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# SURVEY

GRAPHIC NUMBER



By  
Hendrik  
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**LET HER RING!**

The Web of Espionage: *Richard C. Cabot*

Giant Power and the Miners: *Robert W. Bruère*

Petersburg, Plus: *Geddes Smith*

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**Does Fundamentalism Obstruct Social Progress?**

YES,—*Charles P. Fagnani*

*J. Gresham Machen*,—NO

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## Spies

By RICHARD C. CABOT

**M**OST of us have never had any special reason to think about the existence of spies except in the time of war; for example during 1917, when terror or hysteria about German spies took some hold on most of us. We have heard of ante-bellum Russia as a nation honeycombed by spies. The indignation of Mr. Pickwick's cabman at that gentleman's noting down his conversation, indignation venting itself in expletives against "informers," shows how in the England of Dickens' time there was a haunting suspicion that spies were at work everywhere. But in this country certainly we have not thought of spy-systems as necessary in peace. We hear of detectives, publicly or privately paid to run down criminals, but we have thought of detective work as limited to particular emergencies—war and crime. To most of us the use of spies except in war and to detect crime comes as a new idea.

I remember how astonished I was on reading William Hard's article in the New Republic for April 7, 1920, on the use of *labor spies* in Passaic, New Jersey. I suppose that most of those who read this article never heard of a spy system unrelated to war or crime until 1920 or later. We had not thought of this country as mixed up in such matters. We had thought of them as characteristic of backward or autocratically governed nations such as Russia. [We should like to say that they are utterly un-American. But unfortunately we cannot do so. Indeed there seems to be evidence that the use of spies in industry is commoner in this country than anywhere else, certainly commoner than in England.]

In the infusion of spies into the world of politics I imagine that other nations have antedated us. Certainly the French police have long been said to keep an eye upon the doings of their public men and to maintain a *dossier* or record of each, a practice quite unlike anything that we have supposed necessary or desirable. But since the war one has heard more and more about the presence of spies in Washington, D. C. Some innocent individuals known to me have become aware on first moving to Washington that they were being watched, though they had no idea why.

There is no question, then, that in the field of politics and of industry the use of spies employed in order to "*get something*" on an individual not reasonably suspected of any crime, is a common practice. Many of us scout altogether the idea that spies are used in social work, yet the results of a circular relating in part to this subject and answered by seventy social workers in different parts of this country during 1924 leaves me with the impression that something

which I should call a spy system is not uncommon in social work.

### *The Web of Espionage*

*WE had a debauch of propaganda during the war; the practice has been whipped to pieces a good deal by the winds of public discussion since. But we also had a bad attack of espionage—expansions of the military intelligence and secret service, coupled with underhand combings by all sorts of private organizations (the "patrioteers" have been notorious offenders); and this seems to have spread out like an evil runner. Whatever else the recent congressional investigations in Washington have done, they have laid bare some of these tendrils which it is to be hoped will wither with exposure to daylight. Dr. Cabot follows through these more obvious forms of espionage to evidences of their ramifications in our every day human relations—a cancerous growth which he deals with not as a doctor of medicine but as a professor of Social Ethics.*

**L**ET us begin by considering the general ethics of espionage. Most of us assume that it is necessary in war and that if war is ever right the spy system as a necessary part of war is as justifiable as the war itself. It was not until after the Franco-Prussian war of 1870 that the widespread use of spies in time of peace as a way of preparing for the next war came to be generally known. It then came out that one of the reasons why Germany was able so swiftly to conquer France in 1870 was

\* See The Survey Midmonthly for April.

# Does Fundamentalism Obstruct Social Progress?

*The Affirmative* by the professor of Old Testament Literature and Exegesis, Union Theological Seminary

*The Negative* by the assistant professor of New Testament Literature and Exegesis, Princeton Theological Seminary

**T**S the tendency of Fundamentalism such that it seeks above all things actively to promote the betterment of society, the emancipation of mankind from its miseries, the transformation of this world into a happy home for the brief life-time sojourn of the children of men, no matter of what color, race, or nationality?

## The Affirmative

By CHARLES P. FAGNANI

plied with notes, such as the Cross Reference Bible of 1910, the Schofield Reference Bible of 1917, which dates the first chapter of Genesis 4004 B. C., etc.

All these Bibles, and the numerous others, differ among themselves as well as from similar translations in other languages.

