

THE RIDDLE OF THE UNIVERSE

founder of comparative morphology and physiology. A pupil of Müller, Theodor Schwann, created the far-reaching cellular theory in 1838, in conjunction with M. Schleiden. Lyell had already traced the evolution of the earth to natural causes, and thus proved the application to our planet of the mechanical cosmogony which Kant had sketched with so much insight in 1755. Finally, Robert Mayer and Helmholtz established the principle of energy in 1842—the second, complementary half of the great law of substance, the first half of which (the persistence of matter) had been previously discovered by Lavoisier. Forty years ago Charles Darwin crowned all these profound revelations of the intimate nature of the universe by his new theory of evolution, the greatest natural-philosophical achievement of our century.

What is the relation of modern Christianity to this vast and unparalleled progress of science? In the first place, the deep gulf between its two great branches, conservative Romanism and progressive Protestantism, has naturally widened. The ultramontane clergy (and we must associate with them the orthodox "evangelical alliance") had naturally to offer a strenuous opposition to this rapid advance of the emancipated mind; they continued unmoved in their rigid literal belief, demanding the unconditional surrender of reason to dogma. Liberal Protestantism, on the other hand, took refuge in a kind of monistic pantheism, and sought a means of reconciling two contradictory principles. It endeavored to combine the unavoidable recognition of the established laws of nature, and the philosophic conclusions that followed from them, with a purified form of religion, in which scarcely anything remained of the distinctive teaching of faith. There