

OUR MONISTIC RELIGION

the usual demonstration on the other side; I was fiercely attacked, not only by the ultramontane press, the sworn defenders of superstition, but also by the "liberal" controversialists of evangelical Christianity, who profess to defend both scientific truth and purified faith. In the seven years that have ensued since that time the great struggle between modern science and orthodox Christianity has become more threatening; it has grown more dangerous for science in proportion as Christianity has found support in an increasing mental and political reaction. In some countries the Church has made such progress that the freedom of thought and conscience, which is guaranteed by the laws, is in practice gravely menaced (for instance, in Bavaria). The great historic struggle which Draper has so admirably depicted in his *Conflict between Religion and Science* is to-day more acute and significant than ever. For the last twenty-seven years it has been rightly called the "*cultur-kampf*."

The famous encyclica and syllabus which the militant pope, Pius IX., sent out into the entire world in 1864 were a declaration of war on the whole of modern science; they demanded the blind submission of reason to the dogmas of the infallible pope. The enormity of this crude assault on the highest treasures of civilization even roused many indolent minds from the slumber of belief. Together with the subsequent promulgation of the papal infallibility (1870), the encyclica provoked a deep wave of irritation and an energetic repulse which held out high hopes. In the new German empire, which had attained its indispensable national unity by the heavy sacrifices of the wars of 1866 and 1871, the insolent attacks of the pope were felt to be particularly offensive. On the one hand,