

178  
109

THE ROOT OF ALL EVILS: CREATION SCIENCE AND THE  
FUNDAMENTALIST

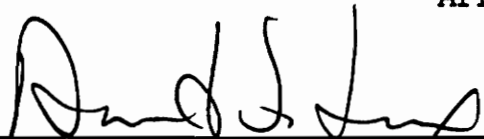
MISSION

by


Joseph Marian Holshoe

Thesis submitted to the Faculty of the  
Virginia Polytechnic Institute and State University  
in partial fulfillment of the requirements for the degree of  
Master of Arts  
in  
History

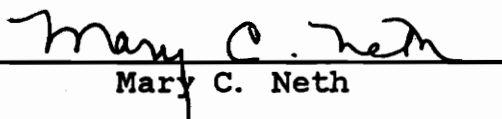
APPROVED:



David S. Lux, Chairman



Peter R. Wallenstein



Mary C. Neth



Henry H. Bauer

April 20, 1990

Blacksburg, Virginia

LD

5655

1855

1990

H657

C.2

THE ROOT OF ALL EVILS: CREATION SCIENCE AND THE  
FUNDAMENTALIST

MISSION

by

Joseph Marian Holshoe

David S. Lux, Chairman

History

(ABSTRACT)

This work examines creation science and its relationship to American Protestant fundamentalism. The thesis argues that scientific creationism is inextricably linked to American Protestant fundamentalism. More specifically, this thesis demonstrates that creation science is a direct historical product of fundamentalist thought, theology, social character, and organizational structure. Indeed, creation science is most clearly understood in light of its historical and social relationship to fundamentalism. Scientific creationism is the newest phase in the fundamentalist rejection of modernist thought and evolutionary theory. The thesis concludes that creation science is not a valid scientific endeavor, and is instead a form of Biblical apologetics.

This thesis is dedicated to  
Lindley Elizabeth  
and  
Gregory Thomas

## ACKNOWLEDGEMENTS

I would like to thank all those who made this work possible. Firstly, the faculty and staff of Virginia Tech's History Department, whose passion for history is contagious, and whose intellectual and emotional support is unfatigable. More specifically, I am indebted to Professors Peter Wallenstein, Mary Neth, and Henry Bauer of my Thesis Committee for advice and direction. My Committee chairman, Professor David Lux warrants special mention for his continuous encouragement and guidance. I would also like to acknowledge the generosity and helpfulness of Dr. Lane Lester and his associates at the Center for Creation Studies at Liberty University. Most importantly, I would like to thank my parents, who love yet never overwhelm, guide yet never push, and always encourage.

J. M. H.

TABLE OF CONTENTS

PREFACE . . . . . 1

PROLOGUE . . . . . 4

    Arkansas and the Creationists . . . . . 4

CHAPTER ONE . . . . . 18

    A Brief History of Scientific Creationism . . . . . 18

    The "Science" of Scientific Creationism . . . . . 30

CHAPTER TWO . . . . . 46

    Roots of Fundamentalism . . . . . 46

    The Character of the American Anti-Evolution Campaign . . . . . 64

CHAPTER THREE . . . . . 91

SELECTED BIBLIOGRAPHY . . . . . 117

    Primary Sources . . . . . 117

    Secondary Sources . . . . . 122

VITA . . . . . 126

## PREFACE

Since the publication of Darwin's On the Origin of Species, evolution has come to dominate the natural sciences. Indeed, it is one of the most widely accepted theories in science. Yet, evolutionary theory faces continuing challenges. Scientific creationism has risen from the ashes of Bible-science to counter evolutionary theory. Demanding equal-time in the public classrooms to present their views, creation scientists contend that scientific evidence supports a recent and supernatural creation. Unlike the anti-evolutionism of the 1920s, scientific creationists battle evolution with "science." They are a force to reckon with.

Resistance to Darwinian evolution in America has remained steady. The Judeo-Christian doctrine of Creation has been transformed, however, from religious history and belief into the basis of a broad social, moral, and political campaign. The theology of American Protestant fundamentalism, which crystallized around dispensationalist doctrine and the literal truth of the Bible, brings to American creationism a distinct social mission. With a broad cultural initiative, fundamentalists use the Creation doctrine to cure what they perceive as cancerous growths on the body of American society. Creation is no longer used to

explain nature but to control it. The fundamentalist anti-evolution campaign was, and is, a drive to strike out lasciviousness and prepare the world for the second coming of Christ. Evolutionism, Humanism, Marxism, and theological Liberalism are blended together to form the serpent that tempts mankind to bite the forbidden fruit of eternal sin. This serpent bears the mark of evolution.

Fundamentalists view evolutionary theory as the antithesis of the doctrine of Creation, and creation has since become the bulwark of the fundamentalist drive for moral and social reform in America. The role of creation in fundamentalist theology has since grown to dominating proportions, becoming the key factor in the fundamentalist doctrine of scriptural inerrancy. Thus, if Genesis is in error, all of the Bible can be incorrect. Fundamentalists will not live with this uncertainty. Genesis must stand inerrant. Fundamentalists perceive evolution's incompatibility with a literal reading of the Genesis creation story as an attack by the "scientific establishment" on the Bible as the Word of God. The validity of the Bible's first chapter is thus a prime focus of fundamentalist concerns.

In the twentieth century, fundamentalists have turned to "science" to establish the veracity of Genesis. The first attempt was through Bible-science. Largely unsuccessful, Bible-science evolved into the more socially acceptable



creation science after mid century. As the newest tool of Protestant fundamentalism, however, creation science remains true to its historical agenda. This thesis demonstrates that the predominant concern of those who practice creation science is to establish the literal truth of the Genesis account of creation, and thus the Bible as a whole. Indeed, the creation scientists' opposition to evolution is best understood as a part of the fundamentalist mission, a mission that seeks to destroy the generator of all evils, while preparing the world for the second coming of Christ. This mission stands in stark contrast to the secular and scientific claims of creation scientists. There is, however, an undeniable continuity between creation science and both the theology of fundamentalism and its cultural initiative. Indeed, this thesis demonstrates that creation science is inextricably linked, theologically, sociologically, and historically to American Protestant fundamentalism.

## PROLOGUE

### ARKANSAS AND THE CREATIONISTS

On March 19, 1981, Arkansas Governor Frank White signed Act 590 into law. The Act, titled "The Balanced Treatment for Creation-Science and Evolution-Science Act," established a mandatory balanced treatment of the teaching of evolutionary and creationist concepts within the Arkansas public school system.<sup>1</sup> The creationist view of the origin of life had become required teaching whenever Arkansas students were instructed in evolutionary theory. A "two-model" approach, Arkansas' "balanced treatment" or "equal-time" legislation was the product of scientific creationism. A new phase in the creationist movement, scientific creationism demanded "equal-time" in the public schools in order to present "scientific" evidence for the sudden creation of Man and the universe.

Creation science, as defined in Act 590, was the "scientific evidences for creation and the inferences from

---

<sup>1</sup> The text of Act 590 can be found in a collection of essays on the Arkansas case by Marcel C. La Follette ed., in Creation, Science, and the Law (London: MIT Press, 1983), pp. 15-19.

those scientific evidences."<sup>2</sup> More definitively, Henry M. Morris, director of the Institute for Creation Research (ICR), and one of the key founders of the creation science movement, defines the creation "model" with three general points; the completed supernaturalistic origin, the net present decrease in complexity, and a earth history dominated by catastrophism.<sup>3</sup> Although such definitions are very general, they are in many ways at odds with current evolutionary theory.

Evolutionary theory assumes an origin in naturalistic terms, through the laws of nature. Complexity, a term difficult to define, is believed to increase from more simple forms, and Earth history is predominantly viewed through uniformitarian mechanisms. Such views, established through several generations of research, have come to dominate the natural sciences. Evolution and creation science thus appear to exist in a polar relationship, offering divergent explanations concerning origins.

The contention that creation science is capable of forming scientifically valid and nonreligious explanations of the origin of life separates creation science from past

---

<sup>2</sup> Ibid., p. 16.

<sup>3</sup> Henry M. Morris, "The Tenets of Creationism," in Acts & Facts 85 (July 1980), found in Creation the Cutting Edge Henry M. Morris ed., (San Diego: Creation Life Publishers, 1982), p. 60.

anti-evolution movements. Abandoning the Bible-thumping of a bygone era, modern creationists present creationism in scientific terms, overtly devoid of religious references. Henry Morris claims that, "Scientific creationism is not based on the Genesis creation story or any other religious teaching." Indeed, he contends that "the scientific case for creation is based on our knowledge of DNA, mutations, fossils, and other scientific terms and concepts which do not even appear in the Bible."<sup>4</sup>

Act 590 attempted to legislate the view of a creation model divorced from religion. It stated, "Creation-science is an alternative scientific model of origins and can be presented from a strictly scientific standpoint without any religious doctrine just as evolution can."<sup>5</sup> The Act concluded that "Public school presentation of both evolution-science and creation-science would not violate the Constitution's prohibition against establishment of religion, because it would involve presentation of the scientific evidences and related inferences for each model rather than any religious instruction."<sup>6</sup> The Act assumed the existence of a nonreligious model of creation science.

---

<sup>4</sup> Henry M. Morris and Gary E. Parker, What is Creation Science? (San Diego: Master Book Publishers, 1982), p. 263.

<sup>5</sup> La Follette, Creation, Science, and the Law, p. 18.

<sup>6</sup> Ibid.

The Act sought "equal-time" for creation science in the name of academic freedom. Act 590 stated, "Public school instruction in only evolution-science . . . violates the principle of academic freedom, because it denies students a choice between scientific models and instead indoctrinates them in evolution-science alone."<sup>7</sup> Indeed, modern creationists claim only to desire a fair chance to present their views in the classroom. A right, they proclaim, that the "scientific establishment" denies them. Henry Morris writes, "creationists only request fair treatment, not favored treatment, in the schools. The attitude of the liberal humanistic establishment in science and education, in trying to maintain an exclusive indoctrination in evolutionary humanism, seems incredibly intolerant and arrogant in a free country."<sup>8</sup>

Scientific creationists also call upon the concept of freedom of religion to justify "equal-time" legislation. Act 590 echoed this view, declaring its purpose to be the "ensuring [of] neutrality towards students diverse religious values and beliefs; ensuring freedom of religious exercise for students and their parents; guaranteeing freedom of belief and speech for students...[and] preventing discrimination against students on the basis of their

---

<sup>7</sup> Ibid.

<sup>8</sup> Morris, What is Creation Science, p. 266.

personal beliefs concerning creation and evolution."<sup>9</sup> The Act also claimed that "presentation of only evolution-science without any alternative model of origins abridges the United States Constitution's protection of freedom of religious exercise . . . because it undermines their [students] religious convictions and moral or philosophical values, compels their unconscionable professions of belief and hinders religious training and moral training by parents."<sup>10</sup> "Balanced treatment," creationists claim, is the only way to insure freedom of religion for both Christians and Humanists in the public schools.

Act 590's defense of the freedom of religion also considered evolutionary naturalism a form of religious belief. The Act stated, as part of its statement of purpose, that it is "preventing establishment of Theologically Liberal, Humanist, Nontheist, or Atheist religions."<sup>11</sup> This view was similar to the claims of modern creationists that evolution (or its perceived equivalent atheism and humanism) is actually a belief system like that of the Christian religion. Creation scientist Henry Morris declares that, both creationism and evolution are religious world views since neither can be "confirmed or falsified by the

---

<sup>9</sup> La Follette, p. 17.

<sup>10</sup> Ibid., p. 18.

<sup>11</sup> Ibid., p. 17.

scientific method, since neither can be tested or observed experimentally, and therefore they must both be accepted on faith!"<sup>12</sup> Thus, creationists argue that by teaching the creation model in the classroom religion will be kept out.

The life of Act 590 was short. Within two months of its passage, a host of plaintiffs had filed suit in U.S. District Court.<sup>13</sup> Twenty-three Arkansas state citizens and several state and national organizations claimed that "Act 590 (1) violates the Establishment Clause of the First Amendment to the Constitution of the United States; (2) unconstitutionally abridges academic freedom by injecting the orthodoxy of a state-sponsored theory of science into public school classrooms; and (3) violates the rights of Arkansas teachers under the Due Process Clause of the Fourteenth Amendment by its vagueness."<sup>14</sup> Creation science was challenged on the very grounds it claimed: intellectual and scientific validity.

With the very essence of creation science on the line, the subsequent case, Rev. Bill McLean et al. v. Arkansas Board of Education, captured the attention of many in the

---

<sup>12</sup> Morris, What is Creation Science?, p. 265.

<sup>13</sup> La Follette, p. 1. The author lists all of the Plaintiffs and Defendants involved in an uncited footnote. It is interesting to note that twelve of the twenty-three Plaintiffs were clerics.

<sup>14</sup> Taken from Plaintiff's preliminary outline and pre-trial brief. pp. 20-32.

scientific, religious, and legal fields. The trial itself, however, drew little attention from the popular press.<sup>15</sup> The "ballyhoo" of the Scopes trial of 1925 did not repeat itself in Arkansas during 1981. Nevertheless, the trial was to judge the foundational tenets of creation science. Was creation science actually science? Is creation science separable from Protestant Fundamentalism? Does "equal-time" legislation protect religious and academic freedom?

The plaintiff's case rested primarily on the argument that Act 590 reflected a religious rather than a secular purpose, and in itself established and advanced religion. More specifically, its primary purpose was to advance the religious views of Protestant Fundamentalism.<sup>16</sup> Indeed, the Plaintiffs claimed that creation science, as outlined in the Act, is inseparable from religious doctrine. They wrote, "Even stripped of all explicit Biblical references, 'creation-science' remains a body of factual inferences specifically designed to buttress belief in a literal interpretation of Genesis--not a secular body of conclusions reached by applying the ordinary standards of scientific discourse." They concluded that creation science "rather

---

<sup>15</sup> Ibid., pp. 189-207.

<sup>16</sup> Ibid., p. 22.



than being an alternative scientific theory to evolution, as asserted by Act 590, is in reality religious apologetics."<sup>17</sup>

The defendants' argument rested on the contention that Act 590 did not advance religion. Indeed, they defended creation science as a secular study of origins with no relation to any one particular religious belief. They stated: "The study of creation-science will no more commit the State to the religious beliefs held by some individuals associated with the creation-science "movement" (if such exists) than the study of a particular theory of economics."<sup>18</sup> Postulating a nonreligious and scientific alternative to evolution, the defendants claimed, "The proof . . . will show that much of the scientific evidence concerning origins supports the theory of creation-science, and that other scientific evidence does not support evolution-science. As such, creation-science is equally as scientific as evolution-science."<sup>19</sup> The case for Act 590 mirrored the claims of creation scientists. It defended scientific creationism as a scientific pursuit equal in merit to that of evolution, and more importantly, as a nonreligious entity unrelated to any particular established religion.

---

<sup>17</sup> Ibid., p. 25.

<sup>18</sup> From the Defendant's preliminary outline and pre-trial brief. Ibid., p. 41.

<sup>19</sup> Ibid., p. 36.

The McLean trial saw a variety of well established leaders in their academic fields gather to testify against Act 590 and the claims of creation science. The list included an historian of religion and Fundamentalist specialist, George M. Marsden; sociologist of science, Dorothy Nelkin; philosopher of science, Micheal Ruse; and theologian, Langdon Gilkey. In the scientific arena, a collection of noted scientists defended evolutionary theory against the criticisms leveled by the creationists. The list included paleontologists Niles Eldredge and Stephen Jay Gould; population geneticist Francisco Ayala; and thermodynamic engineer Harold Morowitz. Together, the witnesses declared creation science unscientific and inseparable from Protestant Fundamentalism. Similarly, they presented "equal-time" legislation as nothing more than an attempt to establish the literal reading of the Bible.

The defendants had a more difficult time acquiring "well-trained, reputable educators and scientists [who] believe that a neutral, two-model approach to teaching of origins can be accomplished in a secular, completely non-religious manner."<sup>20</sup> Indeed, one of the expert witnesses called for the defense, Dr. Chandra W. Wickramasinghe, concluded that "no rational scientist" could believe that the Earth was less than one million years old, or that its

---

<sup>20</sup> Ibid., p. 34.

geology was the product of a world-wide flood.<sup>21</sup>

Nevertheless, several men of science did testify against evolution, although not necessarily in favor of creation science. These witnesses were physical chemist, Donald Chittick, a chemist, W. Scott Morrow, and a Seventh-day Adventist, Harold Coffin.<sup>22</sup>

The trial lasted two weeks, and the outcome dealt a serious blow to the credibility of scientific creationism. U.S. District Court Judge William R. Overton tried the case himself and found for the plaintiffs, declaring the Act null and void. He noted that Act 590, and creation science itself, "was simply and purely an effort to introduce the Biblical version of creation into the public school curricula." Overton concluded that the Act's only purpose was the "advancing of religion."<sup>23</sup> Thus, Overton declared Act 590 unconstitutional in violation of the Establishment Clause of the First Amendment of the Constitution. According to Judge Overton, creation science is religion.

---

<sup>21</sup> McLean v. Arkansas Board of Education, Judge William R. Overton's decision found in Appendix 1 of Dorothy Nelkin, The Creation Controversy: Science or Scripture in the Schools (Boston: Beacon Press, 1982), p. 221.

<sup>22</sup> It is interesting to note that Coffin, when questioned how old the earth would appear with out reference to Holy Scripture, concluded about 4.5 billion years! See Gene Lyons, "Repealing the Enlightenment," in Ashley Montagu, Science and Creation (Oxford: Oxford Univ. Press, 1984), p. 360.

<sup>23</sup> Nelkin, The Creation Controversy, p. 212.

More specifically, the Court found creation science to be an entity inseparable from Protestant Fundamentalism. Overton, outlining the history of American Fundamentalism, observed that there is a "concern among Fundamentalists about the loss of traditional values and a fear of growing secularism in society." He noted that such concerns in the 1960s and early 1970s generated "several Fundamentalist organizations [that] were formed to promote the idea that the Book of Genesis was supported by scientific data. The terms 'creation science' and 'scientific creationism' have been adopted by these Fundamentalists as descriptive of their study of creation and the origins of man."<sup>24</sup> The Court noted that "The emphasis on origins as an aspect of the theory of evolution is peculiar to creationist literature."<sup>25</sup> Overton concluded that creation science is, in reality, a branch of Fundamentalist theology.

Judge Overton's decision also noted the unscientific nature of scientific creationism. Creation science, he observed, is devoid of positive evidence for creation and relied on criticisms and "a rehash of data and theories which have been before the scientific community for decades."<sup>26</sup> After examining the scientific evidence for creation, the

---

<sup>24</sup> Ibid. , p. 205.

<sup>25</sup> Ibid. , p. 216.

<sup>26</sup> Ibid. , p. 221.

Court concluded that creation science is not a legitimate form of science. Judge Overton thus observed that, "Since creation science is not science, the conclusion is inescapable that the only real effect of Act 590 is the advancement of religion."<sup>27</sup>

The Court invalidated creation science on the very grounds that defined it. Found inseparable from Fundamentalist theology and an advancement of religion, Creation science and Act 590 were dismissed as an attempt to legislate the validity of a literal reading of the Bible and the Book of Genesis. Indeed, scientific creationism was found not to be a science at all, having "no scientific merit or educational value as science."<sup>28</sup>

Creation science suffered a serious legal blow. Creationists brush aside the McLean decision, however, as "a biased judicial decision following a poor state defense."<sup>29</sup> Indeed, Tele-evangelists Jerry Fallwell and Pat Robertson accused the Arkansas Attorney General, who defended Act 590, of collusion with the American Civil Liberties Union.<sup>30</sup>

---

<sup>27</sup> Ibid., p. 224.

