

A very careful and appreciative
reviewer who has shown that you have
thoroughly studied the book and
grasped nearly all of its major
points. As you go on you will
find it possible to reinforce
the ideas in many ways.

A Review of "Culture and Civilization"

SP11

John Shoner

Θ I

Culture and Conscience.

An Archaeological Study of the New Religious Past
in Ancient Palestine:-

By William Wrighton Graham

and Herbert Gordon May.

The University of Chicago Press

Chicago Illinois 1936.

This publication represents a new trend among Biblical historians. It is wonderfully stimulating, and is certainly among the forerunners of what will prove to be a most inspiring and fruitful movement among religious scholars. There is represented here the noble beginnings of a different approach to Old Testament scriptures which will undoubtedly be one of the main factors in assuring that truth shall not perish from the earth. It is an independent scientific approach to the history of the Religious Past of Palestine, the results of which are amazing. It is not an attempt simply to show that archaeological evidence proves the Bible cannot be contradicted. It is an attempt by the use of Biblical as well as extra-Biblical evidence to discover the true development of the religious history of the people of this land. It is done in the interests of truth, not in the nature of an apologetic. A new perspective of this age's history is gained and with it an unshakable assurance, that, in the world view of this people, there is truth.

As I said it is a scientific approach to this history. Full appreciation is given to all the available evidence. It is in the matter of interpretation however, that we find this approach particularly freshening and gratifying. Full tribute is paid to the conditioning factors upon social history of the geographical environment and technological development. An

the light of the evidence presented however, it becomes impossible to account for the whole development by a philosophy of materialistic determinism. There were other conditioning factors. One of these results from this study of the soul is an ample justification for the denial of a purely deterministic philosophy.

One of the discoveries, for this reviewer at least, of this kind of study of the past, is a new notion of the wonderful tenacity of the past. Overwhelming evidence is given of this phenomenon of history. The sacredness of places, the persistence of religious symbolism, the historic truths even of verbal legends are all evidences of this tenacity, and many examples are given. This has not been indicated, simply to show that there are many historic truths in the Old Testament and therefore "Science is wrong and the Bible is right". It was done rather to show that the Hebrew culture was a development of a surrounding catholic culture and that many of its elements survived in the protestant development. Hence history is recognized as a developing process in which can always be found the conditioning hand of the past.

Upon recognizing this process in the Religious Part of Palestine, one receives an entirely new respect towards the Hebrew prophets. With it comes a clearer definition of the prophetic mission. These prophets, as they face their inherited culture, become the ones - not who overthrow it, but who regenerate it. They are responsible, not only for the ethical and moral content in what we have come to know as the Hebrew culture, but also for that content's becoming part of a culture, instead of simply some idealistic writing. The prophetic mission becomes twofold. It must regenerate not impose. That is

it must take cognizance of its relevant past. And it must go on regenerating. It must not be satisfied to be the protector of an established institution.

This taking stock of the past is exactly what the authors are doing. Their stock-taking results in a great respect for the past. Because of the way in which the authors discover the essential nature of the world outlook of these ancients we are forced to recognize that these ancients were sound in many respects. As the myths and rituals of their culture searched for ~~their~~ true meanings, they came to stand out as indeed, not wrong but part right. Because of the tenacity of the past and because it, in its essential philosophy, is part right it is indeed worthy of our notice if not respect.

The authors of "Culture and Consciousness" are therefore among those who firmly believe that the history of man's experience is a process, not a hodge podge of unrelated events. They are also, however, among those who are convinced that it is a process through which is working an essential plan. A plan for the ultimate salvation of mankind. For this reason at least, the most amazing result of this study of the Religious Past in Palestine, has been the revelation of that faith so as to make it infertile. The revelation is a record of a ^{compiled} search for harmony of life and cosmos by men whose efforts will surely go along mine in bringing that harmony. After reading this book one is forced to admit that life has meaning.

In the introduction the authors make out their case for the necessity of the study of the past. They are men who look upon social history as an evolution. Man's history has been a growth.

"As the condition of the present, the past, then, will vary as the present varies and new pasts will arise behind us in the course of evolution as each present works out, and in a sense selects what has made its own peculiarity possible." ①

It is the function then of the historian to discover what is, essentially, for his age, the relevant past. This is to make the past "new". But this is not all. ---

To make the past new then is to open up a vista which clarifies the understanding of the present --- and clears the way for more intelligent and wise conditioning of the future." ②

If history is an evolution then wise conditioning of the future can come only as we understand the conditioning factors of the past.

