Religion as a sociological factor.

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"RELIGIONS OF THE WORLD AND THE WORLD RELIGION".
Among the many tendencies of the times is the demand that all things, both abstract and concrete, should be reduced to the common denominator of dollars and cents. Now-a-days, the pragmatic test determines the value of any philosophy. "How will the cost of production be reduced?" is the question that the inventor of mechanical devices must answer. "What is his present salary?" is the query of the Pulpit Supply Committee. One is reminded of those fine words of Lowell, and the contrast that he draws between the utilitarian, value-counting world and the free and lavish hand of the Lord, –

"Earth gets its price for what Earth gives us;
The beggar is taxed for a corner to lie in,
The priest hath his fee who comes and shrives us;
We bargain for the graves we lie in;
At the devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking;
'Tis heaven alone that is given away,
'Tis only God may be had for the asking." *

And so the question is raised by all who believe in a quid pro quo. – "What is the actual value of religion?" They say we will not contribute energy and money to the maintenance of churches and temples unless we can be made to believe that religion has a place of prime importance and is an essential

* (Vision of Sir Launfal, Lowell's Poems, pp.107.)
factor of progress. The purpose of this dissertation is to describe and define the utility of religion, and from the analysis of such facts as are available derive the terms that show of how much material account religion is to civilization.
I. Introduction

1. ON THE DEFINITION OF RELIGION.

The spiritual relation existing between the Deity and man forever remains a mystery. Even Jesus of Nazareth did not attempt its explanation when the question was put to Him by the learned Nicodemus. The questioner was referred to the wind - "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." *

And so we "hear the sound thereof" in the things which religion accomplishes in the hearts and minds of men, and we are obliged to define it by a study of what it does. Any impartial analysis of a man's inner consciousness reveals a certain instinct that has come to be known as religion. In its most symmetrical form it manifests itself in three directions, as an intellectual, an emotional and a volitional force.

As an intellectual force the soul acknowledges the recognition of some object construed as a god toward which its religious activities are directed. It is that part of religion which is expressed in the creed, "I believe in God." It is not confined merely to a belief in the existence of a god but involves a mental acceptance of the revelation of this god which expresses his relations with the material and physical world and with his own soul. It involves the affirmation of the personality of the god.

*(John III:8.*)
As an emotional force the soul is consciously moved and stirred into such activities of worship as are felt will please the deity. Religion does not consist merely in a cold, logical deduction of the existence of a god and of the truth of his relations to men, but in the active response of the soul in loving loyalty and trust.

As a volitional force the soul consciously acts to carry out certain duties and service that it believes have been laid upon it by the deity. Religion therefore becomes not a passive thing but an active agent within the soul. This fact reminds us of the necessity of discriminating between religious acts and religion itself. Prayers, church attendance, fastings, penances, or even personal work are not religion -- they are religious acts. Religion's peculiar characteristic is its inwardness in the sense that it exists within the soul and behind all outward expression of its inward presence. Dr. Warren sums up this description in the following definition, "Religion is a man's active bearing over against the divine being or beings in whose existence he believes."

These three phases of the religious instinct have been nicely worked out by Hegel, Schleiermacher and Kant. Hegel contended that the seat of religion was in the intellect. His favorite definition was, "Religion consists of the finite spirit becoming conscious of its infinite nature."** Schleiermacher held that the seat of religion was in the emotions, - his expression of the idea being "Religion is sense and taste

* (W.F. Warren, "The Religions of the World and the World Religion")
**(Hegel)
for the Infinite." *** Kant claimed that the seat of religion
was in the will and expressed his claim in the definition, "Rel-
igion is the recognition of all our duties as divine commands!****
Each of these philosophers had a part of the truth, but all must
be taken together to define the bearing we call religion in a
way that satisfies the conclusions of human observation and
reason.

A definition of progress must always be expressed in
relative terms. Absolute progress is unknown except to the In-
finte. It depends altogether upon the point of view. Advocates
of temperance in the use of alcoholic liquors think we are making
progress, when another State adopts constitutional prohibition
of the liquor traffic, but the brewers will tell you that civilizi-
ation is going backward for a blow has been struck at "life,
liberty and the pursuit of happiness."

The use of arbitration in the settlement of industrial
and international disputes is regarded by most good people as
one of the greatest signs of progress of the present time, and
yet there are many who say that arbitration never settles any
dispute; that the only way to vindicate the right or wrong of
a contention is to fight it out, placing the merits of the ques-
tion on the side of the winner. This latter seems to be the ex-
planation of the present European War. The increase of educa-
tion is likewise considered by most good people to indicate the
great progress of the race, and yet some will argue that it is

*** (Schleiermacher, "Der Christliche Glaube."
**** (Kant, "Discourses on Religion" - TR.)
not knowledge itself but the application of knowledge which really counts in the onward march of the world, and some will even contend that education has, at best, only a secondary place in a development where the motive is rated first.

These examples serve to illustrate the relativity of progress. The kinds of progress fall into two chief general classes. The first is the progress which comes about through natural growth, through the automatic working out of nature's laws. The second class includes all those forms of the progress of civilization which come to pass through the application of intelligence to the material substance of our everyday environment, so as to bring about an increasingly better opportunity for men to develop along lines for which they are fitted by nature. Progress by natural growth is one of the ready-made truths of experience. The race cannot remember a time when natural growth did not mean progress. It is a fact taken for granted that the different species of plant-life and animal-life tend to supersede each other in such a way as to produce species better qualified for their environment. The observation of this state of things leads to the deduction of such theories as the Darwinian hypothesis of spontaneous variations and the survival of the fittest, or progress by natural selection. While this theory describes quite accurately the law of nature, it is taking far more credit than belongs to it, when it is made to constitute a complete formula for progress. To believe this hypothesis, one must forget that any species
of life left solely to itself will tend to deteriorate and gradually extinguish itself. The fact that the species are improved as the respective generations come and go must, therefore, be due to the intervention of some outside factor or force. The theist will say that the mind of God is guiding the forces of nature, and that the existence of new and better species are controlled by Him. The atheist will say that the fundamental power in the world is force or energy and that latent energy in the world manifests itself according to the working out of a natural law in such a way as to bring about improvement in the species. While the view of the atheist is easier to believe, still it fails utterly to explain the facts of progress by natural growth.

But the progress with which we are concerned is that of the second class, namely, the progress which rises in the world through the application of intelligence to the material substance of our environment, so as to bring about that social condition which furnishes the individual with an increasingly better opportunity to work along the line for which Nature has determined him.

The Honorable James Bryce raises five questions to determine whether progress is taking place or not. First: "Has man advanced physically? Second: "Has he acquired more than makes for comfort, food and clothing?" Third: "Has he a higher intelligence?" Fourth: "Has he more freedom in his social relations?" Fifth: "Is he improving as a moral being?"*

* (James Bryce in Atlantic Monthly, Vol.100 pp 145-155- "What is Progress?" 1907)
Answering these questions, we cite as evidence on the first that the mind of man has reduced the knowledge of the body to a science and through his studies in anatomy, physiology, pathology and the effects of medicine and drugs upon the human system, has supplied the conditions of a greatly advanced physical well being. On the second question, the application of the mind of man to the products of the earth's soil and their manufacture into useful articles has added to his personal comfort and to the supply of good food and suitable clothing. In answer to the third question it may be said that not only has the quantity of knowledge acquired by the average man increased, but the quality of mental power is of a much higher order than formerly. On the fourth question the increasing intimacy between personal freedom and social responsibility, through the spread of the government and institutions of democracy, has given man the kind of freedom in his social relations which is most highly prized. On the fifth query it may be said that while the falling off of church attendance and the failure to maintain former standards of morality seem to indicate anything but progress, the increasing output of philanthropy and the rising ideals of civic and social justice, as well as the constantly improving individual moral code, all point to an improvement of man as a moral being. Careful investigation of the facts leading up to the answers to questions such as Mr. Bryce enumerates, suggests still another analysis of progress.

There is the progress of the individual and there is
the progress of society, as made up of groups of related individuals. In a general way, the groups of related individuals may be treated the same as individuals themselves, since there is a physical and intellectual and social well being of a group as well as of an individual. The group, however, is subject to other forces besides those which play upon the individual. The influence of such social forces as mob-mind, loyalty, mutual helpfulness and fashion indicates the presence of powerful social stimuli. Out of these rise the different social groupings such as municipalities, states, nations; and such as organizations, institutions and corporations. These all make for progress in proportion as they give a satisfactory answer to the questions previously raised concerning progress.

Definite as the foregoing seems to be, it may be noted that no individual or group of individuals has yet been found who is competent to pass upon this or that standard of progress and its application and say with absolute certainty - "Herein lies progress." Progress remains a purely relative term. On the other hand, it must be remembered that none of the conclusions of science are absolute in the sense of constituting the final and only true statement of conditions. But rather they form the conclusions which satisfy the demands of a practical mind and have been found to be true for a reasonably large number of cases and, therefore, satisfy the practical tests of every-day life. By progress, then, we mean that improvement in the conditions of living which makes for the physi-
cal, mental, moral and social well-being and happiness of the majority of men.

