

which the divers phases of ethical life increase still more forcibly between the delicate, refined consciences and the soul of the crowd—a disagreement which manifests itself frequently among people who may have associated very intimately with one another in a mutual aim of a political or social nature.

“These feelings and cravings are experienced by a great number of people, for the sake of others or of themselves, and this may explain (without reference, of course, to the strictly religious sphere) certain calls to the conventual idea, modernizing, broadening, and harmonizing it to the demands and affirmations of the modern consciousness.

“This great conventual idea which all human nations seem to have entertained, manifests itself precisely at the highest point of their spiritual culture: among the Semites with the Essenians; among the Aryans in Asia as well as in Europe, with the Buddhists, the Stoics, Pythagoreans, and more recently with certain Anglo-Saxon communities on both sides of the Atlantic.

“And now, a group of workers, literary men, journalists, artists and even scientists have agreed to form a colony organized in the most practical fashion in order to satisfy this craving.

“The object is to gather together a number of people devoted to intellectual purposes, who would form a kind of international family, a sort of permanent or temporary colony, whose life would not be idle. Fraternal intercourse, exchange of ideas and artistic enjoyments,—in a word, elevation and thorough rest for the mind.

“This would be enough to employ usefully many hours in the day. Moreover our institution may start some congenial enterprises, maybe some publications of a collective nature, a true echo of some choice souls withdrawn from the passions of their usual sphere, from the requirements of their profession, and devoted to scientific problems, to truth and justice, in an atmosphere of tolerance, liberty and the friendliest brotherhood.”

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## THE CART AND THE HORSE.

Every so often men readjust their ideas of God. That is what is happening to-day. Therefore the reviews are filled with the alarmed cries of Christians who think the passing of their faith spells the passing of a morality which they believe to have sprung from their faith, and the enthronement of brute force—materialism, they call it. They are needlessly alarmed. There is a something superior to both brute force and conscious reason in man which has been responsible always for what we call his morality and for his various religions. This “something”—not to put a name upon that which has been called by a hundred names—has been responsible for human pursuit of ideals, has resulted in the various symbolical systems which we call religions. The creeds are not responsible for morality. The “something”—the God-in-man—has been the creator of both morality and creeds—has shown man the need of his virtues and has impelled him to make symbols. And very often the virtues which have been acquired in the long ascent from the beast have taught man a slightly different and more noble wisdom than is pointed to by the symbols of that creed which he has inherited from his forefathers. Thus we see that at one time the Christian Church demanded celibacy and withdrawal from the world, but that humanity presently revolted, its higher sense teaching its work lay in this world and that refusal to reproduce the species

did not necessarily mean purity. Frequently, towards the latter end of a creed's domination, there has been no connection between man's instinctive morality and the things which the high-priests of his inherited creed say are its basic principles. That is true to-day. The knowledge, for instance, of the fact that Christ was born of a virgin, assuming it to be a fact, does not tend to make me more courageous, more just or more merciful. Neither shall Christ's resurrection nor Buddha's various incarnations make us virtuous. Whether true or not true, they are not pertinent. Or if I believed that the bread and wine, being blessed, became actually and physically the blood and body of Christ, as is still taught, that belief (though it should certainly prevent participation in a rite thus made horrible, disgusting, cannibalistic) would not inspire me to attempt to perfect myself.

The God-in-man has always led him to strive for virtues which his belly tells him are ridiculous and unprofitable. These virtues may have a temporary agreement with the tenets of any creed in vogue at any given time, or may not. When the desire for them is quickened in men, when these virtues are pronounced, and actually lived by some Jesus, then, in the sect which immediately springs up, there is apt to be an approximate agreement between the virtues and the creed. Later come the god-makers. Symbols grow up, they become distorted; and the end of it is that we find the priests asking humanity to believe that the virtues which it possesses have come to it through a faith in the manufactured symbols.

There have been many prophets; there will, perhaps, be other Christs; even if there are not other Christs it is certain that the God-in-man will lead humanity onward through the eons.

The dissatisfaction with Christianity and the weakening of faith which religious writers perceive and lament may precede the burgeoning-forth of a new symbolism more in agreement with humanity's real attitude, or it may result in a departure from all symbolism whatsoever for the space of a few centuries. But whatever it portends it is not the retrogression of humanity so far as the virtues are concerned. The same "something" which led man to adopt those virtues, which caused him to build all the temples which he has builded and set in them all the gods he has made, will not desert him. It is conceivable that humanity's torch-bearers may even be able to do without symbols for a space.

DON MARQUIS.

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#### BOOK REVIEWS AND NOTES.

WELTALL UND MENSCHHEIT. Geschichte der Erforschung der Natur und der Verwertung der Naturkräfte im Dienste der Völker. Herausgegeben von *Hans Kraemer* u. a. 5 vols. Berlin: Bong & Co. Edition de luxe. For sale by The Open Court Publishing Co. \$20.00 net, prepaid.

This is one of the best works on the development of life in the universe, the evolution of mankind, and the history of civilization, the sciences and industries. In fact so far as we know it is the very best, the most scientific, most comprehensive, and at the same time the most popular work of its kind. It consists of five stately volumes in royal octavo, each of nearly 500 pages, and written by different leading German scientists. It is profusely illustrated not only with a view of explaining and elucidating the subject-matter treated,