



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The Editor's Page

The Doctrine of Evolution has quite unexpectedly become an occasion of popular interest in religion. The selection of this particular doctrine as a battleground shows an admirable courage. The outcome of the controversy will be decisive. For so well entrenched is the evolutionary hypothesis in modern scientific thinking that if it can be successfully challenged in the name of religion, the possibility of religious dictation in almost any conceivable situation will be established. On the other hand, if Mr. Bryan's campaign fails, a revision of his conception of the authority of the Bible will be imperative. In this issue of the *Journal of Religion* three articles are devoted to aspects of this current controversy.

Is Catholicism more progressive than Protestantism? On this particular issue as to the legitimacy of the evolutionary hypothesis, Catholic scholars are taking pains to indicate that the church is not trying to dictate to science. The April issue of the *Catholic World* contains a commendatory review of Professor H. H. Newman's recent book on evolution. The reviewer declares that the doctrine of special creation "was the older Protestant theory. . . . It was never the teaching of the Fathers of the Church from St. Augustine down to St. Thomas Aquinas, and from Suarez down to the present day." The discussion plainly implies that Catholicism does not dogmatize on the subject.

The Protestant Episcopal Church in Kentucky expressed disapproval of the attempt to outlaw the doctrine of evolu-

tion on religious grounds. The Episcopal church is much closer to Catholicism than the distinctively Protestant bodies. And it, too, recognizes that there is no necessary opposition between the conception of evolution and the exercise of Christian faith.

The historical continuity of Christianity is stressed by both Catholicism and Episcopalianism. The living church is the primary means for the cultivation of Christian faith. In spite of the strong grip of traditionalism on these communions they cannot eliminate the consciousness of that long and fruitful history in which Christianity has always been active in relation to developing culture. The knowledge of this historical process gives to the churchman a quiet confidence that Christianity will continue to maintain positive and cordial relations to the best learning. Patience and faith will eventually triumph.

The weak point in biblical literalism is its virtual ignoring of history. The Bible is treated for the most part without regard to the religious history of which it is an expression. Statements which are uplifting and inspiring when read in relation to the historical events which they were originally intended to interpret may create perplexity and dismay if cited in relation to totally different events occurring centuries afterward. To a historically minded man it is preposterous to suppose that the interpretation of modern life and thought shall be ultimately determined without taking into consideration the entire development of human thinking. Those

who identify Christianity with the specific conceptions expressed in the Bible, ignoring the history between biblical times and ours, are thus really not so well equipped to interpret religion in our age as are those who conceive Christianity in terms of the living church. A Protestantism identified with biblical literalism will seem to open-minded men a less enlightened form of religion than Catholicism.

The historical interpretation of Christianity is imperatively needed in these days. It alone can save us from the alternative of an ecclesiasticism which reads history in support of a policy of church control over individual thinking, and a literalistic theology which ignores history. The man who has learned to interpret documents of the past in vital relation to the life of that past will be equipped to suggest religious convictions for today in relation not only to the past but also to present needs. The present popular interest in the conception of evolution is an opportunity for giving an interpretation of Christianity which will conserve the spiritual power of our biblical and historical inheritance in such a way as to promote the enrichment of our religious life by a cordial attitude toward science.

Who's Who in this issue of the Journal? *Alonzo W. Fortune* was formerly professor in Transylvania College, and is now pastor of the Central Christian Church, Lexington, Kentucky.—*Carl Zollman* is a Milwaukee attorney who has published several studies on the legal aspects of religious institutions.—*Francis Crawford Burkitt* is Norrisian

Professor at Cambridge University, Cambridge, England, and a Fellow of the British Academy.—*Clarence M. Case* is professor of sociology at the State University of Iowa.—*F. L. Hawks Poll* is president of St. John's University, Shanghai, China.—*Laurens Hickok Seelye* is lecturer on psychology and philosophy in American University, Beirut, Syria, formerly known as Syrian Protestant College.

IN THE NEXT ISSUE

The Conservative Reaction in China, by Dr. Paul Hutchinson, gives a careful interpretation of an issue of much concern to missionaries.

The Value of the Social Survey for Religion, by Dr. Worth M. Tippy, indicates the valuable aid which religious leaders may find in this form of social exploration.

The Present Status of the Psychology of Religion, by Professor E. L. Schaub, of Northwestern University, furnishes an inventory which is of especial interest and value.

The Motive of Theology, by Professor George Cross, of Rochester Theological Seminary, will be suggestive to all who are concerned with the formulation of religious convictions.

Did Jesus Call Himself the Son of Man? by Dr. Carl S. Patton, of Los Angeles, is a suggestive contribution to our understanding of Jesus.