

## SCIENCE AND CHRISTIANITY

large, and modern botany, zoology, and anthropology have proved the validity of those laws in the entire kingdom of organic nature, so much the more strenuously has the Christian religion, in association with dualistic metaphysics, striven to deny the application of these natural laws in the province of the so-called "spiritual life"—that is, in one section of the physiology of the brain.

No one has more clearly, boldly, and unanswerably enunciated this open and irreconcilable opposition between the modern scientific and the outworn Christian view than David Friedrich Strauss, the greatest theologian of the nineteenth century. His last work, *The Old Faith and the New*, is a magnificent expression of the honest conviction of all educated people of the present day who understand this unavoidable conflict between the discredited, dominant doctrines of Christianity and the illuminating, rational revelation of modern science—all those who have the courage to defend the right of reason against the pretensions of superstition, and who are sensible of the philosophic demand for a unified system of thought. Strauss, as an honorable and courageous free-thinker, has expounded far better than I could the principal points of difference between "the old and the new faith." The absolute irreconcilability of the opponents and the inevitability of their struggle ("for life or death") have been ably presented on the philosophic side by E. Hartmann, in his interesting work on *The Self-Destruction of Christianity*.

When the works of Strauss and Feuerbach and *The History of the Conflict between Religion and Science* of J. W. Draper have been read, it may seem superfluous for us to devote a special chapter to the subject. Yet we think it useful, and even necessary for our purpose,