

OUR MONISTIC RELIGION

unadulterated is only to be found in the temple of the study of nature, and that the only available paths to it are critical observation and reflection—the empirical investigation of facts and the rational study of their efficient causes. In this way we arrive, by means of pure reason, at true science, the highest treasure of civilized man. We must, in accordance with the arguments of our sixteenth chapter, reject what is called “revelation,” the poetry of faith, that affirms the discovery of truth in a supernatural fashion, without the assistance of reason. And since the entire structure of the Judæo-Christian religion, like that of the Mohammedan and the Buddhistic, rests on these so-called revelations, and these mystic fruits of the imagination directly contradict the clear results of empirical research, it is obvious that we shall only attain to a knowledge of the truth by the rational activity of genuine science, not by the poetic imagining of a mystic faith. In this respect it is quite certain that the Christian system must give way to the monistic. The goddess of truth dwells in the temple of nature, in the green woods, on the blue sea, and on the snowy summits of the hills—not in the gloom of the cloister, nor in the narrow prisons of our jail-like schools, nor in the clouds of incense of the Christian churches. The paths which lead to the noble divinity of truth and knowledge are the loving study of nature and its laws, the observation of the infinitely great star-world with the aid of the telescope, and the infinitely tiny cell-world with the aid of the microscope—not senseless ceremonies and unthinking prayers, not alms and Peter’s Pence. The rich gifts which the goddess of truth bestows on us are the noble fruits of the tree of knowledge and the inestimable treasure of a clear, unified view of the world—