When the fundamentalist says he believes in the Bible, he really means that he believes in *a* Bible, namely the particular translation and edition he is accustomed to use.

He would reject, for instance, the Jewish translation of the Old Testament where in Isaiah 7:14 it reads, "the young woman shall conceive," etc., for he is accustomed to find the word *virgin* in his translation.

If he still clings to the King James version, he will probably be unaware of the fact that one of the most extraordinary miracles of the Old Testament is found considerably toned down in the Revised Version. The water that God brought forth to assuage Samson's thirst no longer issues from the ass's jawbone but from "the place which is called Lehi." This one instance alone would be sufficient to show that, in a careful discussion of Biblical matters, it makes a great difference what particular translations and editions are used.

**T**HE Fundamentalist is fond of quoting Scripture, almost at random, with the introductory clause "Thus saith the Lord," as though what followed was a direct communication from Heaven to the reader. In so doing he unfortunately ignores the fact (presumably because of his unacquaintance with the original) that the said clause, so frequently found in the prophets, should properly be translated, "Thus *said* the Lord" i. e. to me (the prophet\*).

The Divine Oracle is addressed primarily to the prophet and by him transmitted to his hearers; it reaches the early Jewish reader, in manuscript form, at third hand, and the modern gentile believer in print at fourth hand.

The fundamentalist therefore makes the serious mistake of supposing that in any given case he has an oracle from God, in the present tense, valid for all time, addressed to himself personally. (Take for instance the lamentably

\* See for the full formula Jeremiah 13:1 (contrast the Authorized Version and the Revised Version) also Young's Translation, *passim*.

What is Fundamentalism?  
A fundamentalist may be known by the following signs. First of all he is one who accepts on authority certain doctrines or statements of fact regarding religion, science, and history, that were decided upon after much acrimonious discussion by men long dead.

These men, living ages ago, in the pre-scientific stages of human experience, knew little concerning the nature of man, his origin, or the laws and constitution of the world; and this little was most of it incorrect.

By reason of his subjection to authority, the fundamentalist refuses to examine or evaluate by the use of his reason and of the outstanding results of modern knowledge, the doctrines which he thus accepts.

And he demands a similar surrender to authority on the part of others before he consents to associate with them as fellow-believers.

The tap-root doctrine from which all his other beliefs proceed is that which declares the infallibility or freedom from error, and consequent absolute literal trustworthiness, of an actually non-existent collection of ancient Jewish and early Christian writings dating, at the latest, some nineteen centuries ago.

These writings, in their supposed "original autographs," having long since perished, imperfect copies have been preserved and are now to be found in printed form, translated more or less correctly, from the traditional Hebrew, Aramaic, and Greek originals into modern languages.

In English for instance there are, among others, the Roman Catholic Douai Bible of 1582-1609, the King James revision of 1611, the later British Revision of 1881-5, the American Revision of 1901, the Improved Bible of the Baptist Publication Society of 1913, perhaps the most satisfactory of any.

These are found in different editions and variously sup-

famous one, "Thou shalt not suffer a witch to live.")

Whereas in fact such a scripture is merely the record of a command, made to somebody long ago; a command which may often be found to have been superseded by a later one. "Ye have heard that it was said . . . but I say unto you."

Moreover any given "Thus said the Lord" may be subject to modification or abrogation in later, post-Biblical times, on the principle involved in the word, "When the Spirit of truth is come He shall guide you into all truth;" for this promise is only arbitrarily limited in its fulfilment to the contents of the Pauline Epistles and the rest of the New Testament. The revelation of God's will to the human race can hardly be conceived of as having come to an end 2,000 years ago and to consist exclusively of a "deposit of faith" contained within the covers of an ancient book.

On the insecure foundation of these imperfect translations of imperfect original texts, the fundamentalist bases his belief in the Scriptures as being inerrant, and so he accepts as true all the ideas of the Jews and the early Christians therein contained; all the Biblical myths, legends, tales, parables, and histories, whether as to the origin of the heavens and the earth, the creation of man, the conduct of the first pair, the universal flood, Joshua's command to the sun, Jonah and the great fish, the floating axehead, the revivifying effect of Elisha's bones, the immunity of the three young men in the fiery furnace, etc., etc.

**W**HENEVER the accredited results of modern knowledge are found by him to differ from the notions of primitive science as contained in the Bible, the fundamentalist feels himself constrained to reject the former.