The fact that there are varying degrees and rates of progress supplies the foundation for a study of the economics of progress. The study of pure economics brings to us certain conclusions regarding values. It investigates the source of wealth and the uses to which wealth may best be put to produce more wealth. The exchange of values brought to pass through trading and commerce and competition, combination, etc., all have their place in the consideration. While it is impossible to deduce the formulae of the laws of economics with mathematical precision, we nevertheless have derived the principles of social science by the use of which the race moves forward. Likewise, it is impossible to accurately estimate the values of the various forces bearing upon the rate and degree of progress, but a careful study leads us to the light of some relative truths, which, when followed, bring us forward and upward in the world. The method of our discussion will be first to present

- The direct bearing of religion as a social factor,

and then to show how the indirect effect of religion is felt in and through the more immediate factors of progress such as education, industry and government.
CHAPTER I.

RELIGION AND SOCIAL EFFICIENCY.

The direct bearing of religion as a factor of progress appears in any analysis of the principles of social efficiency. "Getting on in the world" is the business of men. Therefore, the rules of the game are quite important if men desire to take life seriously and make the most of it.

The study and analysis of Social Efficiency, as given by Doctor Rudolph M. Binder, of New York University, in his course upon that subject, commends itself to our consideration on this point. The pertinent facts are herewith presented. Social efficiency is defined as the application of expert knowledge to the solution of any problem which concerns a part or a whole of the social organization. This means more than good motives. It involves more than personal goodness; its requirements excel the demands of education. All, however, are needed. More particularly the conditions of efficiency are:

First:— The special expert knowledge necessary for the particular task.

Second:— Morality and courage which will enable a man to perform the task and apply his knowledge without fear or favor.

Third:— Administrative ability by which one may select properly qualified men to do the work assigned to them.

Fourth:— Idealism which gives the worker the ability to look beyond the immediate task and regard his work as a necessary part of the larger whole.

The primary test of efficiency is the statistical method. This takes the count of the quantity and the quality of the work to be done and the work accomplished. This method is applicable to every institution, even schools and churches.
The ultimate test of social efficiency is the power to objectify one's ideas, so that others of average ability may be able to use them. Ideas must become available in order to be useful.

The problem of social efficiency is to make every human being feel and know that he is an integral unit of his tribe, nation and mankind. It is this problem of the universal reference of the deeds and character of the individual which calls for the practice of social efficiency. When a man refuses to assume his fair share of the cooperative responsibility for the progress of the group, he becomes a social hindrance. He may be personally very well developed in mind and body, but also be, at the same time, of very little use. This does not mean that he should not develop himself and value himself individually, but rather that he should train himself up to the highest excellence, not for the sake of excellence, but for the sake of usefulness to his fellows. Both of the foregoing considerations assume that the individual is to have an opportunity to exercise his powers of usefulness so that they will yield a return for the advancement of his group.

Religion holds the key to this problem. There is no other force or influence in the world which gives man so clear a notion of the permanent and universal value of his own existence as religion. It is religion that inculcates the truth that man is more than a physical being. It is religion alone that is responsible for the doctrine that man is a unique emanation of divinity. With these thoughts in mind man is fairly inspired to exercise himself in every direction, knowing that every triumph that does not directly benefit himself is improving the condition of those around him and is thereby indirectly a benefit to him. The Christian religion stands higher
than other religions as a factor of social efficiency because it believes in a personal God, who alone can give permanent individuality to man. Pantheistic and materialistic religions belittle the individual life and, therefore, are socially inefficient.

Too much cannot be said of the truth that religion supplies the necessary and fundamental faith toward God and optimism toward the world which lays the foundation for all efficient social striving. To quote from Doctor Binder, the net results which he concludes arise out of the History of Christianity and the Social Consciousness, are:

1. The individual was clearly defined in terms of eternity and universality, since he was called a "soul".
2. The theory of salvation through Jesus levelled all men and made them equal before God.
3. The monotheistic conception of God unified and co-ordinated the spiritual goods of the race.
4. The unity of God means that the world is at the service of God.
5. The unity of God involves the moral unity of all classes of men in service and equality.
6. The Christ was the perfect ideal in human form of what God is and what man ought to be.
7. The potential was considered of greater importance than the actual. The may-be and the ought-to-be were created, and became a leaven in the what-is.
8. The conception of an ideal in the mind of man means the creation of his personality.
9. The pursuit of an ideal means and requires freedom from fate through a personal god who uses the world and is not subject to its forces.
10. Immortality is required for this purpose, since life is short and development takes much time.
11. Immortality is possible only on basis of the
integrity of human personality which must not become means to the ends of the state. (12) Transcendence is necessary, since integrity of human personality can be expressed only in terms of eternity. (13) The sense of sin is a corollary to this feeling of infinite worth. (14) The idea of the Kingdom as immanent was too overwhelming, and Christ's followers made it transcendent, but we are going back to original view. (15) Belief in perfectibility and educability of all men implies belief in human brotherhood. (16) The ideas of the Kingdom of God and human brotherhood create the idea of Duty, and of mutual responsibility. (17) These ideas involve a revolution in human values since ideas are indestructible and dynamic. (18) Christianity thus created the conscience of the Reformer in every man. (19) The possibility for social efficiency in every man lies in faith as a hopeful attitude toward God, and optimism toward the world. (20) The individual is thus supreme - endowed with permanent worth, infinite capacities, and stands out clearly as an infinite integral unit among his fellowmen. Duty, faith and knowledge must bring him closer to his fellowmen."

With these fundamental principles in mind we can now turn to their manifestation and observe their effect as they influence all other more direct factors of progress.
CHAPTER II.

Religion and the Food Supply.

The conditions of existence must be met before one may consider the conditions of progress. The development of the race is first of all dependent upon the food supply. The sacred writers of the Old Testament dispensation laid great stress upon it. Indeed so important did it seem to the author of the first chapter of Genesis that the grandeur of God's nature was made to depend largely upon His wisdom in creating a world of plant and animal life, not as an end in itself, but as constituting the food supply of the people who were to have dominion over it.

The original granaries of the world were the forests and jungles and fields. That which grew wild in vegetable and animal life constituted the food of the barbarian. To procure it he had to contend in the chase and in the hunt and endure the toil of gathering it. His selection of food was largely limited to that which was available and through the least-effort. If fish and game were not plentiful and could not easily be obtained, he fed himself upon an abundance of edible wild fruit and herbs to be had for the picking, becoming a vegetarian in diet. The plenteousness of this food supply and the ease with which it could be obtained determined the location of the tribe. Hence we find the first settlements along the fertile river valleys.

Many natural instincts within, and many forces from
without, conspired to force man to improve the food supply. The women and children who could not hunt, learned to plant and raise grain, the men discovered that certain animals could be domesticated and raised for food, thereby eliminating the hard work and risk of life involved in the chase. The development of scientific agriculture and grazing, with the avenues of trade in provisions, brings us down to the present highly complex but well-ordered balance between the supply and demand for all kinds of food.

It is well known that the diet of a man has a direct effect upon his whole nature. When the food supply was largely limited to flesh, people were themselves more or less wild as the animals they ate. When it was largely vegetarian they were peace-loving, nomadic shepherds. When the food supply of any kind was scarce, then the entire time of the individuals was taken to secure it and there was no time left for other pursuits. When it was plenteous there was intemperance and gluttony, and a consequent excess of leisure.

It is more than a coincidence that the ceremonial practices ordered by the great ethnic religions were closely related to the supply and consumption of food. These seemed to be especially prevalent among the Jews. Several chapters of the levitical law are devoted to the definition of the proper kind of food for devout Jews to eat. The meat of certain animals may be used; the meat of other animals is to be avoided. All that is used is to be prepared in the manner that is called Kosher.
In elaborating the idea of sacrifice, the religious leaders turned to the best of the food supply to furnish the victim for the altar. The lamb, the bullock, the ram, the pigeon and the turtle-dove are especially mentioned. The dedication of a tithe of the harvest or first fruits of the land to provide means of support for the priests again affects the food supply. The heathen religions that controlled the nations surrounding the Jews had similar ceremonies, such as that typified by the offering of meat to idols.

The sacrificial idea was doubtless construed to mean that one should part with that which was most precious and most essential to the individual worshipper, as an evidence of complete submission to the God who was worshipped. There was little or no money and the food supply furnished not only the sustenance of the people but constituted the medium of exchange and the principal property item of any value.

In further elaboration of the same idea there were instituted the religious practices of fasting and feasting. As a penance for sin, a practice of self-denial and abstinence from food of any kind was established by the religious leaders. In a corresponding way the joy of a triumph over the nation's enemies or a memorial service for some great spiritual deliverance was celebrated by a period of feasting, such as the Feast of the Passover.

Similar practices from other religions than the Jewish are quite as significant. The Hindu will not kill certain animals
that might be used for food because religion has constituted them as sacred. Their belief in the transmigration of souls also has the effect of limiting the food supply. They suppose that the soul of individual persons who have not been able to entirely suppress the self during their lifetime are obliged to become reincarnated in some animal. To kill such an animal, reinvested with a human soul, would be, therefore, to inflict personal injury upon the spirit of the departed.

