

Relation of the New Faith to the Old.

BY T. B. WAKEMAN.

A few words seem to be needed in regard to the relations of the new faith to the other and older phases of religion, and also to its own phases and teachers.

It differs from the older faiths in the conviction that a heaven of mankind will certainly be in the future of this world, and in inciting and directing the whole management of the human race so as to realize it more and more. The main sphere and objects of the old religions lay out of this world and were regardless of its future. The Buddhists longed for its annihilation, the Christians awaited the day of judgment within the lifetime of those who labored with their Christ—and, still more disastrously, they waited at the end of 1000 years in the Middle Ages, and still they wait. The new faith does not wait for anything. It works for a heaven under the realization of it in "the heart" now. It is the religion of "One world at a time," and therefore of this world and of its future.

What other worlds there may be it does not pretend to say. It denies nothing. It says the "previous question" is the proper and human disposition of the world we are in, for we are living parts of it, and our wills and conduct count immensely in its future. What we dream about another world, or be dubiously informed of about it, will not change it; but if there is anything in the laws known, or in analogy reasoned, then we may be certain that the best possible preparation for any other world that may be, will be the most human, useful, honest, effective, or, in the new sense, the most religious life in this. The new faith is affirmative, positive, constructive and health-giving in all its influences.

It also differs from other religions in being tolerant, reconciliative and universal. It rests upon and really includes all of the good of the older faiths and philosophies, not eclectically, but as the growth beyond them. The devotion, religious satisfaction and "fair humanities" of the older views of the world turn gladly to the needed service of the new and real Supreme Being. There is no fencing in of human aspiration by it, as is often supposed. The new faith is the charter of liberty and of the expansion of the human soul. The infinite is not denied, as in the old creeds, by a God inconsistent with, or separate from it. The Cosmos has no limit in time, nor has the future of man on earth. The heaven in the skies vanished only to make visible to the heart the heaven on earth. The immortality of selfishness fades before the unselfish im-

mortality, that already feels itself working for and in the heaven that is to be; and thus the instinct of immortality becomes the mainstay of morals and of earthly life.

But what is true in these respects as to the heart is equally so as to the intellect. In philosophy the scientific view of the world is so far completed that the vexing difficulties of metaphysics have generally found their reconciliation in their solution or in their demonstrated futility.

Thus the clear distinction of the objective and subjective has laid, or banished, a host of wordy ghosts and specters. Humanity as the center and real unity of all that is meant by these two words brings both into harmony by revealing both as relative to her. For example, the necessity and free will puzzle is a confusion of the objective and subjective. The invariable laws which prevail in the world considered independent of man do include his motives and will. Yet when the will of man is taken as the basis of his action, and of the changes he desires in modifying that otherwise invariable order, it is in that regard apparently free and self-determining. Just as in objective astronomy, the earth, and not the sun and stars, revolves, while in subjective astronomy, for the purposes of our practical life, the sun and stars still rise and set; so in objective psychology, the will is not free, while in the subjective sense—in the practical, moral, religious, social, legal sense—the will is taken to be free. The adjustment of motives to the will therefore becomes a great question of culture, morals and government, and rewards and punishments are as rational as clocks and almanacs.

The new philosophy is in this way the great exorcist. Its law of relativity lays or allays the ghosts of theology and the entities of metaphysics. Yet it is not destructive—it excites to no sudden changes in the individual life, nor revolutions in the social. It never touches but to solve, to save and to adorn. It replaces, and so only it destroys. Its science does indeed scatter the torpor and the sleep of ignorance, but only to realize the "loffy dream" to the awakened heart.

The new faith is one of many phases. "In my Father's house are many mansions," is one of the many admonitions in which the "Son of Man" appears as the voice of the great Humanity. Its main spiritual bond is as yet the sentiment of Humanity, to which kings and emperors feel bound to appeal to justify their conduct even in the inhuman work of declaring "holy wars." Its creed is Science, which all the world recognizes as true. Its philosophy is called the New Philosophy by Goethe and the German scientists and by Huxley and Tyn-

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