Nor will a study of the religious past of this period be found without significance. Religion was a powerful factor in the conditioning of human life in that time. Religion had to do with life. It was a powerful direction of life through ordinary channels towards ends believed to be significant, without which there is no culture." The student of this religious past will find that although ideologies dissolved it did not mean that a social cosmos could exist without some controlling philosophy. There is always a function for religion and for the student of the religious past of this period, that function is much more clear. ---

"Eternally valuable spiritual forces stirred in that world only to be recurrently, captured and poured into fortuitous and inadequate moulds." ③

As religion directed life it aroused dormant personal forces which had a lasting effect. Simply as a social control

① "Culture and Conscience"

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organized religion has always been weak. As a social stimulation however it has been fulfilling its function because this alone was it possible for it to condition the evolving process which is history.

"When it should be stimulating and wisely guiding thought towards, the construction of some ideological edifice that grows to ever nobler and more harmonious proportions, it finds itself playing the rôle of intellectual policeman guarding the doors of a theological lock up." ①

It would seem that organized religion could find for itself the nature of its true function if a look at this, its "new Part".

If History is a process, as those men believe they the poet, as conditioner of the present, is worthy of study. Also that institution whose business it is to seek truth for the life of man must find its function in stimulating and guiding this process, not in guarding its outmoded forms.

In Chapter I "Land of Promises" there is given a frank analysis of the determining factors of the geographical environment upon the Religious History of Palestine. It is indeed frank and revealing. It is an indication of the spirit of the whole publication. Full tribute is paid to the conditioning hand of nature. The configuration of the Near East is described for us. There are two possible cradles of civilization. Because of rivers which supply fertility as well as a means of transportation civilization is possible in two places. These are the Fertile Crescent and the Nile valley. The Nile valley, surrounded as it is by impenetrable wastes, naturally tended to towards a static culture. The Fertile Crescent which includes Syria and the Tigris-Euphrates

valley was more open to infiltration of neighboring peoples. The Highland Zone was open to the north and East. The desert to the south was much more habitable than the wastes surrounding the hills. Thus the culture developing in this part of the Near East was periodically in contact with other parts of Asia and was periodically invigorated by the infiltration of new stock.

With the advent of the use of metals, the location of metal ore came to be a determining factor in the life of these cultures. Metals were located only in adjacent areas to these two valley cultures. Unpopulated was the result and these two civilizations were brought into closer relationships and even conflict. A narrow strip of the Fertile Crescent which bordered the Mediterranean Sea came to be the "no man's land" of this conflict. This little strip was a hard land it was not very fertile, spread in its narrow coastal region, in comparison with the Mesopotamian valley. Its physical proportions were broken up and unified by no one feature. It was near the sea on one side and open to the invading desert tribes on the other. The reaction to this environment an inhabiting people were forced to develop a vigorous culture or be destroyed as a social entity.

"It was a land formed to be fought over rather than lived in until man should learn the way of peace"¹⁰

In chapter two "Dawn of Culture" the authors attempt, on the basis of what meagre evidence is available, to hypothesize what was the cult of prehistoric man in Palestine. Until there is a cult or a social ethic of accepted order of behavior there can be no conscience.

¹⁰ Culture and Conscience p. 11

The medium of conscience is the social self. Thus the task of religion comes to be the cultivation of sociality. Not the whipping of conscience. Its objecting is order, - order of the cosmic whole. Its function is to turn attention of human beings to the great whole - to the end that life may be even more meaningful. Religion then was the mother of culture. The dawn of culture came with the "first sign of man's interest in his individual relationships to the totality of things." ©

The authors, in very careful fashion as to make no absolute statements that can be contradicted lead us down through a century social history of prehistoric Palestine. We begin with the early old stone age which is up to 30,000 B.C. and travel closer until the Chalcolithic age which is somewhere around 4000 B.C. Something of this life is gleaned from artifacts left buried in the ~~caves~~ and of their cult ~~from~~ the mortuary ~~practices~~ discernment of the unwearied of buried bodies. From this evidence, the authors put forward the view that the world ~~view~~ of this period was what could be called the "Cult of the dead". It was man centered. Man was interested in his own fate. Because of his daily struggle for life, self preservation was indeed his first law. Death was therefore very impressive and it, above all, stimulated him towards thought, the reaction to an ever threatening environment, he rationalized death. It was thought of as persisting.

