

State) might over-emphasize the influence of the Church.

Before the Papal election the Italian Government announced that it would bring no influence to bear upon it. As to possible outside interference, Cardinals are forbidden, under pain of excommunication, to express a veto of any civil power (or even preference) either directly or indirectly, before or during the Conclave. This prohibition was one of Pius X's reforms. Before that a veto might under certain conditions be exercised by Austria, France, or Spain. This state of affairs had become an anachronism, just as is any insistence on the Pope's temporal power.

AN UNARMED PEACE

IF the agreements negotiated at Washington between the great world Powers are confirmed by the Governments concerned, they will make a fundamental change in international relations. No provision whatever is made for the enforcement of these agreements by military arms. On the contrary, simultaneously with these agreements is a pledge to reduce the navies on which nations have been wont to rely for the protection of their overseas possessions.

A recent issue of the "National Geographic Magazine" contains a map of the Pacific Ocean. It is dotted with islands as the heavens with stars. The whole ocean might be called an archipelago. These islands are owned by different Powers and inhabited by different races. The boundary-lines separating them run through the intervening ocean and are, of course, invisible. The representatives of the different Governments are not all wise, cautious, or considerate statesmen. The opportunities for controversies are numerous. The four Powers, America, Great Britain, Japan, and France, have agreed to respect one another's rights in this entire region, and if any controversies should arise between them or if their rights should be threatened by any other Power they will "communicate with one another fully and openly in order to arrive at an understanding as to the most efficient means to be taken, either jointly or separately, to meet the exigencies of the particular situation." That this was not thought by any of the representatives at Washington to imply any use of force, jointly or separately, is perfectly clear from the following statement made by Senator Lodge to the Conference and accepted without objection:

There is no provision for the use of force to carry out any of the terms of the agreement, and no military or

naval sanction lurks anywhere in the background or under cover of their plain and distinct clauses.

If any are inclined to regard such an agreement as futile because no provision is made for its enforcement by an international force corresponding to the constables, sheriffs, and police maintained by all civil governments to enforce obedience to national law, they do not, we think, sufficiently consider the fact that there are in the modern state agreements which the law will not enforce, probably a great many more than those which it will enforce.

All promises by parents to children, most promises by wives to husbands and husbands to wives, nearly all social engagements of every description, all commercial promises for the delivery of property on the payment of money unless reduced to writing or accompanied by some transfer of money or goods, called in law a "consideration," are of this description. Probably public subscriptions to public charity could be collected by law, but they never are; possibly a public speaker who had promised to speak at a dinner or public meeting and failed to fulfill his promise could be sued for damages; but such suits are never heard of, though such failures are not uncommon. Amiel in a pregnant paragraph has made it very clear that modern society depends very largely on unenforceable promises:

In every union there is a mystery—a certain invisible bond which must not be disturbed. This vital bond in the filial relation is respect; in friendship, esteem; in marriage, confidence; in the collective life, patriotism; in the religious life, faith.

The bonds which unite society are invisible. We are not galley slaves tied together by chains; we are freemen, united by moral bonds, by forces within, by regard for one another's interests and respect for one another's opinions. Can we trust to similar moral forces for the establishment and maintenance of international relations? The Washington Conference thinks the experiment well worth trying. We think the Washington Conference is right. We hope that the Senate will be of the same opinion.

It is true that the action of the Washington Conference in trusting to the national honor for the enforcement of international obligations is not unprecedented. At the close of the Civil War the United States demanded damages of Great Britain for her disregard of international law. The question was by mutual consent referred to arbitration. The Arbitral Court awarded damages. No international police force existed to collect them. None was necessary. Great Britain fulfilled her promise and

paid the bill. It is true that if she had refused to do so the United States might have declared war against her; but it is also true that she would never have been guilty of so great an act of folly. Trusting to national honor to enforce international law is not wholly new; but the Washington Conference has carried that trust so much further than it has ever been carried before that it may fairly be said to have made a fundamental change in international relations and to have provided the basis of an unarmed peace.

Are we sure that civilization has made such progress that it is safe to trust national honor to enforce international law? No. We are not sure. Germany threw away her national honor for the doubtful tactical advantage of invading Belgium in order to attack France. Soviet Russia has openly avowed that faith is not to be kept with capitalistic nations. Turkey's history gives us no ground for faith in her promises. We ought not to trust Powers which have proved themselves untrustworthy. We ought to be cautious in trusting those Powers which have not proved themselves worthy of trust. But the past history of the Powers which have joined in the Washington Conference justifies a policy of mutual confidence. Certainly such a policy affords a far safer basis for international fellowship than the creation or any plan for the possible creation of an international military and naval force, whether permanent or temporary. Such a force large enough to compel one of the nations to submit to the will of the others would itself be provocative of suspicion and jealousy, whereas it is evident that the expression of international trust furnished by the action of the Conference has already done much to promote international peace and good will.

AN ATHLETIC TRAGEDY

TWO misguided communities recently entered into a contest for supremacy at professional football which has had a far-reaching and disastrous consequence. In their endeavors to win a game upon which a great number of bets had been placed the two communities bought the respective, and no longer respected, services of a majority of the football players upon the teams of the University of Illinois and of Notre Dame.

