

SCIENCE AND CHRISTIANITY

Deeds of unparalleled cruelty followed in the train of the Reformation—the massacre of St. Bartholomew and the persecution of the Huguenots in France, bloody heretic-hunts in Italy, civil war in England, and the Thirty Years War in Germany. Yet, in spite of those grave blemishes, to the sixteenth and seventeenth centuries belongs the honor of once more opening a free path to the thoughtful mind, and delivering reason from the oppressive yoke of the papacy. Thus only was made possible that great development of different tendencies in critical philosophy and of new paths in science which won for the subsequent eighteenth century the honorable title of “the century of enlightenment.”

IV.—THE PSEUDO-CHRISTIANITY OF THE NINETEENTH CENTURY

As the fourth and last stage in the history of Christianity we oppose our nineteenth century to all its predecessors. It is true that the enlightenment of preceding centuries had promoted critical thought in every direction, and the rise of science itself had furnished powerful empirical weapons; yet it seems to us that our progress along both lines has been quite phenomenal during the nineteenth century. It has inaugurated an entirely new period in the history of the human mind, characterized by the development of the monistic philosophy of nature. At its very commencement the foundations were laid of a new anthropology (by the comparative anatomy of Cuvier) and of a new biology (by the *Philosophie Zoologique* of Lamarck). The two great French scientists were quickly succeeded by two contemporary German scholars—Baer, the founder of the science of evolution, and Johannes Müller, the