<sup>28</sup> Ibid.

<sup>29</sup> Morris, What is Creation Science?, p. 273.

<sup>30</sup> Dorothy Nelkin, "From Dayton To Little Rock: Creationism Evolves,": in Marcel C. La Follette, Creationism, Science, and the Law: The Arkansas Case (Cambridge: MIT Press, 1983), p. 82.

Unwilling to accept a legal defeat, contemporary creationists argue that the personal beliefs of the modern creationist have little bearing on the scientific nature of creation science. This message has received much support. Scientific creationism is currently as strong as ever and its popularity appears to be growing. Indeed, creationists labeled the 1970s the decade of creation.<sup>31</sup> The 1980s deserves similar recognition. Creation science shows a growing and united front against the teaching of evolutionary theory.

The McLean decision invalidated "Balanced Treatment" Acts and, in many ways, creation science itself, as forms of Biblical apologetics. Modern creationism was shown to be clearly tied to Biblical creationism and more specifically, Protestant fundamentalism. Legally, creation science failed to establish itself as a legitimate science.

Overton's decision was an important turning point in the history of Protestant fundamentalism, but it failed to address several questions surrounding American anti-evolutionism and fundamentalism. Most importantly, why is Protestant fundamentalism tied so closely to anti-evolutionism? If creation science is indeed an attempt to establish Biblical teachings in the public schools, why is evolution the primary focus rather than Bible study or

---

<sup>31</sup> Morris and Donald H. Rohrer, The Decade of Creation (San Diego: Creation-Life Publishers, 1981), p. 5.

religion courses? In short, Overton's decision neglects to examine the causative agent behind fundamentalism's militant rejection of evolution. This thesis examines both the theological and the sociological structure of Protestant fundamentalism, in an effort to answer such questions.

Another question that deserves investigation involves the mindset of modern creationists. Overton rejected creation science as unscientific. Yet, is the creation scientist a "scientist" in his own mind? Or is he deliberately misleading his followers with a form of pseudo-science in order to establish the literal truth of the Bible? The question of scientific creationism's methodology is of equal importance. If creationists are practicing a valid form of science, are they remaining true to its methodology? Are creation scientists practicing what they are preaching when it comes to their science?

Finally, creation science needs to be addressed through the historical process. Overton found creation science to be no different from Biblical creationism in a legal sense, but are they two separate and distinct entities when examined through their historical development? Has scientific creationism divorced itself from Biblical creationism? The first chapter will address this question, examining the historical development of creation science.

## CHAPTER ONE

### A BRIEF HISTORY OF SCIENTIFIC CREATIONISM

Creation science evolved from the ministry of the American Bible-science movement. In fact, the early Bible-scientists produced many of the basic tenets of scientific creationism. Bible-science itself developed shortly after the turn of the century, and coalesced immediately following the Scopes trial. Its life spanned from about 1925 to 1950. Poorly organized and generally restricted to the campuses of "Fundamentalist" colleges, schools, and churches, Bible-science never established a strong institutional structure or a broad following. Nevertheless, the leaders of the movement left behind a legacy of scientific thought on creation.

The most influential Bible-scientist of the movement was the Seventh-Day Adventist George McCready Price (1870-1963). Largely self-taught, Price earned a B.A. from Loma Linda College, and spent a life-time teaching at a variety of small Adventist Colleges and Seminaries. As a strict Scriptural literalist and six-day creationist, Price wrote some twenty-five works on creationist geology and established many of the basic concepts found in present-day creation science.



His most influential works included Illogical Geology (1906), and The Fundamentals of Geology (1913).<sup>1</sup>

Price developed a majority of the basic Bible-science and creation science arguments against evolution. He criticized the "gaps" in the fossil record, evolution's abuse of the Baconian scientific method, and cited the Law of Conservation of Energy to counter creation ex nihilo. Price also established the principles of Flood geology and the concept of limited variability within "kinds." Lastly, Price criticized the moral effects of evolutionary theory on American society. All of these concepts and arguments remain in use among scientific creationists.

As a teacher, Price influenced many who later dedicated their lives to Bible-science, and eventually creation science. His students included Harold W. Clark, author of such works as Back to Creationism (1930), The New Diluvialism (1946), and Fossils, Flood, and Fire (1968); Dr. Ernest S. Booth, who wrote one of the first modern textbooks with a creationist slant, Biology-The Story of Life (1950); and Clifford Burdick, who investigated the mysterious human-like foot prints found in stone at the Paluxy River bed near Glen Rose, Texas. Burdick is also credited with the first "real" criticism of radiometric dating by a scientifically oriented

---

<sup>1</sup> Price's other works of note include O.E.D. or New Light on the Doctrine of Creation (1917), and Evolutionary Geology and the New Catastrophism (1926).

creationist.<sup>2</sup> These students of Price made considerable contributions to both the Bible-science and creation science movements.

Dr. Harry Rimmer (1890-1952) was another important early Bible-scientist. A Luthern minister and self-taught scientist, Rimmer wrote and lectured widely during the 1930s and 1940s. His most important works were Modern Science and the Genesis Record (1940) and The Theory of Evolution and Facts of Science (1941).<sup>3</sup> Rimmer supported the "Gap Theory," allowing for large gaps of time to pass in between the six-days of Creation. In 1921, Rimmer founded the first Bible-science organization in the United States, the Research Science Bureau. No officers were ever elected and no meetings were ever held. The Bureau consisted primarily of a small lab in Rimmer's garage. Outside of very limited research, the Bureau's only activity was publishing the creationist articles Rimmer had written. The Bureau quietly drifted into oblivion.

Following Rimmer's example, Price joined with creationists Dudley Joseph Whitney and Byron Nelson to form

---

<sup>2</sup> Morris, History of Modern Creationism (San Diego: Master Book Publishers, 1984), p. 82. Morris uses the term "real criticism" to indicate any 'scientific' view which discredits radiometric dating.

<sup>3</sup> Rimmer's views differed from those of Price in that he accepted an old earth and viewed the Flood as a local, Middle eastern event.

the Religion and Science Association in 1935. The organization's constitution stated its purpose was "to investigate various problems of science in their relation to religious belief, particularly their relations to the Holy Scripture, and to make public the findings of such investigation."<sup>4</sup> More importantly, the Association produced a statement of philosophy affirming its members belief in "the Bible account of the origin and history of the earth and mankind is correct and should be believed."<sup>5</sup> Apparently, this Association was the first Bible-science organization in America to affirm its belief in the literal and historical inerrancy of the Bible. It would not be the last.

The Religion and Science Association never published a journal, and held only one organizational meeting, at Moody Church in Chicago. Despite exceedingly easy membership terms, interest in the Association waned. By 1937 the organization had quietly disappeared. Whitney and Price remained active, however, and immediately joined with Harold Clark to form the Creation-Deluge Society. The Society, which changed names several times, produced twenty Bulletins under the title of the Bulletin of Deluge Geology and Related Sciences. The first issue of the Bulletin noted that the Society "has for its only essential thesis, the literal

---

<sup>4</sup> Ibid., p. 112.

<sup>5</sup> Ibid., pp. 112-13.

interpretation of the Book of Genesis and other scripture relating thereto."<sup>6</sup> Thus, the Society's primary goal was to research and develop information verifying the literal truth of the Bible.

By 1943, the Creation-Deluge Society had over 500 members. Its membership included Walter Lammerts, first president of the Creation Research Society, and Henry M. Morris, founder and director of the Institute for Creation Research. The Society's overall membership, however, was changing. A majority soon developed that accepted an old age for the earth, and radiometric dating, while questioning the Society's strict view on the literal truth of the Book of Genesis. By 1945, this majority had gained control of the Board and dissolved the Society. The Society for the Study of Natural Science replaced it. This new society omitted references to evolution, the Deluge, the Bible, and religion. Thus, the Creation-Deluge Society, as a literalist organization, effectively disappeared.

The last self-proclaimed Bible-science organization was founded in 1941 as the American Scientific Affiliation (ASA). The Affiliation solidified around Irwin A. Moon's "Sermons from Science." Moon, whose lectures were sponsored by the Moody Bible Institute, encouraged its president, Dr. Will H. Houghton, to form the Affiliation. Following the evangelical

---

<sup>6</sup> Ibid., p. 119.

tradition of the Moody Institute, the Affiliation's statement of faith read;

I believe the whole Bible as originally given to be the inspired word of God, the only unerring guide of faith and conduct. Since God is the Author of this Book, as well as the Creator and Sustainer of the physical world about us, I believe there can be no discrepancies when both are properly interpreted.<sup>7</sup>

Like the Creation-Deluge Society, the Affiliation's membership soon drifted towards a more liberal interpretation of the Book of Genesis. It has since gone through several constitutions, each of which has watered down further the commitment to Scriptural inerrancy. Currently the Affiliation is a theistic scientific organization that demands of its members only a belief that God is Creator of the physical universe.<sup>8</sup>

By the early 1950s, Bible-science with a strict adherence to the literal interpretation of the Holy Scripture appeared to be dying. Bible-science associations either dissolved or drifted in their commitment to Biblical literalism. Organizationally, Bible-science had little impact on wider American society. A new generation of creationists, however, was emerging, bringing to American creationism a fresh demand for scriptural inerrancy and a call for greater research concerning the origin of man and

---

<sup>7</sup> Ibid., p. 135.

<sup>8</sup> Ibid., p. 135.

his universe. This new generation would found scientific creationism.

Henry M. Morris led this new group. In 1947, Morris published his first book, That You Might Believe. This work outlined the author's commitment to the Flood geology of Price, and similarly dismissed all forms of geologic uniformitarianism. Morris joined the ASA in 1948, but quickly grew dissatisfied with the Affiliation's drift away from the literal truth of the Bible. Thus, Morris left the established group and formed an informal correspondence network with others of similar beliefs. This led to a pairing with Dr. John C. Whitcomb, Jr., Professor of Theology and Old Testament at Grace Theological Seminary. Together, Morris and Whitcomb produced one of the most influential works in the history of modern creationism. The book, The Genesis Flood (1961), redirected and reorganized the Bible-science movement into its present form of creation science.

The Genesis Flood united a small group of Bible-scientists dedicated to Scriptural literalism. Indeed, eight of the ten members of the "Team of Ten," which later founded the Creation Research Society, reviewed the manuscript before publication. As Morris noted, "It seems clear that the Lord used the book as a catalyst, stirring up latent interest and convictions among those scientists who read it either before or just after it was published, until finally there were

enough to serve as the necessary nucleus."<sup>9</sup> The nucleus of strict creationists that coalesced around The Genesis Flood, established the philosophical and organizational structure of scientific creationism.

The "team of ten" was in that nucleus. The "Team" consisted of Morris, John Klotz, William Tinkle, Frank Marsh, Wilbert H. Rusch, John J. Grebe, Edwin Monsma, R. Laird Harris, and Duane T. Gish.<sup>10</sup> All of these men held Doctorates in the applied or natural sciences, theology, or both. In 1963 they formed the first "creation science" organization in America, the Creation Research Society (CRS). The Society was, and still is, dedicated to strict Biblical literalism. It intends to stay that way. The CRS' Statement of Faith appears in its constitution, and requires of all member to subscribe to the belief that;

The Bible is the written Word of God, and because it's inspired throughout, all its assertions are historically and scientifically true in the original autographs. To the student of nature this means that the account of origins in Genesis is a factual presentation of simple historical truths.<sup>11</sup>

CRS is primarily a publishing house for creationist literature, and as an organization, the CRS does not

---

<sup>9</sup> Ibid., pp. 174-5.

<sup>10</sup> Walter E. Lammerts, "Early Steps in the Formation of the Creation Research Society," in Creation Research Society Quarterly (Vol. 12 March 1976).

<sup>11</sup> From the Creation Research Society's application for membership.

participate in creationist research or promotional activities. The Society claims that "it does not engage in lobbying for any legislation. Nor does it produce or distribute tracts, films, tapes, filmstrips video-cassettes or other A-V material. Neither does it offer institutes or seminars. CRS is essentially a publishing society for its quarterly."<sup>12</sup> In 1971, the CRS published the first creation science textbook, titled Biology: A Search for Order in Complexity.

The Society's ability to spread the "word" is hindered in two ways. First, the CRS relies upon the limited resources of the creation scientist to produce the necessary evidence to support scientific creationism. This proved difficult since many creation scientist fund their own research. Second, creationist literature only reaches a small portion of the American population. This made dissemination of creation science concepts difficult. Thus, several founding members of the Society saw the need for an organization devoted to creation science research and active dissemination of its ideas. In 1970, Henry Morris founded the Institute for Creation Research (ICR).

Originally a research division of the Christian Heritage College in San Diego, the ICR separated from the college in

---

<sup>12</sup> Wilbert H. Rusch, "A Brief Statement of the History and Aims of the CRS," from application packet of the Creation Research Society.



1972. It currently stands as an independent organization. The Institute is the first creation science organization "to have a full-time staff of creation scientists actively dedicated to research, writing, and teaching in the field of scientific creationism."<sup>13</sup> Indeed, ICR has twenty-four full-time scientists directly associated with the Institute as researchers, regional representatives, and the Technical Advisory Board.<sup>14</sup> With such a staff actively pursuing research and lecturing, it is not surprising that ICR has come to dominate creation science.

ICR's "ministry" has three major functions; research, publication, and teaching and speaking.<sup>15</sup> It is in the domain of teaching and speaking, however, where ICR truly leads all other creationist organizations. The Institute holds summer seminars in scientific creationism, broadcasts a weekly radio program, leads tours through the Grand Canyon, and conducts lectures and debates around the world. ICR's growth and activity have been impressive. Within the Institutes' first decade of existence, the ICR staff penned fifty-five "significant" books and fourteen textbooks,

---

<sup>13</sup> Morris, History of Modern Creationism, p. 235.

<sup>14</sup> No author given, "The ICR Scientists," in Morris, Creation: The Cutting Edge (San Diego: Creation-Life Publishers, 1982), p. 66.

<sup>15</sup> Morris, "Two Decades of Creation: Past and Present," in Acts & Facts 91 (January 1981), found in Morris, Creation: The Cutting Edge, p. 105.

produced five "significant" films, sent two expeditions to Mt. Ararat, entered 100 formal creation/evolution debates, held creation seminars in 350 cities, gave thirty-five summer institutes in creation science at twenty-three colleges, and lectured around the globe in twelve countries. Within this one decade, ICR distributed one million copies of its books, and lectured to audiences totaling over 600,000.<sup>16</sup>

The Institute has its own publishing house, Creation-Life Publishers. Currently, Creation-Life is undergoing a name change to Master Books. Of the many works ICR publishes, one of the most notable is the textbook, Scientific Creationism (1974). This work appears in both public and Christian school editions. ICR also publishes a monthly journal titled Acts & Facts, with a subscription list of 75,000. Besides lecturing and writing, the Institute offers undergraduate and graduate degrees in scientific creationism, as well as in the natural sciences.<sup>17</sup> ICR also runs a museum of Creation and Earth History, and has appeared in a variety of documentaries and evangelical programs. More importantly, the Institute's active "ministry" has spawned a sea of infant creationist organizations. As of 1984, there were twenty-one national creationist organizations in the

---

<sup>16</sup> Ibid., pp. 104-10.

<sup>17</sup> As of this writing, the California State Superintendent of Public Schools has dissolved the ICR's Graduate School of Science.

United States, fifty-four state and local associations, and thirty-two foreign creationist organizations.<sup>18</sup>

Two of these organizations warrants special mention. The first is the Bible Science Association (BSA). Founded in 1963 by the Lutheran minister Walter Lang, the Association has grown from a photocopied newsletter to over twenty chartered branches nationwide. The Association offers guided tours through the Grand Canyon, Canadian Rockies, Yellowstone Park, and a variety of locations around the world. Lang and his associates are also active in a speaking ministry for Bible-science. The Bible Science-Newsletter has over 27,000 subscribers.<sup>19</sup> The BSA has made significant contributions to the dissemination of creationist thought.

Another prominent contemporary creationist organization is the Creation-Science Research Center. The center resulted from the 1970 merger of a BSA affiliate headed by Nell Segrave, and the early creation research division of Christian Heritage College. In fact, the center was once a part of the same research division at Heritage that would later form the Institute for Creation Research. Disputes between Morris and Segrave over the actions of the organization eventually led to the CSRC separating from

---

<sup>18</sup> Morris, History of modern Creationism, pp. 341-7.

<sup>19</sup> Nelkin, The Creation Controversy, pp. 83-4. For more on the BSA see Henry Morris, History of Modern Creationism.

Heritage college in 1972. The Center currently leads the drive to legislate creation science into the public classrooms. CSRC also has an affiliate broadcasting organization, called Bible-Science Radio. Under Nell Segrave and her son, the CSRC has become an potent political force in creationism.

Overall, few overt differences exist between Bible-science and creation-science. Strict observance of the literal truth of the Holy Bible dominates and defines both. Small differences do exist, however. Scientific creationism is most noticeably unlike Bible-science in its claim to a nonreligious basis for its research and conclusions. The remainder of this thesis examines this point closely. Has something new emerged from the disorganized past of Bible-science? The next section will examine that question in the context of scientific creationism's unified assault against evolution.

## THE "SCIENCE" OF SCIENTIFIC CREATIONISM

Creation scientists contend that there is strong evidence supporting their view of a supernatural origin of man and the universe. Duane Gish and Richard Bliss of the Institute of Creation Research claim that scientific evidence supports the sudden creation of the universe and solar system, the sudden creation of all life, and the fixity of

all "kinds" of animals since the Creation. They also claim that man and ape do not share a common ancestor, that the geologic record is the result of catastrophism, and that the Creation was recent i. e. , less than 10,000 years ago.<sup>20</sup>

Henry Morris states, "the creation model fits all the relevant known facts of science directly and would enable scientists to do a far better job of explaining and predicting scientific data than they ever could with the evolution model."<sup>21</sup>

Scientific creationists view evolutionary and creationist theory as mutually exclusive. As Morris claims, "there can be only two basic models evolution or creation."<sup>22</sup> This dichotomy allows creationists to view evidence contrary to, or unanswerable by evolutionary theory, as positive evidence for creationism. Thus, if evolution is proven wrong, then its perceived equal and opposite, creation, is proven correct. Much of scientific creationism, therefore, is built upon negative evidence, or evidence refuting evolution rather than supporting creation.

---

<sup>20</sup> Duane T. Gish and Richard B. Bliss, "Summary of Scientific Evidence for Creation," in Morris, Creation: The Cutting Edge, pp. 129-39.

<sup>21</sup> Morris, Creation and the Modern Christian (El Cajun, California: Master Book Publishers, 1985), pp. 31-2.

<sup>22</sup> Morris and Gary E. Parker, What is Creation Science?, p. 156.

The foundational basis of scientific creationism is the argument from design. Reminiscent of Bishop Paley's claim that a watch's complexity requires a watchmaker, creation scientists argue that nature and life are too complex to have arisen by random chance. Citing DNA, homologous structures, and "beauty," ICR staff member Gary E. Parker concludes that, "Life is the result of design and creation (not time and chance acting on the inherent properties of matter)." <sup>23</sup> To the creationist, complexity can only be explained as the product of an intelligent Creator.