Hence, for instance, though himself as an individual, an undeniable example of development from "a pin-point of protoplasm through tadpole forms in an aqueous medium," and sometimes bearing still the traces of his former gills, he denies the corresponding evolution for mankind as being contradictory to the Hebrew record of the origin of the race.

The modernist, on the other hand, not laboring under this enormous intellectual handicap, applies all the resources of modern knowledge freely to the study of the ancient records contained in the Bible.

By restoring as far as possible the earlier form of the texts and improving even the best translations, he gets rid of many of the errors that are due to copyists and faults in transmission.

He sees for instance that the number who were killed for looking into the ark in the little Palestinian village of Bethshemesh was seventy in the original form of the story, not fifty thousand and seventy, as most fundamentalists are obliged to believe. He realizes that the song put into the mouth of Jonah while in the fish's belly is a later embellishment of the parable, like the song of Hannah, the Song of the Three Children in the fiery furnace, the Magnificat, the Song of Zacharias, etc. Again he perceives that the author of the first gospel could not have been an eye witness of Jesus' entry into Jerusalem, or he would not have represented the Lord as sending for, and riding upon, two animals. The writer was under the mistaken impression

that what he took for a prophecy relating to the event, called for two animals, whereas the second one is simply the first one mentioned over again, according to the well-known principle of Hebrew poetic parallelism.

The modernist understands that in connection with the sign of John (not Jonah, an early mistake, the two words being often identical in Greek,) copyists, erroneously supposing that the reference was to Jonah, have supplied two different explanatory notes to apprise the reader as to what the sign of "Jonah" was. One of these commentators, in Matthew, says it was the sojourn in the fish's belly, the other, in Luke, thinks the sign was the preaching to the Ninevites.

These two different explanations, which today would be relegated to the margin or to the foot of the page, are found, in accordance with ancient practice, incorporated in the body of the

text without any distinguishing marks or brackets, so that the ordinary, uninstructed reader naturally supposes them to be part of the reported words of Jesus; especially since he is wont to read the two accounts independently at different times, and thus not realize the difficulty that arises from their disparity when considered together.

**T**HE modernist is not troubled by the two theories in the New Testament as to the nature of the resurrection body; the one in the Gospels and the different one held by Paul. In the Gospels it is the identical body that is reanimated; in Paul, a new, spiritual body from heaven comes down to clothe the naked personality.

The old body "which cannot inherit the Kingdom of God," perishes like a seed that falls into the ground and dies.

The fundamentalist with his emphasis on the "empty tomb" usually overlooks the fact that the problem is complicated by the empty tombs.

We read that after the resurrection of Jesus "many bodies of the saints arose and went into the holy city and appeared unto many." Evidently these bodies had not seen corruption.

The modernist is not perturbed when he learns that the proof text of Peter's sermon at Pentecost is taken from the incorrect Greek translation of the sixteenth Psalm and not from the Hebrew original. In the latter the word on which the whole argument turns is *pit*, the pit of the grave, and not *corruption* as the Septuagint has it.

Moreover the Sixteenth Psalm deals with deliverance from deadly peril, imminent death, not deliverance out of or after death (cf. Job 33:18 ff.).

Contrast the notions of faith held by fundamentalists and modernists respectively. For the former it is mostly intellectual assent to doctrinal propositions worked out by ancient worthies in the days long ago.

For the modernist it is the superb adventure of the Spirit in heroic daring for the cause of truth, righteousness, and justice. His is Biblical faith, heroic faith, as contrasted with theological or ecclesiastical faith; it is the faith of the champions of God in all ages, so eloquently described in the eleventh chapter of Hebrews, the faith of which Jesus was the supreme exemplar, and which entitles him to the glorious name, Prince and Perfecter of Faith.

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*"Social progress cannot wait another two thousand years to see whether the Fundamentalist type of religion can do any better in the future than it has in the past."*

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—Dr. Fagnani

But perhaps the most striking difference between fundamentalist and modernist lies in their conception of God and His requirements.

THE modernists, like the great prophets of Israel, conceive God as being, at the least, indifferent to worship and to things done simply for Himself. They believe that the thing He is most zealous for and whose neglect gives Him most concern, is that righteousness, kindness, justice, and truth should prevail among men.

