

ments, has absorbed the attention of many eager students, and some imagined that it alone was worthy of profound investigation. The classics, history, general literature, and religion too, were depreciated. But a reaction has come. Men cannot permanently shrink themselves within the limits of positivism. The spirit is more than an observatory or a thinking machine. The most rigorous scientists now freely admit that exact science cannot embrace all knowledge, and much less can it meet the broadest and deepest needs of man. Some who plant themselves firmly on natural science strive to rise solely by its aid to the doctrines of God and immortality; they, however, discover that something else is needed to find the Infinite One and eternal life. Du Prel, a Darwinist, has written a *Philosophy of Mysticism*, in which he claims that the theory of evolution, which at present materialists have largely appropriated, will finally overthrow materialism. This, he thinks, will be the case when the neglected mystical phenomena of human nature have received more careful scientific attention. He says: "If the first results of natural science have robbed us of respect for the riddle of the universe, the later results will increase this respect. Eventually we shall discover that we were mistaken in regarding nature as utterly irrational and dead; as something in which everything changes according to blind laws, while reason was viewed as purely subjective—namely, as a characteristic only of that workmanship of nature which we call man."

The pessimism of the day has deeply affected the cultured. Springing from sentiment, it professes to be a philosophy, and has produced popular philosophical systems. As a philosophical writer says, it is "the phenomenon of a sick civilization." Its cure, he thinks, is to be found in the improvement of the social condition. "Limitless misery, and disgust on account of this misery, are the sources of pessimism." He, however, overlooks some important factors. Pessimism has grown with culture and prosperity; it is at home with those who abound in wealth and are classed with the most enlightened. But while human nature has been refined and made intensely conscious of its needs, it has also learned that it cannot solve the most vital problems with the intellect, while at the same time it has lost its faith. Pessimism is the wreck of a soul conscious of itself; it is a thirst which has no hope of being quenched; it is a spirit made for God, and yet without God and without hope; it is a morbid sentimentality which has not the moral energy to conquer its demon by doing its duty.

The undermining of faith and the recklessness of atheism have aroused many from their slumbers. Men have seen the abyss to which materialism and communism lead, and they shrink back in horror. They see with surprise that not merely religion, but also morality and, in fact, all the treasures of modern civilization,

are in danger of being lost. An interesting illustration of this is Treitschke, an eminent historian, member of parliament, professor in the Berlin University, and formerly a freethinker. Some years ago he wrote: "Whoever destroys pious faith, which is the best possession of the common people, acts as a criminal against society; therefore unconditional enmity is to be declared against socialism." He was denounced by a writer for this language, it being declared to be specially unworthy of a man who himself had renounced the faith of the Church. In his reply to this he declared that there is nothing of the theologian in him, and that he does not preach that which can only be lived. He claims still to be free in his thinking as formerly, but says that his religious emotions have been quickened, that he has gratefully recognized the providence of God in the affairs of the nation and of his own home, and that he feels more strongly than in former days the need "of bowing humbly before God." He adds: "I think that in man the consciousness of God is altogether indestructible; and I differ from you in that I believe that science will eventually strengthen and purify this consciousness." He expresses the hope that he is a Christian and a Protestant, and sees in the doubts and conflicts of the age only a painful transition to new and more thoroughly human forms for the life of the Church.

In many cases where there is not so open a recognition of Christianity, there is a disposition not to attack it, but to let it freely develop its spiritual power. Science and philosophy generally take their own course without going out of their way to sneer at religion. In a new work on psychology, Struempell says: "The question of the immortality of the soul is not a problem of psychological science, but must be relegated to religious faith and to the activity of moral truths." There are not wanting philosophers who avow the highest appreciation of the truths of Christianity. Thus a recent philosophical work (by Teichmueller, of Dorpat) declares that "Christianity reveals a real, that is, a personal God, not an empty notion." And another philosophical writer claims that "God and the soul have at all times been the ultimate aim of all knowledge."

The subject of ethics is receiving much attention, many works appearing on the whole of morality or on some special department. The ground of obligation, the nature of conscience, the freedom of the will, are frequently discussed, and strenuous efforts are made to put morality on an immovable and fruitful basis. A new book on *Conscience and Modern Culture*, by Hugo Sommer, is directed against the materialistic tendencies of the day, and also opposes communistic ethics. A few sentences will indicate its spirit: "Only the conception of perfect personality harmonizes with our notion of God." "No man has an inherent right to existence, consequently none to a particular kind