As an ethical principle, as well as a religious practice, there has been handed down through all the religions strong teaching in the matter of temperance in the use of food, as well as of fasting. The writer of the book of Proverbs tells us "the drunkard and the glutton shall come to poverty and drowsiness shall clothe a man with rags." *

In the Christian dispensation Christ undertakes a forty day fast in the wilderness and at its close resists the temptation to turn the stones into bread to satisfy His hunger. The power of the mind over matter and the belief that spiritual sustenance is more essential than feeding the body is illustrated by such discourses as that on "The Bread of Life" and the "Sermon on the Mount", especially the verse, "Is not life more than meat, and the body than raiment?" Still another instance is the reply of Christ to His disciples at Jacob's Well in Samaria when they offered Him the food they had just brought back from the city, when He said, "My meat is to do the will of Him that sent me and to finish His work." **

* (John V:34)

** (John V:34)
The effect of all this religious teaching on the use of food has been to dignify the meaning and value of food itself. The man who is controlled by religious impulses will not waste his food. He will regard it as belonging to the Creator and thereby imposing upon himself the responsibility to use what he needs for himself and distribute the rest where it is most needed. He will be inspired to improve both the quality and the quantity of food. This will lead him to the invention of labor-saving agricultural machinery and it will lead him to the improvement of the systems of trade between the producer and the consumer of food. By analogy he will learn that what the food is to the body that religion is to the soul. He will, therefore, develop a symmetrical life which, on the one hand harmonizes itself with the material forces which provide the needs of the body and, on the other hand he will keep in touch with the Infinite in such a way as to bring that mental and spiritual peace which is so closely akin to a well nourished body.
CHAPTER III

The Family and Religion.

The family is the fundamental unit of society. Its persistence through centuries of conflict and persecution and sexual irregularities of many kinds is evidence of its enduring nature. It is entitled to the place of the chief cornerstone in the structure of civilization. It is not necessary, within the limits of our subject, to review the history of the family through its various stages of promiscuity, polyandry, polygyny and monogamy. It is sufficient to say that probably the first form of human government was that of the patriarchy where the head of the family was the ruling power and that all government is an evolution from family discipline. The first instruction was given by parents to children and the highest forms of education depend for their largest efficiency upon the principles of home training.

The family has made many specific and fundamental contributions to the progress of the world. Cooperative industry was first established in a home and the home remains today the model of the best type of an industrial company. The family affords the best opportunity for the inculcation of principles and truths which are more accurately portrayed in a character than they can possibly be described in words. The close contact of the members with one another in the home places the parents in a position where their character unconsciously but surely molds and directs the character of the children who grow
The abstract virtues assume living form and they can be appreciated by the child only when they are incarnated in the person of the father and mother whom the child loves best. This delicate and subtle influence has large possibilities for good or for evil.

No institution of society, outside of the Church itself, has been more vitally shaped by religion than the institution of the family. The sacred scriptures of all religions give to the family relation a sort of divine origin.

The book of Genesis describes the first man created as coming into the family relation with the first woman created. The two became the first parents of all flesh.

The Mohammedans give a central place to the religious significance of family life and hold the practice of polygyny to be as divinely sacred as their belief in Allah and Mohammed. So prominent, indeed, is this conception that the Mohammedan's idea of heaven is construed in the terms of a well furnished harem. The pagan practices of Old Testament Bible times, in the worship of Baal and Ashtoreth, constitute only one indication of the religious desire to deify the sexual relation.

The Greeks and Romans personified their deities in terms that included the marriage relation. Not only did gods and goddesses intermarry among themselves but they also intermarried with human beings. Among the Confucianists the central theme of their religious worship is the reverence they give to their ancestors, thereby exalting the family connection between
parent and child to a high pinnacle of prominence in their thought of religious duty. This is shown by their willingness to engage in such practices as the bringing of food to the tomb stones of their departed ancestors, with the belief that the spirit of the dead will need such nourishment as this, and if this is not provided the spirit will become hungry and starve. One of the biggest sins that a follower of Confucius can commit is to break the direct line of heredity by his failure to marry or to have any male offspring.

In the Christian Gospels a new and exalted position is given to the home relation. The presence of Jesus at the wedding feast of Cana of Galilee; the parable of the wise and foolish Virgins; the comparison of the church as the Bride of Christ — these are only a few of the solemn teachings on family life. The apostolic teachings following those of Christ Himself, serve to amplify the general principles laid down by the Master. Aside from these special teachings upon the subject, the general principles of Christianity call for a type of life which develops the largest possibilities of the home and gives to woman the high position to which she is justly entitled and from which she has been debarred in non-Christian lands through generations of subordination to man.

The Hebrew Scriptures are conspicuous among sacred writings for their attention to family life. The whole Old Testament revelation is given around the central unit of the family. The chronology is the succession of families, the names of whose heads
are given. The historic continuity of the race is established because their writers are able to trace the genealogy of any individual back to Father Abraham. The innocent members of a family are made to suffer with the guilty for the family's sake, as for example when Achan was found guilty of having stolen the wedge of gold and the Babylonian garment. One of the Ten Commandments reads, "visiting the iniquities of the fathers upon the children unto the third and fourth generations." The family was the unit of enumeration, being the smallest subdivision of the host of Israel that was recognized. The roll was called by families. The promise of God to Abraham and to Isaac and to Jacob was that their seed should be as the sand of the sea for the multitude and in their seed should all nations of the world be blessed. The supreme covenant of the Lord was thus manifested in the form of a family blessing. The religious force of the recognized relation between God and the family throughout the history of the Jews continues today as one of the strong factors at work among the Jewish people scattered to the ends of the world.

The history of the marriage ceremony reveals an interesting record of the influence of religion upon civilization through the family life. Marriage early became not only a civil but an ecclesiastical contract. The sacredness and sanctity of the home, upon which so much depends, owes its existence to the influence of religion on the marriage vow. In the early barbarian days when marriage was authorized by wife-capture -- when one

*(Exodus XX: 5.)*
member of a tribe could seize the woman of his choice from another tribe supported by his clansmen, there was nothing very sacred about the resulting home established. It was the contemporary practice of a low order of civilization. As the influence of religion increased and made itself felt on this department of life, the plane of civilization steadily improved.

The fact previously referred to that the family affords a peculiar opportunity for teaching by example in the things which cannot be conveyed by words, offers one of the real opportunities for the influence of religion to show itself. One of the peculiarities of religion is that its concepts are more or less abstract. Therefore the teaching of religion that is most effective will be that form of teaching which exemplifies a faith or demonstrates a virtue rather than a teaching of "line upon line, precept upon precept." The natural instincts of the child are such as to cause it to follow the practices of its parents. It will therefore, through the power of this instinct naturally absorb the parents' religious faith. Another instinct of the child is that of implicit trust and confidence in its parent, especially during its dependent years. Hence the parent has all the more opportunity to impress its standards upon the child's mind.

These native instincts inherent in the human race as family characteristics supply the channel through which religion runs with mightiest power. Among the features of the religious life, as noted in our introduction, were the belief in a supreme being, a sense of dependence upon this being which inspires a
form of worship and service. These traits are such as are easily inculcated through the instrumentality of the family, and, more than this, are taught with great difficulty by any other agency outside of the family. It would seem as if God had provided a plan for the propagation of religion. On the one hand, He forms such family instincts as shall make the appreciation of religion easy, and on the other hand the subject matter of the religious idea is of the sort that is most easily apprehended through the family.

The permanence of the family as an institution calls for the combination of such traits of character as are best developed through the agency of the religious life. The mere conditions of existence show themselves to be dependent upon the influence of religion. The fundamental factor is lost sight of if one shall say that religion has no real place in shaping the ideals of the home or the development of the family.

Religion has made the family the primary educational force in the world. The first lessons that were ever taught were taught by parents and not by specially constituted teachers. Along with the rules for self-preservation and the principles of successful fighting come the teaching of religious truths or superstitions. The barbarian placed as much dependence upon the favor of the propitiated deity as he did in the strength of numbers or of arms. The Greek generals consulted the oracle at Delphi before undertaking any great plan of conquest. The education of the child of a necessity included training in religious
matters.

We cannot, of course, exactly determine the pounds and ounces of the weight of the religious factor in the development of family life. The records of the past are so imperfect that the casual observer is not permitted to say conclusively "If it had not been for the religious factor in this home, this family would not have amounted to as much as it has." However, enough cases are before us to derive at least a tendency. There can be no doubt that the influence of the Jewish religion upon the Jewish family is responsible for certain traits that have made the Jew the successful man that he is today. Without any national government or well defined political area as a fatherland, the Jew preserves his national traits and a racial solidarity which is not excelled by any other nation under the sun. It is his religion that requires a Jew to marry a Jew; it is his religion that makes him exclusive and dictates the kind of food which he may eat. The requirements of his religion have developed him into the world's leading business man. There is no religious sect or nationality where the family plays a larger part than with the Jew and the family is what it is because of the Jewish religion.

A long chapter of cases might be cited in demonstration of this truth if one were to gather together many outstanding instances in the families of leaders during the periods of great epoch-making forward movements in the development of civilization. Take the epoch of the Reformation and note the influence of religion upon the family life of this time. Americans are familiar
with the Puritanism of New England and all its austerity and hardness and sacrifice. Yet it was the Puritan family that developed the statesmen who framed the Declaration of Independence and the Constitution of the United States and established the type of an American which remains the ideal unto this day.