The fundamentalists on the other hand, while of course not overlooking altogether this interest which the God of the prophets and of Jesus manifests in human conduct and welfare, are prone rather to be like-minded with the priests, the bitter enemies of the prophets, in stressing what they consider the all-important matter of worship, without whose

punctilious observance they think it is impossible to be well-pleasing to God.

They are persuaded that God is particular about fasts and feasts, holy days and seasons, ceremonies and rituals and sacraments; whereas these things to the prophets, to Jesus, to Paul, and to the modernists are matters of secondary importance. They are not prescribed or insisted on by God but are left to individual taste and preference.

The fundamentalist, imbued as he is with the sacerdotal spirit, is a zealous champion of tradition, "the faith of the fathers," the creeds and formularies that have come down from the theological battles of the past.

The modernist tests all things no matter how ancient, and feels free to hold fast only to that which is good. The antiquity of a belief alone is not for him a sufficient ground for acceptance.

*(Continued on page 425)*

THE term "Fundamentalism" in the title of our discussion is evidently to be taken in a broad sense, not to designate "Premillennialists" but to include all those who definitely and polemically maintain a belief in supernatural Christianity as over against the Modernism of the present day. In what ways has "Fundamentalism," defined thus broadly, to include men like ourselves, been held to be inimical to social progress?

In the first place, it has been held to be inimical to social progress because it maintains unchanged certain root convictions in the sphere of history. It is opposed to social progress, we are told, because it is opposed to all progress. It maintains a traditional view of what Jesus was and what Jesus did in the first century of our era, and therefore, we are told, it is opposed to the advance of science. If we no longer hold to the chemistry or physics of the sixteenth century or the fourth century or the first century, why should we hold to the account which those past ages gave of what Jesus said and did?

This objection ignores the peculiarity of history as over against the experimental sciences. A thing that has happened can never be made by the passage of the years into a thing that has not happened; all history is based upon a thoroughly static view of facts. Progress can never obliterate events.

It is a great mistake to suppose that the evangelical Christian is opposed to the discovery of new facts; on the contrary he welcomes the discovery of new facts with all his mind and heart. But he is a Christian because he maintains certain facts which have been known for many hundreds of years. In particular he believes that on a certain morning some nineteen hundred years ago, the body of Jesus of Nazareth emerged from the tomb in which it had been laid. That belief involves the most far-reaching consequences in every sphere of thought and of conduct; the Christian risks the whole of his life upon his conviction as to the resurrection of Christ.

If indeed that conviction should prove to be ill-grounded, it would certainly have to be given up. The Christian ought to welcome to the full the investigation of the resurrection of Christ by all the methods of scientific history. But the point is that that investigation seems to him only to result

## The Negative

By J. GRESHAM MACHEN

in a confirmation of his belief. And if it results in a confirmation of his belief, then to relinquish that belief is not progress but retrogression. The grounding of life upon falsehoods is inimical to progress; but the grounding of it upon facts is a necessary condition of any true advance.

IN the second place, Christianity is held to hinder social progress because it maintains a pessimistic view of human nature as at present constituted. This charge is sometimes evaded; and the Christian religion is represented as though it were a kind of sweet-reasonableness based upon confidence in human goodness. But the evasion reverses the true character of our religion. Confidence in human resources is paganism—or modernism—whereas Christianity begins with the consciousness of sin, and grounds its hope only in the regenerating power of the Spirit of God.

It is no wonder that the advocates of the modernist program regard Christians as opponents of social progress. Men who refuse to go with the current and who rebuke the easy self-confidence of their time have always been regarded as enemies of the human race. But this antipathy is well founded only if the pessimism that is objected to is out of accord with the facts. The physician who comforts the patient by a false diagnosis is pleasing for the moment; but the true friend and helper is the one who designates the disease by its true name. So it may turn out to be with the Bible and with the Christian preacher who brings the Bible message to the modern world. Modern social science has erected an imposing building; it has in many respects improved the mechanical aspect of human life; and Christianity certainly has nothing to say against its achievements. But, unless we mistake the signs of the times, there is among the social architects of the present day a vague sense of uneasiness. There is abroad in the world an ill-defined but none the less disconcerting sense of futility. The work on the social edifice still goes on, but rifts are beginning to appear in the walls and underneath there are intimations of dreadful things. Shall the trouble with the foundations continue to be ignored? If it is ignored, the enthusiasm of the architects may for a time be maintained, but all the greater will be the crash when at last it comes. Utilitarianism, in other words, is proving to be a quite inadequate basis for the social edifice, and there are those—despised and

abused as the enemies of progress and the race—who insist upon facing the underlying facts of personal life. In these men the hope of society really rests. The edifice erected by social science need not be destroyed if the foundations be strengthened in time. And the strengthening is provided by the Christian faith.

