

source of vague theories, abstract and absolute dogmas and arbitrary principles, which in practical life give us individualism without integration, liberty without order, and revolutions without progress.

3. To these phases of thought succeeded the future in which the facts of the world and of man's nature and their laws are carefully ascertained, and made the explanation or philosophy of the world of man and of his conduct—and of which the Religion of Humanity is in some form the inevitable result. We believe that the hope of the world rests upon this philosophy and its religion.

Mr. Spencer and Mr. Fiske have shown that these three phases of thought are but the continuation of one process—that is, of ceasing to regard the world as animated by human-like wills. Human progress is, as they say, a constant illustration of the law of "Deanthropomorphization"—that is, of ceasing to explain the world by the theory of external wills. How this process begins, how important a part it plays in all human religion and history, the works of Comte, Spencer (especially his Sociology), Fiske, E. B. Tylor and Lubbock faithfully show. But there certainly is no understanding the human past without this law. The classification of the sciences is called the backbone and this law of the three states may well stand as the breastbone, of the Religion of Science.

In this aspect of continuity, the progress of Humanity since the French Revolution has been even greater than in regard to social solidarity. The grand work of Gibbon and the tentatives of Condorcet, Herder and others led the way to a true science of social dynamics apparent in the works of Comte and Spencer. "The rational world" has been discovered, and recognized in its progress through time as an "Immortal Individual." The conditions and laws of its development and growth are being pointed out with the clearness with which a naturalist describes an organism in biology, and indeed by similar laws and methods. There is at last a science of history.

Both of these aspects—i. e., the solidarity and continuity of Humanity—are indispensable to the understanding, and much more to the solution, of any social question or difficulty. It is the failure to include both views that renders fruitless so many thoughtful speculations and honest efforts at reform. We live in the present, certainly; but for a Future inevitably based upon and growing out of the Past. Humanity is a trinity—ONE ever composed of these three, and must ever be served and worshipped as such.

From what has been said, some notion may now be had of the mod-

ern meaning—the religious meaning—of the word Humanity. It is defined as "the voluntary convergence of all the sentient beings on our planet," or, again, as "the whole of human beings—past, present and future," or, again, as the "Immortal Individual"—"the Great Being,"—or, in a religious and moral point of view, as "the Supreme Being." It is in the latter sense that all human societies and individuals are regarded as the organs of this Great Being, having their work and duties determined by their relations to it, and finding their welfare, happiness, life-motive and even immortality, in their cheerful and faithful service.

Can we Meet our new Environment?

It may be well said that Science has brought us so far, that whether the human race can go further in its upward progress, depends upon its ability to adjust its heart to the human, altruistic, terrestrial Immortality. The plant, animal, family or race that cannot meet a new environment soon meets its death. Science by knocking out absolutely the old Sky-Heaven and Gods, Hell and Devils, has brought the whole race very suddenly upon a complete change of its general environment and its future. The old Egoistic hopes and immortalities have no foundation, and if he cannot find what his new environment is, and adjust himself to it, he is only to be an animal a little higher than the brutes, and his growth has reached its limit.

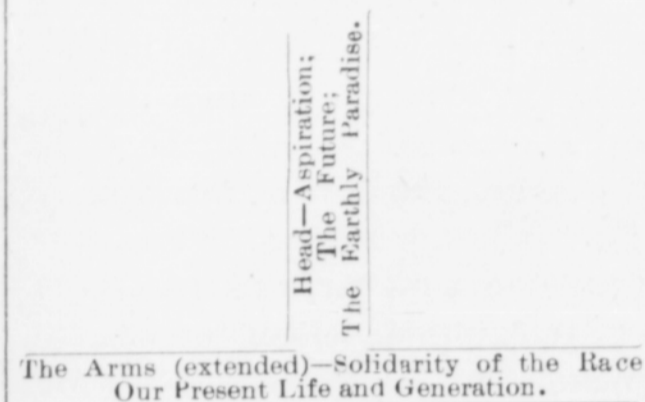
Most fortunately, just as the telescope swept out the old firmament heaven and all its belongings and hopes, modern science and exploration discovered the true world, and the ever converging, growing and continuous human race as its centre. That continuity of the human race, inheriting each individual, and moving on from generation to generation, becomes the basis, the fact and the inevitable proof of the new altruistic immortality. Of course it cannot at once satisfy all of the egoistic desires, inflated as they have been by sheer illusions, but it can place them in the way of reasonable and healthy motives and in harmony with the highest altruism—when "each is for all, when all is for each." Selfishness becomes itself a duct towards co-operation, sympathy and altruism. The next step is to see and feel that the solidarity of the race is dependent upon its continuity. Man differs from all other animals in this, that he can co-operate industrially and socially, and thus has a solidarity. The generations inherit the civilization resulting from this solidarity, and the immortality of the race is secured. Then the thought strikes us that the immortality of the race means the effective immortality of the individuals which compose it.