This outlook upon death is given to these people of the authors because of the mortuary customs of these people. As early as 30,000 B.C. the dead were buried under the fine place as though there was still communion with them. As civilization

came to these people and they began to grow grain and domesticate animals, to fish and to hunt, their montuary customs remained the same. It is evident that their world view remained man centred. People were buried in an embryonic position; articles of personal adornment were buried along with the dead; infant burials were common. Perhaps because death was still omnipresent because of the struggle for the few tillable lands, the cult of this land remained even during the middle Stone Age - the "Cult of the Dead".

During the Chalcolithic age in Palestine there remained the Cult of the Dead. The social features had changed with the technological change. Man lived in houses now. Village life had its beginnings. Merchants moving to and from the two great Valley cultures were beginning to appear in this coastal region. An art and religion there was a great lag however. The two valley cultures were greatly advanced. In Mesopotamia mother-goddess worship was carried on centuries earlier than it was in Palestine. During this period there is evidence of a more complicated ritual in connection with the montuary customs, that is all.

It was not until the Early Bronze age that Palestine experienced a transition from a montuary cult to a hope of the control of fate. As this technique for production was improved, man began to become interested in his environment and the controlling of it for his own benefits. This change came slowly to Palestine and came late. During this age there grew up shrines marked by monoliths and high places" which had communal significance. The dawn of sociality was beginning to break upon the culture of this land. The "cult of the living" was however still mixed with the "cult of the Dead". In connection with these

shines there remains evidence of the ritual of a mortuary cult. The fertility cult, with its hopes of reversing supernatural forces, has not fully superseded the old. The common meal sacrifice was carried out contemporary with the rites connected with the Dolmen.

"Yet that very tendency to conform, reluctant to leave the old -- well tested values -- was to play a strategic part in the formulation of a higher philosophy, and the expression of it into durable institutions which were wrought of imperishable growth" ①

In Chapter Three "First Steps in Faith" we follow the history of the inhabitants of this land down from the middle Bronze Age, 2000 B.C. to the end of the Late Bronze Age II, 1200 B.C. Technological progress is made and with it a change of culture. At the basis of this progress there was faith. -

"Through faith we understand that the worlds were framed by the word of God so that things which are seen were not made of things which they do appear" ②

There would have been no progress if man had been motivated by physical needs alone. Only because man posited a world view, did he create new needs which demanded new methods. If "necessity was the mother of invention, then curiosity was its alma mater. Only as man fulfilled his religious fervor which is to rationalize his environment did this world view change from a personal reaction to a social attitude. This social attitude in turn stimulated the intellectual capacity to search for truth. "There had to be a believing world before there could be a knowing world."

During this period the religion of this land and its cult turns from being man centred to being environment centred. As man became more prosperous he entertained greater hopes for his environment and so put his faith in a world view which would give substance to his hopes and a rule of conduct for the fulfilling of them. In Palestine this change comes largely with the advent of an invading people. In the middle Bronze period, the first part there is little evidence of any change in the religion of the country, except an improved mortuary cult. With the influx of the Hyksos during middle Bronze II there came a change in the world view. These people invaded largely the coastal corridor even as far south as Egypt. They were good fighters, more accurate workers in metal, and fine trainers of horses. They came in from the north and were very successful invaders. Before they came religion was developing from a communion with the dead to a communion with deity, but the conversion psychology arose out of an imperialistic society, which thing the Hyksos supplied. The culture these people brought with them was one common to the two Valley Cultures.

Thus in this Canaanite culture we have a Fertility cult whose essential nature, regardless of its several manifestations, was optimistic pragmatism. Its basic hope was the control of supernatural forces in man's environment. Its interest was in productivity. It left evidence of this change of interest in its foundation sacrifices and jar burials - both of which were foreign to the mortuary cult. It used a widely various symbolism, much of which persisted very late into Hebrew times. The tenacity of tradition is indeed evident as one studies the symbolism of this cult. There were anthropomorphic with zoomorphic representations of the functions. The snake represented fertility from the

ground to the mother Goddess through she fulfilled her function. The dove, the fish, the tree all were sacred. Water was a symbol of productivity. Sacred prostitution came naturally to be part of the ritual. And the cults held on. Even in the time of Josiah, Yalweh had a consort. Close to 1600 B.C. many mother Goddess figurines similar to those found in Mesopotamia were in common use in Canaan.