The creationists further support the design argument through their critique of genetic mutations. As Gary Parker notes, "mutations presuppose creation. After all, mutations are only changes in already existing genes." <sup>24</sup> Creationists contend that since mutations are generally destructive, they can only tear down an organism, not build it up. Parker writes, "Creationists use mutations to explain the origin of disease, or the origin of hereditary defects, and the loss of traits . . . . Using mutations to explain breakdown of existing genetic order (creation) is quite the opposite of using mutations to explain the buildup of genetic order (evolution)." <sup>25</sup> Thus creationists claim that genetically,

---

<sup>23</sup> Ibid., p. 145.

<sup>24</sup> Ibid., p. 72. Emphasis included.

<sup>25</sup> Ibid., p. 65. Emphasis included.

vertical evolution is impossible. Mutations alone are believed unable to explain the diversity of life.

Creationist do accept limited genetic variations. The variations are, however, within created "kinds," and represent a form of microevolution or variation within a given species or population. Creationists have difficulty defining a "kind." It is noted to be "a generally interfertile group of organisms that possesses variant genes for a common set of traits but that does not interbreed with other groups of organisms under normal circumstances."<sup>26</sup> More simply, More simply, the "kind" is roughly equivalent to either the species or genera.

"Kinds" are also a part of the creationists argument against the contemporary interpretation of the fossil record. Scientific creationists contend that the fossil record depicts the sudden creation of "kinds" rather than an evolutionary development through intermediate or transitional forms. Indeed, they claim that no true transitional forms between taxa exist in the fossil record. Gish writes, "While evolutionists might assume that these intermediate forms existed at one time, none of the hundreds of millions of fossils found so far provide the missing

---

<sup>26</sup> Gish, "Summary of Scientific Evidence for Creation," in Morris, Creation: The Cutting Edge, pp. 132-3.

links."<sup>27</sup> Archaeopteryx affords a case in point. An extinct form, Archaeopteryx is a conglomeration of bird-like and reptile-like features. Evolutionists believe that this "reptile-bird" represents a transitional form between reptiles and birds. Creationists, however, dismiss Archaeopteryx as simply a "kind" of bird that God created with reptilian features. Parker notes that "Because of its unique combination of complete, functionally integrated traits, Archaeopertyx qualifies as a created type."<sup>28</sup> With transitional forms redefined, creationists argue that the gaps in the fossil record support a sudden creation.

Scientific creationists also use the arrangement of fossils in the geologic column as evidence for a world-wide cataclysm, generally believed to be a flood. The geologic column contains fossils in a distinct order. Older, more primitive fossils are found below those of the successively more advanced. Evolutionists treat this as evidence for the gradual evolution of life from simple to complex forms. Creationists, however, question the contemporary concept of the geologic column with bizarre anomalies, such as misplaced fossils, polystratic fossils, living fossils, and mass extinctions. The order of fossilized remains in the column

---

<sup>27</sup> Ibid., p. 132.

<sup>28</sup> Morris, What is Creation Science?, p. 104. Emphasis included.



are claimed not to represent the developmental history of life, as generally believed. Parker writes, "the geological systems represent different ecological zones, the buried remains of plants and animals that once lived together in the same environment."<sup>29</sup> Scientific creationists, therefore, view the fossil record found in the geologic column as the product of a cataclysmic flood, where simpler forms were overwhelmed more quickly and fell beneath the more complex, solidifying into the present geologic column.

Along with dismissing the established view of the geologic columns, creation scientists also criticize radiometric dating. They cast radiometric dating aside as unreliable and based on unsubstantiated assumptions.<sup>30</sup> The creationist critique of radiometric dating combined with their view of the geologic column allows creation scientists to counter evolutionary timescales, generally with negative evidence, and to postulate a recent creation for the earth. They believe this young earth is under 10,000 years old. Thus, creation scientists are confident enough to claim "Strictly from scientific considerations, the validity of special creationism and catastrophism can be considered as

---

<sup>29</sup> Ibid., p. 131.

<sup>30</sup> Wayne Frair and Percival Davis, A Case for Creation (Chicago: Moody Press, 1983), p. 67-70.

established to an exceedingly high level of probability."<sup>31</sup>  
In that claim, creation scientists believe they are practicing a valid and productive science.

The most interesting and unique argument advanced by creation scientists lies in the field of thermodynamics. The Second Law of Thermodynamics is the entropy principle, which states that ordered systems will eventually run into disorder. Crudely stated, energy, like water, always runs downhill. Creationists argue that vertical evolution requires an increase in complexity (order), and thus an increase in its energy state. Since water does not run uphill, evolution is impossible. Henry Morris writes that the Second Law "wipes out the theory of evolution. There is universal process of change, and its is a directional change, but it is not an upward change."<sup>32</sup>

Most historians credit Henry Morris with developing the thermodynamic argument. It was first outlined, however, by the British scientists, R. E. D. Clark and E. H. Betts, in the early 1940s. Both men published papers entitled, "Evolution and Entropy," which were later cited in Bernard Ramm's The Christian View of Science and Scripture (1954). It is curious to note that Ramm's work is cited in Morris' The

---

<sup>31</sup> Morris, Scientific Creationism General Edition, (San Diego: Creation-Life Publishers, 1974), p. 203.

<sup>32</sup> Morris, The Troubled Waters of Evolution (San Diego: Creation-Life Publishers, 1974), p. 116.

Genesis Flood, where the argument was developed to its fullest, but neither the articles nor the authors are mentioned.

Morris' written works also present another interesting point. As the most prolific writer in the creation science movement, Morris has penned over fifty books. There is a simple explanation for such productions. Many of these works are "cut and paste" versions of his previous published literature. For example, Morris' King of Creation has a two page section on the Scopes trial's effect on Biblical Christianity. This same section (unreferenced) appears verbatim in the The Troubled Waters of Evolution.<sup>33</sup> Other creationist writers use similar practices. Gary Parker's seven-page essay, which originally appeared in Acts & Facts, later resurfaced uncited in What is Creation Science?<sup>34</sup>

Such "cloning" of material is common in creation science literature as a whole. Indeed, creationists' writings are rarely original. Almost all of the written works of scientific creationism use patterned arguments, evidences, and structure. In fact, the order and content of the chapters within creationists' works follow very definite

---

<sup>33</sup> Henry Morris wrote both works cited. See King of Creation, pp. 47-9, and The Troubled Waters of Evolution, pp. 182-4.

<sup>34</sup> Parker's essay appears in Acts & Facts, 62 (August 1978), and appears again, uncited, in What is Creation Science?

patterns. Overall, in fact, creation science literature demonstrates little originality, possibly a result of the failure to generate new avenues for research.

Such practices raise questions about the methods of scientific creationism. Indeed, critics have raised serious questions about the creationists' method of citation. Critics charge the creationists with improperly using quotes. In fact, scientific creationists often remove statements from context and use them in distorted contexts. Criticisms by scientists about the mechanisms or speed of evolutionary change are often presented as a growing body of "evolutionary scientists" who reject evolution. Many scientists have complained about such misrepresentation of their work.<sup>35</sup>

Another technique critics cite is the conglomeration of various personal views into one "evolutionary theory." Thus, a variety of concepts, given little credit by the scientific community, are presented as well established beliefs within evolutionary thought. An example is found in the concept of "directed panspermia," which postulates that life on earth is the result of "seeding" from outer space. Panspermia carries very little weight in the evolutionary community. Morris writes, however, that the "very statement of this

---

<sup>35</sup> Claims of misrepresentation are common among evolutionist and anti-creationist literature. An example can be found in Laurie R. Godfrey, ed., Scientists Confront Creationists (New York: W. W. Norton & Co., 1983), p. xxiv.

concept is itself a remarkable testimony to the grand credulity of the blind faith of these evolutionists, since there exists not one iota of scientific evidence for such celestial civilization."<sup>36</sup> Thus, critics charge creationists often misrepresent evolutionary theory through extrapolation of a minority's opinions.<sup>37</sup>

The scientific integrity of the creation scientists is also still under question. Scientific creationists are known to use concepts and arguments proven false or untenable by modern science. One example appears with the persistent misuse of the Bombardier Beetle's habits. This beetle, when threatened, releases a noxious gas--a mixture of hydroquinone and hydrogen peroxide. Creationists claim that this mixture is extremely explosive, and the beetle's control of such a mixture indicates a complexity unexplainable by random evolutionary adaptations. Parker notes, "One crucial mistake...and 'boom!' the bombardier beetle blows itself up, and there's surely no evolutionary future in that!"<sup>38</sup> In 1978, Duane Gish used this argument in a creation/evolution debate at San Diego State University. Professors W. Thwaites

---

<sup>36</sup> Morris, Creation and the Modern Christian, p. 51.

<sup>37</sup> It is interesting to note that Dr. Chandra W. Wickramasinghe, a follower of the "panspermia" hypothesis, was a witness for creationism in the McLean trial.

<sup>38</sup> Morris, What is Creation Science?, p. 52.

and F. Aubrey, prepared for such a statement, mixed the active ingredients on stage. The solution failed to explode.<sup>39</sup> Gish admitted his error. Scientific creationists, however, continue to use this argument. (Parker's quotation, in fact, appears in a 1982 publication) Indeed, the ICR museum of Creation and Earth History still maintains a display of the bombardier beetle, with a two-minute recording describing its strange "explosive" habit.<sup>40</sup> ICR is also currently publishing a children's book titled Bomby the Bombardier Beetle.<sup>41</sup> Such practices leads critics to serious questions about the scientific methodology of creation science, especially since these practices appear to violate the very principles of Baconian empiricism that scientific creationists espouse.<sup>42</sup> The integrity of the scientific methodology of creation science is indeed questionable.

---

<sup>39</sup> The events described were first observed by University of California biochemist, Thomas Jukes. Professor Jukes' observations are reprinted in Douglas J. Futuyma, Science on Trial: The Case for Evolution (New York: Pantheon Books, 1982), p. 180.

<sup>40</sup> Henry M. Morris and Donald H. Rohrer, The Decade of Creation (San Diego: Creation-Life Publishers, 1981), p. 298.

<sup>41</sup> Taken from the Institute for Creation Research's 1989 publications list.

<sup>42</sup> The creationist perception of scientific methodology and empiricism will be discussed in greater depth in the next chapter.

With scientific creationism's reluctance to dismiss outdated "evidence," its questionable tactics, and its foundation on negative evidence, it is difficult to conceive of it as a productive science. Indeed, creation science's insistence upon a world-wide flood, recent creation in less than 10,000 years, and a separate ancestry for man and ape, appears to violate the tentative and malleable nature of science. This is especially evident when we consider that there exists no positive evidence for any of the aforementioned claims. Discrediting radiometric dating, if possible, would not prove a young earth. Why then are creationists demanding science to recognize "kinds", a catastrophic flood, and a young earth? The answer, it seems, comes from the Bible and the unique historical world view held by creationists.

The first Book of the Holy Bible, the Book of Genesis, tells of the sudden creation of man and the universe in a six-day period. It also describes the fall of Adam into sin and a world-wide flood survived only by Noah and his descendants. The foundational tenets of scientific creationism parallel the Genesis story of Creation. The concept of "kinds" is of Biblical origins. In fact, it is used only in the study of theology and scientific creationism. The world-wide flood of the creation scientists is also identical to the Noachian flood. Indeed, the mechanism for the flood's production, the vapor canopy,

mirrors the "firmament" of water above the earth found in Genesis.

Beyond similarity, many creation scientists place scientific creationism within the Biblical context. Creationist Rush K. Acton claimed that new evidence indicates that Neanderthals are the diseased and sickly descendants of Noah.<sup>43</sup> Similarly, Morris notes that the Second Law of Thermodynamics finds root in Man's fall from grace. Death and decay are products of the Curse, Morris claims, and the "universal 'bondage of decay' can be nothing less than the universal principle which scientists have finally formalized as their Second Law of Thermodynamics." Morris also believed that the First Law of Thermodynamics, that of conservation of mass-energy, indicates God's rest after the Creation.<sup>44</sup> He concluded, "The answer to the question--Why should energy always be conserved and entropy always increase?--can only be found in these [Genesis] scriptures."<sup>45</sup>

Regardless of such statements, creation scientists argue that any similarity between Genesis and the outcome of their research is purely coincidental. Morris writes, "Whether or not the scientific creation model is compatible with the

---

<sup>43</sup> Rush K. Acton, "Bone Disease Simulating Ancient Age in 'Pre-Human' Fossils," in Morris, Decade of Creation, pp. 47-53.

<sup>44</sup> Morris, Scientific Creationism, p. 212.

<sup>45</sup> Ibid., p. 213.



Biblical record is irrelevant to the question of whether the actual scientific data fit the model."<sup>46</sup> Indeed, he further claims that there "is no reason . . . to reject evolution as 'anti-Biblical' or to reject creation as 'pro-Biblical.' As the models have been formulated, neither necessarily has any relation to the Bible at all, pro or con."<sup>47</sup> Such statements, however, stand in stark contrast to the foundational beliefs of scientific creationists. Morris has written that "The main key . . . to the true interpretation of the physical data relating to earth history, must lie in full recognition of the effects of the Creation, the Curse, and the Flood."<sup>48</sup> Noting the literal truth of the Bible, Morris claims that "the creation chapters of Genesis are marvelous and accurate accounts of the actual events of the primeval history of the universe."<sup>49</sup> Creation science cannot easily be separated from the Holy Scriptures.

Scientific creationists themselves note that creation and the literal truth of the Bible are inextricably linked. Morris observes that "the doctrine of special creation and Biblical inerrancy are logically inseparable and its is difficult to assign a priority of importance to either

---

<sup>46</sup> Morris, Creation: The Cutting Edge, p. 141.

<sup>47</sup> Morris, The Troubled Waters of Evolution, p. 215.

<sup>48</sup> Morris, Scientific Creationism, p. 215.

<sup>49</sup> Ibid., p. 203.

one."<sup>50</sup> Indeed, creation scientists believe creation to be the foundational doctrine of the Bible. As Morris writes, "The first chapter of Genesis is the foundation of the Bible, if the foundation is undermined, the superstructure soon collapses."<sup>51</sup> Creationists, therefore, can not separate the doctrine of creation from the Bible, for fear of discrediting all of the Holy Scriptures.

With the creation doctrine perceived as the foundation of the Bible, creationists interpret any system that questions the authenticity of Genesis as anti-Biblical. Since many evolutionists question the literal truth of Genesis, creationists reject any form of evolution as un-Biblical and atheistic. Creationist Sidney Jansma writes, "The inseparable link between atheist humanism and the dogma of evolution is undeniable."<sup>52</sup> Similarly, Morris notes that evolution "by its very nature, is an atheistic model...since it purports to explain everything without God."<sup>53</sup> Conversely, any concept that is not based on the literal truth of the Bible is believed to be evolutionary humanistic atheism. Thus, other religions such as reformed Christian,

---

<sup>50</sup> Morris, King of Creation, p. 46.

<sup>51</sup> Ibid., p. 66.

<sup>52</sup> Sidney J. Jansma, Six Days: Theistic Evolution; Bad Science and Bad Theology (Grand Rapids, MI: By the author, 1037 Trust Bldg., 1985), p. 18.

<sup>53</sup> Morris, What is Creation Science?, p. xii.

reformed Judiasm, Islamic, Buddhism, Confucianism, Taoism, and a variety of other non-Biblical religions are dismissed as humanistic evolutionary religions. Indeed, Morris claims that "Biblical Christianity is the only truly creationist religion."<sup>54</sup> Such a claim ties creation science to the fundamentalist tradition, and it is to that tradition that we turn next.

---

<sup>54</sup> Morris, Creation and Modern Christian, p. 6.

## CHAPTER TWO

### ROOTS OF FUNDAMENTALISM

Historians have long viewed the twentieth-century rise of Protestant Fundamentalism as a form of social aberration. It is generally described as the product of a "culture lag"-- or a reactionary response by those who fell behind the swift current of progressive change.<sup>1</sup> Fundamentalism is relegated to an obscurantist rebellion against modern technology and thought. Such a view, however, reflects a failure to discriminate between Fundamentalist theology and the more well-known reaction by Fundamentalists against evolution in

---

<sup>1</sup> George M. Marsden, Fundamentalism in American Culture (New York: Oxford Univ. Press, 1980), p. 4. Marsden claims that fundamentalism is indeed a religious movement with a complete theology, rather than a social reaction to progressive change. This view stands in stark contrast with the body of historical literature on the subject. Marsden rejects a purely sociological or psychological interpretation of the growth of, and militant reaction by, fundamentalists during the 1920s. He notes that fundamentalism developed from the American evangelical tradition in resistance to modernist theology. Ernest Sandeen also indicates that fundamentalism was primarily a theological reaction by conservatives evangelicals against modernism. Sandeen notes the formation of fundamentalism as an alliance between pre-millennialist dispensationalism and the Calvinist tradition of Princeton theology. See Ernest R. Sandeen, "Toward a Historical Interpretation of the Origins of Fundamentalism," Church History XXXVI (March 1967): 66-83.

the 1920s. American Protestant Fundamentalism has a genuine and distinct intellectual tradition.<sup>2</sup> It is grounded in American evangelicalism and culminated in pre-millennialism and "Princeton theology" before the turn of the twentieth century. Thus, in order to understand the anti-evolution movement of the twenties, and subsequently creation science, one must look at the historical development of Fundamentalist thought itself.

Fundamentalism has its roots in the American evangelical tradition that developed as a reaction against Enlightenment Deism. Based on Scriptural authority, evangelicalism established the concept of salvation through faith within a format of active conversion and preaching.<sup>3</sup> Evangelicalism also established the importance of faith to salvation--a faith found in the literal message of the Bible.<sup>4</sup> Fundamentalism grew out of this evangelical tradition as

---

<sup>2</sup> Marsden, Fundamentalism in American Culture, p. 6.

<sup>3</sup> Historian of religion George M. Marsden notes, "Evangelicals were convinced that sincere acceptance of this 'Gospel' message [Scriptural inerrancy and salvation through Jesus] was the key to virtue in this life and to eternal life in heaven; its rejection meant following the broad path that ended with the tortures of hell." Ibid., p. 3.

<sup>4</sup> Theologian Robert T. Handy notes, that as whole, the American Protestant Tradition was inclined towards the authority of the Bible rather than the authority of either tradition or church. See Robert T. Handy, "Fundamentalism and Modernism in Perspective," Religion in Life XXIV (Summer 1955): 381-94.

conservatives in the nineteenth and early twentieth centuries re-emphasized the literal message of the Holy Scriptures. Among the most influential of the conservative theologians were the "Old School" Presbyterians of the Princeton Theological Seminary. Its members included the eminent scholars Charles Hodge (1797-1878), Benjamin B. Warfield (1851-1921), and J. Gresham Machen (1881-1965). These men, as teachers and writers, laid the intellectual foundation of Fundamentalist theology through the doctrines that became known as the "Princeton theology."<sup>5</sup>

"Princeton theology" was based upon the philosophy of Scottish Realism. Developed in the late eighteenth century by Thomas Reid and Dugald Stewart, Scottish Realism or "Common Sense" philosophy claimed that reality can be perceived accurately through sense experience. Realists believed that truth or fact is the product of empirical observation only. Thus, fact is clearly separated from theory and discernible through "common sense" observation. Charles Hodge claimed, "facts are sacred . . . . It is to be remembered that facts are from God, the explanation from men; and the two are often as far apart as Heaven and its antipode."<sup>6</sup> This philosophy, with its dichotomy of fact and

---

<sup>5</sup> See Sandeen, "Towards a Historical Interpretation."

<sup>6</sup> Quoted in John Dillenberger, Protestant Thought and Natural Science: A Historical Interpretation (New York: Doubleday, 1960), p. 239.

theory, and its reliance upon "Common Sense" interpretive powers, became the basis of the foundational Fundamentalist doctrine of dispensationalism.