Indirectly the largest contribution of religion to the progress of the world and to the family has been the influence that has steadily promoted the monogamous home. While it is true that some religions have fostered other forms of the family, yet, the evolution of the higher forms of religion has carried with it an evolution among the forms of marriage until the accepted standard of the best civilization is that of one husband and one wife. The polygynous family is now practically confined to the barbarian tribes of the world, to the countries controlled by the Mohammedan religion and to the followers of the Mormon faith. In spite of the aggression and splendid organization of the Mormon and Mohammedan churches, they have not been able to demonstrate that a polygynous home is better suited to the advancement of culture than the monogamous home. No matter how high may be the ethical standards of a religion which tolerates this practice, the actual influence is bound to be degrading and demoralizing.

It, therefore, appears in a summary of the foregoing that the family is the fundamental unit of society, that its prosperity or adversity directly affects progress and that the major influence shaping its development has been the influence of religion. Religion has kept the control of the marriage
contract. Religion has fostered a family educational system by which not only worldly knowledge has been promoted but most especially the religious life itself. Religion has directed the evolution of the family until the highest forms of religion will tolerate only the monogamous family.
The quantity, quality and distribution of the population are factors of large consequence in determining the rate and direction of progress. There was a time when progress was measured by the quantity of the population. Large numbers were essential because of the necessity of bearing arms against the enemy. The largest population developed in the centers of the largest food supply. The progress of the nation was dependent upon the size of the army in order that the tribe might overcome its enemies.

The development of industry, and the invention of machinery constituted a new factor to influence the size of the population at any given place. Hence the growth of towns and cities took place along rivers where water power was available to turn the wheels of the mills and on deep harbors where the facilities of transportation made easy shipping for raw materials and manufactured products. It is, of course, taken for granted that the mere increase of numbers in the population is not necessarily a sign of progress. Indeed it may be a sign of just the opposite condition. The world's population cannot increase indefinitely, for, not only will the possible food supply force a natural restriction, but the refinement of individual tastes and standards will tend to establish an equilibrium between the birth-rate and the death-rate. It is estimated that the population of the world is now increasing.
at about 1% per annum, and at that rate it will double in less than a century. On the other hand, we are told that the average annual increase in the five great cereals -- wheat, corn, oats, rye and barley -- has been about 2.5%. This would mean that for some time to come the food supply will be sufficient to sustain the increase of population. "If the natural resources of the American Continent were fully developed it would afford sustenance to 3,600,000,000 of inhabitants." ** If the quantity of the population were a determining factor in progress, the Chinese Empire would have become the most progressive nation on the globe. On the contrary it has been one of the most backward nations. The original native population of North America is estimated at between 600,000 and 1,000,000 Indians. From all accounts, their living was scant and irregular. The Continent today supports more than 100,000,000 of people with a better average living than that which was the portion of the Indians. The index of the increase of the population has been the intelligence of the people.

Much that has been said upon the influence of the religion upon the family applies on the subject of the influence of religion upon the increase of the population. Where the duty of rearing a family of children is regarded as sacred there is not liable to be any self-imposed restrictions upon the birth-rate, and hence there would probably arise a steady increase in the population. This has been especially noted among the Jews and the Puritan settlers of New England. In so far as
numbers may be a sign of progress, to this extent religion becomes one of the factors.

The distribution of the population is determined by more causes than simply the distribution of the food supply and the topography of the water power and transportation. Certain populations have been obliged to develop relatively barren and inaccessible tracts simply because of the opposition of their enemies. Other groups have voluntarily seceded or withdrawn from a fertile area and taken up their abode in a less promising center because of their desire to have their own way about their own form of government or their own form of religious worship. The latter influence has been very effective in the colonization of the world. The extension of the Holy Roman Empire in the Middle Ages was a movement of population inspired by the church. The missionary zeal of the Mohammedan religion has been largely responsible for the concentration of large Moslem hosts over the continent of Africa. The European settlement of South America has been largely stimulated and fostered by the Roman Catholic Church. The colonies of the United States of America were largely settled in this way: The Puritans came to New England to worship God as they chose; the Quakers, under William Penn, found a similar refuge in Pennsylvania; the Roman Catholics, under Lord Baltimore, made Maryland their home. Even in these later days we have large religious colonies established in parts of Canada by the Colonization Department of the British Salvation

* (Atlantic Monthly, Oct. 1912.)
An analysis of the influence of the population upon the civilization of the world is not only difficult to make, but is capable of varying conclusions dependent altogether upon the point of view. For example, the settlement of South America by Roman Catholic Europeans has developed a kind of progress which is doubtless better than what would have taken place under the native tribes, but it is not nearly equal to that of the North American States which were founded about the same time but largely influenced by other religious faiths. Other conditions could be adduced by either side to give plausible defense for the degree of progress under its leadership. Both sides, however, would agree that the coming of one of the higher forms of religion into a land dominated by one of the lower forms of religion has been largely instrumental in shaping whatever progress has taken place.

One cannot complete the list of influences of religion upon the population without noting the historical tendency to build cities about famous shrines and places of worship. Among the Jews, in the time of the Kings, the shrines of Shechem and Bethel were established and towns grew up around them. The growth of Jerusalem dated from the erection of Solomon's Temple as the central place of worship of the Judean Kingdom. The city of Ephesus not only grew and flourished because of its strategic position upon the main highway of travel between Middle Asia and the Mediterranean ports, but because there was established
there the worship of the goddess Diana. Mecca of the Mohammedan religion has little excuse for existence save for the fact that it has been made a Holy City of a great world religion. A conspicuous factor in the growth of Greek and Roman cities was the size and beauty of the temples which they erected in which to worship their gods. Athens, Corinth and Rome are notable examples. The direct influence of religion in locating and shaping these municipalities is not so great as the indirect influence that it exerted through these centers upon the whole national life. These religious-civic centers extended the warmth of their influence throughout the nation's breadth, as a radiant personality makes its influence felt around the complete circle of its acquaintance.
CHAPTER .

War and Peace

(a) EFFECT OF WAR UPON PROGRESS.

Not all peoples of the world are agreed that permanent peace is the most satisfactory social solution. They point to the great decisive wars of the world and say, These were the stepping stones of progress." They will support that statement by reminding us that the successful empires of the Hes­potamian Valley were the outgrowth of continual warfare and that each obtained a higher level than the one preceding until the climax was reached by Darius. They will point to such world conquerors as Alexander the Great, Julius Caesar and Napoleon to show us that the prowess of arms assembles the peoples of the earth together in the only form suitable for the world's highest good. They assert freely that the Golden Ages of Greek and Roman history were periods of great progress in society which followed closely upon the heels of war. If an opponent of their view should call attention to the 19th century and its unprecedented progress, he would be reminded of the French Revolution which ushered in the century. He would be reminded of the great American Civil War, by means of which slavery was abolished and the principles of Federal rights established in a Republican form of government. A discussion of the truth or falsehood of this view would be quite similar to a discussion of the truth or falsehood of the old proverb "Might makes right." The defense would
claim that his position was proven by the fact that the world has made progress on the side of the mightiest. While admitting this evidence it must also be remembered that civilization had tremendous setbacks through the temporary conquests of the barbarians. The splendid civilization of Rome in its decay was finally overthrown by the hordes of Huns from the North and the world suffered a loss which it did not regain for three centuries, or until the reign of Charlemagne. The defense would further urge that there must be an eternal contention between the higher classes of people and the lower classes. The higher classes will, by reason of their trained minds and unusual ability, be in control of the wealth. They will also have leisure for personal development. Their possession of these things will place them in a position where the other class must be their servants. Out of this class contention arose the state of civilization known as feudalism. The servant class of people, though superior from the point of view of numbers, is really inferior from the point of view of intellect, and must, therefore, be dependent upon what the higher class will allow it. When the higher class becomes too arbitrary there is a rebellion. Regardless of the outcome of the rebellion, two things are accomplished: first, the so-called higher class has its selfish ambitions curbed; and second, the lower class learns more truly than ever what the real conditions are of success in life.

In other words, the class contention has the value of
repressing what is bad in the upper class and of bringing to the forefront all that is good in the lower class.

Contention as a duty is one of the great arguments of those who believe in war. One nation may, after due reflection, conclude that it should have the foremost place in the order of nations. This nation believes that it is its duty to bring all other nations into subjection to it, especially those who are in a lower state of civilization. It is evident from the diplomatic correspondence between Germany and the Allies in the present war that at least one of the reasons why Germany is at war with Russia, France and England is that she believed that she is foremost among the nations in education, commerce and industry, and therefore, she must fight to maintain the position if it is interfered with in any way by any other nation.

