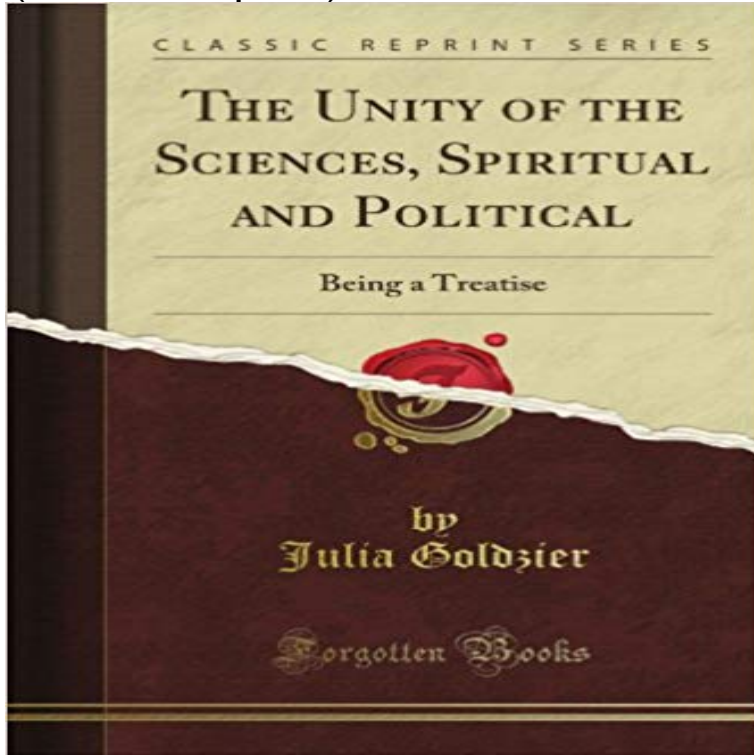


The Unity of the Sciences, Spiritual and Political: Being a Treatise (Classic Reprint)



Great social reforms, says Mazzini, always have been and always will be the result of great religious movements. Leo Tolstoy, in *AGreat I niquity*. JOME wise people, acquainted with the history of religions, involving heinous wars and atrocious oppressions, resent and antagonize the very idea of joining politics with religion. Their attitude is justifiable and justified as regards a State foisting a man-made creed upon a people, or a church foisting some political dogma necessarily full of graft, discrimination, favoritism, hypocrisy and deception upon its adherents. But in a Cult, where study and investigation are the object, and practical application is not considered as an immediate issue, it is permissible it is necessary to ignore prejudice and to place these two seemingly antagonistic subjects together for estimation and comparison. Then, if investigation reveals that Political Science and Religious Science are part and parcel of the same great Law of Life and Being; if it is found that they have their commencement and course in the all-embracing Science, it is the duty of the discoverer to proclaim his great discovery, even while making further studies and investigations to find the Way to harmonize and bring into unity these two hitherto opposing subjects without allowing either to infringe upon the others domain. Religious creeds and political dogmas are man-made; but the religious impulse which originally produced the creed, and the sense of justice which was the cause for the creation of political parties, are implanted in the human heart and mind by the creating power of the universe. Creeds and parties are the means by which humanity protests against instituted wrongs wrongs which are wrongs only because they are institutions which have outlived their usefulness. They (creeds and parties) are the means to abolish the outgrown and establish the

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