IN the third place, historic Christianity is thought to be inimical to social progress because it is individual rather than social. The older evangelism, it is said, seeks to win individuals; it invites men to come forward to the mourners' bench, receive salvation, and so escape from this wicked world. The newer and better evangelism, on the other hand—thus the claim runs—instead of rescuing individuals and leaving the world to its fate, seeks so to improve the physical conditions of life and the relations between man and man as to set up what may be called the "Kingdom of God" here upon this earth.

This objection depends partly upon a caricature of the Christian religion. It is not true that the Christian gospel offers individual men a selfish escape from the world and leaves society to its fate. On the contrary, Christianity is social as well as individual. Even the relation of the individual to his God is not individual but social, if God exists; certainly it is not regarded by anyone who experiences it as a selfish thing. But the Christian also sustains relationships to his fellow men, and his religion is far from discouraging those relationships. When a man is rescued inwardly from the world, he is not, according to Christian teaching, allowed to escape from the world into a place of mystic contemplation, but is sent forth again into the world to battle for the right.

Nevertheless, despite one-sidedness, the assertion of modern social workers to the effect that historic Christianity is individual rather than social has in it a large element of truth. It is true that Christianity as over against certain social tendencies of the present day insists upon the rights of the individual soul. We do not deny the fact; on the contrary we glory in it. Christianity, if it be true Christianity, must place itself squarely in opposition to the soul-killing collectivism which is threatening to dominate our social life; it must provide the individual soul with a secret place of refuge from the tyranny of psychological experts; it must fight the great battle for the liberty of the children of God.

The rapidly progressing loss of liberty is one of the most striking phenomena of recent years. At times it makes itself felt in blatant ways, as in the notorious Lusk laws for the licensing of teachers in the State of New York, or in the Oregon school law now being tested in the United States courts. Liberty still has some bulwarks; but even those bulwarks are threatened. In Nebraska, for example, where the study of languages other than English was forbidden and thus literary education was made a crime, all outer defenses were broken through and the enemy was checked only by that last bulwark of liberty, the United States Supreme Court. But unless the temper of the people changes, that bulwark also will fall. If liberty is to be preserved against the materialistic paternalism of the modern state, there must be something more than courts and

legal guarantees; freedom must be written not merely in the constitution but in the people's heart. And it can be written in the heart, we believe, only as a result of the redeeming work of Christ. Other means in the long run will fail. Sometimes, it is true, self-interest will accomplish beneficent results. The Lusk laws, for example, which attacked liberty of speech in the State of New York, were opposed partly by the socialists against whom the laws were originally aimed. But the trouble is that socialism, if it were ever put into effect, would mean a physical, intellectual and spiritual slavery more appalling than that which prevailed under the worst despotisms that the world so far has ever known. The real defenders of liberty are those who are devoted to it for its own sake, who believe that freedom of speech means not only freedom for those with whom they are agreed but

also freedom for those to whom they are opposed. It is such a defense of liberty which is favored by the true followers of Christ.

But at this point an objection may arise. "Fundamentalism," it is said, "is a synonym of intolerance; and the writer of the present article desires to cast out of the ministry of his church those who hold views different from his own. How can such a person pretend to be a lover of liberty?"

The objection ignores the distinction between voluntary and involuntary organizations. The state is an involuntary organization, an organization to which a man is forced to belong whether he will or no. For such an organization to prescribe any one type of education for its members is an intolerable interference with liberty. But the Church is a purely voluntary organization, and no one is forced to enter its ministry. For such an organization to prescribe terms of admission and to insist that its authorized teachers shall be in agreement with the creed or message for the propagation of which the Church exists involves not the slightest interference with liberty, but is a matter of plain common honesty and common sense. Insistence on fundamental agreement within a voluntary organization is therefore not at all inconsistent with insistence upon the widest tolerance in the state. Indeed the two things are not merely consistent, but are connected logically in the closest possible way. One of the essential elements in civil and religious liberty is the right of voluntary association—the right of individuals to associate themselves closely for the propagation of anything that they may desire, no matter how foolish it may seem to others to be. This right is being maintained by "Fundamentalists," and it is being combated subtly but none the less dangerously by some of their opponents. The most serious danger to liberty in America today is found in the widespread tendency towards a centralized state monopoly in education—the tendency which has manifested itself crassly and brutally in the Oregon school law, and which manifests itself more subtly in the proposed development of a Federal department of education, which will make another great addition to the vast Washington bureaucracy, the bureaucracy which with its discouragement of spiritual initiative is doing so much to drain the life-blood of the people. The same tendency manifests itself also in the advocacy of anti-theological and anti-evangelical (Continued on page 426)

