

ings of Christ's text and the editions of Zellar and Bonitz, the two chief modern German exponents of Aristotelianism.

Not the least advantage of the present translation is the incorporation of the translator's own work and thought. He has done his best, within the limited space he has allowed himself for explanations, to provide the student with ample means of judging for himself in the light of the most recent researches in Greek philosophical literature, the value of Aristotle's account of previous thought as a piece of historical criticism.

A HAVEN FOR WEARY MINDS.

Mr. Bignami, of Lugano, Switzerland, has in mind the accomplishment of an interesting communal project, the object of which he explains in a letter which has been printed in French for circulation among sympathetic spirits. The plan seems to be similar to the historic Brook Farm experiment in its ideals, but we hope it will prove more enduring as there is no doubt that there will always be many people not in sympathy with religious asceticism for whom the serenity of monastic life has great charm.

Mr. Bignami's circular letter translated into English reads as follows:

"We wish to draw your attention to a plan which is quite worthy of your interest, for our purpose is to supply an actual need of our civilization.

"He who looks below the surface of things observes that in the midst of the turmoil of the life of to-day a feeling is spreading beyond frontiers and across oceans among the most thoughtful minds, the most meditative souls, and especially those interested in studying the course of their inner life, the intellects tired of the natural uncertainties of science.

"That feeling is the craving for retirement, for isolation, far from the stormy billows of life, far from worldliness, business, the desperate struggle for existence, far from the madding crowd. It is also the need of devoting to something higher than aimless rushing, that brief moment of consciousness which, within space and time, nature affords us between two infinities of unconsciousness.

"Work has destroyed its rational aim, for by absorbing all our time, i. e., all our existence, it makes it impossible for us to enjoy intellectual pastimes as we would wish, or for each to follow his better inclinations, or to develop his intellectual and moral life to its highest possibilities. We can not devote our minds to meditation on the general problems of the universe, nor to the study of mystery in all its forms, which is so attractive to those who, in science, art or literature rise above commonplace observations and matter-of-fact reproduction of paltry facts, realities and ready-made truths. 'The best use of our life,' it has been said, 'consists in increasing the conformity of our intelligence to reality.'

"The origin, growth and continual spreading of this craving for temporary or permanent isolation and retirement are due to two reasons: First, the necessity of getting away, after long exhaustive work and intense struggle, from the accustomed routine of daily life, of resting in an ideal retreat, of recovering one's own strength in a more serene atmosphere, in a more intellectual sphere, of forgetting the fierceness of struggle and stopping to take breath to enable one to go on with renewed vigor, or to stay there as in a safe harbor, as in an oasis of peace; in the second place, the disagreement

which the divers phases of ethical life increase still more forcibly between the delicate, refined consciences and the soul of the crowd—a disagreement which manifests itself frequently among people who may have associated very intimately with one another in a mutual aim of a political or social nature.

“These feelings and cravings are experienced by a great number of people, for the sake of others or of themselves, and this may explain (without reference, of course, to the strictly religious sphere) certain calls to the conventual idea, modernizing, broadening, and harmonizing it to the demands and affirmations of the modern consciousness.

“This great conventual idea which all human nations seem to have entertained, manifests itself precisely at the highest point of their spiritual culture: among the Semites with the Essenians; among the Aryans in Asia as well as in Europe, with the Buddhists, the Stoics, Pythagoreans, and more recently with certain Anglo-Saxon communities on both sides of the Atlantic.

“And now, a group of workers, literary men, journalists, artists and even scientists have agreed to form a colony organized in the most practical fashion in order to satisfy this craving.

“The object is to gather together a number of people devoted to intellectual purposes, who would form a kind of international family, a sort of permanent or temporary colony, whose life would not be idle. Fraternal intercourse, exchange of ideas and artistic enjoyments,—in a word, elevation and thorough rest for the mind.

“This would be enough to employ usefully many hours in the day. Moreover our institution may start some congenial enterprises, maybe some publications of a collective nature, a true echo of some choice souls withdrawn from the passions of their usual sphere, from the requirements of their profession, and devoted to scientific problems, to truth and justice, in an atmosphere of tolerance, liberty and the friendliest brotherhood.”

THE CART AND THE HORSE.

Every so often men readjust their ideas of God. That is what is happening to-day. Therefore the reviews are filled with the alarmed cries of Christians who think the passing of their faith spells the passing of a morality which they believe to have sprung from their faith, and the enthronement of brute force—materialism, they call it. They are needlessly alarmed. There is a something superior to both brute force and conscious reason in man which has been responsible always for what we call his morality and for his various religions. This “something”—not to put a name upon that which has been called by a hundred names—has been responsible for human pursuit of ideals, has resulted in the various symbolical systems which we call religions. The creeds are not responsible for morality. The “something”—the God-in-man—has been the creator of both morality and creeds—has shown man the need of his virtues and has impelled him to make symbols. And very often the virtues which have been acquired in the long ascent from the beast have taught man a slightly different and more noble wisdom than is pointed to by the symbols of that creed which he has inherited from his forefathers. Thus we see that at one time the Christian Church demanded celibacy and withdrawal from the world, but that humanity presently revolted, its higher sense teaching its work lay in this world and that refusal to reproduce the species