



A New Creed.

E. Frank Lintaber, in Puck.

A group of theologians met
To modernize their creed,
Which held that black is white, and yet
Had satisfied their need.
Their great-grandfathers learned it on
Their great-grandmother's knees,
About predestination and
Electoral decrees.
In language more ambiguous
Than Latin upside-down,
It taught that some are born to sin
And some to wear the crown.
These learned theologians fought,
Disputed, argued long;
And each one held that he was right,
And all the rest were wrong.
They all admitted that the creed
Was somewhat out of date,
But still they were not all agreed
Just what to renovate.
But when their work was finished quite,
Their creed did nothing lack;
For where it once read "black is white,"
It now reads "white is black."

Christianity and Men of Science.

By B. F. Underwood.

The Sunday School Times says that it is "current in many circles that the leading investigators in the domain of natural science have been and are opponents of revealed religion and of Christianity; and this is regarded as a substantial argument in maintaining the proposition of an irrepressible conflict between exact science and Christian theology. A well-known German writer, Dr. E. Dennert, has recently published a brochure in which he claims, on the strength of statistics, that this current opinion is a delusion, and is contrary to facts."

Dr. Dennert says that he has asked "268 natural scientists and representatives of the medical profession for their religious standpoint."

Now, members of the medical profession are not necessarily "investigators in the domain of natural sciences." Physicians are supposed to have some knowledge of science, especially of anatomy and physiology, but some of them have very little knowledge even of these sciences; and only one of a thousand of them, perhaps, is or should be classed among scientists. Another fact which should be noted here is, that medical practitioners and medical writers are, for obvious reasons, generally averse to the avowal of heterodox religious views. Rarely in an orthodox community does a physician put himself in opposition to the dominant religious sentiment. Many physicians whose views are liberal prefer to be regarded as holding to the popular faith. This is true also of many scientists, especially, as I know, of those who have college and university profes-

sorships, or who hold official positions, like state geologists.

It is not strange, therefore, that Dr. Dennert "could secure no information in the case of 24." He says that "227 turned out to be theists," while "only 17 assumed an indifferent or irreligious attitude." How many, if any, accepted Christianity is not stated. Yet the alleged object of the investigation was to show that between science and the Christian theology there is no conflict.

Dr. Dennert says that "only three out of the latest period are pronounced anti-materialists—namely, Tyndall, Vogt, and Moleschott." Why not include Haeckel, Buchner and Paul Bert? In what list does Dr. Dennert put the names of Darwin, the great naturalist; Huxley, the biologist; Spencer, the man of cyclopædic knowledge, versed in many sciences; Lewes, the physiologist and psychologist—all avowed Agnostics, all pronounced unbelievers in the Christian theology?

Dr. Dennert says that "a somewhat larger per centage were indifferent, but the great majority were believers in theistic principles." Of the 227 remaining we are told, "many were strictly churchly in their preferences; and of at least 90, or almost one-half, this can be said with absolute certainty." It seems that 90 (which is not "almost one-half," but only two-fifths of 227) were "strictly churchly in their preferences." Men may be "churchly" in their preferences, as many are, and yet have no belief in the Christian theology. Huxley was churchly in his preferences, as was Darwin. M. D. Conway, though not a Christian nor a theist even, is so churchly in his preferences that he is opposed to the disestablishment of the English Church, much to the regret of many of his radical friends.

But the main question is: Of the "268 natural scientists and representatives of the medical profession," whose "religious standpoint" Dr. Dennert tried to ascertain, how many were found to be believers in the Christian theology? Was the number so small that the Doctor was ashamed to announce it, and did he give the number of real or nominal theists, and of those who are "churchly in their preferences," in order to divert attention from the general unbelief in Christianity which prevails among men of science?

The pursuit of a noble object adorns, ennobles, and vivifies life.—Horace Seaver.

The Ten Commandments.

By R. G. Ingersoll.

Some Christian lawyers—some eminent and stupid judges—have said and still say, that the Ten Commandments are the foundation of all law.

Nothing can be more absurd. Long before these Commandments were given there were codes of laws in India and Egypt—laws against murder, perjury, larceny, adultery and fraud. Such laws are as old as human society; as old as the love of life; as old as industry; as the idea of prosperity; as old as human love.

All of the Ten Commandments that are good were old; all that were new are foolish. If Jehovah had been civilized he would have left out the commandments about keeping the Sabbath, and in its place would have said: "Thou shalt not enslave thy fellowmen." He would have omitted the one about swearing, and said: "The man shall have but one wife, and the woman but one husband." He would have left out the one about graven images, and in its stead would have said: "Thou shalt not wage wars of extermination, and thou shalt not unsheathe the sword except in self-defense."

If Jehovah had been civilized, how much grander the Ten Commandments would have been.

Connecticut's New Sunday Law.

A new Sunday law has just gone into effect in Connecticut. It provides that every person who shall do any secular business or labor, except works of necessity or mercy, or keep open any shop, warehouse, or manufacturing or mechanical establishment, or expose any property for sale, or engage in any sport, between 12 o'clock Saturday night and 12 o'clock Sunday night, shall be fined not more than \$50.

The old law provided for the observance of the day only from sunrise to sunset, and the maximum penalty for its violation was \$4. Thus it is evident that the new law is meant to be much more stringent.—American Sentinel.

Human Reasoning.

By Dr. Ludwig Buchner

As regards the human reason, which is generally considered an insurmountable barrier between man and animal, it is, according to Schaffhausen, only "the result of a finer and more complete organization," as the human body can only be regarded as the finest and

most perfect expression of animal organization,—it is not a gift of heaven bestowed equally on all men, nations and times, but the result of universal human education; while even in beasts an incipient tendency to all the activities of the human mind is to be pointed out, and in a higher degree the nearer they approach to man; for in the animal mind, banished to a narrow sphere, the fundamental forces of the mind is latent. Thus reason is "that higher qualification which proceeds from the proportionate development and completion of all our soul's faculties, to which the human family has been gradually matured, and which will conduct it to ever greater intelligence."

Christianity and Brotherhood

As to the proclamation of the brotherhood of man which the gospels are said to contain, does it require to be pointed out that the religion there proclaimed is an essentially exclusive one, granting salvation to those only who will believe in Jesus, and damning all the rest; that Jesus himself exhibited at times the narrowest sectarian spirit; that he made a distinction between the Jews and the Gentiles; that he expressly forbade his disciples on one occasion to preach the gospel to the Gentiles and Samaritans; and that he threatened with the most dreadful punishment the cities that would not accept the teaching of twelve ignorant fishermen.—H. M. Cecil, "Pseudo-Philosophy."

Always Ready.

An exchange has a good story of a devout man who, in the graces which he was asked to say in the homes of his hospitable friends, always quoted in his "blessing," some passage of the scripture in which more or less of the food items then waiting on the hospitable table are named or alluded to. The story goes that he was one day called upon for his "grace" at the ample board upon which were oysters and clams, which were assumed to have been rarities. A whisper went around the company that at last the bible-reading and grateful man was in the presence of two food items which are not named or plainly referred to in scripture. The devout guest, nothing daunted, reverently said, "We are grateful to thee, Lord who didst say, 'Rejoice, Zebulun and Issachar, in thy tents;—for they shall suck of the abundance of the seas and of treasures hid in the sand.'"—Christian Register.