

THE RIDDLE OF THE UNIVERSE

mammals, and that, therefore, they are "our brothers"; physiology informs us that they have the same nerves and sense-organs as we, and the same feelings of pleasure and pain. No sympathetic monistic scientist would ever be guilty of that brutal treatment of animals which comes so lightly to the Christian in his anthropistic illusion—to the "child of the God of love." Moreover, this Christian contempt of nature on principle deprives man of an abundance of the highest earthly joys, especially of the keen, ennobling enjoyment of nature.

IV. Since, according to Christ's teaching, our planet is "a vale of tears," and our earthly life is valueless and a mere preparation for a better life to come, it has succeeded in inducing men to sacrifice all happiness on this side of eternity and make light of all earthly goods. Among these "earthly goods," in the case of the modern civilized man, we must include the countless great and small conveniences of technical science, hygiene, commerce, etc., which have made modern life cheerful and comfortable; we must include all the gratifications of painting, sculpture, music, and poetry, which flourished exceedingly even during the Middle Ages (in spite of its principles), and which we esteem as "ideal pleasures"; we must include all that invaluable progress of science, especially the study of nature, of which the nineteenth century is justly proud. All these "earthly goods," that have so high a value in the eyes of the monist, are worthless—nay, injurious—for the most part, according to Christian teaching; the stern code of Christian morals should look just as unfavorably on the pursuit of these pleasures as our humanistic ethics fosters and encourages it. Once more, therefore, Christianity is found to be an enemy to civili-