

on these grounds is a much nobler and purer thing than resignation in the Christian sense, which is simply a matter of personal submission to an irresistible will, coupled with the hope that all will be made right some day.

It should now, I think, be sufficiently evident why I entirely refuse for myself the designation of "Agnostic." \* To my mind the whole virtue of modern thought lies in its positive teachings and constructive tendencies. I am, indeed, much more struck by the agnosticism of church members, and even ministers of the Gospel, than by that of the so-called agnostics. The amount of don't-know-what-to-say-about-it feeling which one discovers on the part of men who are pillars of the churches is amazing. They don't like the doctrine of eternal punishment, but will not say distinctly whether they believe in it or not. They find the notion of Satanic agency rather barbarous and repulsive, yet they feel that if Satan goes, other things will have to go with him. They begin to recognize an extraordinary and uncomfortable likeness between the Jewish miracles, which orthodoxy requires them to believe, and the heathen miracles which sanity requires them to reject. Whether the demands of sanity are fully met by the rejection simply of the heathen ones, is a difficult and painful question. It is hard to understand why it should be so very false that Orpheus piped up the walls of Troy, and so very true that Gideon blew down the walls of Jericho ; so utterly absurd that an ox should have discoursed in Latin at a grave crisis in the affairs of Rome, and so reasonable that an ass should have addressed Balaam in good Hebrew ; so preposterous that Arion should have made a sea voyage on the back of a dolphin, and so thoroughly credible that Jonah should have made

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\* See "Defence of Modern Thought," page 5.