Scientists’ Belief in a Personal God Probed

Interesting Results of a Study Made of Selected Groups—Their Views on the Question of Personal Immortality Also Studied

By JAMES HENRY LEUBA

Professor of Psychology, Mt. Baker Institute, and President of the Christian Foundation and publishes the replies received by him from large groups of people, including students, historians, sociologists, and psychologists as to their belief in a personal God and in personal immortality.

The charted statistics of these replies indicate that the majority of unbelivers in a personal God, but in the majority of personal immortality there is much more orthodoxy in the replies, some of the groups being almost as unanimous in their belief as the most orthodox in the belief in a personal God and in personal immortality.

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For the wider, more important interest of the members of the freshman class declared their belief in personal immortality.

In the sophomore group the percentage of believers dropped to 70 and of the juniors the believers numbered only 60 per cent. For the seniors class the figure went up to seventy. Dr. Leuba says that the difference between the former and the latter was accounted for by the exceptional independence and intellectual superiority of the seniors, as compared with the juniors.

The results are returned in written form. Those who declared disbelief did not wish to be recorded on that form. Many of them hold some form of idealism. Neither are these statistics not such as to show that the disbelieving majorities are in the right. But the fact is that the majority do believe in the personal God and, further, the replies show that not even the best results can be obtained from the more eminent men in each group the majority of unbelivers grows much less marked.

That point is enlarged upon by Dr. Leuba in his book, "The Belief in God and Immortality," published by Sturman, French & Co. of Boston, 629 Boylston St., and the chapter heading is "The Brief Cause of disbelief," in the course of which the author.

Catholic and Judaism implies, doubters, greater knowledge in the field of esoterism. It is not always so, but this does not mean that the loss of belief such esoterism is due to a lack of sufficient knowledge in the subject. The ignorance which resulted in the lack of more knowledge and of more intellectual ability to understand the church's teachings was due to a lack of religious knowledge that is of the highest importance.

The men of higher culture, the men who, as to the whole, are the same as to the whole, have the same colleagues for activity, temperance, etc., are the same that the students, at least the last two times, the students, by the omission of authority, and as to prestige, as well as to intellectual.

A certain callousness, making for effective personal immortality.

This conclusion is of great value, for this knowledge of the subject, psychological effect of prayer.

Dr. Leuba, for the convenience of those who appeal for statements, is given the following form, asking each man to whom it is sent back to make a declaration which fitted his own belief.

Dr. Leuba gives the result of two inquiries among students and finds them very different from what he would have been, fifty years ago, when he was teaching students. He would have answered questions as to their belief with uniformity and assurance, and in the terms of the catchpersons then in use.

One of the two student inquiries of the present day covered all the numbers of a class belonging to non-traditional departments of nine colleges of high rank and two classes of a normal school. The answers showed that 50 per cent. of the men and 82 per cent. of the women students were believers in a personal God. The answers showed that 50 per cent. of the men and 82 per cent. of the women students were believers in a personal God.

The others were doubters. That there were more unbelivers among the male students than among the female students, Dr. Leuba attributes to a stronger impulse on the part of the men to conform to the society. The same student inquiry was found in the belief in the personal God of all men.

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