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*"Far from being inimical to social progress, 'Fundamentalism' is the only means of checking the spiritual decadence of our age."*

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—Dr. Machen

## DOES FUNDAMENTALISM OBSTRUCT SOCIAL PROGRESS?

### I. THE AFFIRMATIVE

(Continued from page 390)

He believes in a living God, who has things to say to this generation that former ones were not prepared for. He is willing to put aside the good for the better.

The modernist faces forward, the fundamentalist, backward.

Such is Fundamentalism. Its formative principles are the literal, uncritical belief in the inerrancy of the ancient literature contained in the Bible and unquestioning acceptance of the traditional doctrines and creeds supposed to be founded upon it.

What then shall we say of the relation of Fundamentalism to social progress?

**C**AN there be social progress where there is no religious progress?

Is the temper of mind that is in bondage to tradition adequate to deal with the new problems that are continually confronting an advancing civilization?

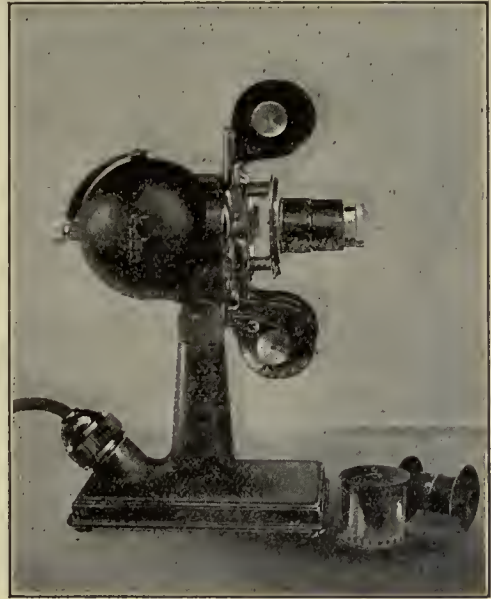
Is a religion that opposes science capable of holding its own with a religion that is in cordial alliance with science, that glories in all the revelations of God that the progressive study of His universe keeps adding to human knowledge?

Is it to the fundamentalist or the modernist that an agonized world will look for help in the betterment of its lot? Which type of religion is better calculated to appeal more attractively to the youth of mankind, to those who have survived the holocaust of the late war and their younger brothers just growing up? A famous Frenchman has recently said, "If human civilization is still to be saved, it can only be through the energetic awakening and alliance of the young people of the world, who sweep from the path of progress the monstrous idols of the past, the poisonous prejudices, the tyrannies, the lies. It is the young who carry in themselves the faith in the future and who want the sufferings of the old world to be destroyed and a new world, happier and better, to arise."

**A**ND so we have on the one hand the Fundamentalists with their desperate emphasis on "points" of doctrine, tithers of theological mint, anise, and cummin, laboriously straining out gnats and swallowing camels, with their low view of human nature and, if they are premillenarians, (which no modernist can be) their gloomy belief that the coming days are to grow darker and darker, that the hope of social progress is a mark of unbelief, that the world must go from bad to worse till Jesus comes riding a white horse, His garments drenched with the blood of his foes, to set up His supernatural kingdom in Jerusalem.

On the other hand stand the Modernists, fellow-workers with God, indispensable cooperators with Him in the glorious task of bringing about the gradual triumph of His cause, first the blade, then the ear, then the full corn in the ear.

Theirs is undaunted faith in the progressive regeneration of society, the doing away with war, poverty, degradation, servile subservience to authority, exploitation of man by



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man and all the various ills that have cursed humanity as the result of ignorance and misunderstanding of what true religion really is.

Social progress, the emancipation of man, the Kingdom of God cannot wait another two thousand years to see whether the Fundamentalist type of religion can do any better in the future than it has in the past.