There is thus this problem for the Biblical historian. It seems that the Old Testament rendition of this part of the history of Palestine has been a re-interpretation of what was part of the Canaanite culture. The stories of Jacob and Joseph and the Exodus from Egypt all prove to be later Hebrew interpretations of Canaanite legends about their own history. In this history of the Religious Part therefore the authors are compelled to give us a cursory view of the origin of the Hebrew people. They are not a federation of twelve tribes who entered this country with a fixed cultural pattern but a conglomerate of tribes entering the land at one time or another upon whom the situation and physical features of the land reacted to form slowly a definite pattern.

The Fertility cults had this value. With their anthropomorphic world view they implied a sense of social value upon the individual. They were interested in this life and the satisfaction of the individual's desires in it. They therefore had in them the seeds of a more rational world view. They were wrong however in supposing that simply by fulfilling these physical desires they would satisfy them. They forgot that if man was to control the whole of his environment he had to control himself.

Chapter ~~four~~ is called "Ordering of Faith". Here we see the Fertility cult definitely becoming patterned into the life of the people by elaborate ritual.

"In order faith patterns human conduct."

"Faith must express itself in the order which corresponds to itself before it can be deepened and amplified by the facing of its own failures" -- Thus --

"Looking at it as a whole the religious process is distinctly pragmatic and the function of the idealist not to rule but to resist stagnation."

Thus in this "Ordering of faith" can be seen the divine plan in the historical process. The failures in a world view can be pointed out but there must be the authority of a social experience before it penetrates. This is history effected. Divine and thought almost be stimulated but equally important is the need for institutional developments for making that would new part of the social process.

The "Ordering" influenced upon the Canaanite culture which had to do with the building of Temples was largely Egyptian. In the Late Bronze period Temples were very peculiar. They showed signs of being built around much older shrines and High Places which again illustrate the Tenacity of tradition. They show signs of an elaborate ritual. A ritual which had to do with royal authority. The King himself was the incarnation of the sanctifying powers as the consort of the mother Goddess. The Mesianic ideology outlasted by centuries the more distinctive elements of Hebrew culture.

As the ritual was developed, there were other influences ^{from} that Temple building itself. There also arose a literature. Out of a desire to bring at a world view through myth and ritual there arose man's ability to write. In connection with this perhaps the most important discovery for the Religion historian has been the Ras Shamra tablets. They consist of an elaborate coded ritual and they bear testimony of the

fact, that has already been assumed throughout the publication, that Palestine at this time had a mixed world culture. Despite the wishful thinking of the editors of the Pentateuch, Palestine's culture was catholic. It was not until later that the Protestant culture arose and selected for itself a "new past".

The Ritual was indeed an elaborate one, it had to do with the dying and rising of Aelin Baal the fructifier. Not defeats him and it is apparent that he has been killed. He is not dead however and two consorts of El the regulator of the seasons, continue to fool him into thinking that their children are by him. This begins his downfall. Anat, Baal's consort wakes her lover again. Raze animal sacrifices are part of the ritual. Part of this myth is the common creation story - the destruction of the dragon of Chaos.

In this period we have a world view given a body in practices. By the regulations of archaic and ritual this philosophy became a culture. Man looked at his conditioning environment and investigated the grounds on which rested his hopes. His interest was in natural forces. The gods were therefore international but were not transcendent. His philosophy was one of pragmatic materialism.

Chapter five - "Political upheaval and tribal Antilebanism" is the story of the breakdown of this culture. As the power of the Hyksos declined the cultural pattern of the Fertility Cult proved inadequate. By 1800 B.C. (the date of the opening of the Early Iron Age) all of the tribes who later came to be known as Hebrews had entered this land. At 1200 there began to filter in from the Aegean, an invasive people who are known to us as the Philistines. They were workers of iron and

followed on the heels of the Hyksos downfall. They quickly won political dominance and spread the use of iron throughout the country. They had not enough unity however to resist the philosophy of life of the country they adopted. They readily adopted the religion of Canaan and entered the social pattern. The result was political unrest for the "Hebrew" tribes. Thus the attention of these tribes came to be centered on social rather than natural forces. Out of a struggle for social security, tribal particularism was born. From a tribal deity, the conception developed for a national God. This development was later however.