Thus each solves the question, and it only remains to consciously realize it in fact and enjoy it in the heart. Soon a large literature of Science and Art will blossom out and express and impress the resulting thoughts and feelings.

Even the symbols of the old faiths may find their true meaning in the new. Take, for instance, the Cross; did it ever mean so much as it does in representing the continuity and solidarity of Humanity, thus:

WHAT DOES THE NEW CROSS MEAN?

The Human Body may represent the GRAND MAN as the ever-living and growing Cross of Humanity, with its CONTINUITY growing through the Ages, and its SOLIDARITY embracing the earth; thus it means:



The Arms (extended)—Solidarity of the Race Our Present Life and Generation.

The Body (erect)—Continuity; The Continuing Growth; the Past, Present and Future of the Human Race.

1. THE NEW WORLD OF SCIENCE; based upon the New Astronomy of Copernicus, proclaimed by Bruno, realized by Galileo, Kepler, Newton, and La Place.

2. THE RELIGION OF HUMANITY based upon that New World, first named by Thomas Paine Crisis No. 7, 1778, to be realized by the Liberals of this "Age of Reason,"—in THE ERA OF MAN.

3. "THE EARTHLY PARADISE"—The New Heaven—resting upon "THE REPUBLIC OF MAN," first proposed by Paine, with the United States as its corner stone.

Goethe's Solution of "Immortality."

If we wish to get the solution of a wonder or a difficulty in regard to the stars, we naturally go to the astronomers for information and advice, and so with any other difficulty in any other department of the world, we naturally turn to its experts. But in the higher and complex matters of sociology, of ethics, of religion and of art, the less one knows the more sure he seems to be that he was evolved to go it alone, and settle affairs just as he wants. The resultant trouble is that the Tower of Babel is no longer a myth, and no agreement, and so no co-operation is possible. We are

the crew of a little ship floating about on the Ocean of Time, and instead of purposeful and useful navigation, our energies are spent in quarreling and belaboring each other, as to whether our common ship and fate shall be headed towards some "Heaven" in the sky or nowhere, or towards the "Earthly Paradise" on this Planet from which we cannot escape.

Can we not all be silent just long enough to take the advise and example of probably the wisest of men, the one with the stoutest brain, the most far-seeing eye, and the tenderest heart of us all? Why not? when, as we intimate in another article, his life was devoted to the very departments in which this great question must be solved, viz, Physics, Biology, History, Aesthetics and Poetry. If we only understood it perhaps his solution would become ours.

GOETHE, like all other men who ever grow at all, was an epitome of the growth of our race, and from childhood up to 83 years of age, grew through the theological, metaphysical and positive or scientific stages of progress. In his younger days, he learned the Heaven immortality of the Bible and of the old faiths. In middle age he was metaphysical, revolutionary, and more or less spiritually transcendental, and talked of the soul, as he afterward referred to that of Wieland, as inhabiting a star, but that was when talking to people who would not understand anything else. In his later years he came out as clear as a bell, with tones that ought to ring with clearing comfort to every ear and on through all time.

He gradually gave his good-bye and Lucretius-like banishment to the old Faiths, Gods and their heavens, as early as 1787, thus:

MENSCHENGEFUEHL.
(THE HUMAN FEELING.)

Ach ihr Götter! grosse Götter
In dem weiten Himmel droben!
Gabet ihr uns auf der Erde
Festen Sinn und guten Muth;
O wir lissen euch, ihr Guten,
Euren weiten Himmel droben!

TRANSLATION.

Ah, ye Gods! Great Gods,
In the wide heaven an high!
Grant sound sense and good humor
To us who on earth live and die,
We'll leave you heavens forever,
And all beyond the sky!

He began to use this clearer view in Der Zahmen Xenien (Tame Xenions) after 1795, thus:

"Du hast Unsterblichkeit im Sinn;
Kannst du uns deine Gründe nennen?"
Gar wohl! Der Hauptgrund liegt darin,
Dass wir sie nicht entbehren können.

Nichts vom Vergänglichlichen,
Wie's auch geschah!
Uns zu verewigen,
Sind wir ja, da,

Das Tüchtige, und wenn auch falsch
Wirkt Tag für Tag, von Haus zu Haus:
Das Tüchtige, wenn's wahrhaft ist,
Wirkt über alle Zeiten hinaus.