A product of pre-millennial and evangelical thought, dispensationalism developed to its fullest under the guidance of Charles Hodge and B.B. Warfield. Dispensational sought the most literal reading of the Bible.<sup>7</sup> As it expanded and disseminated, however, dispensationalism transformed itself from the most literal reading of the Bible to the reading of the Bible as literal truth.<sup>8</sup> Based on Scottish Realism, the Word of God was equated with the basic facts of science. Since facts were the result of "common sense" empirical observation, the Bible was read for its most factual or literal meaning rather than for its broad interpretative capabilities. In order to attain the literal truth of the Bible, however, the Holy Scriptures must be true literally. Therefore, if one was to comprehend the Bible and its message

---

<sup>7</sup> Dispensationalism is the product of pre-millennialist sects such as the Plymouth Brethren. The Doctrine divides history into seven distinct dispensations or periods of time, with the final period the time of the Kingdom or second coming of Christ. Dispensationalists looked towards the literal and physical return of Jesus Christ, hence its development from pre-millennial sects, and founded the belief of the Bible being literally true--in the hermeneutics of interpretation. For more on dispensationalism and fundamentalism, see Sandeen, "Towards a Historical Interpretation."

<sup>8</sup> Marsden, Fundamentalism in American Culture, pp. 55-62.

for Christianity properly, Scriptural infallibility carried cardinal importance.<sup>9</sup>

The doctrine of the inerrancy of the Holy Bible was one of the Princeton Seminary's most important contributions to Fundamentalist thought. In the late nineteenth century, the "Old Schoolers" also generated an anti-Darwinian perspective as important to Fundamentalist thought as their theology. Ironically, B. B. Warfield, a key founder of dispensationalism, was himself a "Darwinian of the purest water."<sup>10</sup> Warfield saw no conflict between scriptural infallibility and evolutionary science, and often defended this view in his his Princeton Theological Review<sup>11</sup> Indeed, several Princeton theologians did reconcile evolution with a literal reading of the Bible.

Charles Hodge, however, although admitting the compatibility of evolution and Genesis, rejected the

---

<sup>9</sup> Sandeen notes that Princeton theologians based their doctrine of the infallibility of Scripture upon the assumption that God would not reveal His truths in a fallible work. Princeton theologians construed the Bible as verbally inspired, inerrant in all references, and representative of the original autographs. See Sandeen, "Towards a Historical Interpretation," p. 74.

<sup>10</sup> "Quoted in David N. Livingstone, Darwin's Forgotten Defenders: The Encounter Between Evangelical Theology and Evolutionary Thought (Grand Rapids: Eerdmans Publishing Co., 1987), p. 115.

<sup>11</sup> Ibid., p. 121.



Darwinian form of evolutionary development.<sup>12</sup> He did so because he believed that Darwinism excluded intelligent design. In his work, What is Darwinism? (1874), Hodge concluded that "the denial of design in nature is virtually the denial of God. Mr. Darwin's theory does deny all design in nature, therefore, his theory is virtually atheistical."<sup>13</sup> Darwinism was atheism since it excluded design. Hodge further objected to the "unscientific" nature of Darwinism. Building upon Scottish Realism, Hodge claimed that Darwinian evolution lacked factual evidence, and was instead the product of theory only.<sup>14</sup> Darwinism was speculation rather than true empirical science. Rejecting Darwinism as unscientific and atheistical, Hodge and others linked Princeton theology's strict interpretation of the Bible to a strong intellectual resistance to Darwinian evolution. The result, was a strengthening of the alliance between Fundamentalist thought and anti-evolutionism.

Hodges use of Baconian empiricism also linked fundamentalist thought to a distinct scientific methodology. Logical empiricism was the only avenue toward truth. Thus,

---

<sup>12</sup> Ibid., p. 104.

<sup>13</sup> Quoted in Ibid., p. 105.

<sup>14</sup> James M. Moore, The Post-Darwinian Controversies: A Study of the Protestant struggle to come to terms with Darwin in Great Britian and America, 1870-1900 (London: Cambridge Univ. Press, 1979), pp. 203-4.

evolutionary theory, based upon inductive and deductive inferences was unscientific. This intellectual tradition has continued to play a large part in the contemporary fundamentalist rejection of evolutionary theory. It is also the defining methodology of scientific creationism.

Fundamentalist theology shared much of the rich history of conservative Protestant thought. In fact, theologically speaking, fundamentalism is in many ways identical to conservative evangelicalism. For example, almost all conservative evangelicals accept some form of dispensational, the intellectual catalyst upon which fundamentalist theology developed. The fundamentalist, however, pursues the doctrine with a much greater vigor. Indeed, dispensationalism forms a test of faith for the fundamentalist. Protestant fundamentalism thus applied conservative doctrines with greater intensity and dedication than mainstream conservatives. Dispensationalism serves as the most prominent and important doctrine in fundamentalist thought.<sup>15</sup> The intensity of its dedication to the Bible as the literal Word of God, has come to separate, therefore, fundamentalism from main-stream conservatism.

---

<sup>15</sup> Dillenberger notes that, for the fundamentalist, "Christianity is irrevocably committed to the inerrancy of the Bible. Dillenberger, Protestant Christianity: Interpreted Through Its Development (New York: Scribner's Sons, 1954), p. 227.

The mood and spirit of fundamentalism distinguishes it from other forms of conservative thought.<sup>16</sup> Indeed, a harsh and often arrogant attitude has come to characterize American fundamentalism.<sup>17</sup> Fundamentalism's militant and self-conscious stance against modernism most accurately defined the movement--more so than any distinct theological innovations.<sup>18</sup> Fundamentalism thus appears intellectually unified by its doctrine of Scriptural literalism, and socially defined by its aggressive mood and spirit. It now represents, therefore, an extreme wing of conservative evangelical thought, distancing itself from other forms of conservative theology by its adamant commitment to the literal truth of the Bible and militant mind-set.<sup>19</sup>

---

<sup>16</sup> Handy notes that, mood and spirit, rather than any particular theological difference, separated fundamentalist thought from conservative evangelicals. He writes, "the fundamentalists were more aggressive, more intransigent, more certain that they had the whole truth and their opponents had none." Handy, "Fundamentalism and Modernism in Perspective," p. 390.

<sup>17</sup> C. Allyn Russel, Voices of American Fundamentalism: Seven Biographical Studies (Philadelphia: Westminster Press, 1976), p. 214.

<sup>18</sup> Dillenberger, Protestant Christianity, p. 227. Marsden agrees and considers fundamentalism to be "militantly anti-modernist evangelical Protestantism." See Marsden, "Understanding Fundamentalist Views of Science," in Ashley Montagu, ed., Science and Creationism (Oxford: Oxford Univ. Press, 1984), p. 97.

<sup>19</sup> Handy observes five theological divisions within American Protestantism in the 1920s. They are modernism, liberal evangelicalism, conservative evangelicalism, strict conservatism, and fundamentalism. He notes that as the

Fundamentalism is best known for its militant resistance to modernist thought. As noted earlier, fundamentalism is most clearly understood through its anti-modernist stance. This connection is one with historical roots. Liberalism, like Protestant evangelicalism, developed during the eighteenth and nineteenth centuries as a reaction to Deistic thought.<sup>20</sup> Although lacking a rigid theology, Liberalism attempted to harmonize science and religion, and return to the core of true religious experience. It exalted the experience of faith and life in Christ over church dogma and

---

conflict became more intense the middle parties generally divided into either of the two extremes.

"Protestantism," he writes, "seemed bifurcated into fundamentalism and modernism. In the heat of battle the extremists had their opportunity." In this paper, I refer to these two extreme views when citing either fundamentalism or modernism. See Handy, "Fundamentalism and Modernism in Perspective," p. 392.

<sup>20</sup> Liberal theology is the product of theologians such as Immanuel Kant (1724-1804), Friedrich Schleiermacher (1768-1834), Georg Wilhelm Friedrich Hegel (1770-1831), and David Strauss (1808-1874). Together these men forged a theology that was not based on any one particular Scriptural doctrine. Their writings share a belief in the importance of religious experience, as compared to revelation, as the center point of Protestant theology. Salvation is perceived as the result of faith or good works, and Jesus Christ is believed to be another teacher (not the son of God) among many in the Judeo-Christian heritage. Liberal theology also shares a strong belief in the goodness of mankind and the inevitableness of human progress. A brief but concise review of liberal theology is Keith E. Yandell's "Protestant Theology and Natural Science in the Twentieth Century." in David C. Lindberg and Ronald L. Numbers, ed., God and Nature: Historical Essays on the Encounter between Christianity and Science (Berkeley: Univ. of California Press, 1981), pp. 448-71.

strict textual adherence. Liberal theologians stressed reason over supernatural explanations such as miracles, and advanced the progressive and benevolent nature of mankind.<sup>21</sup> Liberals abandoned the literal word of Scripture and searched for the larger meaning of Christianity. This freedom from textual restrictions allowed Liberal theology to associate with a variety of progressive movements, most notably the "social gospel."<sup>22</sup> Liberalism became more of an attitude than a defining creed.<sup>23</sup> Thus, liberalism encompassed a wide-range of philosophies and theologies, all of which found an historically accurate Bible unnecessary.

Biblical criticism was an important theological view associated with Liberalism. A long standing tradition in Protestant scholasticism, Biblical criticism questioned the

---

<sup>21</sup> Dillenberger notes that, "Liberalism meant the appearance of certain new features in Protestant thought-e.g., the liberal spirit, Biblical criticism and the accompanying abandonment of the inerrancy of the Bible, a new social concern, and a full recognition of the humanity of Jesus." He writes, "Liberalism was essentially an attempt to recover the truth of the gospel as it spoke to the hearts of men and present it in the thought forms of the modern world." See Dillenberger, Protestant Christianity, p. 224, 225.

<sup>22</sup> Ibid., pp. 241-48. Dillenberger notes that liberal theology's moral idealism, practical expectations of religion, optimistic view of human nature, and belief in evolutionary progress created a "social gospel" concept that emphasized a Christian's responsibility for transforming the social environment in order to transform and protect the individual.

<sup>23</sup> Russel, p. 16.

historical accuracy of the Holy Bible, in particular the Old Testament. Biblical Critics perceived the Genesis story of Creation as a saga, rather than a point for point historically accurate account of the origin of man and his universe. Higher criticism thus advanced the liberal view of Scripture and often merged with liberalism to form a hodge-podge theology founded upon religious experience and united by a distrust in the literal truth of the Bible. This conglomerate theology gained quick acceptance in the evangelical community as theologians attempted to adjust to new social and scientific thought. By 1900, liberalism had become the dominant theology in American seminaries.<sup>24</sup> There is, however, a noticeable gap between advocates of liberal theology and the conservative theologians who remained faithful to traditional evangelicalism.

In the early 1900s the growth of a new school of theological thought known as modernism exacerbated this division. Although similar to liberal theology in its distrust of the historical accuracy of the Bible, modernism in reality represented a return to Deistic principles.<sup>25</sup> It attempted to reconcile contemporary scientific thought with

---

<sup>24</sup> Yandell, p. 448.

<sup>25</sup> Modernism is generally perceived as an extreme wing of liberalism. It differs from liberalism in its grounding of faith in the empirical method and the current scientific and cultural mood. See Handy, "Fundamentalism and Modernism in Perspective," p. 387.

religious dogma, thereby making Christianity more relevant to the needs and beliefs of modern man.<sup>26</sup> Indeed, one advocate defined Modernism as "the use of scientific, historical, [and] social method in understanding and applying evangelical Christianity to the needs of living people . . . . Modernists are thus evangelical Christians who use modern methods to meet modern needs . . . . Modernism is the evangelicalism of the scientific mind."<sup>27</sup>

Modernism defied traditional Protestant theology by failing to distinguish between the world of the sacred and that of the secular.<sup>28</sup> Adopting the views of liberalism and Biblical criticism, modernism interpreted many events in the Bible as metaphors or analogies to social experience. Miracles thus took on in naturalistic terms, with Jesus becoming one of many teachers of the Christian message and not necessarily the son of God. For the modernist, the literal truth of the Bible has little relevance to modern man.

---

<sup>26</sup> Dillenberger notes that, "the central and over-riding consideration was the relation of science and religion, and the validity of the scientific method was accepted as the starting point for all human investigations." Dillenberger, Protestant Christianity, p. 226.

<sup>27</sup> Shailer Mathews, untitled essay in Willard B. Gatewood Jr., ed., Controversy in the Twenties: Fundamentalism, Modernism, and Evolution (Nashville: Vanderbilt Univ. Press, 1969), p. 59.

<sup>28</sup> Gatewood, Controversy in the Twenties, p. 15.

Modernism differed from liberalism in its strong adherence to scientific truths as the foundation of religious knowledge. Scientific thought directed theology. Like the Deist, modernists perceived natural law as the process of the Creator. They disassociated God from the every-day experiences of the individual. Natural law became the processes and evidences of a divine mind, with evolution becoming God's tool of Creation. Harry Emerson Fosdick, a leader in modernist theology, noted that whether creation was the result of gradual change or instantaneous fiat was of little importance as long as God received credit as the Creator.<sup>29</sup>

Modernist thought often went to an extreme in replacing traditional Biblical authority with contemporary scientific values. Critics of modernism contended that a new "God of Science" was replacing the traditional concept of God. Indeed, many modernist writings reinforced such beliefs. One example is Albert Wiggam's 1923 best-seller The New Decalogue of Science, which proposed replacing the Ten Commandments with the doctrines of science. Wiggam went even further when he declared, "It is only in the laboratory of science that knowledge, morals, religion, and the world of wisdom of the poet, preacher, sociologist, statesman, and philosopher all meet. It is only here that they can all be synthesized into

---

<sup>29</sup> Harry Emerson Fosdick, untitled essay in *Ibid.*, p. 60-73.



the final great ethical religion of man.<sup>30</sup> Salvation therefore, would be a product of the scientist rather than the minister. Thus, modernism offended conservative theologians not only in questioning the relevance of the Holy Scriptures but also in discarding the foundational precepts of Christian thought. The point that both liberalism and modernism were reconcilable with Darwinian evolution further aggravated conservatives. In time, conservatives would claim that modernism and liberalism were in themselves products of Darwin's hypothesis.<sup>31</sup>

Modernist and conservative evangelicalism clashed repeatedly. In doing so, the opposing sides became more clearly defined and more strongly opposed. Modernist theologians held fast to their flexible interpretation of Scripture, and to their reconciliation with contemporary scientific ideas--most importantly evolution. Fundamentalists, on the other hand, remained adamant in their demand for the absolute inerrancy of the Bible. Modernism and liberalism, they claimed, produced an unacceptable compromise between the secular and sacred--an act which tarnished religion. J. Gresham Machen of the Princeton

---

<sup>30</sup> Albert E. Wiggam, "The New Decalogue of Science," in *Ibid.*, pp. 173.

<sup>31</sup> This is part of the historical perspective unique to fundamentalism, and will be examined in depth within this chapter.

Seminary more clearly defined the fundamentalist perspective when he declared modern liberalism to be "un-Christian" and "unscientific."<sup>32</sup> Similarly, evolution fell under attack for being "essentially opposed to Christianity."<sup>33</sup> Modernists, however, remained firm in their belief in the flexibility of Scripture, and conservatives remained equally unswayed in their opposition against it.

Disputes grew in number and intensity as conservatives launched an offensive against modernism. The first battles took place within the seminaries, as conservatives attempted to purge their schools of all forms of modern liberalism. By 1896, arguments over modernism in the major Protestant seminaries ended with the dismissals of liberal theologians.<sup>34</sup> Indeed, by the 1920s even the Princeton Seminary had suffered from divisions over the modernist debate.<sup>35</sup>

When liberals could not be removed, many conservatives broke away from main-line institutions and denominations. In fact, as fundamentalism grew, so too did the number of

---

<sup>32</sup> J. Gresham Machen, untitled essay in Gatewood, Controversy in the Twenties, pp. 80-7.

<sup>33</sup> J. J. Sims, "A Five-Point Indictment," in *Ibid.*, p. 140.

<sup>34</sup> Kenneth K. Bailey, Southern White Protestantism in the Twentieth Century (New York: Harper & Row, 1964), pp. 9-17.

<sup>35</sup> Russel, pp. 135-62.

divisions within denominations.<sup>36</sup> This separatism saw the development of conservative institutions designed to produce a new generation reared in fundamentalist theology. Conservatives established Bible colleges and schools, Bible conferences and summer camps, and Prophetic conferences.<sup>37</sup> Thus, conservative evangelicals often withdrew from main-stream society rather than live with a system of beliefs in which they did not agree. In doing so, fundamentalists quietly prepared a spiritual army for the future.

With its theology established by the turn of the century, fundamentalism as a self-conscious mass entity appears to have developed after the publication of The Fundamentals, a 12-volume paperback series published between 1909-19. Financed by the brothers Wyman and Milton Stewart, 3 million copies of The Fundamentals were distributed to almost every pastor, missionary, theological student, evangelist, Sunday School Superintendent, and Y.M.C.A./

---

<sup>36</sup> The divisive nature of fundamentalism is well known. Indeed, much of fundamentalism's decline in the modernist conflict is credited to divisions and separations among fundamentalist denominations, sects, and associations. See Jerry Fallwell, The Fundamentalist Phenomenon: The Resurgence of Conservative Christianity (New York: Doubleday, 1981). pp. 78-108.

<sup>37</sup> Marsden observes, "An overview of fundamentalism reveals them building a subculture with institutions, mores, and social connections that would eventually provide acceptable alternatives to the dominant cultural ethos." See Marsden, Fundamentalism in American Culture, pp. 204.

Y.W.C.A. personnel world-wide.<sup>38</sup> Although the series concerned itself predominantly with the rise of modernism and evolutionism, it outlined five foundational tenets that became the creed of fundamentalist theology.<sup>39</sup> They were the infallibility of Scripture, Christ's virgin birth, His substitutionary atonement, the resurrection, and Christ's second coming.<sup>40</sup> These tenets remain the fundamentalist creed to this day.

The series also carried several essays concerning evolution. George Frederick Wright and James Orr contributed articles with a conciliatory message. Both authors noted that evolution could include design and thus coincide with traditional religious beliefs.<sup>41</sup> Two other essays, however, berated evolutionary theory and its religious consequences. Henry Beach, the author of "Decadence of Darwinism," asserted that evolution was "ridiculous" and "immoral" and for it to be true, "black must be white, and wrong must be right, and

---

<sup>38</sup> Livingstone, pp. 147-8.

<sup>39</sup> This is an overstatement. Fundamentalists are denominationally too diverse to have a true all-encompassing creed. The five tenets, however, did occupy common ground for a majority of the conservative forces in evangelical Protestantism. The series specifically outlines Biblical authority in twenty-nine different essays, and dedicated five articles to Biblical inspiration.

<sup>40</sup> Fallwell, p. 80.

<sup>41</sup> Livingstone, pp. 147-50.

God an Ivan the terrible."<sup>42</sup> The other essay, which was written anonymously, declared that ministers who reconciled evolution with their faith were "cowardly" and "grossly inconsistent with their Christian profession."<sup>43</sup> These two essays revealed the growing resistance to Darwinism that would eventually culminate in the anti-evolution campaigns of the 1920s.

The Fundamentals became important in defining fundamentalist theology to a broad audience, and thereby unifying many of the conservative forces in American evangelicalism.<sup>44</sup> The series, along with establishing the basic creed of Fundamentalist thought, also generated a label for those who followed the five tenets--"fundamentalist." It thus provided a conscious identity for those who adhered to the extreme conservative evangelical tradition, and unified the movement towards social action.

