

iorate, and it is well for them to make way for another race constituted more rationally and happily."

Granting that philosophy ought to be able to justify all the fundamental sides of human nature, this cannot mean that every desire as such must be gratified. And as to the desire for eternal existence—what is there so sacred in it? How can its attainment be implied in the very principles of our nature? Is it not a bit of personal conceit which leads some to proclaim philosophy as insolvent because it will not listen to demands based on nothing really fundamental? Is not the demand for immortality in some cases indeed preposterous and morally indecent, requiring as it does a maximum of reward for a minimum of achievement or even effort? And if it be claimed that the belief has had an invigorating influence on some of the leaders of human progress, who had a better reason for thinking themselves of value to the universe, it must, on the other hand, be borne in mind that it has led many to remain quite indifferent to the claims of morality until they felt that they were about to shuffle off the "mortal coil." To the plea that morality and religion will not work without a demand for a future life being satisfied, the reply is, "so much the worse for the morality and the religion in question. The remedy for the situation lies in the correction of mistaken, and even unmoral, concepts of morality." The burden of proof and of practical responsibility rests at the present time on those who proclaim that without immortality religion is a cheat and morality mere self-deception. Religion ought not to, and a morality that is not based on an anything-will-do-so-long-as-you-believe-it attitude will not, attempt to except itself from the principle that, in order to conquer his environment and mould it according to principles of the good, an individual must put aside baseless fears and mere idle hopes, until he disciplines himself to see clearly and act steadily. For the philosopher, at all events, whose prior task is to ascertain the knowledge which may illuminate and guide the emotions, it is more fitting to know the worst than to dream the most pleasant.

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