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‘free science and free teaching’—then are our universities no better than gaols, and our colleges become cloistral schools; or else the modern rational State proves victorious—then, in the twentieth century, human culture, freedom, and prosperity will continue their progressive development 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’” (p. 119).

These are the bases of religion, adopted from Goethe, which in Haeckel’s view should entirely replace what he calls the Trinity of Kant, viz., God, Freedom, and Immortality—three ideas which he regards as mere superstition or as so enveloped in superstition as to be worthless.

Occasionally, however, he attacks not solely ecclesiastical Christianity—in which enterprise he is entirely within his rights,—but