Probably the best defender of the principle of progress through warfare among the nations is General Friedrich von Bernhardi, whose argument is especially set forth in his book "Germany and the Next War." Not only does the General use the arguments above mentioned, but goes still further. He would have us believe that the virtues of peace and harmony and humility and sacrifice could have no real meaning if it were not for at least occasional wars. In other words, our virtues are only virtues because there are corresponding vices. All of which seems to be one other way of saying "that light is the absence of darkness and darkness is the absence of light." The fact of vice does not enhance the value of virtue.
He also contends that arbitration is insufficient to settle the major disputes that may occur between nations. Not only because of the natural stubbornness of men, but because of the impossibility of raising any authoritative power. Hence the only solution of international questions is a resort to arms. He makes a strong point of the biological necessity of war when he seeks to prove that the elimination of the unfit and unworthy is essential to the growth and development of the good, upon the same principle that the farmer keeps down the weeds so the good vegetation may flourish. On this principle the weaker nation must be eradicated in order to let the stronger nation have more room. He makes much of the beneficient results of war to which we have referred at the beginning of this chapter. He even shows that aspirations for peace are both destructive and immoral. To him the end of peace is stagnation, degeneration and ultimate destruction. That the only way to avoid this is by giving the people recourse to armed resistance. The immoral side of peace appears to him in obliging men to be content with a Court of Arbitration and thereby prevent them from using all their powers to defend a principle to which they have a just right to cling.

General von Bernhardi fails to correctly weigh the damaging effect of war. It is a matter of no mean consequence that the Great War should be costing one of the contending nations $75,000,000 a day. The money so consumed does not appear again in any other form. It is essentially destroyed
and the billions of wealth that have been wasted by war have
impoverished the earth. The loss of hundreds of thousands
of lives of young men of a nation carries with it a train
of impoverishment. France may only now be said to be emerg-
ing from the devastation of life resulting from the French
Revolution. Likewise, the General does not seem to pay serious
attention to the destruction of commerce and industry caused by
war; nor to the degrading moral effect upon the individual sol-
diers. One cannot live like a wild beast in the jungle through-
out the months of a military campaign and emerge with the heart
of a gentleman.

The theory of the superiority of warlike races has had
many noted defenders besides von Bernhardi. Aristotle was one
of the first defenders of "might makes right." A man or a
nation, to be conqueror, must of necessity possess some superior
virtue. Machiavelli sets forth the same view in "The Prince."

The real contributions of war to the progress of mankind
has been the mingling of the races. The captor and the captive
have been brought together by war when they otherwise would
have been kept apart. The deterioration of tribes by close
in-breeding has thus been offset.

(B) EFFECT OF PEACE UPON PROGRESS.

The argument for international peace as a factor in
the progress of civilization is largely the negative of the
argument for war. There are, however, other considerations.
As an elemental condition of the soul the passion for peace
is more difficult and, at the same time, more powerful than the passion for war. It is the natural thing to resent an insult. It is comparatively easy to wreak vengeance upon one who has done us an injury. It is one of the common temptations in the life of a superior man to use his knowledge in such a way as to take advantage of a more ignorant man.

War is easy compared with peace. He who is a strong man will show his strength not by yielding to an angry passion when someone reviles him, but by holding his tongue. A nation will show its grandeur and its true glory when it will settle an international dispute by diplomatic intercourse rather than by force of arms. It is not always necessary for such a settlement to be reached through a sacrifice of the obvious rights of either party but rather through a compromise which will give to both parties more than either had before.

A civilization which is built upon peace rather than war will be a civilization in which the individuals are governed by restraint from within rather than by compulsion from without; which latter case is the condition which prevails in a civilization dominated by war. It has been often demonstrated that forced compulsion from without is not as powerful as self-control from within.

The history of prisons and reformatories in all lands testifies to the impossibility of physical control of criminals. While under guard they are law-abiding, but when released at the expiration of their sentence, they return to the old life
of crime. Likewise a nation subdued by war is only temporarily subdued — it will fight again as soon as it is able and finds a suitable pretext to quarrel.

It is also freely recognized that physical force is only one of the controlling influences of life. It bears the same relation to the present motive force of progress as the treadmill bears to the steam engine. Men with developed minds have learned how to control great companies of ignorant people who could not be subdued by force of arms. For example, who could question the influence of John Elliott, the apostle to the Indians. He could do what soldiers could not accomplish. The latent powers of men's minds applied in peaceful times to the real problems of society have brought forth the wonders of today. The ocean steamship, the railroad, the wireless, the aeroplanes, etc., have come to take the place of physical force not only to do a better job but to do it more quickly and with less human effort. This philosophy of peace gives us an argument which cannot be offset by any advantage of war.

When everything possible has been done in behalf of developing the individual initiative and cooperative responsibility and self-control during an era of peace, there will still be left in human nature enough of natural contention to amply provide for any of the virtues which may accrue to society by reason of unavoidable war.
RELIGION AS AN INSTIGATOR OF CONFLICT.

It is remarkably how vital a factor the truths of religion have been in the conflicts of the nations. It was the religion of the Greeks and Romans which made them believe that their gods were at war with one another and that different gods took different sides in helping their human worshippers during their earthly conflicts. The Christian theology makes us think of God as at war with Satan and finally overcoming him. "The seed of the woman shall bruise the serpent's head."

The apocalyptic vision of St. John, recorded in the book of Revelation, gives us a picture of the resurrected Christ seated upon a white horse leading forth the armies of heaven to make war against the beasts and kings of the earth.

Not only in the first and last books of the Christian Bible but all the way through this thought is emphasized. The Jewish people made war upon their enemies round about them, not only for the sake of supremacy but for the sake of extending worship of Jehovah. In the New Testament, Christ teaches His disciples, in many places, that the Christian life, in its resistance of sin, is likened unto armed warfare. "I came not to send peace but a sword." The apostolic teaching carried out this same idea, notably in the sixth chapter of Ephesians.

What is true of the Christian religion and Greek polytheism is, in a measure, true of all religions. That

* (Genesis III:15)
** (Revelation XIX:)
*** (Matthew X:34.)
That characteristic of religion which leads the worshipper into acts of devotion and service compels the worshipper, if he is true, to defend his religion and righteousness against all enemies. This means conflict with every form of wrong-doing. Hence the martial air of much religious hymnology, as
"Onward Christian soldiers, marching as to war" and "Stand up, stand up for Jesus, Ye soldiers of the Cross."

With this foundation in religious belief, it is not strange that the pages of history are replete with the records of holy wars. Perhaps the most notable example of all was the Crusades. The Holy Sepulchre was in the hands of the heathen Mohammedans. The Christians sought to reclaim it. Therefore they marched in holy pilgrimages, in great hordes of people, from distant parts of Europe, all the way to the Holy Land, to fight against the Saracens to obtain possession of this sanctuary. Religious fanatics united with kings and children to accomplish this purpose. They believed they were discharging a sacred duty. It was religion that drove them to it. It was the unavoidable conflict between Roman Catholicism and Protestantism which brought about the Thirty Years War. The Civil War in England between the forces under Cromwell and the followers of the Royalists was another religious war between the two branches of the Protestant Church. Whatever of good may be said about any war as a factor that makes for onward progress, may be applied to these religious wars and much more especially in the case of the Thirty Years War. Great
strides forward were taken in the adoption of the principles of political and religious freedom.

The conflicts of the Christian Church have not been restricted to battlefields. Those which have been waged within the Councils and those which have been waged around the struggle for political and ecclesiastical offices are among the most significant in the world's history. Some great men have been retired to oblivion; other ordinary men have become great, but the promotion of the church organization has always provided a somewhat constant and always powerful force which, on the whole, has been used for the advancement of man.

To correctly measure the influence of religion upon conflict one has but to be reminded that the religious life at its best is construed as a constant inner moral struggle. Man is conscious of a group of appetites and desires, the satisfaction of which gives personal pleasure. To satisfy these same appetites to excess causes intemperance and disease. On the other hand, another set of influences which start with the conscience and express themselves as good intentions and high ideals and all sorts of real good virtues, are equally active in their desire for full expression. These two groups of forces are pitted against each other and constitute the continual struggle between the better self and the baser self. It is that of which St. Paul writes:
"For the good that I would I do not: but the evil which I would not, that I do.
"Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.
"I find then a law, that, when I would do good, evil is present with me.
"For I delight in the law of God after the inward man;
"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.
"O wretched man that I am! Who shall deliver me from the body of this death?
"I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." *

The presence of this constant moral struggle in a person actuated by deep religious principles begets within the individual the desire not only to achieve the power of self-control, but to vanquish all enemies. This is not a spirit of contention in the sense of stirring up quarrels, but rather the description of the struggle and self-defense in the fight for righteousness' sake. The difference between the fighting Christian and any other is that the purpose for which the Christian contends is not selfish but altruistic. The glory of the victory is to be the Lord's and not his own. One may justly say in this sense, religion generates the fighting spirit.

(D) RELIGION AS A PROMOTER OF PEACE.

It may seem like a paradox for one to contend that religion is a promoter of peace as well as an instigator of conflict. The paradox disappears when we remember that even the fighting spirit in its best sense is indulged generally for the purpose of a more enduring peace. War takes place between two nations

*(Romans VII: 19-25,)*
because they cannot live in harmony and because they cannot agree to arbitrate their differences. The differences are settled by the conflict and peace prevails. To this degree at least religion likewise is a promoter of peace. It is the end of all religious and moral striving. The soul seeks to be saved from the degrading power of sin. It seeks to be strengthened for victory in the conflict with sin. It seeks for spiritual grace that will enable it to leave both the world, the flesh and the devil. According to the Christian standard this thought is expressed in the question "For what shall it profit a man if he shall gain the whole world and lose his own soul?" * The state of peace which will come to the soul that is saved becomes the goal of every religious being. The abode of all those who have perfect peace in the Christian and Mohammedan religions is called Heaven: with the Hindus those who are successful in escaping the entail of worldly desire are absorbed into the Divine Essence, which is called Nirvana.

