economic law and moral law are essentially one, and accord with intuition, our little lives do not seem like meaningless waste.

And, further than this, when we see that social development is governed neither by a Special Providence nor by a merciless fate, but by law, at once unchangeable and beneficent; when we see that human will is the great factor, and that taking men in the aggregate, their condition is as they make it; when we see that economic law and moral law are essentially one, and that the truth which the intellect grasps after toilsome effort is but that which the moral sense reaches by a quick intuition, a flood of light breaks in upon the problem of individual life. These countless millions like ourselves, who on this earth of ours have passed and still are passing, with their joys and sorrows, their toil and their striving, their aspirations and their fears, their strong perceptions of things deeper than sense, their common feelings which form the basis even of the most divergent creeds—their little lives do not seem so much like meaningless waste.

The same natural laws operate at large and small scales, though we cannot always see the whole picture.

The great fact which Science in all her branches shows is the universality of law. Wherever he can trace it, whether in the fall of an apple or in the revolution of binary suns, the astronomer sees the working of the same law, which operates in the minutest divisions in which we may distinguish space, as it does in the immeasurable distances with which his science deals. Out of that which lies beyond his telescope comes a moving body and again it disappears. So far as he can trace its course the law is ignored. Does he say that this is an exception? On the contrary, he says that this is merely a part of its orbit that he has seen; that beyond the reach of his telescope the law holds good. He makes his calculations, and after centuries they are proved.

Now, if we trace out the laws which govern human life in society, we find that in the largest as in the smallest com-

munity, they are the same. We find that what seem at first sight like divergences and exceptions are but manifestations of the same principles. And we find that everywhere we can trace it, the social law runs into and conforms with the moral law; that in the life of a community, justice infallibly brings its reward and injustice its punishment. But this we cannot see in individual life. If we look merely at individual life we cannot see that the laws of the universe have the slightest relation to good or bad, to right or wrong, to just or unjust.¹ Shall we then say that the law which is manifest in social life is not true of individual life? It is not scientific to say so. We would not say so in reference to anything else. Shall we not rather say this simply proves that we do not see the whole of individual life?

We can see that the social law conforms with the moral law, and that in the life of a community justice brings reward and injustice punishment. But we cannot see this in individual life. Might this prove that we do not see the whole of individual life?

The laws which Political Economy discovers, like the facts and relations of physical nature, harmonize with what seems to be the law of mental development—not a necessary and involuntary progress, but a progress in which the human will is an initiatory force. But in life, as we are cognizant of it, mental development can go but a little way. The mind hardly begins to awake ere the bodily powers decline—it becomes dimly conscious of the vast fields before it, but begins to learn and use its strength, to recognize relations and

¹ Let us not delude our children. If for no other reason than for that which Plato gives, that when they come to discard that which we told them as pious fable they will also discard that which we told them as truth. The virtues which relate to self do generally bring their reward. Either a merchant or a thief will be more successful if he be sober, prudent, and faithful to his promises; but as to the virtues which do not relate to self—

“It seems a story from the world of spirits,
When any one obtains that which he merits,
Or any merits that which he obtains.”

extend its sympathies, when, with the death of the body, it passes away. Unless there is something more, there seems here a break, a failure. Whether it be a Humboldt or a Herschel, a Moses who looks from Pisgah, a Joshua who leads the host, or one of those sweet and patient souls who in narrow circles live radiant lives, there seems, if mind and character here developed can go no further, a purposelessness inconsistent with what we can see of the linked sequence of the universe.

We cannot conceive of a means without an end. Unless man himself may rise to or bring forth something higher, his existence is unintelligible.

