

THE RIDDLE OF THE UNIVERSE

the practical purposes of life. Moreover, the antiquated arrangements and the distribution of faculties in the universities are just as little in harmony with the point we have reached in monistic science as the curriculum of the primary and secondary schools.

The climax of the opposition to modern education and its foundation, advanced natural philosophy, is reached, of course, in the Church. We are not speaking here of ultramontane papistry, nor of the orthodox evangelical tendencies, which do not fall far short of it in ignorance and in the crass superstition of their dogmas. We are imagining ourselves for the moment to be in the church of a liberal Protestant minister, who has a good average education, and who finds room for "the rights of reason" by the side of his faith. There, besides excellent moral teaching, which is in perfect harmony with our own monistic ethics, and humanitarian discussion of which we cordially approve, we hear ideas on the nature of God, of the world, of man, and of life which are directly opposed to all scientific experience. It is no wonder that physicists and chemists, doctors and philosophers, who have made a thorough study of nature, refuse a hearing to such preachers. Our theologians and our politicians are just as ignorant as our philosophers and our jurists of that elementary knowledge of nature which is based on the monistic theory of evolution, and which is already far exceeded in the triumph of our modern learning.

From this opposition, which we can only briefly point out at present, there arise grave conflicts in our modern life which urgently demand a settlement. Our modern education, the outcome of our great advance in knowledge, has a claim upon every department of public and private life; it would see humanity raised, by the in-