

THE RIDDLE OF THE UNIVERSE

the vast field of ruins rises, majestic and brilliant, the new sun of our realistic monism, which reveals to us the wonderful temple of nature in all its beauty. In the sincere cult of "the true, the good, and the beautiful," which is the heart of our new monistic religion, we find ample compensation for the anthropistic ideals of "God, freedom, and immortality" which we have lost.

Throughout this discussion of the riddles of the universe I have clearly defined my consistent monistic position and its opposition to the still prevalent dualistic theory. In this I am supported by the agreement of nearly all modern scientists who have the courage to accept a rounded philosophical system. I must not, however, take leave of my readers without pointing out in a conciliatory way that this strenuous opposition may be toned down to a certain degree on clear and logical reflection—may, indeed, even be converted into a friendly harmony. In a thoroughly logical mind, applying the highest principles with equal force in the entire field of the cosmos—in both organic and inorganic nature—the antithetical positions of theism and pantheism, vitalism and mechanism, approach until they touch each other. Unfortunately, consecutive thought is a rare phenomenon in nature. The great majority of philosophers are content to grasp with the right hand the pure knowledge that is built on experience, but they will not part with the mystic faith based on revelation, to which they cling with the left. The best type of this contradictory dualism is the conflict of pure and practical reason in the critical philosophy of the most famous of modern thinkers, Immanuel Kant.

On the other hand, the number is always small of