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their fellow men may well consider what may be done to make the rising generation acquainted with the teachings of Jesus and to lead them to ponder what these teachings call for in the way of behavior, personal, family and social relations, social institutions and social policies. Just as a man, alarmed at discovering that his blood pressure is excessive, submits himself to a regime likely to correct the ominous condition, so a generation that sees ruin ahead unless it can lessen the resort to conflict and diffuse the spirit of coöperation, will deliberately endeavor to give the religion of brotherhood a chance at the minds of its young people in the hope of correcting the dangerous *penchant* of modern society toward violence. In truth, the interest thoughtful men are more and more taking in the promotion of religious education is a healthy prompting of society's instinct of self-preservation.

I see no reason why there need be anything anti-scientific in the program of religious educators. There is no use in arraying one's self against science. Science offers mankind entirely too much in the way of conquest of disease and mastery of the powers of nature for it to be profitable to antagonize. Whatever happens, men of science are not going to be shackled, so it would be the worse for any movement that sets out by opposing or belittling science.

However, I am not aware that this restriction will hamper the kind of religious education I am interested in. My own confidence in science has not in the least made me a "Social Darwinist." The fact that there has been struggle for existence and survival of the fittest down through the development of living forms does not in the least undermine my confidence in the soundness of the principle of brotherhood among men. On the other hand, the terrible results which have followed procedure upon the principles of Social Darwinism prove the bankruptcy of that theory of human relations.

What Do We Mean by the Spiritual Life?

JOHN HERBERT FARLEY*

The spiritual is a life of evaluation. But mere evaluation is not enough. Values must take a certain form. Hence it is a life which believes the *inherence* in nature of a hierarchial order of values. It asserts some things are really superior to other things. Morality and religion, it says, are fundamentally expressions of value of a hierarchical order of worth. Accordingly, movements that believe in or try to realize absolute equality are immoral, irreligious, non-spiritual.

It is opposed to that immorality which assures us that nothing is wrong that is natural; "that in nature there is no higher and no lower; that altruism is only a form of selfishness and that reason has no precedence over the instincts that we share with the brutes."

Philosophies that end in a monotonous uniformity of values as advocated by certain idealistic Utopias which assume a time when all evils shall cease or when there shall be a final fitness or adjustment of things where evil will vanish, are non-spiritual.

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There could be no virtue where there was nothing but virtue. Nor would there be virtue where virtue was wholly devoid of gradation.

In spiritual thought, ideas, meanings, ends are not evanescent, impotent, shadow attendants of nerve processes or of an impersonal environment. Rather they are true determinents of action. Reason is a factor in determining the direction of human life. The spiritual thus is not anti-rational, however much it may emphasize the importance of feeling and endeavor.

But the spiritual is more than a belief in ends. It is a belief in some form of an ideal fitness, an ideal order of what ought to be. It is a life that feels the call of perfection. Hence righteousness becomes a clarion call to those who are spiritually minded.

Those who are favored with a spiritual outlook upon things are prone to emphasize the importance of purity and holiness. The impulse of purity and of holiness is merely the desire to preserve the integrity of the ideal.

The spiritual man lives not by fear, compulsion, or necessity, but by positive, courageous, free loyalty to a principle.

The spiritual life is one that thinks, feels, and wills the universal. It is one that aims to have the particulars of life conform to the universals of human well being. It is a life that lives in the universal vision. The particularity of extreme individualism it repudiates. The mutual repulsiveness of all psychic centers engendered by hate, distrust, cruelty, and injustice, it combats. The externalism of provincialism in thought, in nationalism and in politics, it transcends. The irrationality of blind, instinctive impulse and sense attachment, it transmutes. It stresses the unity in the multiplicity of human wants.

The spiritual becomes smothered by confinement. Naturally it seeks the free air, the joy of the distant vista, the majestic sweep of infinity. The spiritual is farthest removed from particularity and specificism. It wants facts but it does not flourish on the belief that human possibilities may coincide with discovered fact. It always has a place for the hypothesis, the not yet verified, the hope, the trial-and-error effort, the reality and importance and guiding character of faith. The spiritual is a rationalizing process that ever moves by the antennae of faith out into infinity.

It is opposed to immediatism, opposed to momentarianism, opposed to prudentialism, opposed to closed systems, opposed to materialism, opposed to mere positivism, opposed to agnosticism—of the type of Spencer, opposed to mere externalism. It is a call for expanding life.

The spiritual gets its meaning in reference to an alien world, i. e., a world of powers, conflicts, and movements that are indifferent to or tend to crush human well-being.

The spiritual life lives a life of principle. It aims at principle and lives in the full glare of light that diffuses from principle. The spiritual seeks not the freedom of license, not the equal right to expression of all desires, not the joy of inconsistency, not a life dynamic with chaotic passions, impulses, prejudices, follies, fears, not obscurantism, not a philosophy devoted to control by the irrational sentiment, blind pride, collective dreams, or fanaticism, but a control by appreciative, sympathetic, tender, masterful reason. Appreciation alone is true knowledge. Personality is not the true end of spirituality but rather personality as loyal to principle.