Referring again to all the argument that has preceded to show that a condition of enduring peace supplies the foundation upon which the most permanent structure of civilization can be reared, it follows as a natural conclusion that any influence that will instill into the minds and hearts of people that peace, is the one thing altogether to be desired.

This thing is the one most conspicuous fruit of the religious life. What sacrifices and privations have men endured for the sake of obtaining it! The Society of Friends, for example,

* (Mark VIII:36.)
will not bear arms in war on account of this religious scruple for the sake of peace. The whole gospel of non-resistance is proclaimed for this purpose and founded upon the Christian writings of the New Testament. The old dispensation allowed retaliation, but Christ taught "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." * Growing out of this fertile soil are the many National and State Peace Societies, the Hague Court, and the Church Peace Union. The central truth of the propaganda of peace as promoted by these and other kindred organizations is well stated by Dr. Jefferson: "It must be shown that to save men is a higher form of service than to kill them, and that it calls for the exercise of a large number of the highest faculties of the soul. To lift a city to a higher level of thought and action is a more difficult piece of work and demands a finer heroism than to level it by means of howitzers. To cast the evil spirits out of a city, is a more hazardous undertaking than to pour upon it explosives from the sky." ** "The world problem as well as the city problem and the individual problem is a religious problem. Its solution is found in the realm of the spirit. A leader of distinction has recently said that religion offers us no hope of a way to international peace, but that we are to find redemption in the kingdom of science and jurisprudence. A more mistaken judgment it would be impossible to form. The only hope for ultimate peace lies through

* (Matt. V: 44)  
**(Charles Edward Jefferson "Christianity and International Peace" pp. 250-1)
religion. Knowledge is not enough. Law is not sufficient. Nothing suffices but the spirit of God."*

Religion then becomes in this respect an essential antecedent and a primary cause leading to the peace which "passeth all understanding" in the individual soul and peaceful relations between individuals and nations.

Chapter

Religion and Government.

Two forces which are related to each other as cause and effect frequently manifest themselves in such a way that the effect is taken for the cause. It is so with religion and government. Did religion cause the government, or government cause the religion?

If we follow the evidence submitted by recorded history, we must ascribe at least one of the casual relations to government. There was no ruler in prehistoric times, according to Hebrew history as recorded in the Bible, other than God. The people before Abraham seemed to live without the domination of any governing individual. The medium by which the will of God was communicated was the uncertain and vaguely defined revelation recorded in the dreams of men or otherwise impressed upon them. "God spake unto Noah." "Enoch walked with God and was not, for God took him." These seem to be specimen relations that are supposed to have existed between man and God.

From Abraham's time onward, the government of Jehovah, according to the Jewish conception, was transmitted through the heads of the families. So long as the patriarch Abraham lived, his entire "familia" acknowledged him to be the channel by which the law of God was revealed and executed. It was likewise with Isaac, Jacob and the heads of the twelve tribes of Israel. After the captivity in Egypt, Moses who becomes

*(Exodus III, IV.)*
the leader of the Exodus is represented as being divinely chosen for this position. Supernatural incidents such as the miracle of the burning bush, the rod becoming a serpent, and the leprous hand, are given to show that whatever authority was vested in Moses as a leader was received from Jehovah. This criterion for the selection of the leaders of the people prevailed throughout the period of the Judges. Their successes as leaders became the evidence of their approval by Jehovah and they were continued in office so long as they appeared to have this approval.

But there came a time when the people demanded a king to rule over them, following the example of other nations, but before such an one was selected the people prayed to Jehovah for His direction.* Samuel, the last of the judges, receives the commission to act for God in appointing the man whom God should choose to be their first king. Thus through the history of the kings of Judah and Israel, every king received his commission to rule through some religious ceremony or anointing by a prophet of God to indicate that his authority was from Jehovah.

The Old Testament narrative plainly shows that with the Jewish nation at least the religious factor was very strong in shaping the development of its government. At first a pure theocracy and at last a pure monarchy, but first and last every constituted human ruler gave evidence that his authority to rule came from Jehovah.

*(I Samuel IX: 17.)
The ancient history of other nations, besides the Hebrews, reveals many cases of a similar religious influence directing the formation of its governmental ideas. The Greeks were accustomed to consult the oracle at Delphi in the selection of a leader for a great expedition and in some cases for the choice of their rulers.

The historical continuity of the practice of having some religious exercise in the coronation of a king has been maintained even down to the present until there is probably no Emperor, King, Queen or President of any realm who is not inaugurated into his or her high office by some appropriate religious ceremony. It is no doubt partially due to the prevalence of this custom running down through the ages that many of the rulers of today still cling to the ancient doctrine of the divine right of kings. Growing out of this has sprung the contentions between religious and secular leaders for supremacy. The kings have claimed that their divine right not entitles them to dominate only the material forces of the kingdom, but also the spiritual forces. On the other hand, the clergy have constantly tried to curb the powers of the secular authorities and for a long time the Pope even claimed the right to depose a king who disobeyed his supreme authority. The controversy between the Pope and King Henry VIII of England is perhaps the most notable illustration of this attempted use of the power. In this case it resulted in the establishment of the separate Church of England and Henry made himself
the head of the Church as well as the State. In the face of these facts, one cannot deny that religion has had something to do with shaping the governments of the world through its rulers.

The commanding influence of religion upon government, however, appears in the use of ethical codes as the basis for all the world's laws. Beginning with so simple a code as the Ten Commandments, we find that some of them are duplicated in the laws of every land. One cannot truthfully contend that these laws arose simply because of economic conditions. The first law given by Moses was a religious rule and not a maxim for economics. "Thou shalt have no other gods before me." And the second, "Thou shalt not make unto thee any graven image."

The main reason given in the Commandments for keeping them was that the offender should be punished, for the Lord was a jealous God, and visited the iniquities of the fathers upon the children unto the third and fourth generations of them that hate Him. It is true that the Commandment in this form appealed to the economic sense of self-preservation in comfort and freedom, but there is no evidence that these Commandments, which were especially religious in nature, were begotten by any economic need. What is true of the Ten Commandments and other Mosaic Laws has been embodied in the fundamental legislation of the nations of the world, and is apparent in other great historical ethical codes. Witness the religious proverbs in the code of Hammurabi and the ancient Vedanta.
There is a strong parallel between the development in religion from an absolute hierarchy to a broad and representative congregationalism and the development in government from an absolute monarchy to a representative democracy. Here again it cannot be truthfully claimed that the progress of democracy has preceded and caused the progress of liberalism in religious thinking. Certainly, in the case of of the Hebrews, their desire for larger influence as a nation dictated the course of events in their governmental history. The fact that this increasing influence over the other nations was to be had only through implicit obedience to Jehovah and all His laws required them to put religion first and the form of government afterwards. In making Saul king, the people showed their desire to break away from the old theocracy. In the case of the United States of America it was not democracy that brought about congregationalism, but rather congregationalism in religion which brought about a democracy in politics. The settlers in this country, as we have noted before, wanted freedom to worship God in their own way.

The great Protestant Reformation took place as a protest against the outgrown hierarchy in religious worship. The contention that God could only be approached through priests was no longer tolerated. The individual came to believe that he was a free moral agent, responsible only to God and that he could commune with the Deity and receive help from the Deity directly, without the intervention of any other medium of contact.
Having this privilege in the new colonies of America, the settlers came to desire to govern their own country in such a way that every citizen should have a voice and a vote, hence religion brought forth the new democracy.

Without attempting, therefore, to delineate the philosophy of government, or to push the investigation of government and religion to their earliest beginnings, we find, as a matter of historical development, that religion has not only been first in sequence but has maintained a distinctly causal relation to the resulting and accompanying forms of government. The religious faiths of men have helped them to select their rulers, to draft their codes of laws, and, in general, to shape their ideals of good government so that the representative government of the people, by the people and for the people have come to be the recognized standard of the most advanced civilization.
Chapter

Religion and Education.

Those who would disagree with the main proposition of this dissertation, upon classification, would fall in large numbers into the group who believe that education is the largest single factor in the economy of progress.

The foregoing statement of the value of education as a factor in progress will not be disputed. We are, however, permitted to enquire into the reasons that have led men to develop such an elaborate system of education. The enquiry does not proceed very far before we are forced to conclude that religion is the mother of knowledge. One of the first native instincts of the race is the desire to justify one's experiences intellectually and to know the Deity. His nature as Divine keeps Him forever beyond complete apprehension by mortals, and yet He approaches sufficiently near and reveals Himself partially so as to beget within His worshippers a commanding passion to know Him. The pursuit of the objects of this passion is education. It begins with the dreamers of the abstract -- the philosopher -- and ends with the exponent of the concrete -- the scientist.

To the ignorant savage the facts of nature constituted one unending mystery. It was the natural thing for him to relate the supernatural being of his worship to the wonders of the physical growth all about him. The most mysterious of all
seemed to be the movements of the stars in the heavens. Because of their distance from the earth they were not as completely subject to knowledge as were the plants and animals. Hence, the heavens came to be the abode of the gods and the movements of the gods were assumed to have some relation to the movements of the stars. The earliest of the sciences, those of alchemy and astronomy, were thus the outgrowth of the religious desire to know more about the Deity.

