

THE RIDDLE OF THE UNIVERSE

away thy coat, let him have thy cloak also." Translated into the terms of modern life, that means: "When some unscrupulous scoundrel has defrauded thee of half thy goods, let him have the other half also." Or, again, in the language of modern politics: "When the pious English take from you simple Germans one after another of your new and valuable colonies in Africa, let them have all the rest of your colonies also—or, best of all, give them Germany itself." And, while we touch on the marvellous world-politics of modern England, we may note in passing its direct contradiction of every precept of Christian charity, which is more frequently on the lips of that great nation than of any other nation in the world. However, the glaring contradiction between the theoretical, *ideal*, altruistic morality of the human individual and the *real*, purely selfish morality of the human community, and especially of the civilized Christian state, is a familiar fact. It would be interesting to determine mathematically in what proportion among organized men the altruistic ethical ideal of the individual changes into its contrary, the purely egoistic "real politics" of the state and the nation.

II. Since the Christian faith takes a wholly dualistic view of the human organism and attributes to the immortal soul only a temporary sojourn in the mortal frame, it very naturally sets a much greater value on the soul than on the body. Hence results that neglect of the care of the body, of training, and of cleanliness which contrasts the life of the Christian Middle Ages so unfavorably with that of pagan classical antiquity. Christian ethics contains none of those firm commands as to daily ablutions which are theoretically laid down and practically fulfilled in the Mohammedan, Hindoo,