Modernism, which may be described in a word as the religion of Jesus as distinguished from the religion about Jesus, is yet to be tried.

The fate of the world hangs upon the result.

## II. THE NEGATIVE

*(Continued from page 392)*

propaganda under the guise of "character-building" in monopolistic public schools. Under these circumstances, it has come about—paradoxical though it may seem—that one of the chief defenders of American liberty is the Roman Catholic Church. Catholics and "Fundamentalists," despite their immense differences, are at least agreed, in America, in their insistence upon the right of voluntary association; and such insistence is the very foundation of civil and religious liberty. To persuade Catholic parents to send their children to non-Catholic schools is no doubt in many cases wise; to force them to do so, no matter how high the motive of the compulsion, is tyranny. The end, we hold, does not justify the means, and violation of sacred rights will in the long run, through the retributive justice of God, bring ruin.

**T**HE last objection to historic Christianity is that it is doctrinal rather than practical. There is so much misery in the world, it is said—so many crowded tenements, so many starving children—that there is no time to engage in theological or historical discussions about the death and resurrection of Christ. This objection, we are constrained to believe, betokens a singular narrowness of mind. It seems to be assumed that the Church has to choose between examining the basis of her faith and relieving the physical distresses of men. As a matter of fact she ought to do both. Neglect of either one will certainly bring disaster. And today the danger lies altogether in the neglect, not of the physical, but of the intellectual and spiritual task. The truth is that the present age is characterized by an unparalleled intellectual and spiritual decline.

The growth of ignorance—certainly in America and probably elsewhere as well—is appalling; poetry is silent; and even the appreciation of fine and noble things seems almost to be lost. Certainly a generation that follows Mr. H. G. Wells in his contemptuous neglect of all the higher ranges of the human mind, or deserts Milton for Van Loon, can hardly convince any thinking man that it is an infallible judge of what is beautiful or good.

We do not therefore seek to evade this last objection, but we meet it squarely in the face. We are opposed with all our might to the passionate anti-intellectualism of the Modernist Church; we refuse to separate religion sharply from science; and we believe that our religion is founded not upon aspirations but upon facts. Of course if the intellectual defense of our faith causes us to neglect our duty to the poor, we have made ourselves guilty of a great sin. And in that case may God pity us and set us back into the pathway of duty and love! But relief of physical distress, important as it is, is not all that the Church has to do. And



even that task, we believe, cannot be accomplished if we neglect the intellectual basis of our faith. False ideas are responsible even for the physical evils in the world; the machinery of the world's business will not perform its task if we neglect the soul of man; the best of engines will not run if it is not producing a spark.

THUS we maintain that far from being inimical to social progress, "Fundamentalism" (in the broad, popular sense of the word) is the only means of checking the spiritual decadence of our age. Some men are satisfied with the thought of the time when the physical conditions of life will so be improved by the advance of science that there shall be no poverty and no disease, and when vain aspirations will so be conquered by reason that death will lose its terrors and men will be able to part from their loved ones without a pang. But would such a rule of reason represent an advance over the present state of mankind? For our part, we think not. The deadening of spiritual aspirations and the abolition of individual liberty may bring about a diminution of pain, but they will also bring about the destruction of all that makes life worth while. We do not for one moment discourage the relief of distress and the improvement of the physical condition of the race; indeed these things have obtained their real impetus from the "Fundamentalism" of the past. But if these things prove to be all, then mankind will have sunk to the level of the beasts.

The process of decadence has been going on apace, and it is high time to seek a way of rescue if mankind is to be saved from the abyss. Such a way of rescue is provided by the Christian religion, with its supernatural origin and supernatural power. It is a great mistake to represent us who are adherents of historic Christianity as though we were clinging desperately to the past merely because it is old, and as though we had no message of hope. On the contrary, our eyes are turned eagerly to the future. We are seeking no mere continuation of spiritual conditions that now exist but an outburst of new power; we are looking for a mighty revival of the Christian religion which like the Reformation of the sixteenth century will bring light and liberty to mankind. When such a revival comes, it will destroy no fine or unselfish or noble thing; it will hasten and not hinder the relief of the physical distresses of men and the improvement of conditions in this world. But it will do far more than all that. It will also descend into the depths—those depths into which utilitarianism can never enter—and will again bring mankind into the glorious liberty of communion with the living God.

## PETERSBURG, PLUS

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