Primitive faith ascribed to the Deity all of the observed facts and laws of nature. In proportion as these things were regarded as manifestations of the Deity or of His power, in that proportion was the investigation carried on for the purpose of knowing more about the Deity. It is found, therefore, in the records of the histories, that the greatest progress in educational lines was carried out among the peoples who were the most religious. The proof of this is easily shown when we remember some of the following historical facts:

In the Jewish religion, their system of education, beginning with the Mosaic Law, had its rise in the religious instincts of the people. The Jewish rabbinical schools were not only the forerunners of Jewish education, but they supplied the foundation upon which the superstructure of secular training was subsequently reared. Among the Greeks we find the schools located in the vicinity of the temples. In modern times we have what is perhaps the strongest illustration of the power of religion as an inspiration to education in the activities of the Puritan settlers in this country. The
institution first planted in New England towns was the church
and it was immediately followed by the school. The first busi- 
ness of higher education in this country was to train men for
the ministry of the church. Notwithstanding the tremendous
progress that has been made in national, state and municipal
educational institutions, it still remains true that a large
proportion of the educational institutions of our land are fos-
tered by some religious oversight. It appears, then, that
religion has ever been the prolific mother of educational in-
stitutions.

Taking the problem of education from a materialistic
point of view and starting with their premises, we still come
out with the same conclusion. The materialistic philosopher
pushes back his questions in the order of infinite regress
searching for the fundamental substance out of which other things
are evolved or developed. And so the ancient Greeks pushed
their questionings. Fire, water, air and earth -- each came in
at different times and according to different leaders, for its
share of the glory of being the only real stuff in the world.

Then came a little nearer to the true light when
he said that nothing abides, nothing has real essence, everything
flows and the state of the perpetual flux, so-called, became
known as the condition of physical existence. All questioners
and scientists, who have pursued this method, have found them-
selves driven from manifestation, and from observation to infer-
ence and from inference to conjecture until there have been
born our systems of philosophy and our formulae of science.
Consciously or unconsciously the impelling motive which has shown men the way and given them the power to derive the accepted phenomena of observation and the noumena of abstract thought has been the religious motive. It has ever been the universal instinct of man to attempt to locate God somewhere in the great unknown. It has been equally intuitive to ascribe to God an omniscience that was complete in all matters beyond the ken of mortals. The system of science was found to be unsatisfactory without some underlying philosophy of the first causes which science takes for granted. The underlying philosophy took up the nature of being and could not proceed with acceptable or reasonable theory without starting with a deity who alone could be shown to have a real and absolute existence. The study of the existence and nature and manifestation of God appears to be the beginning of wisdom.

The circulation of sacred writings has universally provided the main thoroughfare for the construction of language and literature. It is easily conceived that at the first all writings or permanent records of any sort were held sacred. There is evidence that there were long ages before any permanent records were made. The beginnings of language were certainly very crude. Such as we have preserved to the present, namely, the hieroglyphics of the Egyptians and the cuneiform tablets of the Assyrians, indicate that the early use of language was for the preservation, not only of historic traditions and law, but of the records of religious faith. The ancient manuscripts which have been discovered within the last
century give corroborative evidence of much that is contained in the Christian Scriptures and provide further illustration of the use of language and literature to give permanent form to religious faith and law. It is not possible to overestimate the influence of the sacred writings of any of the historic nations in shaping the course of their progress. The Vedas of the Buddhist, the Zend Avesta of Zoroaster, the Koran of Mohammed, and the Bible of the Jewish and Christian Churches have been the standard works. Not only are ideals of life expressed therein but standards for literature and language are embodied as well. The purest literature of the English language is the Bible. It is the world's best seller among books. It is now distributed among the nations of the earth by the million of copies and printed in the language of one hundred and sixty-four tongues.* The frequency of scriptural quotation and allusion in literature of every sort gives only one of the many indications of the influence of the sacred writings.

What has been said of literature can also be said of the fine arts. The sculptor, the painter, the musician, the poet, all choose their loftiest themes and subjects from among the religious characters of the peoples' worship. The ancient Greeks wrought marvellously the marble figures of their gods and goddesses. Michaelangelo is content to rest his fame on a statue of Moses. Raphael's "Madonna" and Leonardo Da Vinci's "Last Supper" remain the unmatched masterpieces of the art of painting.

Among the finest music that ever charmed the ears of man are the famous anthems and carols of the Church. The religious theme has ever been the favorite one for the writers of oratorios and cantatas and operas, until we have such productions as Handel's "Messiah" and Wagner's "Götterdämmerung", and "Parsifal."

Therefore, without failing to give due recognition to the power of education, apart from any religious motive or environment, it remains a fact that the native religious instinct has furnished the motive that has led man to tame his environment and subdue it by applying his mind to its relationships. It appears that the constant outreaching of his mind toward the Infinite forces him to clear away the underbrush that prevents him from seeing through to the clearing and thus the desire to know God furnishes the desire to know the world. Out of this knowledge springs the sacred literatures of the different world races and likewise its sculpture, painting and music. As human beings are constituted with almost infinite possibilities for growth and development, the commanding incentive of life is always the pursuit of the ideal. Our religious nature idealizes everything in terms of the Divine. Therefore, we objectify our standard of world attainment as it appears in terms of the Deity. Subjectively we come to depend upon the Deity to give us the power to realize the objective of life which we see written in His face. Without so dominating a force inherent in man's nature it is very doubtful whether any educational plan of the gigantic scope which is now the standard for the best youth of the land, could ever have come into being. The sacrifice of time and
energy would appear too great without the eternal reference
and the Divine significance of the mastery of nature's laws
and the knowledge of nature's God.
CHAPTER VIII.
Religion and Industry

A great many earnest and thoughtful scholars contend that the economic life provides the conditions which are fundamental to most of the results usually attributed to religion. Some take the position that while the religious factors of life have weight in determining the course of events, they in turn are conditioned by economic factors. Others would give no place whatever to the religious impulse but ascribe the chief potentialities to economic relations. A fairly representative view of the former case is that advanced by Professor E.R.A. Seligman of Columbia University in his lectures on "The Spiritual and Economic Factors of Progress. He states that the beginning of ethical and spiritual life in barbarous tribes is in the consideration of the group welfare. That which promoted the best interests of the tribe came to be known as the right thing to do, and that which worked against the best interests of the tribe was wrong. Thus there were developed certain social customs which formed the first ethical standards. To give extra authority to these standards the thought of a god was created, who would approve these observances and punish all offenders. Among the reasons adduced to show that this is true are the etymology of certain words used to describe different morals; such as "appreciation", meaning to set a price; the word "God" being derived from "good" or "goods". "Ethics" from "ethos"; "morals" from "mores". But he gives no
similar derivation for "deus", or "theos."

John Stuart Mill* would contend that religion is credited with a greater significance as a factor of progress than belongs to it, although he admits that religion may be morally useful without being intellectually sustainable. He contends that religion is in sore need of better intellectual grounds. "The whole of the prevalent metaphysics of the present century is one tissue of suborned evidence in favor of religion." Hence there seems to be a necessity of showing that religion must be useful in order to be defensible; for he states "if religion or any particular form of it is true, its usefulness follows without any other proof." He continues by pointing out three great forces for progress which are usually ascribed to religious influences:

1. The influence of authority.
2. The power of education.
3. The power of popular opinion.

But Mill contends that these may not be directly founded in religious influence. That the primary authority in the world is the authority of parents over children and out of this comes the authority of the various forms of government and all of the moral codes that spring up around it. Likewise the power of an education he asserts may not spring out of religion. It was not religion that caused the strength of the Spartan institutions, but rather the Spartan education which developed a code of morals which in turn produced religion. The influence of popular opinion, as praise or blame, rewards or punishments, and the like, may be similarly divorced

* (John Stuart Mill, "Essay on Utility of Religion.")
from religion, for there are many cases in which duties imposed by religious obligation are not held so tenaciously when not supported by popular opinion. For example, in the keeping of oaths concerning Custom laws, declarations are easily broken while one would never think of breaking an oath to support the government. The ancient practice of dueling and of bull-fighting could not be supported from religious grounds, yet from public opinion could be tolerated with impunity. He even goes so far as to suggest that a martyr might even suffer for the thought of glory in the eyes of his fellow religionists rather than for the sake of his religion. Any great enthusiasm, whether religious or not, could inspire any sacrifice. The influence usually ascribed to religion in its benefit for the individual is the sense of personal satisfaction and lofty feeling that is brought by it. But the love of country and happiness or perhaps other high ideals will bring forth enthusiasm also.

Out of all the foregoing is derived the conclusion that a religion of humanity not clearly defined would provide for all the factors of usefulness in religion and would not have its many intellectual deficiencies.