Fundamentalism was founded upon the literal truth of the Bible. Indeed, the doctrine of dispensationalism served as the intellectual catalyst upon which fundamentalist theology precipitated. Yet, fundamentalism is now defined more accurately through its militant stand against liberal and

---

<sup>42</sup> Quoted in *Ibid.*, p. 153.

<sup>43</sup> *Ibid.*, p. 154.

<sup>44</sup> Handy, "Fundamentalism and Modernism in Perspective," p. 391.

modernist theology. In fact, it is the Modernist-Fundamentalist conflict, notable from 1900 to 1930, that allowed fundamentalism most clearly to articulate its beliefs and views.<sup>45</sup> This period, therefore, reveals not only fundamentalism's commitment to the literal truth of the Holy Scriptures, but a more characteristic attitude and distinct historical perspective. The period thus allows historians to examine the intellectual and social composition of the fundamentalist movement and the anti-modernist, anti-evolution campaigns. A brief examination will reveal much about the character of American Protestant fundamentalism, and its famous battles against the theory of evolution.

#### THE CHARACTER OF THE AMERICAN ANTI-EVOLUTION CAMPAIGN

In 1919, fundamentalists declared war on liberalism and evolution. That year, in fact, the Philadelphia Prophetic Conference announced an "offensive" against liberal theology and its counterparts. This unique drive attempted to correct institutions that were drifting away from the faith, and to encourage the establishment of fundamentalist Bible schools and Conferences.<sup>46</sup> More importantly, the members of this

---

<sup>45</sup> Fallwell, pp. 78-108.

<sup>46</sup> Ibid., p. 82.

conference formed an organization that battled modernism and evolution on all fronts.<sup>47</sup> This organization became the World Christian Fundamentals Association (WCFA), led by William Bell Riley (1861-1947), the charismatic fundamentalist minister and future director of the Anti-Evolution league of Minneapolis.

The WCFA was one of the first fundamentalist anti-evolution organizations in America.<sup>48</sup> It was not alone long. In less than a decade, a host of anti-evolution organizations forced the legislatures of twenty states to grapple with no less than thirty-seven anti-evolution measures.<sup>49</sup> In five states such measures became law. The war against evolution had begun.

The WCFA quickly became a potent force in spreading organized resistance to modernism and evolution. Within six years of its founding, the organization had held 250 conferences and established numerous state organizations

---

<sup>47</sup> Ibid.

<sup>48</sup> The first anti-evolution association in the United States was the Bible League of North America. Organized in 1902, the association was dedicated to removing subversive teachings from the schools and returning to faith through scientific methodology. See Norman F. Furniss, The Fundamentalsit Controversy (Hamden: Archon Books, 1963), pp. 49-75.

<sup>49</sup> Paolo E. Coletta, William Jennings Bryan: III. Political Puritan, 1915-1925 (Lincoln: Univ. of Nebraska Press, p. 231.

within nine regional headquarters.<sup>50</sup> At the annual conference on 1923, the WCFA allowed the irascible Texas preacher J. Frank Norris to "try" several Methodist colleges for teaching evolution and modernism.<sup>51</sup> A true showman, Norris brought chimpanzees to the stand as witnesses for evolution.

The WCFA actively involved itself in the famous Scopes trial of 1925, and brought William Jennings Bryan to the trial as the organization's attorney.<sup>52</sup> Eager to protect orthodox Protestantism, the organization also published lists of "safe" and "orthodox" books, schools and colleges, and Sunday school courses.<sup>53</sup> In the early 1920s, the WCFA became a major force in disseminating anti-modernist and anti-evolution propaganda among conservative evangelicals.

The WCFA's time in the sun was short. After 1927, the membership and activities of the WCFA declined rapidly--a fate common to anti-evolution associations of the time. In that age of wonderful nonsense, the zeal of anti-evolutionism proved short lived. By the end of the decade the WCFA had become "merely another evangelical league."<sup>54</sup> Indeed, by the

---

<sup>50</sup> Russel, pp. 98-9.

<sup>51</sup> Ibid., p. 99.

<sup>52</sup> Ibid.

<sup>53</sup> Ibid.

<sup>54</sup> Furniss, p. 55.



mid 1930s, anti-evolutionism had become a half-forgotten phantom of the "Roaring Twenties."

Historians generally agree that the death in 1925 of the self-proclaimed leader of anti-evolutionism, William Jennings Bryan, contributed to the rapid demise of the fundamentalist campaign against evolution and modernism.<sup>55</sup> With Bryan's death, fundamentalists lost the one leader capable of unifying the diverse denominational and sectarian entities wedded to the anti-evolution movement.<sup>56</sup> No replacements followed the "Great Crusader." The tenacious personalities and often bitter disputes between the other leaders of fundamentalism prevented any one person from rising to the top and assuming Bryan's throne.<sup>57</sup> Following his death, therefore, anti-evolution associations lost the impetus and organizational power necessary to run a national campaign.

The hoopla of the Scopes Trial also played a decisive role in the decline of American anti-evolutionism. Although Scopes lost the case, standing convicted of teaching

---

<sup>55</sup> Lawrence W. Levine, Defender of the Faith: William Jennings Bryan: The Last Crusade, 1915-1925 (New York: Oxford Univ. Press, 1965), pp. 273-4.

<sup>56</sup> Lawrence W. Levine notes that "Bryan's entry into the fundamentalist crusade gave the movement what it had previously lacked: a spokesman of national reputation, immense prestige, and a loyal following." *Ibid.*, p. 272.

<sup>57</sup> See Russel.

evolution in violation of Tennessee's prohibitive law, historians generally regard the case as a victory for modernists and evolutionists. Many attributed this victory to the bitter sarcasm dished out by journalists and reporters who portrayed fundamentalists as backwoods, ignorant, and fearful of the modern world. The best known of these caustic writers was H. L. Mencken, who referred to the people of Tennessee as "gaping primates," "anthropoid rabble," and members of the class "Homo Boobiens." The spectacle of the Scopes trial did much to embarrass and dissuade many of the early advocates of anti-evolutionism.<sup>58</sup>

Though brief, the anti-evolutionist campaign was important. In its short life, the anti-evolution crusade pushed five anti-evolution measures successfully through state legislatures. In 1923, Oklahoma became the first state to restrict textbooks that advanced the theory of evolution. In the same year, Florida legislators recorded an official opinion against the teaching of atheistic theories. Tennessee followed suit and in 1925 made the teaching of evolutionary theory unlawful, and punishable with a fine of up to \$500. In 1927, Mississippi similarly made the teaching of evolutionary theory unlawful. In 1928, Arkansas became the last of the five states to prohibit the teaching of the

---

<sup>58</sup> Historians generally accept the negative press of the Scopes trial as one of the key factors in the demise of the vociferous anti-evolution campaigns of the 1920s.

theory of evolution. It was the only state to pass an anti-evolution measure through a state-wide referendum.<sup>59</sup>

More importantly, a variety of state boards of education passed regulations restricting the teaching of evolution, quietly accomplishing the same goal as the more vociferous state legislation.<sup>60</sup> At the local school board level similar tactics produced a surprising success rate. Indeed, anti-evolution leaders encouraged this more subtle approach.<sup>61</sup> Anti-evolutionists thus enjoyed a large measure of success, as teachers suffered through restrictions or reprisals for teaching of evolution at the local level. Textbook publishers also aided fundamentalists by watering down or extracting offensive materials.<sup>62</sup> Evolution was all but stricken from the schools, and would not return to the

---

<sup>59</sup> Bailey, p. 78. Also see Maynard Shipley. "Growth of the Anti-Evolution Movement," Current History XXXII (May, 1930): 330-2.

<sup>60</sup> Gatewood., p. 36.

<sup>61</sup> Both William Jennings Bryan and T. T. Martin made emotional appeals to parents to move on school boards and teachers associations to prevent the teaching of evolution in the public schools. Bryan claimed, "The hand that writes the pay check rules the school." See Bryan's In His Image (Fleming H. Revell Co., 1922), p. 122.

<sup>62</sup> John C. Cole, "Scopes and Beyond: Antievolutionism in American Culture," in Laurie R. Godfrey, ed., Scientists Confront Creationists (New York: W. W. Norton & Co., 1983), p. 22. Cole notes that publishers initiated a program of "self-censorship" starting in 1925.

public school classroom until the Soviet Union's Sputnik returned America's attention to the teaching of science.<sup>63</sup>

Fundamentalists fought to strike evolution from the schools and seminaries through a variety of anti-evolution organizations. Their aim was to protect the literal Word of God, and the impressionable minds of America's youth. Notable organizations included the Bible League of America (1902), WCEA (1919), Bible Crusaders of America (1925), Defenders of the Christian Faith (1926), and Bryan Bible League (1923). A host of local and state affiliations and separate associations also carried the fight. Charismatic fundamentalist ministers and theologians led most of these organizations. Their ranks included the controversial J. Frank Norris (1877-1952), minister of the First Baptist Church in Fort Worth, Texas; William Bell Riley (1861-1947), of the First Baptist Church in Minneapolis; John Roach Straton (1875-1929), the "radical" minister of several fundamentalist congregations; Clarence Edward MacCartney (1879-1957), the soft-spoken and prudish minister of Presbyterian congregations in Philadelphia and later Pittsburgh; and William Jennings Bryan (1860-1925), "The Great Commoner." Together, these men and the organizations

---

<sup>63</sup> The effects of anti-evolutionism on American schools curriculum can be found in Dorothy Nelkins, The Creation Controversy: Science or Scripture in the Schools Boston: Beacon Press, 1982).

they led made a massive assault on the teaching and dissemination of evolutionary thought.

Bryan joined the anti-evolution movement in 1921, and brought to a head what fundamentalists had initiated in 1919. Expounding "The Menace of Darwinism," Bryan moved quickly to the front lines of the fundamentalist-modernist debate.<sup>64</sup> He perished in the battle. The leadership of the anti-evolution movement came primarily from individuals and interdenominational associations, rather than from organized churches.<sup>65</sup> Men such as Bryan, Riley, and Straton brought to the movement a unique character. This character was the militant anti-modernist perspective unique to fundamentalist thought. Explosive, aggressive, and accusative, the leaders of the movement also became the leaders of fundamentalist thought.<sup>66</sup>

The most prominent factor underlying the fundamentalist offensive against modernism and evolution was the belief that society was drifting away from its faith in God.<sup>67</sup> Theologians on both sides of the debate noted the decline in church attendance and the growth of humanism, mysticism, and

---

<sup>64</sup> Levine, p. 264.

<sup>65</sup> Ronald L. Numbers, "Creationism in 20th-Century America," Science 218 (5 November 1982): 539.

<sup>66</sup> See Russel.

<sup>67</sup> Handy, "The American Religious Depression, 1925-35," Church History 29 (March 1960): 3-5.

scientism. Investigations of American religiosity furthered such beliefs. By the end of the First World War, a well publicized study by the interdenominational Committee on War and Religious Outlook concluded that American men were ignorant of the meaning of Christianity and denominational membership.<sup>68</sup> James H. Leuba's Belief in God and Immortality (1916), demonstrated further the oft noted growth of secularism in America. Leuba surveyed American college students and concluded that almost half of the student population had abandoned Christianity by their senior year. Thus, as America entered the jazz age, many churchmen and laymen felt that Americans had lost their religious enthusiasm. Liberals and conservatives, however, saw the causative agent of America's secularism in quite different terms.

Modernists interpreted the country's drift from traditional religion as an example of orthodox Christianity's inability to communicate with the "modern" man. Modernist theologian Shailer Mathews claimed that the traditional concept of religion, based upon authority alone, had become unacceptable to modern man.<sup>69</sup> Contemporary theology, modernists believed, must conform to the modern scientific

---

<sup>68</sup> Gatewood, p. 7.

<sup>69</sup> Shailer Mathews, The Gospel and Modern Man (New York: Macmillan Co., 1910), pp. 35-53.

society. Orthodox religion was, therefore, ineffectual as an evangelical tool in modern society. Traditionalism was pushing a new generation from the church.

Fundamentalists saw America's irreligiosity in a much different light. They attributed the growing secularism, or rationalism, and new attitudes towards sexual behavior and morals to a drift away from the Bible as the true source of Christianity. Bryan proclaimed, "The great need of the world to-day is to get back to God--back to a real belief in a living God--to a belief in God as Creator, Preserver and loving Heavenly Father."<sup>70</sup> All America needed was a dose of some old time religion. A return to Biblical Christianity, conservatives claimed, was the cure for society's ills. Prevention, however, was the surest cure. Thus, fundamentalists sought to strike out the root of modern society's drift from the Bible.

They found the causative agent in Biblical criticism, modernism, and evolutionary philosophy. Fundamentalists combined these concepts into one "modernist" or "evolutionist" composite, perceived as being essentially the same entity--atheism. A Louisiana clergyman succinctly expressed this belief when he proclaimed, "I would say, that a modernist in government is an anarchist and Bolshevik; in science he is an evolutionist; in business he is a communist;

---

<sup>70</sup> Bryan, In His Image, p. 134.

in art a futurist; in music his name is jazz; and in religion an atheist and infidel."<sup>71</sup> Bryan echoed such sentiments when he wrote "let atheists and agnostics build their own schools in which to teach their doctrines--whether they call it atheism, agnosticism, or a scientific interpretation of the Bible."<sup>72</sup> For the fundamentalist, therefore, opposition to modernism also meant opposition to Biblical criticism, liberalism, and evolution. All became a unified assault upon the authority of the Bible and upon Christianity itself.

Fundamentalists perceived Biblical criticism or any historical interpretation of the Bible as a denial of the authority and veracity of the Holy Scriptures. In fact, many proclaimed higher critics to be the enemy of both the Bible and Christianity. Bryan declared, "Besides open enemies, the Bible has enemies who are less frank--enemies who, while claiming to be friends of Christianity, spend their time undermining faith in God, faith in the Bible, and faith in Christ. These professed friends call themselves higher critics." He concluded, "The higher critic is more dangerous than the open enemy."<sup>73</sup> The higher critic was thus the proverbial wolf in sheep's clothing. Hiding behind a facade of modernist theology, higher critics destroyed faith in the

---

<sup>71</sup> Quoted in Gatewood, p. 6.

<sup>72</sup> Bryan, In His Image, p. 122.

<sup>73</sup> Ibid., p. 40.



Word of God, and pulled students and society into atheism. As Bryan noted, "Atheism and agnosticism are more dangerous when hidden under the cloak of religion than when they are exposed to view."<sup>74</sup> For the fundamentalist, Biblical criticism is the theological tool with which modernists spread doubt and atheism.

Any system that questioned the authority or literal truth of any part of the Bible became suspect. To the fundamentalist, criticism of the Bible was equaled to the rejection of the Christian faith. According to Roach Straton, "If . . . the Bible is rejected, Christianity itself is rejected."<sup>75</sup> Fundamentalists perceived the literal truth of the Bible as the foundation of the Christian religion. If Biblical criticism, liberalism, and modernism weakened the authority of the Bible, it seriously undermined Christianity itself. Thus, evolutionary theory, which necessitated a liberal interpretation of the Book of Genesis, joined the "modernist" composite of anti-Biblical movements. In fact, evolution was seen as not only a part of this movement, but the source of it. For the fundamentalist, evolutionary philosophy had produced Biblical criticism, and thus modern atheism.

---

<sup>74</sup> Ibid., p. 122.

<sup>75</sup> John Roach Straton, "Evolution and Supernaturalism," in Gatewood, pp. 132-33.

Early fundamentalists possessed a "manichean mentality," perceiving life as struggle between the forces of good and evil.<sup>76</sup> For the fundamentalist, therefore, life was divided into two camps: the good and evil, the secular and Christian. Writing on the evolution/creation debate, Bryan demonstrated this dichotomy when he claimed, "The difference between the Christian theory and the materialistic theory is that the Christian begins with God, while the materialist begins with dull inanimate matter."<sup>77</sup> For the fundamentalist, the Christian and secular worlds represented opposite extremes. Indeed, Bryan saw the modernist-fundamentalist conflict in terms of a dichotomy between reason (secular) and faith (spiritual). He claimed, "Reason versus faith is the great issue to-day as in Eden. Faith says obey; reason asks, Why? The one looks up confidingly to a Power above; the other relies on self and rejects even the authority of Jehovah unless the finite mind

---

<sup>76</sup> Marsden observes, fundamentalists "held, as other Christians often had, that history involved a basic struggle between God and Satan...The fundamentalists, however, were disposed to divide all reality into neat antithesis: the saved and the lost, the holy and the unsanctioned, the true and the false. Moreover, their common sense philosophical assumptions added the assurance that they could clearly distinguish these contrasting factors when they appeared in every day life." See Marsden, Fundamentalism in American Culture, p. 21.

<sup>77</sup> Bryan, In His Image

can comprehend the plan of the Infinite."<sup>78</sup> Biblical criticism, modernism, and evolution are part of this dichotomy of faith and doubt, good and evil.

Fundamentalists saw evolution as a denial of God and the Christian religion. Indeed, the literature of the conflict overflowed with such claims.<sup>79</sup> Such views appear to be the product of the fundamentalist world view dichotomy combined with a unique historical understanding. As part of the never-ending battle between good and evil, evolution became evident in anti-Christian ideologies throughout time. In other words, all "non-Christian philosophies" (defined as non-Biblical philosophies) derived from an evolutionary/materialist revolt against God. To the fundamentalist, evolution became another expression of pagan Greek materialism. Indeed, Straton claimed, "It is highly significant that the idea of evolution originated in pagan and heathen minds and was not a native product of the Christian intellect. The Greek philosophers speculated about the origin of the world in fire mist, and Aristotle developed some main ideas of evolution long before Lamarck or Darwin

---

<sup>78</sup> Quoted in Gatewood, p. 6.

<sup>79</sup> John W. Porter noted that "Evolution emphatically denies any supernatural factor in the development of life." See John W. Porter, "The Great Menace: Evolution," in Gatewood, p. 125.

or Spencer lived."<sup>80</sup> Evolution was thus part of a long anti-Christian tradition found in the history of Western Civilization.

As part of a historical tradition rejecting Christianity, evolutionary theory was aligned with the dark side of the dichotomy between good and evil. Evolution was the modern expression of those attempting to destroy Christianity. Fundamentalist activist Arthur I. Brown wrote, "The only reason why evolution has any following today seems to be that the creation record of Genesis must be repudiated, no matter what happens, even if that repudiation demands the dethronement of common sense and the assassination of reason."<sup>81</sup> Thus, evolutionary theory was a conscious creation by those whose goal was to undermine Genesis and the authority of the Bible. Indeed, this conspiratorial tone was evident in many anti-evolution statements during the 1920s. In fact, fundamentalists appeared to share a belief in the existence of an historical conspiracy against the Bible and its teachings. The Bible Crusaders of America insisted that a German plot was underway "to secretly and persistently work

---

<sup>80</sup> Straton, "Evolution and Supernaturalism," in *Ibid.*, p. 131.