It must also be noted that this development did not immediately supersede the Fertility cult. Yahwism was still a localistic rite. There is literary and archaeological evidence in abundance for this. Hildner, a proponent of this resisting spirit on behalf of the "Hebrew" tribes. He was probably a Baal worshiper connected with the Baal cultus. There are temples built at this time which show plainly that these people worshipped Anat the consort of Yahweh as part of their rite. The very name Samuel bears witness of the persistence of this cult in these times.

There was developing an essential difference in the cult however. There arose social pressures exerted in the rating of the security value sustained value. Because it came to be a resisting cultus, the aim was, instead of productivity, - submission. The success of Saul's aggressiveness enhanced the growth of a national God of war.

In Chapter six "Nationalism and Neo-Sumerianism" The authors point out a new change in the social psychology of these tribes. As nationalism grew

the religion developed towards monotheism.

"Yahwism itself grew with the political state and gleaned much of its higher wisdom from the experience gained through that particular type of social integration" ①

This cult sanctioned order under the monarchy. It channeled energy to use it in interests of the whole state. Above this however it mentioned individuals who the inadequacy of its own ideal.

"Yahwism revered individuals of intellectual power and of sound social insight who created victory, out of defeat who shifted their peoples idols from the field of political dominance to the field of cultural significance, who insisted that a social group could only survive by virtue of a social ethic." ②

Tribalism died hard, however. Nationalism

was superimposed upon resisting tribes. The story of the Rise of David is itself an indication of this fact. Often these tribes took the side of the enemy. However by virtue of much trying a nation did arise.

The Bible writer has it that the Hebrew tribes became a nation under popular demand. That meant that at the time of writing it was popular. Furthermore it points out that the monarchy was fashioned along the same lines as were the surrounding cultures. This was indeed true. David performed many cultic ceremonies and rituals which can only be explained by reference to the then world wide conception of the kingship. That is the king was a messiah. He was responsible for the political welfare as king, for the economic welfare as functionary of the nation and for both in his religious role as priest.

From 1000 → 600 B.C., during the middle

① Culture and Conscience P. 178

② Ibid P. 179

Iron Age this kingdom was left alone to develop its own imperialism. It grew in commercial strength. Archaeology gives us ample evidence of this. Ports were used. By the "tax jars" turned up by the spade we find evidence of a well organized fiscal administration. Fortified stables bearing testimony of great commercial centres have been turned up. Copper mines were also being worked. Under the shrewd diplomacy of Omri the nation expanded into an Empire.

There was still nothing distinctively Hebrew about this imperialistic culture however. Nationalism was acquiring rather than creating. There is both literal and archaeological evidence for this, among other things the Damascus hoarding to be in Samaria. There is also a marked Egyptian influence on the motif. It was not until the economic decline after the death of Ahab and the kingdom began to break down that the "Elony of Israel" appeared. The Rise of imperialism in the Tigris-Euphrates valley, meant that the ships of the Hebrew petty state was hard to steer. Because of its very geographical position which placed it in the way of an expanding and necessarily more powerful imperialism it was destined to be frustrated. An reaction to this frustration there arose what can truly be called the Hebrew culture.

Chapter VII, "Disintegrating culture and regenerative Conscience" deals with the great change which came about in the developing culture as it was found to be inadequate with the downfall of imperialism. As these people saw the social inadequacy of the transmitted pattern they changed the way of the world into the way of their own.

Conscience never discharged its social function

so long as it is wedded to convention." The highest use of conscience's regenerative" ①

As was mentioned much earlier in the review these authors conceive history to be a process. As a world view is adapted into a social cult, if finds itself inadequate for the changing conditions. It degenerates into a form without meaning. The degradation of an outmoded cult stimulates a regenerative spirit and the cycle continues. It is a process of regeneration however. At this time the institutionalists preserved the cultic instruments, the prophets, stimulated by a regenerative conscience worked through the instrument instead of causing only agitation. The people still used the religious vehicle. If this religious spirit was to become part of society it had to work through the cult reinterpreting its presently significant meaning. Thus the visions become part of a whole which is ever in the making.

"The commentators are not merely those who are different but those who are irrevocably and increasingly different, those who came to societies of men bearing gifts so significant that they cannot finally be rejected," ②

During a contemporary three age the social criticism was doubtless higher but because it was divorced from the cultic instrument it had not a regenerative but a destructing influence. The Hebrew prophets however certainly did use the cultic instrument. — They recognized it was partially right. Take for an example the cultic myths of the creation. It taught two lessons: industry and submission to order. It is right that man should evolve and that he must obey. In their process of

regeneration however the prophets monopolized this story. This fruitfulness became a means not an end and obedience was to an all comprehensive harmony.

