

THE RIDDLE OF THE UNIVERSE

until they far surpass even the height of the nineteenth century.

In order to compass these high aims, it is of the first importance that modern science not only shatter the false structures of superstition and sweep their ruins from the path, but that it also erect a new abode for human emotion on the ground it has cleared—a "palace of reason," in which, under the influence of our new monistic views, we do reverence to the real trinity of the nineteenth century—the trinity of "the true, the good, and the beautiful." In order to give a tangible shape to the cult of this divine ideal, we must first of all compare our position with the dominant forms of Christianity, and realize the changes that are involved in the substitution of the one for the other. For, in spite of its errors and defects, the Christian religion (in its primitive and purer form) has so high an ethical value, and has entered so deeply into the most important social and political movements of civilized history for the last fifteen hundred years, that we must appeal as much as possible to its existing institutions in the establishment of our monistic religion. We do not seek a mighty *revolution*, but a rational *reformation*, of our religious life. And just as, two thousand years ago, the classic poetry of the ancient Greeks incarnated their ideals of virtue in divine shapes, so may we, too, lend the character of noble goddesses to our three rational ideals. We must inquire into the features of the three goddesses of the monist—truth, beauty, and virtue; and we must study their relation to the three corresponding ideals of Christianity which they are to replace.

I. The preceding inquiries (especially those of the first and third sections) have convinced us that truth