<sup>81</sup> Arthur I. Brown, "The Arrogance of Science," in *Ibid.*, pp. 154-5.

to overthrow the fundamentals of the Christian religion in this country."<sup>82</sup>

With evolution caught in the fundamentalist dichotomy of good and evil, creation' and evolutionary concepts became mutually exclusive. One had to accept either the literal Biblical description of creation or the atheistic theory of evolution. Straton wrote, "There are but two theories concerning the origin of the earth and of man--one is creation by a living God; the other is evolution by force . . . There is no middle ground. Either Creation is true and evolution is false, or else evolution is true and Creation is false. Either we must accept the revelation of a living God, and his creative and redemptive activities as given in the Bible, or we must utterly reject this and turn to the infidel philosophy of chance and materialism."<sup>83</sup>

The choice was clear--any compromise philosophies, such as liberalism or theistic evolution, were intolerable. Historical Biblical interpretation was part of the grand scheme to undermine faith in the Bible. According to Bryan, liberalism "is built upon the guess to which the euphonious name 'evolution' has been given."<sup>84</sup> Similarly, Bryan

---

<sup>82</sup> Bible Crusaders of America, "The Great Conspiracy," in Ibid., p. 243.

<sup>83</sup> Straton, "Evolution and Supernaturalism," in Ibid., pp. 130, 132.

<sup>84</sup> Bryan, "Darwin's Christ was Nobody," in Ibid., p. 134.

rejected Biblical criticism, claiming "The higher critic begins with his opinion already formed. After he has discarded the Bible because he cannot harmonize it with the doctrine of evolution, he labours [sic] to find evidence to support his preconceived notions . . . . He is a doubter and spreads doubt."<sup>85</sup> Theistic evolution became a compromise with materialistic philosophy--a compromise that blinded the follower with a false sense of spiritual security. Bryan asserted, "Theistic evolution is an anesthetic; it deadens the pain while the Christian religion is being removed."<sup>86</sup> Thus, fundamentalists perceived the evolution/creation debate in mutually exclusive terms. If evolution was correct the Bible was wrong. There was no middle ground between good and evil, and thus none between the concepts of creation and evolution.

By the time the modernist-fundamentalist controversy reached its apogee, fundamentalists saw the fate of Christianity itself hanging in the balance. According to Sims, if evolution triumphed, "evil results will follow its acceptance."<sup>87</sup> Indeed, the results of America's apostasy were already visible to many conservatives. For fundamentalists, a variety of social ills, along with sexual

---

<sup>85</sup> Bryan, In His Image, p. 41.

<sup>86</sup> Bryan, "Darwin's Christ was Nobody," in Gatewood, p. 136.

<sup>87</sup> Sims, "A Five-Point Indictment," in *Ibid.*, p. 140.

immorality, Communism, German Imperialism and the First World War, and the weakening of the family became the products of the modernist-Darwinist philosophy. Sims asserted, "Evolution has never saved a soul. It has ruined thousands."<sup>88</sup> Fundamentalist minister, and editor of The Fundamentals, Amzi Clarence Dixon even tied the growing rate of divorce to the "jungle theory" of evolution.<sup>89</sup> Indeed, Bryan proclaimed the fundamentalist view of evolution succinctly when he claimed, "All the ills from which America suffers can be traced back to the teachings of evolution."<sup>90</sup>

The First World War, however, served as the most common example of the destructive nature of evolutionary philosophy. For the fundamentalist, German imperialism and the war were the direct results of Neitzsche's philosophy of might--a philosophy fundamentalists believed to be the ripened fruit of the Darwinist tree.<sup>91</sup> Bryan claimed, "Darwin's doctrine leads logically to war and to the worship of Neitzsche's

---

<sup>88</sup> Ibid.

<sup>89</sup> Amzi Clarence Dixon, "The Root of Modern Evils," in *Ibid.*, p. 123.

<sup>90</sup> Quoted in Cole, p. 14.

<sup>91</sup> Bryan, In His Image, p. 124.

'superman'.<sup>92</sup> John W. Porter, echoing Bryan, proclaimed that, "Evolution logically and inevitably leads to war."<sup>93</sup>

Evolution was destructive to the spirit as well as the body. According to Bryan, "during the last half century, the Darwinian doctrine has been the means of shaking the faith of millions."<sup>94</sup> Indeed, he concluded, "Darwinism chills the spiritual nature and quenches the fires of religious enthusiasm."<sup>95</sup> Darwin himself was often cited as evidence of evolutionary theory's destructive power over religious belief. The theory of evolution was noted as the undermining force of Darwin's faith, driving him to atheism.<sup>96</sup> Further evidence came from James Leuba's study of the religious attitudes of American college students.<sup>97</sup> As noted earlier, Leuba found that almost half of the students surveyed had abandoned the Christian religion by their senior year. Fundamentalists interpreted Leuba's findings as evidence of evolution's ability to draw individuals towards atheism.

---

<sup>92</sup> Ibid., p. 133.

<sup>93</sup> Porter, "The Great Menace: Evolution," in Gatewood, p. 129.

<sup>94</sup> Bryan, In His Image, p. 88.

<sup>95</sup> Ibid., p. 13.

<sup>96</sup> Ibid., p. 116. Also see Dixon in Gatewood, pp. 119-21.

<sup>97</sup> Bryan often cited Leuba's findings as evidence of evolution's destructive nature and effects on America's young people.



Bryan asked, "What is there . . . in our colleges that undermines faith and paralyzes religion? Only one thing: namely, an hypothesis that links man in blood relationship with every form of life, and makes him cousin to brute and bird and fish and reptile."<sup>98</sup> Evolution was, Bryan concluded, the only serious threat to religion since the birth of Christ.<sup>99</sup>

The threat of evolution had to be removed. Thus, fundamentalists turned against its breeding ground, the American school system. The public school system had been a source of tension among conservative for quite some time. Public school enrollment expanded rapidly after the turn of the century, almost doubling between 1920 and 1930.<sup>100</sup> As enrollments grew, a greater number of children returned home with a variety of new beliefs and religious concepts unfamiliar to their parents. It was the teaching of evolution, fundamentalists warned, that forced children to doubt the veracity of the Bible. The school curriculum, therefore, became the prime focus of the anti-evolution campaign. Bryan claimed that "Fathers and mothers complain of their children losing their interest in religion and

---

<sup>98</sup> Bryan, "Darwin's Christ was Nobody," in Gatewood, p. 135-6.

<sup>99</sup> Ibid., p. 137.

<sup>100</sup> Numbers, "Creationism in 20th-Century America," Science, p. 539.

speaking lightly of the Bible. This begins when they come under the influence of a teacher who accepts Darwin's guess, ridicules the Bible story of creation and instructs the child upon the basis of the brute theory."<sup>101</sup> As "hotbeds of infidelity," the American school system were in dire need of some old time religion.

Fundamentalists feared the indoctrination of America's youth in the godless philosophy of evolution. Many felt that their children were being condemned to a life in hell by evolutionary teachings. T.T. Martin proclaimed, "Ramming poison down the throats of our children is nothing compared with damning their souls with the teachings of evolution, that robs them of revelation from God and a real redeemer."<sup>102</sup> For many, the educational establishment formed part of the conspiracy to undermine the Christian religion. Indeed, the Bible Crusaders of America charged that evolutionists indulged in just such an act.<sup>103</sup> Fundamentalists, therefore, rallied to prevent the teaching of evolution in the public schools. According to the Bible

---

<sup>101</sup> "Bryan, "God an Evolution," in Gail Kennedy, ed., EVOLUTION AND RELIGION: THE CONFLICT BETWEEN SCIENCE AND THEOLOGY IN MODERN AMERICA (D. C. Heath & Co., 1957), p. 28.

<sup>102</sup> T. T. Martin, "Cast Out the Academic Philistines," in Gatewood, p. 238.

<sup>103</sup> Bible Crusaders of America, "The Great Conspiracy," in Ibid., p. 244.

Crusaders, "If the Bible cannot be allowed in the public schools, why should other books, that seek to discredit and destroy it, be permitted?"<sup>104</sup> The active drive to prohibit evolution from the public schools during the 1920s, becomes more understandable when one considers the fundamentalists belief in the destructive nature of evolution, and the subsequent fear of involuntary indoctrination of America's youth. Thus, legislation for mandatory Bible reading also received wide-spread fundamentalist support. If evolution could not be kept out of the schools, it could at least be countered with the Christian fundamentals.

Evolution was also dangerous because it removed man's sense of responsibility. Fundamentalists contended that, with the absence of an omnipresent Deity, evolution relieved the individual from any sense of responsibility for his or her actions. Sims claimed, "If you take away the Bible from the young people, telling them that what the Bible calls sin is only a fragment of the bestial nature still remaining in them, and there is no future for them, either of reward or punishment, what is there to restrain them?"<sup>105</sup> Indeed, Bryan asserted, "If one actually thinks that man dies as a brute he will yield more easily to the temptation to do

---

<sup>104</sup> Ibid.

<sup>105</sup> Sims, "A Five-Point Indictment," in Ibid., p. 140.

injustice to his neighbor."<sup>106</sup> Evolution was thus removing the civilizing nature of the Holy Scriptures from society. If man was told he was a beast, he would behave as a beast.

Fundamentalists rejected evolution on scientific as well as theological grounds. Building upon Scottish Realism and Baconian empiricism, fundamentalists found evolution the product of unestablished theory rather than fact. Bryan proclaimed that evolution "is groundless because there is not a single fact in the universe that can be cited to prove that man is descended from the lower animals. Darwin does not use facts; he uses conclusions drawn from similarities. He builds upon presumptions, probabilities, and inferences."<sup>107</sup> Bryan concluded that "Darwinism is not science at all; it is guesses strung together."<sup>108</sup> Similarly, Porter observed that "Evolution is not science at all and is incapable of scientific demonstration."<sup>109</sup> Wishing to avoid a label of obscurantism, the Bible Crusaders of America proclaimed, "Our crusade is not against true science, but is against the substitution of unscientific, evolutionary chaos for the

---

<sup>106</sup> Bryan, In His Image, pp. 31-2.

<sup>107</sup> Ibid., p. 91.

<sup>108</sup> Ibid., p. 94.

<sup>109</sup> Porter, "The Great Menace: Evolution," in Gatewood, p. 126.

Bible."<sup>110</sup> The fundamentalist view of science was buttressed by the belief that the true facts of science would never contradict those found in the Bible. According to Porter, "There can never be a conflict between real science and true religion."<sup>111</sup> Bryan agreed, claiming "No scientific fact--no fact of any other kind can disturb religion, because facts are not in conflict with each other."<sup>112</sup> Fundamentalists thus saw a harmony between science and religion. A true science never contradicted the Word of God. Evolution was not a true science.

The character of the anti-evolution campaign reveals much about fundamentalism. Dedicated to the literal truth of the Bible, fundamentalism developed theologically and sociologically as a militant rejection of modernist thought. According to Rev. Jerry Fallwell, "It was the threat of a common enemy [modernism] that caused Bible-believing Christians from every conceivable kind of denominational background to form a mutual alliance of self-defence."<sup>113</sup> Evolution's conflict with the literal interpretation of the

---

<sup>110</sup> Bible Crusaders of America, "The Great Conspiracy," in *Ibid.*, p. 245.

<sup>111</sup> Porter, "The Great Menace: Evolution," in *Ibid.*, p. 126.

<sup>112</sup> Bryan, *In His Image*, p. 119.

<sup>113</sup> Fallwell, pp. 4-5.

book of Genesis, and its apparent denial of design, placed it at the forefront of the modernist-fundamentalist dispute.

The unique historical perspective and world view of the fundamentalists further isolated evolution as the target of anti-modernist activity. The belief that evolutionary philosophy bred hatred and war, rejection of the Bible, and agnosticism and atheism was unique to fundamentalist thought. It was the product of a world view that clearly divided reality into one of two spheres--good or evil. This dichotomy was present in the early fundamentalist historical perspective that relegated past events either to the side of Christianity, or to the forces of anti-Christian pagan materialism. Evolution was thus the latest threat to Christianity in the long history of man's revolt against his Creator.

As the destructive force in society, evolutionary philosophy became the generator of mankind's ills and afflictions. Evolution's eradication was thus of cardinal importance to the fundamentalist. Its destruction was the only sure cure for an ailing society. The results of Darwinism were all too obvious to the fundamentalist. The new morality and sexual consciousness, declining church membership coupled with increased enrollment in "secular" public schools, and the growth of theological liberalism were all the demoralizing outcome of Darwin's evolutionary theory. Evolutionary made Darwin an atheist and was now pushing

society to the same end. Much of the emotionally charged rhetoric, so common to the campaign, can be understood in the context of preserving America and her youth from a theory that could only drag society down to the level of the brute, rather than raise it to the level of the Creator.

Fundamentalists saw evolution as a violation of "common sense," and as the product of a conspiracy to undermine the foundations of Christian thought and society. To do so, the Bible had to be proven errant. Higher criticism, liberalism, modernism, and evolutionary philosophy thus formed part of this plot. In fact, to the fundamentalist all were the same entity. Fundamentalists combined liberal theological perspectives and evolutionary philosophy into one theory of Darwinian evolution--a theory they believed to be the antithesis of Christian theology.

Fundamentalists also rejected evolution on scientific grounds. Evolutionary thought did not fit the classic model of Baconian empiricism. It was labeled hypothetical, guess work, and the product of anti-Christian minds. In short, evolutionary theory was simply unscientific. Thus, fundamentalists found evolution repulsive both scientifically and theologically. Hence, they brought to the anti-evolution campaign a unique historical view that identified "anti-Biblical" systems as the source of America's growing secularism and social ills. Evolution was clearly posited as anti-Biblical. Fundamentalism brought, therefore,

a unique urgency and contemporary social message to the anti-evolution crusade of the 1920s.



### CHAPTER THREE

On 5 January 1981, Judge William Overton of the U. S. District Court declared Arkansas' equal-time legislation (Act 590) null and void. Overton dismissed "The Balanced Treatment for Creation-Science and Evolution-Science Act" as "simply and purely an effort to introduce the Biblical version of creation into the public school curricula....[T]he Act was passed with the specific purpose by the General Assembly of advancing religion."<sup>1</sup> Act 590, scientific creationism's most definitive legislative form, thus stood in violation of the Establishment Clause of the First Amendment of the United States Constitution. Contrary to claims of scientific integrity and religious neutrality, scientific creationism was found both unscientific and inseparable from religion. Creation science was defeated on the very points that defined it. As Overton noted, "Since creation science is not science, the conclusion is inescapable that the only real effect of Act 590 is the advancement of religion."<sup>2</sup>

Fundamentalists rejected Overton's decision. Unwilling to admit defeat, contemporary creationists argue that the

---

<sup>1</sup> McLean v. Arkansas Board of Education, in Dorothy Nelkin, The Creation Controversy: Science or Scripture in the Schools (Boston: Beacon Press, 1982), p. 212.

<sup>2</sup> Ibid.

personal beliefs of the modern creationist have little bearing on the scientific nature of creation science. Indeed, they contend that creation science and Protestant fundamentalism are two distinct and unrelated entities, with any similarities between the two being purely coincidental.<sup>3</sup> Creation scientists thus insist that the scientific nature and religious neutrality of scientific creationism make it a viable alternative to evolutionary thought. In fact, they argue that creation science can be taught in the public classroom alongside other scientific explanations of the origin of life--namely evolution. A creationist writes, "Scientific creationism is not a religious doctrine, and unlike classroom prayer and Bible-reading, it can be taught in public schools."<sup>4</sup> Appealing to Americans sense of fair play, creationists ask for a fair chance to present their views.

An examination of the creationist literature, however, clearly ties scientific creationism to religious doctrine. In fact, creation science appears to be inextricably linked to Biblical Christianity--both conceptually and historically. Creationism's dedication to the inerrancy and authority of the Bible ties it to conservative Protestant

---

<sup>3</sup> Lane P. Lester, Center for Creation Studies at Liberty University, Lynchburg, Va. Personal interviews.

<sup>4</sup> Morris, What is Creation Science?, p. 263.

evangelicalism. More specifically, the creationists' paranoia over public school curricula and the welfare of America's youth, along with a distinct historical perspective and dichotomous world view, further unites scientific creationism intellectually to Christian Biblicalism in the form of American Protestant fundamentalism. Theologically, scientific creationism is inseparable from Biblical creationism, and is simply an advancement of such religious doctrines.

Organizationally, creation science is also tied to religious belief. The historical development of creationism's most successful organization, the Institute for Creation Research, affords the strongest evidence for this point. ICR developed institutionally out of the desire for a creationism that was completely united behind the literal truth of the Bible.<sup>5</sup> The Institute's founders separated from earlier creationist associations in order to create an organization more strictly dedicated to the veracity of the Holy Scriptures. ICR now defines itself as "an independent, trans-denominational, educational and missionary organization which studies and applies the many scientific evidences around the world to show that they do not support the evolutionary belief system, but do provide unquestionable

---

<sup>5</sup> See "A Brief History of Scientific Creationism" in this paper.

support for what the Bible says about the origin and history of the world."<sup>6</sup> Indeed, the three most prominent creationist associations require their members to adhere to an oath that espouses the literal and historical truth of the Bible.<sup>7</sup> Such an oath makes it impossible to accept the notion that scientific creationism developed solely from scientific empiricism. Rather, it developed from a quest for scriptural literalism. Modern creationist organizations are the product of those committed to the advancement of strict Biblical inerrancy and authority. Judge Overton's decision was well founded and correct. Scientific creationism is religious apologetics.

Examined as a science, creation science is only comprehensible within in a Biblical context. One example is the use of the term "kind." Of Biblical origin, a "kind" is an undefinable and amorphous entity, related somewhat to the biological classification of the Genera. A "kind" can replicate and produce new varieties, but it can never deviate from a larger blueprint that defines an individual as a

---

<sup>6</sup> Taken from an Institute for Creation Research brochure for a Summer Institute on Scientific Creationism at Liberty University, 1990.

<sup>7</sup> The organizations are the Bible-Science Association, Creation Research Society, and the Institute for Creation Research. For example, the CRS's membership application requires a statement of faith in the Biblical account of creation. See "A Brief History of Scientific Creationism" in this paper.

"kind." The distinguishing characteristics which limit change within a "kind" are unknown. In fact, creation scientists themselves cannot systematically define them. Creationists further confusion over the "kind" by unregulated application of the term to a variety of biological and theological anomalies. Lacking definition and systematic application, the "kind" is a nomenclature devoid of any true scientific value. It derives its meaning solely from the Bible.

An insistence upon a recent and sudden creation of the universe, along with a world-wide catastrophe, further unites scientific creationism to Christian doctrine. Creationists insist that scientific evidence points to a young earth (less than ten thousand years old), and a world-wide cataclysm (a universal deluge). Evidence for such events comes from a re-evaluation of the geologic column known as flood geology, which postulates a world-wide flood washing across the globe and conveniently drowning and fossilizing a variety of life forms in the order of their "complexity." To date, no positive evidence for a universal flood exists, although scientific anomalies and negative evidence against evolutionary explanations are touted as evidence for such an event.

The basis for a global deluge and recent creation can be found in the creation story of the Holy Bible. Indeed, the similarity between the flood of creation science and the Noachian Flood recorded in Genesis is more than just mere

coincidence. According to Morris, "There seems to be no possible way to avoid the conclusion that, if the Bible and Christianity are true at all, the geologic ages must be rejected altogether....[A]s the proper means of understanding earth history as recorded in the fossil-bearing sedimentary rocks of the earth's crust, the great world wide Flood so clearly described in Scripture must be accepted as the basic mechanism."<sup>8</sup> Such statements reveal that flood geology is not the product of scientific empiricism, but is instead the result of a strict literal interpretation of the Bible. The global flood and sudden creation are clearly drawn from the Bible and are applicable only within that context.