"One ought to bow to those who spend authority in the interests of harmony and satisfying relationships between all its parts."¹⁰

Man is freed from the past to collaborate with the divine mind which conceived the whole. Therefore authority applies to those who apply it also. The Golden rule itself is based on a theocentric conception of the cosmos. This was the work of the regenerative conscience.

Prophetic idealism and political nationalism together introduced a cult which influenced the Hebrew rationalization of the past. Revelation has a retrospecting nature. As critic of culture it seems to be older and wiser than culture. Heirs of a culture which developed them these prophets looked back upon its history as containing this revelation within it. For those to whom life has a purpose the perfect has priority even in time. Thus these men tended to place their idealism too having its historic revelation in the past.

If the tale told by archaeology is rightly interpreted however it was not that the people fell away from these high and noble beliefs but that as yet they hadn't adapted them. The remainder of the book seems to vary between an attempt to show this and an attempt to prove that the Hebrew culture was the result of a regenerative process acting upon an existing cult.

The common people were schooled in the ways of Egypt. The ranks and files still held to a Polytheistic world view. The mother Goddess cult was still popular as we can

see from the disavowing of even mother goddess moulds used in this period. Magic was still practised and there are even indications that Solomon's Temple itself was built to be part of the sun worship of a Fertility cult. These notions were regenerated. The Hebrews were never creative. He preserved a reverence for life but stopped the constitution connected with the Fertility cult. Crude appreciation of physical values was sublimated into the lofty seeing of God in nature. Desire was enlarged, but it was held. As this regeneration took place echoes of previous monotheism came to life.

Chapter VIII is a continuation of Chapter VII. Further evidence is given that the Hebrew people, contemporaries to the prophets were heirs of world wide cult and not the sons of Abraham. The historic process of regeneration - so necessary to a philosophy of history that admits of a divine plan - is emphasized again and again. The Hebrew culture arose by regenerative process.

Among the Hebrews of this time, as among many of the fertility cults there was star worship. Nature worship was a good beginning for the way of life these men wished to foster.

Another common element of the cult was the superabundance of Chenubim. These were all shapes and signs and were for intemperance with the deity. It seems that one of the authors at this point feels the need of reiterating that observation of nature had a strong part to play in the forming of the religion of men. He becomes quite disgusted with the "Belgian, sociologist" and loudly claims that the God conception, and His transcendence, grew out of a cosmic process as well as a social process. He points out that the prophets recognized the fact that cosmic authority underlay social harmony

And that the social experience was part of a cosmic revelation. Thus they purified but did not discard the transcendent character given to deity by the very popular cheluvim.

The ark was used in many of the contemporary cults. Model sanctuaries having to do with the Fertility cults were found in several places. The prophets were regenerative when they looked their cult as needing only one arc. And then they developed a notion that in order not to contradict the transcendent nature of God not He, but His law ought to be thought of as abiding in the Ark.

The Horned altar was transformed to mean that God was to judge.

Many cultic rites were discerned which persisted well into the Hebrew period. Galutism was indeed a bacchic rite until it became a regenerated by the idealism of cheap prophets.

The chapter closes on a discussion of the inventory customs. These were much the same as the surrounding patterns. The dead were laid on couches. Tramps were left lit for them. It represented a religion of hope. In death there was existence but no life. It was like winter. This Hebrew conception represents and reflects a love of life, a sense of immortality of the life process. The regenerative conscious had but to subjugate for love of life, love of the good life.

Here we have the words of men who believe in a divine plan running through the course of history. They have faith in a historical process. The past is persistent and they have shown it to be so. It is not all wrong, but just inadequate. It is not to be sneered at but to be regenerated. If it is to be regenerated it is to be understood and is relevant elements to be renewed. Thus and only thus is there

meaning to life and is there dignity to living it. The evidence is so overwhelming and the interpretation so convincing that the faith is wonderfully contagious.

These men are therefore also men who have great faith in the dignity of man. Their practice itself of an independent scientific search for truth demonstrates that only as man is given his true dignity, has God any real significance. The demand for cosmic harmony which their philosophy of history ~~implies~~ demonstrates that only as there is God is there any dignity to the life of man. Hence is represented a noble faith, and a re-interpretation of an old one the like of which must continue to be held by man or he is lost.