One or two players on a university team can sell their services without indicating that there is anything fundamentally wrong with the athletic spirit

of the institution with which they have been affiliated. But when a group of players "go over to the enemy" in a body, surely those who have the good name of their institution at heart should go to the bottom of the matter at any cost. The guilty players have in the present instance been debarred from the honor of representing the universities they have disgraced, but until it has been made clear that the conditions which made their defection possible have been eradicated the names of the University of Illinois and of Notre Dame will not have been cleared.

Some of those who have attacked players of the type under discussion have made the mistake of inferring that there is something disgraceful in being a professional athlete. Of course such an inference is absurd. It is just as honorable to earn a living by one's physical prowess as it is to earn it in a broker's office or by one's pen. Nor is there anything inherently virtuous in the status of the amateur. It is character that counts and not the label when the question of honor is involved.

The element of dishonor enters the field when a player who is a professional masquerades as an amateur, an act which cannot be accomplished without lying, deception, and trickery. That this fact should not be recognized and understood by the athletic representatives of two such universities as Notre Dame and Illinois constitutes a tragic comment upon the effectiveness of our system of education. If ideals and morals are to be found anywhere, they ought to be found in our universities.

Let us hope that the conditions disclosed at Illinois and Notre Dame represent isolated outbreaks rather than any general lowering of college morale.

THE USE AND MISUSE OF THE BIBLE

AT almost the same time that I received a request for my opinion on the bill introduced into the Kentucky Legislature forbidding the teaching of evolution in schools supported by the State, treated in last week's Outlook, I received two letters, apparently from parents, dealing with the same subject, one of which reads as follows:

Could Dr. Abbott give an article explaining how the theory of evolution can be reconciled to the Biblical account of creation in teaching young children?
E. J. F.

I answer, By teaching them the nature and uses of the Bible.

A child grows up in the home and

imbibes the impression that the Bible is an infallible authority upon all subjects. His religious teaching in the Church and the Sunday-school is fragmentary; no attempt is made to give him any systematic religious instruction. He therefore systematizes it for himself. The result is something like this:

Six thousand years ago God made the world. He made it in six days and launched it on its voyage. Since that time he has done nothing more to it except occasionally to interfere with its natural operation, as in the Deluge, the destruction of Sodom and Gomorrah, and the crossing of the Red Sea. But that sort of thing he does not do any more. He made man perfect, as he made everything else perfect. But the first man disobeyed God, and all the disease and sin and misery in the world has resulted from that disobedience.

This child goes to school carrying some such idea as this with him. And before he gets through the high school he finds all secular teaching set on a different key. Life is progressive. Creation is continuous. As the tree grows by a progressive process from a seed, so the world has grown by a progressive process from chaos. As the man grows by a progressive process from the babe, so the race has grown by a progressive process from a prehistoric cradle. The child's religious impression has been that life is static, with occasional divine interventions. His entire system of school education is founded on the assumption that life is a continuous progress. There is no one to tell him that "evolution is God's way of doing things." And it will not be strange if he rejects the Bible which has never been interpreted to him, the Church which has never interpreted itself to him, and religion which he has come to regard as a bar, not an inspiration, to progress.

Paul says, "The law is good, if a man use it lawfully." By the law he means the Old Testament law. The Bible is good if it is used for the purpose for which it was given. But it was not given to teach geology or zoölogy or anthropology or any other of the modern sciences. What is its legitimate use is very clearly defined in the Bible itself. It "is profitable . . . for reproof, for correction, for instruction in righteousness."

For reproof: Its stories furnish standards by which we can judge ourselves and see wherein we are wrong.

For correction: Its counsels furnish directions by which we can guide ourselves into right paths.

For instruction in righteousness: Its maxims are nuggets of spiritual wisdom; its biographies are dramatic illustrations of vices to be avoided and virtues to be emulated.

You can find better information as to the scientific *processes* of creation in Lyell's "Geology" or Darwin's "Descent of Man" than in the first chapter of Genesis; but nowhere a more illuminating illustration of the tragedy to which the spirit of lawless disobedience always leads than in the Garden of Eden story. Nowhere more concise and comprehensive interpretation of social morality than in the Ten Commandments, or more inspiring instruction in the nature and sources of personal righteousness than in the Sermon on the Mount. Probably nowhere in so short a compass the sorrowful end of the disappointed life of the profiteer in all ages as in the life of Jacob; certainly nowhere the story of a life so worthy of our reverent imitation as that of Jesus Christ, the model and the inspiration of Christendom for nineteen centuries.

The mother can render an invaluable service to her child if she can make herself acquainted with the spirit of modern education and can pursue the studies of her children with them as their intellectual companion. This is a far greater service to the world than any she can render by taking part in political reform or popular philanthropies. But if she cannot find or make the time, or has not the training, or cannot procure the books, she can at least study the Bible with her children and make it clear to them that it is not a book of science but a book of religious experience. If she is studying with them the first chapter of Genesis, when they have read together the eleventh verse, "And God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind," they can go out and see in their garden God repeating this creative process. When they come to the second chapter and read that "God breathed into man's nostrils the breath of life, and man became a living soul," she can explain to her children that this makes the difference between man and the cattle. The cattle are God's creatures, we are his offspring; and she can impart to them her own ambition to live as becomes the offspring of God.

If we use the Bible as a scientific authority, we misuse the Bible. We use it aright when we use its stories of spiritual disaster and spiritual achievement as warning, instruction, and inspiration for our own lives.

LYMAN ABBOTT.