Holy Scripture is the starting point for the modern creationist's research on origins, and such a starting point brings into question the methodology of scientific creationism. Outside of their reliance upon the Bible as a scientific document, creationists are well known for their ability to quote out of context, combine all the various forms of evolutionary thought into one evolutionary philosophy, produce a multitude of contradictory statements within a single work, ignore copious amounts of scientific data, and even "bend" the truth when needed. One example of such disinformation is found in the creationists' use of the

---

<sup>8</sup> Morris, Scientific Creationism, General Edition (San Diego: Creation-Life Publishers, 1974), p. 255.

Second Law of Thermodynamics. If the law did prohibit the evolution of life, it would also prohibit life on earth altogether, whether created suddenly or over a millennium. Thus, the argument invalidates scientific creationism's own stance on a recent creation, as well as any evolutionary hypothesis.

Creation science's establishment of an origins dichotomy also draws questions. Creationists divide the origins debate into two mutually exclusive "models." One must either accept the creation model, with its recent creation, universal flood, and reliance upon kinds, or accept the evolution model, founded upon atheistic naturalism. Creationists thus present origins as a choice between two extremes--theism or atheism. As Henry Morris claims, "[T]here can only be two basic models--evolution or creation."<sup>9</sup>

The creation/evolution dichotomy is, however, a false dichotomy. Evolutionary thought can accommodate divine creation, and forms of Biblical creationism are compatible with evolutionary development.<sup>10</sup> Creationists reject any intermediate concepts, however, seeing them as evolutionary

---

<sup>9</sup> Morris, What is Creation Science?, p. 156.

<sup>10</sup> Such forms include theistic evolution, progressive creationism, gap theory creationism, and day-age creationism. All deal specifically with the origin of life through the presence of a divine entity, and are not necessarily functional as working hypotheses in non-origins related research.

theologies and essentially no different from evolution. For creationists the choice on origins is clear--it is a decision between creation and evolution. Indeed, this origins dichotomy is the basis of creationist thought. As the only alternative to evolutionary thought, creationism is advanced through the denigration of evolution. Creation science is built upon evidence against evolutionary theories. Negative evidence against evolution becomes positive evidence for creationism. Such methodology has produced little, if any, positive evidence to support the creation model. From this perspective, creation science appears simply as a composite of criticisms against the various forms of evolutionary thought.

The adherence to a simplistic form of Baconian empiricism further compromises scientific creationism's scientific integrity. Although philosophically valid, such outdated methodology is of little practical use to contemporary scientists. Creation scientists appear convinced, however, that they are employing the most logical and error free methodology available. In reality, modern creationists are practicing naive eighteenth-century science in twentieth-century labs. Lacking texts and other research oriented literature, along with an outdated methodology, demonstrates creation science's unscientific nature.<sup>11</sup> Thus

---

<sup>11</sup> The majority of scientific texts published by creation



as Judge Overton noted, creation science is not a science. Its only purpose appears to be the validation of the literal truth of the Bible, and thus Biblical Christianity.

Indeed, creation science is a historical direct outgrowth of fundamentalist theology. Founded upon the literal interpretation and divine authority of the Bible, fundamentalism is a product of the American evangelical tradition and the doctrine of dispensationalism. Contemporary fundamentalism, which crystalized in the 1920s around the conservative reaction against modernism, still stresses the importance of the literal truth of the Bible to eternal salvation. It is distinguished from other forms of conservative evangelicalism through its complete dedication to the Bible and its militant rejection of modernism and evolution--characteristics shared with the forces of anti-evolutionism.

Modern creationism developed from this strict literal reading of the Bible. Indeed, creationists advance the proposition that the "Bible is true in its every word."<sup>12</sup>

---

scientists are primarily for laymen. In fact, even the ICR's Scientific Creationism has a disclaimer noting its development for laymen, rather than the scientific community. As of this writing, the author has been unable to find a single published creationist textbook capable of being used as a scientific textbook. All "scientific" texts contain a disclaimer noting their development for nonscientific circles.

<sup>12</sup> John W. Klotz, Genes, Genesis, and Evolution (St. Louis: Concordia Publishing House, 1970), p. 1.

Like fundamentalism, creation science rejects modernism and evolutionary philosophy, sharing the fundamentalist belief that the doctrine of special creation is foundational to Biblical inerrancy. In fact, creationists find the two concepts inseparable.<sup>13</sup> Historically an outgrowth of fundamentalist thought and organizational structure, creation science is theologically identical to fundamentalism. Like fundamentalism, modern creationism is founded upon the literal truth of the Bible, and is united by its militant and complete rejection of modernism and evolution. For all purposes, creation science and American Protestant fundamentalism are theologically one and the same.

The fundamentalist movement is also definable in sociological terms. In fact, fundamentalism is, in many ways, most accurately defined by its militant resistance to modernism and its insular world view and historical perspective. The definitive social characteristics of fundamentalism, articulated most clearly during the modernist/fundamentalist debate of the early twentieth century, reveals much about the fundamentalist movement itself. The debate, and more specifically the anti-evolution campaigns, allowed fundamentalists to outline their arguments and beliefs, preserving a characteristic attitude and historical perspective distinct to fundamentalist thought.

---

<sup>13</sup> Morris, Scientific Creationism, p. 82.

Thus, fundamentalist thought originally carried, and still carries a distinct social character.

The most definitive characteristic of early fundamentalist thought was its Manichean mentality. As shown in chapter Two's discussion of the debate over modernism, fundamentalists divided reality into two mutually exclusive spheres of good and evil.<sup>14</sup> All events were thus products of either God or Satan. Since the Bible is generally considered on the side of God, any criticisms or doubt in the authority or veracity of the Holy Scriptures were the product of the forces of evil. This mental framework rejected Biblical criticism and evolutionary philosophy as tools of the devil. Indeed, early fundamentalists refuted evolution and higher criticism as propagators of apostasy and atheism. The manichean mindset of fundamentalism thus made the acceptance of Biblical criticism and evolution impossible. For the early fundamentalist, evolution was equivalent to atheism. The Bible and evolution were irreconcilable.

The historical perspective generated by the manichean mindset pushed fundamentalists early further away from evolutionary philosophy. Fundamentalists divided the history of Western civilization into mutually exclusive realms of the Christian and the pagan. History thus demonstrated a continuing battle between good and evil, and between man and

---

<sup>14</sup> Marsden, p. 21.

his God. Modernism, higher criticism, and evolution fell into this historical tradition. More importantly, the materialistic philosophy of evolution was perceived as the historical root of all doubt in the Bible and Christianity. Evolutionary philosophy thus became synonymous with any perceived threat to Biblical Christianity. Fundamentalists saw evolution as a product of the dark side of history, and thus part of a conscious plot to undermine Christianity and cast the earth into darkness and despair.

The destructive nature of evolutionary philosophy was all too obvious for the fundamentalists of the modernist debate era. Early fundamentalists perceived Imperialism, "dog-eat-dog capitalism," communism, new sexual mores, and a host of social ills as the products of evolutionary thought. Indeed, William Jennings Bryan observed that all of society's ills could be traced back to evolution.<sup>15</sup> For Bryan and other fundamentalist leaders, the belief that America was losing its religious enthusiasm of old, exacerbated such perceptions. Declining church membership and the increasing "secularization" of society warned fundamentalists of a growing irreligiosity and moral decline of their country. For the fundamentalist, social upheavals and changes in

---

<sup>15</sup> Quoted in John C. Cole, "Scopes and Beyond: Antievolutionism and American Culture," in Laurie R. Godfrey, Scientists Confront Creationists (New York: W. W. Norton & Co., 1983), p. 14.

religious attitudes and beliefs, demonstrated the inevitable results of evolutionary philosophy--apostasy.

By the 1920s, America was experiencing an intellectual crisis.<sup>16</sup> In large part due to the effects of the First World War, a mood of pessimism and disenchantment swept the nation. American pre-war optimism dissipated into post-War disillusionment as the destruction and despair of modern warfare became visible. Fundamentalists of this period credited the country's uneasy mood to the effects of evolutionary materialism. They perceived the War as a product of Neitzschean philosophy, which was in itself believed to be based upon the evolutionary philosophy of might. The War thus served as the most frightening example of the dangers of Darwin's theory. Evolution, fundamentalists claimed, was the root of society's ills and of the destructiveness of world aggression. The War to end all wars taught fundamentalists to fear the powers of evolutionary theory.

To correct America's decline into apostasy, fundamentalists moved against the public schools. They feared the indoctrination of the nation's youth in the materialistic philosophies of evolution--an indoctrination that would surely undermine the religious and ethical beliefs

---

<sup>16</sup> Ernest R. Sandeen, The Roots of Fundamentalism (Chicago: University of Chicago Press, 1970), p. xii.

of the children. Darwin's theory, fundamentalists claimed, taught children that might is right and animalistic behavior is acceptable from men evolved from beasts. The "unscientific" nature of evolutionary theory was most astounding to fundamentalists. They claimed that, unlike Baconian empiricism, evolution was unprovable and the product of mere guess-work. Evolution simply was not science, and should not be taught as such. Fundamentalists thus moved to rid the schools of Darwin's guess, whose unscientific rejection of God was destroying the moral and religious beliefs of the younger generations.

Fundamentalists fought against evolution at all levels. They did so with an urgency that proclaimed the day of reckoning was near. True to their pre-millennialist heritage, fundamentalists believed that judgment day was indeed soon to come. Their work thus had a subtle but consistent urgency. Fundamentalists saw the current historical events as pointing to the imminent return of Christ. The anti-evolution crusades of the 1920s were thus an attempt to restore America to her religious heritage, protect the nation's youth from the apostasy of modernism and evolutionism, and prepare the world for the second coming of Christ. Fundamentalists saw the opposition of evolution as part of the broad social mission of conservative Protestant evangelicalism.

Much of this fundamentalist mission is still alive in modern scientific creationism. Indeed, the modern fundamentalism's mission is a lineal descendant of this early fundamentalism. Like the anti-evolutionism of the 1920s, modern creation science is directed primarily at the public schools. Modern creationists claim that their children are indoctrinated in Godless materialism and forced from their faith by unsubstantiated and unscientific evolutionary philosophies. Echoing William Jennings Bryan, Henry Morris writes, "if the child is led to believe he is merely an evolved beast, the man he becomes will behave as a beast."<sup>17</sup> Modern creationists perceive evolution in the schools as undermining the religious ideals and moral values of America's youth. Indeed, social problems such as teen suicide, promiscuity, abortion, homosexuality, and adolescent crime and drug use are credited to evolutionary philosophy in the schools. Morris notes, "Secularized schools have begotten a secularized society."<sup>18</sup> For the modern creationist, like their anti-evolutionist forebears, a secularized society is a society engulfed in sin and self-destruction.

Like their early twentieth-century progenitors, modern scientific creationists also reject evolution as unscientific

---

<sup>17</sup> Morris, Scientific Creationism, p. iii.

<sup>18</sup> Ibid.

and unprovable. Evolutionary theory, they claim, is unconfirmable. As one advocate writes, "Carl Sagan's Big Bang theory is WRONG! How do we know that for sure? Because God was there--Carl Sagan wasn't. God knows everything--Carl Sagan dosen't."<sup>19</sup> Contemporary creationists argue that evolution is simply dogma, and is impossible to prove. Similar to the anti-evolutionism of the 1920s, creationists insist that evolution is unscientific and defies Baconian empiricism. Fundamentalists and modern creationists agree that evolution is just bad science.

To understand why creation scientists oppose evolution in all forms, we must look at the mindset of the modern creationist. Like their spiritual ancestor of the 1920s, today's creation scientists view the world in mutually exclusive terms. Either one follows the literalist path of "true" religion, or one stumbles through the dark forest of evolutionism. A choice of the latter is always seen as the results of indoctrination. It is an indoctrination, they believe, which has tragic consequences. As the opposite of Biblical Christianity, evolution is seen as the generator of all of society's ills. According to Morris, "The 'Gospel' of evolution is the enemy of the Gospel of Christ . . . . Evolution's 'Gospel' yields materialism, collectivism,

---

<sup>19</sup> Ken Ham, "Were You There?," in Back to Genesis subsection of Acts & Facts, 18 (October 1989): b.



anarchism, atheism, and despair in death."<sup>20</sup> Indeed, creation scientists reject flatly any form of thought that accommodates both concepts. Theistic evolution, progressive creationism, gap theory, and day-age creationism are dismissed as "semantic confusion."<sup>21</sup> There is no intermediate between the fundamentalist's dichotomy of good and evil, and there is no intermediate between creation and evolution--just as there was none for William Jennings Bryan. For the creationist, the destructive nature of evolutionary thought is obvious; it cannot be accommodated.

Modern creationists share the fundamentalist world perspective and historical understanding that fueled the early anti-evolution movement. Creationists equate evolution to pagan materialism, and to a broad humanist plot to supplant God with naturalism. For them, evolutionary theory represents the newest stage in the continuing humanist attack on Biblical Christianity. Biblical criticism and modernism are the product of theology's accommodation to evolutionary

---

<sup>20</sup> Morris, King of Creation, p. 49.

<sup>21</sup> The literature of scientific creationism is clever in its approach to this subject. Creationists contend that the creation/evolution debate is not an argument between science and religion. Indeed, it is claimed that evolution is, for some, compatible with religious doctrine. Yet, creationists are quick to attack forms of progressive creationism or theistic evolutionism as unscriptural and illogical. It appears that for the creation scientist, Biblical creationism is the only true form of creationist thought. See Morris, What is Creation Science?, pp. 149, 266.

thought. Morris observes, "Pantheism, polytheism, astrology, idolatry, mysteries, spiritualism, materialism--all this great complex of belief and practice, superficially diverse, but fundamentally one--constitutes the gigantic rebellion of mankind against the true God of creation."<sup>22</sup> Indeed, he links the origin of paganism with the origin of evolution.<sup>23</sup> Morris similarly relates the growth of Biblical criticism and the drift away from Scriptural literalism to a conscious move to discredit Genesis and eventually the Bible. He writes, "[I]f the great complex of anti-Christian movements and philosophies was to be successful in its struggle for control of the minds and hearts of men, something would have to be done first of all to undermine Biblical Creation and to establish evolution as the accepted cosmogony. The Biblical doctrine of origins of course is foundational to all other doctrines, and if this could be refuted, or even diluted, then eventually the other doctrines of Biblical theology would be undermined and destroyed."<sup>24</sup> Thus, similar to earlier forms of anti-evolutionism, creation scientists are attempting to stop the deleterious effects of evolution on both the Christian and Christianity. As the Institute for Creation Research asserts, "Evolution--masquerading as

---

<sup>22</sup> Morris, The Troubled Waters of Evolution, p. 72.

<sup>23</sup> Ibid., p. 61.

<sup>24</sup> Ibid., p. 61.

science--has turned Western society away from God and His truths."<sup>25</sup>

Creation scientists perceive evolution as the foundation of Marxism, "dog-eat-dog capitalism," Imperialism, immorality, and the sexual revolution. As Morris notes, "The sad testimony of multitudes of broken homes and broken lives . . . is proof enough that evolutionary theory . . . is false and deadly."<sup>26</sup> ICR staff member Ken Ham finds a relationship between teen suicide and evolutionary theory. He writes, "In America today, the leading cause of death among teenagers, other than accidents, is suicide. And no wonder! Evolution teaches we are just animals, and there is no purpose or meaning to life."<sup>27</sup> Like the anti-evolutionism of the past, modern creation scientists perceive evolution as a deadly and dark force in the history of mankind.

Today's creationists, like their ancestors of the 1920s, also perceive evolutionary as responsible for the disintergration of the family unit. Social Darwinism, evolution's evil twin, is the prime force in dissolving the home. Creationist Nancy Paercey claims that "Social

---

<sup>25</sup> Taken from an Institute for Creation Research brochure for a Summer Institute on Scientific Creationism at Liberty University, 1990.

<sup>26</sup> Morris, The Troubled Waters of Evolution (San Diego: Creation-Life Publishers, 1974), p. 168.

<sup>27</sup> Ken Ham, "Temples of Evolution--Temples of Doom," in Acts & Facts vol. 18, no. 11 (November 1989), p. 6.

Darwinism took direct aim on the home by exalting the public sphere as the seat of evolutionary progress."<sup>28</sup> Indeed, "Family life was first pushed off centerstage . . . eventually to be degraded as unproductive."<sup>29</sup> Thus adolence alcohol and drug abuse, along with increased sexuality among teens, are products of evolution's dismantling of the home. In fact, evolution is viewed as physically, as well as mentally harmful. Creationist Romald Smail notes that current treatments for back pain are the product of evolutionary belief in the development of the spine. New, more effective forms of treatment are ignored, he claims, owing to their opposition to evolutionary thought.<sup>30</sup> Morris observes that not only is creationism beneficial for physical health, but is also more conducive to proper mental well-being.<sup>31</sup>

Scientific creationists view Satan as the perpetrator of this wicked drive to destroy the Bible and thus Christianity. Morris believes that "Satan himself is the

---

<sup>28</sup> Nancy Paercey, "War on the Family: How Social Darwinism Weakened the Home," in Bible-Science Newsletter Vol 28 no. 1 January 1990, p. 8.

<sup>29</sup> Ibid., p. 9.

<sup>30</sup> Romald Smail, "How Evolution Hinders Health Care: The Origin of Back Pain," in Bible-Science Newsletter vol. 28 no. 1 (January 1990), p. 1.

<sup>31</sup> Morris, Scientific Creationism, p. 2.

originator of the concept of evolution."<sup>32</sup> Jansma claims, "I do not see evolution simply as the beastly actions and language of Satan but also as his lying and blasphemy as spoken through the possessed."<sup>33</sup> Thus, scientific creationists portray themselves as Christian soldiers doing battle with the forces of darkness. Indeed, Morris perceives creationists as a "spiritual army" in service to the "great king." He notes, "All believers ultimately are in a warfare . . . against Satan and his purposes (Ephesians 6:12). The creation-evolution issue is at the very center of this warfare."<sup>34</sup>

With the battle raging between good and evil, scientific creationists are looking for more than just "a few good men," they are looking towards America's children. Evolution in the schools is a prime concern for creationists, and the various conflicts over evolution in the classrooms demonstrate this. Morris writes, "we are in a battle for the minds of men, especially the minds of our young."<sup>35</sup> Creationists fear that America's youth will be indoctrinated in evolutionary philosophy if evolution alone is taught. Indeed, they claim that evolutionary teaching prejudices the

---

<sup>32</sup> Ibid., p. 75.

<sup>33</sup> Jansma, p. 80.

<sup>34</sup> Morris, King of Creation, p. 194.

<sup>35</sup> Ibid., p. 188.

children against Christianity and undermines student's beliefs.<sup>36</sup> Thus, it is the Christian's job to get creationism in the schools. A Christian army will need fresh recruits to replace those that fall in Battle.

Such a perspective gives the work of scientific creationists the same distinct sense of urgency that drove the Biblical creationism of the 1920s. Morris demonstrates this imploring that, "It is absolutely urgent for national survival that America somehow be restored to strong faith in God as omnipotent Creator and the Bible as God's Word. The creation movement is thus extremely critical for the future."<sup>37</sup> Creationism is, therefore, not only necessary to restore faith in the Bible and return the lost masses to Biblical Christianity, but it is also a vital part of society's mental and emotional health. Creationists claim, "The creationist explanation . . . gives assurance that there is real meaning and external purpose to existence. This conclusion is worth everything in the developing life of a child or young person."<sup>38</sup>

Thus, there exists an urgent social mission in scientific creationism--a mission with the primary objective

---

<sup>36</sup> Wendell R. Bird, "Evolution in Public Schools and Creation in Student's Homes: What Creationists Can Do," in Morris, The Decade of Creation, pp. 119-37.

<sup>37</sup> Morris, The Decade of Creation, p. 8.