By a fundamental law of our minds—the law, in fact, upon which Political Economy relies in all her deductions—we cannot conceive of a means without an end; a contrivance without an object. Now, to all nature, so far as we come in contact with it in this world, the support and employment of the intelligence that is in man furnishes such an end and object. But unless man himself may rise to or bring forth something higher, his existence is unintelligible. So strong is this metaphysical necessity that those who deny to the individual anything more than this life are compelled to transfer the idea of perfectibility to the race. But as we have seen, and the argument could have been made much more complete, there is nothing whatever to show any essential race improvement. Human progress is not the improvement of human nature. The advances in which civilization consists are not secured in the constitution of man, but in the constitution of society. They are thus not fixed and permanent, but may at any time be lost—nay, are constantly tending to be lost. And further than this, if human life does not continue beyond what we see of it here, then we are confronted, with regard to the race, with the same difficulty as with the individual! For it is as certain that the race must die as it is that the individual must die. We know that there have been geologic conditions under which human life was impossible on this earth. We know that

they must return again. Even now, as the earth circles on her appointed orbit, the northern ice cap slowly thickens, and the time gradually approaches, when its glaciers will flow again, and austral seas, sweeping northward, bury the seats of present civilization under ocean wastes, as it may be they now bury what was once as high a civilization as our own. And beyond these periods, science discerns a dead earth, an exhausted sun—a time when, clashing together, the solar system shall resolve itself into a gaseous form, again to begin immeasurable mutations.

What then is the meaning of life—of life absolutely and inevitably bounded by death? To me it seems intelligible only as the avenue and vestibule to another life. And its facts seem explainable only upon a theory which cannot be expressed but in myth and symbol, and which, everywhere and at all times, the myths and symbols in which men have tried to portray their deepest perceptions do in some form express.

The scriptures of the men who have been and gone—the Bibles, the Zend Avestas, the Vedas, the Dhammapadas, and the Korans; the esoteric doctrines of old philosophies, the inner meaning of grotesque religions, the dogmatic constitutions of Ecumenical Councils, the preachings of Foxes, and Wesleys, and Savonarolas, the traditions of red Indians, and beliefs of black savages, have a heart and core in which they agree—a something which seems like the variously distorted apprehensions of a primary truth. And out of the chain of thought we have been following there seems vaguely to rise a glimpse of what they vaguely saw—a shadowy gleam of ultimate relations, the endeavor to express which inevitably falls into type and allegory. A garden in which are set the trees of good and evil. A vineyard in which there is the Master's work to do. A passage—from

What is the meaning of life? To me it seems intelligible only as the avenue to another life.

Many different civilizations and philosophies have expressed similar ideas.

life behind to life beyond. A trial and a struggle, of which we cannot see the end.

Look around today.

Lo! here, now, in our civilized society, the old allegories yet have a meaning, the old myths are still true. Into the Valley of the Shadow of Death yet often leads the path of duty, through the streets of Vanity Fair walk Christian and Faithful, and on Greatheart's armor ring the clanging blows. Ormuzd still fights with Ahriman—the Prince of Light with the Powers of Darkness. He who will bear, to him the clarions of the battle call.

How they call, and call, and call, till the heart swells that hears them! Strong soul and high endeavor, the world needs them now. Beauty still lies imprisoned, and iron wheels go over the good and true and beautiful that might spring from human lives.

And they who fight with Ormuzd, though they may not know each other— somewhere, sometime, will the muster roll be called.

Though Truth and Right seem often overborne, we may not see it all. How can we see it all? All that is passing, even here, we cannot tell. The vibrations of matter which give the sensations of light and color become to us indistinguishable when they pass a certain point. It is only within a like range that we have cognizance of sounds. Even animals have senses which we have not. And, here? Compared with the solar system our earth is but an indistinguishable speck; and the solar system itself shrivels into nothingness when gauged with the star depths. Shall we say that what passes from our sight passes into oblivion? No; not into oblivion. Far, far beyond our ken the eternal laws must hold their sway.

Just because we cannot see something, can it not exist? Shall we say that what passes from our sight passes into oblivion? No.

The hope that rises is the heart of all religions! The poets

have sung it, the seers have told it, and in its deepest pulses the heart of man throbs responsive to its truth. This, that Plutarch said, is what in all times and in all tongues has been said by the pure hearted and strong sighted, who, standing as it were, on the mountain tops of thought and looking over the shadowy ocean, have beheld the loom of land:

“Men's souls, encompassed here with bodies and passions, have no communication with God, except what they can reach to in conception only, by means of philosophy, as by a kind of an obscure dream. But when they are loosed from the body, and removed into the unseen, invisible, impassable, and pure region, this God is then their leader and king; they there, as it were, hanging on him wholly, and beholding without weariness and passionately affecting that beauty which cannot be expressed or uttered by men.”