The chief point at issue in these theories seems to be a question of priority -- which is cause and which is effect. However plausible the above explanation may seem, the recorded facts of history do not seem to support it. There has not yet been discovered any tribe of people which has been truly devoid of some type of a vital religious life. If the order of development began with economics there would be some tribe whose
records are available to indicate that such was the case. The
testimonies of archaeology, philology, art and literature clearly
show that the order both of causality and sequence must be es-
established with religion first. Other difficulties, however,
stand in the way of the economic theory. It is not reasonable
to suppose that group welfare conditions could have been perma-
nant enough or substantial enough to give sufficient ground
for the elaborate religious systems of early races, unless they
had their own belief and native religious instincts to build
upon. On the other hand, there is much evidence to show that
the religious instinct was the prolific parent of the prevailing
notions of economic welfare.

Another variety of objection cited against the possession
of a religious life as an original asset of man is that expressed
by the Roman author Statius in "Primos in orbe Deos fecit timor":
"Fear of natural evils has in itself no power to disclose the
supernatural and to impart a vital sense of relation thereto.
Supposing an already existing bent to recognize the supernatural,
then we can see that fear may increase the urgency of appeals
in that direction, but we do not see that fear can create the
sense of the presence and agency of the supernatural. Moreover,
fear working by itself, would make the content of religion to
constitute solely any means of shelter against unfriendly and
malignant powers. But religion has always had a different
content from that. It has given a place to friendly powers
and to the thought of satisfaction in fellowship with them."*

*(Prof. Henry C. Sheldon's notes on lectures on "Essentials of
Christianity")
But these considerations seem to establish only the priority of religion in the chain of economic and causal factors which shape the progress of the world. The exact measure of its causal value remains to be taken. Before attempting this it may be well for us to ask what is the measure of the causal value of the economic struggle.

There are many types and variations of the economic argument, the familiar ones are those of the evolutionary hypothesis of Darwin and the "Laissezfaire" doctrine of Adam Smith. The former would hold that the laws of nature are such that all life inherently and necessarily provides for its own betterment and progress. The theory is that there is a certain survival of the fittest in nature's economy which performs a sort of natural selection by which the best species survive and reproduce, while the poorer species are killed off without issue. This theory carried into the sphere of human life means that forces which direct the lines of human progress are purely automatic. There can be little intervention of any kind, divine or human. Neither the laws of God nor the laws of man can have any real weight in determining the direction of the progress of the human species. He comes into being naturally, according to the working out of natural causes; he influences and is influenced by his environment according to his own will in proportion as he rises above the degrading influences of his environment and aligns himself with the progressive tendencies of his environment. In that proportion will he tend to survive and be superior to his neighbors. Even if all of the
human species should fail to use their will and intellect which now differentiates them from the animal, the same would apply as it also applies to the animals.

The Laissezfaire doctrine is only one of the many applications of the Darwinian hypothesis. The contention of this system of economics is that if every individual were allowed to do as he pleased, then the ensuing conflict and compromise and cooperation would inevitably bring about the progress of the race. By conflict the undesirable ones would be eliminated; by compromise the mutually untenable elements would disappear; by cooperation the remaining forces would organically unite and carry on the world conquest to the point of the complete domination of man.

The perfection to which these theories have been elaborated by many authors has an attractiveness which beguiles even the most wary student of progress. The fallacy is obvious when one begins to apply the theory to real men and a real world. The arm-chair philosopher may sketch for us perfect logical pictures which exist only in the abstract and that in a realm of pure imagination. The experimental laboratory of real life reveals certain considerations which upset or at least limit the truth of the foregoing theories. In the first place the fact that man has a free will to do or to undo, to obey or disobey as he chooses is not adequately reckoned with. There may be said to be a certain survival of the fittest in the vegetable and animal life of an uninhabited island, but not where the mind and will of man holds
away. An individual or a group may become so depraved as to turn a garden into a jungle. It has been found to be a very difficult thing to guide the will of man. Some nations have tried to do so by force of arms, but the conquered tribes were only temporarily subdued and only awaited the time to rise up in successful rebellion. Others have tried to restrain the will of man from perpetrating criminal acts upon his neighbors by legislation; but in spite of all the splendid laws of the great progressive countries of the world, there still seems to be plenty of business for the jails and the prisons. There are doubtless more offenders against the law who have never been brought to justice at large throughout the country than are confined behind prison walls. Others have tried the program of improving the environment as a means of social salvation but the tenants persist in making coal bins out of bath-tubs, instead of using them for the lavatory purposes for which they were designed. Whether the truth of the Garden of Eden story is admitted or not, it is at least a beautiful and perfect analogy of the utter futility of making people good social beings simply by putting them in a good social environment. If the depravity is internal and determined in a strong will something must happen to work an inward change before the effect of a good environment will be seen in a changed life.

Some have sought by the various programs of the communists and older socialists to bring about an order of affairs that should rightly determine the volitional acts of
man toward progress. They have contended that the wealth of
the world should be equitably divided among all, that the
ownership of the instruments of production should be vested
in the people as a whole, that the product of industry should
be equitably distributed among all the workers. The difficulty
with this scheme is, strangely enough, that its purpose has
not been realized where it has been tried. It takes more than
an equitable share of this world's goods and of this world's
products to make a man satisfied with his life or to make him
content to respect the rights of his neighbors, to say nothing
of making him an efficient individual in the community.

Educationalists would have us believe that, if the
man were well enough trained, the will to do right would be
naturally evolved because of the better understanding of nature's
forces. Strangely enough, this too has failed to work, for
the worst criminals are found among the best educated. Where
unusual success has attended the well-educated it is usually
not difficult to trace other conspiring factors which have
brought about the splendid result.

These and other forces have been tried in the search
for a pilot to steer the unruly wills of men through the rock
bound straits of life. There is no doubt that each one contains
a partial truth, but none of them alone, or all of them taken
together are sufficient to get complete control of the will.
There is something about the so-called religious experience
which brings a man's whole nature into a subjection to the
divine in loving trust and obedience so that there is begotten
in him a desire to direct the course of his life along those lines which make for the most perfect harmony with his environment and which make for the eternal welfare of his soul. No force or factor has yet been discovered in the world that has a transforming influence over a man's nature which is equalled by the force of a religious experience.

A second difficulty with the purely economic theories of progress is that it is impossible to confine the consequence of social wrong-doing to the perpetrators of the iniquity. For instance, if the diseases that are conveyed by the so-called social evil only infected the actual offenders, we might soon be rid of the disease and the practice. But innocent wives and children suffer likewise and the progress of society is thereby impeded. An inferior means of competition employed by one firm to get business has the effect of compelling other firms to stoop to the same level or else go out of business. It will never be right to go as you please in the world unless every one pleases to go right.

There is not a sufficient corrective for wrong-doing in the self-inflicted punishment of nature or the legally imposed sentence of justice or even in the sting and lash of the full penalty of poverty to make man follow after those things which make for the welfare of the race. The full penalty is not only not inflicted upon the offender but that which is inflicted is not sufficient of itself to make him work for the public welfare.

The materialistic and economic theories fail to provide an adequate motive for a human response to life that will satisfy the demands of progress. The eternal question that everyone asks is this, "What is it all for?" and "What does it amount to?" Even though the end be shown in terms of dollars and cents, or in terms of large popular influence, or in terms of scholarly attainments, all of these fail to satisfy when compared with the ideals of religion. The best forms of religion teach, in the first place, that a man's life is not simply bounded by life and death, but that the body is merely the investiture of an immortal soul and therefore the soul life has not only an earthly and temporal meaning but an eternal significance. The epitaph upon the child's tombstone supplies by contrast the pure logic of this case, comparatively speaking:

"If I was so soon done for,
  Pray what was I begun for?"

Not only does the soul of man have an eternal significance, from the religious point of view, but everything that he does and all that he may become in life has a universal reference. This truth follows from the fundamental belief in a universal God who has made all things in creation and who sustains all things by his providence. As a religious subject every deed is done devoutly as is believed to be according to the will of God. In those latter days, the precinct of religion has become much enlarged in the realm not only of ethics but of temporal and economic welfare. Anything which conserves the
physical and moral good of the people is approved with as much sincerity and with as great a sense of religious obligation as the act of going to church on Sunday -- and with many people much more. The religious life which shuts itself up to religious exercises and observances has ceased to be the type which is commonly accepted as ideal. That phase of religion, developed so perfectly by the Pharisees, rendered its contribution and has passed by to give room for a higher and more potent phase.

The economic argument from any point of view is at best a selfish argument. Group or social welfare, without religion, is a concept of the imagination. While it is true that there are social settlements where no religious teaching is introduced, and while it is true that there are great civic reforms which are not directly promoted by any religious institution, and while it is true that there are gigantic organizations for philanthropy -- such as the Belgian Relief Fund -- without any organic relation to any church or group of churches, yet every enterprise of this sort is founded upon the religious ideals of certain leaders or supporters of the movement who believed that God intended their lives to be used not only for their own selfish enjoyment but, as far as possible, for the happiness and welfare of others.

The altruistic impulse is not born in the throes of the economic struggle. It comes only through loving sacrifice, the pattern for which is derived from above. Jesus said,
"For their sakes I sanctify myself." *

To sum up in the words of another: "If God is the Creator of the material world and if the laws of its progress and development originated with Him and He is ultimately responsible for their execution, then those individuals and societies who most closely relate their lives to Him, that is, the most religious, must tend inevitably to the advancement of civilization."

* (John XVII:19.)