<sup>38</sup> Morris, Scientific Creationism, p. 35.

of protecting and fortifying the Christian and his society from the evils inherent in evolution's materialist philosophy. Modern creationists' opposition to evolution is thus understandable as the product of this social mission. The means by which this mission is to be carried out is through "scientifically" establishing the absolute authority and inerrancy of the Bible. Following the path of past anti-evolutionism, modern creationists perceive world events as indicative of the imminent return of Christ. The final goal of the creationist is, therefore, a pre-millennialist one--it is to prepare the world for the second coming of Christ. Scientific creationism's opposition to evolutionary theory thus appears to be the result of a distinct historical perception of the destructive nature of evolutionary thought. Rather than persuing an overt return to religious instruction in the classroom, modern creationists are striking at the root cause of the nation's ills--evolutionary theory.

The social character of creation science is, for all purposes, identical to that of historical fundamentalism and anti-evolutionism. The dichotomous world view and historical perspective, the perceived destructive nature of evolution, the paranoia over school curriculum, and the pre-millennialist urgency tie scientific creationism to American Protestant fundamentalism. Indeed, the definitive social characteristics of fundamentalism are part and parcel of modern creationist thought. Like the anti-evolutionism

of the 1920s, creation science appears to be fueled by the distinctive fundamentalist social perspective. Modern creationism is bound to fundamentalism sociologically as well as theologically. Contrary to the claims of creationists, scientific creationism and Protestant fundamentalism are inseparably united.

Scientific creationism is the product of those devoted to the authority and veracity of the Holy Bible. It developed directly out of fundamentalist organizations committed to the defense of the literal truth of the Bible. Scientifically, creation science has little to offer that is truly scientific. Creation science appears to exist to support Biblical Christianity. Theologically, scientific creationism reveals itself to be an extension of the fundamentalist resistance to modernism and evolution. Sociologically, creation science shares in the distinct character of fundamentalism. Indeed, creation science is the result of the fundamentalist world view dichotomy and historical perspective. It is best understood, therefore, in light of its religious and social heritage in Protestant fundamentalism.

Scientific creation is distinguished from past forms of creationism only through its claim to scientific validity and religious neutrality. Arkansas' "Balanced Treatment" Act was a product of such claims. Act 590 advanced scientific creationism's stance on scientific integrity and defended its



claim to a nonreligious nature. The Act was an attempt to legislatively validate creation science's claim to existence. The trial that soon followed placed the defining characteristics of scientific creationism on the witness stand. McLean v. Board of Education gave creation science the chance to defend itself as a science and teaching method. The court's decision, therefore, carried much weight in the continuing battle between evolution and creationism.

The Arkansas court defeated creation science on the very grounds that defined it. Judge Overton found scientific creationism to be both unscientific and inseparable from religious dogma. With its one claim to uniqueness removed--the facade of science--modern creationism stood naked before the court. It was indeed religious apologetics. Creation science's theological underpinnings support Overton's decision. Its social program supports Overton's decision, and its historical development supported Overton. The literature of creation science itself supports Overton's decision.

Scientific creationism is indistinguishable from earlier Biblical creationism, and cannot exist in a nonreligious format since it is comprehensible only in reference to the Bible and Christian dogma. More specifically, creation science is historically, theologically, and socially united to Protestant fundamentalism. It is the product of a world view unique to

fundamentalist thought, and part of a broad social mission that has isolated evolutionary theory as the root of all evils. Creation science is the newest chapter in a historical tradition which seeks to validate a literal interpretation of the Bible and the Genesis story of creation. Historical analysis overwhelmingly supports Overton's decision against Act 590. Indeed, scientific creationism is Biblical apologetics.

## SELECTED BIBLIOGRAPHY

### PRIMARY SOURCES

Acton, Rush K. "Bone Disease Simulating Ancient Age in 'Pre-Human' Fossils," in Henry M. Morris ed. The Decade of Creation. San Diego: Creation-Life Publishers, 1981 pp. 47-53.

#### Acts & Facts.

Baker, Sylvia. Evolution: Bone of Contention. Phillipsburg, NJ: Evangelical Press, 1976.

Bible Crusaders of America. "The Great Conspiracy," in Willard B. Gatewood ed. Controversy in the Twenties: Fundamentalism, Modernism, and Evolution. Nashville: Vanderbilt Univ. Press, 1969.

#### Bible-Science Newsletter.

Bliss, Richard B. "A Comparison of Students Studying the Origin of Life From a Two-Model Approach vs. Those Studying From a Single-Model Approach," in Henry M. Morris ed. The Decade of Creation. San Diego: Creation-Life Publishers, 1981 pp. 54-60.

Bird, Wendell R. "Evolution in Public Schools and Creation in Student's Homes: What Creationists Can Do," in Henry M. Morris ed. The Decade of Creation. San Diego: Creation-Life Publishers, 1981 pp. 119-137.

Brown, Arthur I. "The Arrogance of Science," in Willard B. Gatewood ed. Controversy in the Twenties: Fundamentalism, Modernism, and Evolution. Nashville: Vanderbilt Univ. Press, 1969.

Brown, Walter T. "Evidence that implies a Young Earth and Solar System." Handout from Center for Creation Studies at Liberty University, Lynchburg, VA.

- . "The Fountains of the Great Deep." Handout from the Center for Creation Studies at Liberty University, Lynchburg, VA.
- Bryan, William Jennings. "Darwin's Christ was Nobody," in Willard B. Gatewood ed., Controversy in the Twenties: Fundamentalism, Modernism, and Evolution. Nashville: Vanderbilt Univ. Press, 1969 pp. 134-40.
- . "Education Without Morality," in Willard B. Gatewood ed. Controversy in the Twenties: Fundamentalism, Modernism, and Evolution. Nashville: Vanderbilt Univ. Press, 1969 pp. 226-32.
- . "God and Evolution," in Gail Kennedy ed. Evolution and Religion: The Conflict between Science and Theology in Modern America. Problems in American Civilization Series. Boston: D. C. Heath & Co., 1957 pp. 23-9.
- . In His Image. New York: Fleming H. Revell Co., 1922.
- Davidheiser, Bolton. "The Scopes Trial," in Donald W. Patten ed. A Symposium on Creation. Grand Rapids, MI: Baker Book House, 1973.
- Dixon, Amzi Clarence. "The Root of Modern Evil," in Willard B. Gatewood ed. Controversy in the Twenties: Fundamentalism, Modernism, and Evolution. Nashville: Vanderbilt Univ. Press, 1969 pp. 119-124.
- Frair, Wayne and Percival Davis. The Case for Creation. Chicago: Moody Press, 1983.
- Gish, Duane T. "Creation, Evolution, and the Historical Evidence," in The American Biology Teacher. (March 1973): 132-140.
- Hall, James L. "The Deluge" Handout from the Center for Creation Studies at Liberty University, Lynchburg VA.
- . "The Canopy or Celestial Ocean." Handout from the Center for Creation Studies at Liberty University, Lynchburg VA.
- . "Fossil Humans: The Evidence." Handout from the Center for Creation Studies, Lynchburg VA.
- . "Age of the Earth." Handout from the Center for Creation Studies at Liberty University, Lynchburg VA.

- Ham, Ken. "Temples of Evolution--Temples of Doom." Acts & Facts 18 (November 1989): a-c.
- . "Were You There?" Acts & Facts 18 (October 1989): a-c.
- . "Closing the Gap." Acts & Facts 19 (February 1990): a-c
- . "America Needs Salting." Acts & Facts 19 (January 1989): a-c
- Hays, Arthur Garfield. "The Scopes Trial," in Gail Kennedy ed., Evolution and Religion: The Conflict between Science and Theology in Modern America. Problems in American Civilization Series. Boston: D. C. Heath & Co., 1957 pp. 35-52.
- Jansma, Sidney J. Six Days; Theistic Evolution: Bad Science and Bad Theology. Grand Rapids, MI: By the author, 1037 Trust Bldg., 1985.
- Kennedy, D. James. Origins: Creation or Evolution? FT. Lauderdale, FL: Coral Ridge Ministries, 1986.
- Klotz, John W. Genes, Genesis, and Evolution. ST. Louis: Concordia Publishing House, 1970.
- . Studies in Creation: A General Introduction to the Creation/Evolution Debate. ST. Louis: Concordia Publishing House, 1985.
- Lammerts, Walter E. "Early Steps in Formation of Creation Research Society." Creation Research Society Quarterly. 12 (March 1976): 213.
- Lester, Lane P. "Genetics: The Enemy of Evolution." Handout from the Center for Creation Studies at Liberty University, Lynchburg VA.
- . "The Origin of Skin Color." Handout from the Center for Creation Studies at Liberty University, Lynchburg VA.
- . "The History of Life." Handout from the Center for Creation Studies at Liberty University, Lynchburg VA.
- . "HoneyBees, Magnets, and the Young Earth." Handout from the Center for Creation Studies at Liberty University VA.
- Lubenow, Marvin L. "Does a Proper Interpretation of Scripture Require a Recent Creation?," in Henry M. Morris ed. The

Decade of Creation. San Diego: Creation-Life Publishers, 1981 pp. 90-104.

Martin, Thomas Theodore. "Cast Out the Academic Philistines," in Willard B. Gatewood ed. Controversy in the Twenties: Fundamentalism, Modernism, and Evolution. Nashville: Vanderbilt Univ. Press, 1969.

Mathews, Shailer. The Gospel and Modern Man New York: Macmillan Co., 1910.

Moore, John N. "On Methods of Teaching Origins: A Progress Report." Creation Research Society Quarterly 13 (June 1976): 46-9.

Morris, Henry M. and Gary E. Parker. What is Creation Science? San Diego: Master Book Publishers, 1982.

----- and Donald H. Rohrer ed. The Decade of Creation. San Diego: Creation-Life Publishers, 1981.

----- . The Troubled Waters of Evolution. San Diego: Creation-Life Publishers, 1974.

----- . Scientific Creationism. General Edition. San Diego: Creation-Life Publishers, 1974.

----- . History of Modern Creationism. San Diego: Creation-Life Publishers, 1984.

----- . Creation and the Modern Christian. El Cajon: Master Book Publishers, 1985.

----- . King of Creation San Diego: Creation-Life Publishers, 1980.

----- ed. Creation: The Cutting Edge. San Diego: Creation-Life Publishers, 1982.

----- and John C. Whitcomb. The Genesis Flood: The Biblical Record and Its Implications. Philadelphia: Presbyterian and Reformed Publishing Co., 1961.

----- . "The Remarkable Re-Birth of Planet Earth," in Henry M. Morris ed. The Decade of Creation. San Diego: Creation-Life Publishers, 1981 pp. 75-81.

----- . "Creation and the Seven-Day Week," in Henry M. Morris ed. The Decade of Creation. San Diego: Creation-Life Publishers, 1981 pp. 160-167.

- . "Revolutionary Evolutionism," in Henry M. Morris ed. The Decade of Creation. San Diego: Creation-Life Publishers, 1981 pp. 176-184.
- . "The Day-Age Theory Revisited," in Henry M. Morris ed. The Decade of Creation. San Diego: Creation-Life Publishers, 1981 pp. 15-21.
- Morrison, Henry Clay. "Students Beware of False Teachers, " in Willard B. Gatewood ed. Controversy in the Twenties: Fundamentalism, Modernism, and Evolution. Nashville: Vanderbilt Univ. Press, 1969.
- Origins Research. Students for Origins Research.
- Patten, Donald W. The Biblical Flood and the Ice Epoch: A Study in Scientific History. Seattle: Pacific Meridian Publishing Co., 1966.
- ed. A Symposium on Creation. Grand Rapids: Baker Book House, 1973.
- Porter, John W. "The Great Menace: Evolution," in Willard B. Gatewood ed. Controversy in the Twenties: Fundamentalism, Modernism, and Evolution. Nashville: Vanderbilt Univ. Press, 1969.
- Price, George McCready. The Fundamentals of Geology and their Bearing on the Doctrine of a Literal Creation. Mountain View, California: Pacific Publishing Association, 1913.
- . Evolutionary Geology and the New Catastrophism. Mountain View, California: Pacific Publishing Association, 1926.
- . Q. E. D. or New Light on the Doctrine of Creation. New York: Fleming H. Revell Co., 1917.
- Rusch, Wilbert H. "A Brief Statement of the Historical Aims of the CRS." From Creation Research Society's membership application packet, 1989.
- . The Argument: Creation vs. Evolution. Creation Research Society Monograph Series, 1984.
- Sims, J. J. "A Five-Point Indictment," in Willard B. Gatewood ed. Controversy in the Twenties: Fundamentalism, Modernism, and Evolution. Nashville: Vanderbilt Univ. Press, 1969.

- Stannard, George. A Better Answer to How We Got Here. Columbus, Georgia: Quill Publications, 1986.
- Straton, John Roach. "Evolution and Supernaturalism," in Willard B. Gatewood ed. Controversy in the Twenties: Fundamentalism, Modernism, and Evolution. Nashville: Vanderbilt University Press, 1969.
- Thomas, Louise. The Myth of Evolution. Pompano Beach, FL: Exposition Press, 1985.
- Wiggam, Albert Edward. "The New Decalogue of Science," in Willard B. Gatewood ed. Controversy in the Twenties: Fundamentalism, Modernism, and Evolution. Nashville: Vanderbilt Univ. Press, 1969.

#### SECONDARY SOURCES

- Bailey, Kenneth K. Southern White Protestantism in the Twentieth Century. New York: Harper & Row, 1969.
- Barr, James. Fundamentalism. Philadelphia: Westminster Press, 1978.
- Berman, Sanford. Worth Noting: Editorials, Letters, Essays, and Interview and Bibliography. Jefferson, NC: McFarland & Co., 1988.
- Carpenter, Joel A. "Fundamentalist Institutions and the Rise of Evangelical Protestantism, 1929-1942." Church History 49 (March 1980): 62-75.
- Cash, W. J. The Mind of the South. New York: Alfred A. Knopf, 1941.
- Cole, John C. "Scopes and Beyond: Antievolutionism and American Culture," in Laurie R. Godfrey ed. Scientists Confront Creationists New York: W. W. Norton & Co., 1983 pp. 13-33.
- Coletta, Paola E. William Jennings Bryan III. Political Puritan, 1915-1925. Lincoln: Univ. of Nebraska Press, 1969.
- DeCamp, L. Sprague. The Great Monkey Trial. New York: Doubleday, 1968.



- Dhooge, Lucien J. "From Scopes to Edwards: The Sixty-Year Evolution of Biblical Creationism in the Public School Classroom." University of Richmond Law Review 22 (1989): 187-234.
- Dillenberger, John and Claude Welch. Protestant Christianity: Interpreted Through Its Developments. New York: Scribner's Son, 1954.
- . Protestant Thought and Natural Science: A Historical Interpretation. New York: Doubleday, 1960.
- Fallwell, Jerry. The Fundamentalist Phenomenon: The Resurgence of Conservative Christianity. New York: Doubleday, 1981.
- Furniss, Norman F. The Fundamentalist Controversy, 1918-1931. Hamden, CT: Archon Books, 1963.
- Futuyma, Douglas J. Science on Trial: The Case for Evolution. New York: Pantheon Books, 1982.
- Gatewood, Willard B. Controversy in the Twenties: Fundamentalism, Modernism, and Evolution. Nashville: Vanderbilt Univ. Press, 1969.
- . "From Scopes to Creation Science: The Decline and Revival of the Evolution Controversy." The South Atlantic Quarterly 83 (1984): 363-383.
- Ginger, Ray. Six Days or Forever? Boston: Beacon Press, 1958.
- Godfrey, Laurie R. Scientists Confront Creationists. New York: W. W. Norton & Co., 1983.
- Gould, Stephen Jay. Ever Since Darwin: Reflections in Natural History. New York: W. W. Norton & Co., 1977.
- Handy, Robert T. "Fundamentalism and Modernism in Perspective." Religion in Life XXIV (Summer 1955): 381-194.
- . "The American Religious Depression, 1925-1935." Church History 29 (March 1960): 3-16.
- Hofstadter, Richard. Anti-Intellectualism in American Life New York: Alfred A. Knopf, 1974.
- Hull, David L. Darwin and His Critics: The Reception of Darwin's Theory of Evolution by the Scientific Community. Chicago: Univ. of Chicago Press, 1973.

- Kehoe, Alice B. "The Word of God," in Laurie R. Godfrey ed. Scientists Confront Creationists. New York: W. W. Norton & Co., 1983 pp. 1-12.
- Kennedy, Gail ed. Evolution and Religion: The Conflict between Science and Theology in Modern America. Problems in American Civilization Series. Boston: D. C. Heath & Co., 1957.
- La Follette, Marcel C. ed. Creationism, Science, and the Law: The Arkansas Case. Cambridge: MIT Press, 1983.
- Larson, Edward J. Trail and Error: The American Controversy Over Creation and Evolution. New York: Oxford Univ. Press, 1989.
- Leuchtenberg, William E. The Perils of Prosperity, 1914-1932. Chicago: Univ. of Chicago Press, 1958.
- Levine, Lawrence W. Defender of the Faith: William Jennings Bryan: The Last Decade, 1915-1925. New York: Oxford Univ. Press, 1965.
- Livinstone, David N. Darwin's Forgotten Defenders: The Encounter between Evangelical Theology and Evolutionary Thought. Grand Rapids, MI: Eerdmans Publishing Co., 1987.
- Marsden, George M. Fundamentalism in American Culture. New York: Oxford Univ. Press, 1980.
- "Understanding Fundamentalist Views of Science," in Ashley Montagu ed. Science and Creationism. New York: Oxford Univ. Press, 1984 pp. 95-116.
- Mason, Stephen E. A History of the Sciences. New York: Collier Books, 1962.
- Moore, James R. The Post-Darwinian Controversies: A Study of the Protestant struggle to come to terms with Darwin in Great Britian and America. London: Cambridge Univ. Press, 1979.
- McIver, Tom. Anti-Evolution: An Annotated Bibliography. Jefferson, NC: McFarland & Co., 1988.
- Montagu, Ashley. Science and Creationism. New York: Oxford Univ. Press, 1984.
- Nelkin, Dorothy. The Creation Controversy: Science or Scripture in the Schools. Boston: Beacon Press, 1982.

Numbers, Ronald L. "The Creationists," in God and Nature: Historical Essays on the encounter between Christianity and Science. David C. Lindberg and Ronald L. Numbers ed. Berkely: Univ. of California Press, 1981 pp. 391-423.

-----". "Creationism in the 20th-Century America." Science 218 (5 November 1982): 538-544.

Russel, C. Allyn. Voices of American Fundamentalism: Seven Biographical Studies. Philadelphia: Westminster Press, 1976.

Russett, Cynthia Eagle. Darwin in America: The Intellectual Response, 1865-1912. San Francisco: W. H. Freeman & Co., 1976.

Sandeen, Ernest R. The Roots of Fundamentalism. Chicago: Univ. of Chicago Press, 1970.

-----". "Towards a Historical Interpretation of the Origins of Fundamentalism." Church History XXXVI (March 1967): 66-83.

Schadewald, Robert J. "The Evolution of Bible-Science," in Laurie R. Godfrey ed. Scientists Confront Creationists. New York: W. W. Norton & Co., 1983 pp. 283-300.

Thompson, James J. "Southern Baptists and the Antievolution Controversy of the 1920s." Mississippi Quarterly 32 (Fall 1979): 611-626.

Weinberg, Stan. Reviews of Thirty-One Creationist Books. Syosset, NY: National Center for Science Education, 1984.

Yandell, