

THE JARVIS RECORD

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Eyes and Morals

One of the chief functions of science nowadays is apparently to link the moral nature of man up with his physical equipment. We have been hearing of late that to a very great extent criminals are as they are because their brains are defective or out of order. Juvenile delinquency and criminal tendencies are traced to atoms. Tobacco can get into the conscience as well as into the lungs. Criminalism is a potent cause of depravity. And now, by way of Director Guy A. Henry of the Eye-sight Conservation Council of America, in a paper read before the recent American Prison Association, we learn that bad eyes make bad boys and bading criminals. Impaired eye conditions may start a boy on the downward path. It is a more or less easy transition. Bad eyesight in school leads to inattention and to the impatience of dullness. The child is outstripped by his fellows. He becomes restless and rebellious. He may be treated by his teacher as lazy or perverse. It is the beginning of a bad name and the resultant break with authority. The moral ill effect, at all events, is frightful.

Perhaps this condition is the origin of the reputation of the "evil eye." At all events, we know that the eye is the window of the soul, and why should not the darkening of the window cause gloom within? It is but too true that children who have defective vision are often "picked upon" by their comrades, and the beginning of that moral degradation is being picked upon. It has been conclusively demonstrated by first-hand search of the records that at least three-quarters of the criminality and delinquency of the famous criminal John Dillinger was due to social prejudice to the ostracism that was visited by the community on a poor and unattractive man, who were forced by the process of picking-upon to seek out and consort only with individuals as poor and miserable and delinquent as themselves. A physical infirmity is a common cause of persecution. Children have been started on the downward path merely because they were deaf. It takes blindness, total or well-nigh complete, to reverse the process, and make a child loved and cherished rather than picked upon. The lower infirmity, in the moral realm, is really the greater.

Of course there is always the downward path waiting. Moral instruction is desirable to keep people out of it. Character, resolution, exceptional spiritual gifts, or the good influence of a commanding parental or other personal influence, will keep the weak and most unfortunate out of it. Against all the impulses and pitfalls of physical deficiency the right sort of spiritual gifts or saving influences will prevail. But that is to reason why the weak or the unfortunate should be dragged to ruin by an infirmity. A pair of glasses may be a better protection in the case of the picked-on half-blind child than a poor Sunday school teacher. The weak-eyed should have their guardianship, or their treatment. The skillful removal of obstacles may exercise a broad moral influence. Not only the weakness of God, but the healing power of civilization, may operate in mysterious ways.

The Great Split

Only the other Sunday, in his great sermon at a church on Broadway, a distinguished clergyman, Dr. Frank Goodrich, launched the impending storm of doubt. He said to his flock we are told that, that to return, the lightness, and better light shining like light, will be made up to meet Him in the air, and that reading the papers will report, ignominious strange deaths. — The fact, however, has a meaning, a meaning, however, found in the fact that the world had watched the light of the sun and the moon and

daughter were sitting together in a room and talking, when suddenly the mother was snatched away. The following Sunday, congregations will be cut in half, all the best people missing.

Then wickedness will rage for seven years, after which Christ will return again, with His church, to bring such terror as this world has never known. The clergyman pictured a stock exchange in time of panic, pictured the Johnstown flood, pictured a sinking liner and said that all such scenes of consternation were nothing to what was coming.

Dr. Goodchild is a Fundamentalist. Not less prominent in New York City is Dr. I. M. Haldeman, who declares that Christ will return "with garments dipped in blood, the blood of others," and "enunciate His claim by terror and might." He will "trample and trample in His fury till the blood of men shall fill the earth." He "will come to His glory, not as the Savior meek and lowly, but as a king, an autocrat, a despot, through the blood of a trampled world."

Dr. Shailer Mathews, sitting at President Harper's old desk in the divinity school of the University of Chicago, told that the Fundamentalists now control about one-quarter of the evangelical churches in the East, about half the evangelical churches in the Middle West and South, and about three-quarters of the evangelical churches in the Far West. Their own estimates run higher. "Ninety-tenths of the laity are with us," they say, and everywhere the doctrine of the Second Coming, in one form or another, is insisted upon.

Dr. Curtis Lee Laws, editor of the Watchman-Examiner in New York City, gave Fundamentalism its name. He defines it as merely an uprising of orthodox supernaturalism against modern naturalism. He tells us he repudiates "fanciful" ideas of the Second Coming but seeks allies amongst those who hold them. Professor J. Gersham Machen of Princeton Theological Seminary, takes the same attitude. "Their error, serious though it may be, is not deadly error," he writes, "and Christian fellowship, with loyalty not only to the Bible but to the great creeds of the church, can still unite us with them." On the other hand, men and institutions unwilling to identify themselves explicitly with the Fundamentalist Movement—or rather Movements, as there are at least three—make common cause with the Fundamentalists in their warfare upon modernism.

Hence a phenomenon. Billy Sunday and Bishop Manning, Dr. Arctur-

us Judson Conrad and Mr. Bryan, Dr. Clarence Edward Macartney and Dr. Reuben Torrey, Professor Machen and Dr. W. A. Riley, Doctor Goodchild and Doctor Laws, Princeton Seminary and the Moody Bible Institute (entrance requirement, "a common school education or its equivalent") are all up in arms together, valiantly combating modernism. In Doctor Pace, they have a gifted cartoonist. In Professor Carter, they have a daring satirical poet. In Alfred W. McCann, author of "God—or Garilla," they have an anti-evolutionist second to none. Their conventions draw enormous crowds. It is no longer a question whether they are going to split the churches. They have split them.

During a three-thousand-mile journey along the various ecclesiastical battle-fronts, it was asked how the conflict began. Doctor Bridgman, former editor of the Congregationalist, says the World War started it—literalists thought the last days were approaching. Doctor Cotton, of the Christian Register, says that the war, with the shock it brought and the nervous overstrain it produced, drove people to extremes, making liberals more liberal, reactionaries more reactionary. A professor at Union Seminary says the war bred a fighting spirit that has outlived the war; also a great fear, with a craving for "something solid" and a return to "normalcy." Professor Gilmore, of the Homiletic Review, believes Fundamentalism a consequence of reports by army chaplains.

All of a sudden, orthodox clergymen recognized that the great historic creeds were losing their hold upon the modern mind, if, indeed, they had not already lost it, and the reasons seemed clear. The modern interpretation of the Bible was to blame, thought the orthodox. The evolutionary hypothesis was to blame. A half century of progress was to blame. Liberal preaching was to blame.

Facts and Fancies

A Coming Columnist
A teacher asked one of her pupils to write a brief story about the rain. After much thought the boy produced the following: "What does the rain say to the dust? 'I'm on to you and your name is mud.'"

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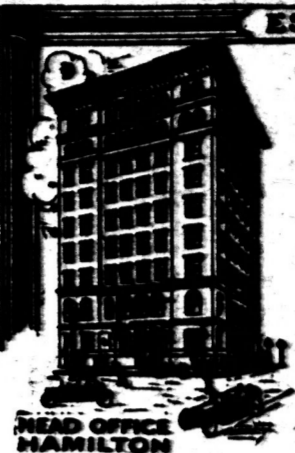
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