Abstract: Stuart-Glennie, Jaspers, and Mumford not only all wrote on the moral revolution/axial age, but also drew from their discussions of that revolutionary age its place in a potential transformation in the future, which this chapter discusses. These were not histories of a transformative but finished chapter of human development, but rather of a still unfolding narrative to be fathomed. Stuart-Glennie’s “Ultimate Law of History” comprised a threefold dialectical process, from the panzooininist stage, through the supernaturalist, to a future “Third Age of Humanity.” This new age would begin with the twenty-first century and would involve the establishment of a “United States of Europe.” Mumford and Jaspers not only shared an interest in the axial age and its place in history, but both were among the first thinkers to engage the consequences of nuclear bombs and the nuclear age, reflecting on the meanings of the axial age for contemporary technological civilization.

Keywords: Ultimate Law of History; Third Age of Humanity; United States of Europe; post-historic man

Stuart-Glennie, Jaspers, and Mumford not only all wrote on the moral revolution/axial age, but also drew from their discussions of that revolutionary age its place in a potential transformation in the future, which again makes for interesting comparisons. These were not histories of a transformative but finished chapter of human development, but rather of a still unfolding narrative to be fathomed.

Stuart-Glennie’s Third Age of Humanity

Stuart-Glennie’s “Ultimate Law of History” was of a threefold dialectical process, from the panzooinist stage, through the supernaturalist stage, marked especially by the moral revolution and its heightening of “the Differentiation of Subjective and Objective,” to a third stage, which would involve “the conception of Mutual Determination.” He saw on the horizon the possibility of a “Third Age of Humanity towards the opening of which, in the establishment of a New Synthesis, Philosophical, Religious, and Social, we should seem to be approaching.” This new age would begin with the twenty-first century and would involve the establishment of a “United States of Europe.” On this point he was fairly accurate, though, as I will explain later, there were also unexpected “complications” to his forecast. Still, the European Union was established in 1993, after the cold war and its division of Europe ended, and its currency, the euro, was formally announced on January 1, 1999, and entered circulation on January 1, 2002.

The transitional age moving toward a “New Synthesis” foreseen by Stuart-Glennie represents progress, but it also validates the earliest panzooinist intuitions:

Within what time the full development at once and victory of the conception of Natural Causation—the conception of the Mutual Determination of the differentiated Energies of a Kosmos—will be general and assured, we cannot tell. But we may say that—notwithstanding the immense economic and political forces on the side of a discredited and uncredited Supernaturalism—the ultimate triumph of that Science which is but the splendid verification of the primitive Folk intuition of the Solidarity of Nature appears as if it were in the drift of things.

Where primitive panzooinism was a true intuition clothed in false conceptions, modern science allows that true intuition of the “Oneness, that unepisodic character, that Solidarity of Nature which we have found to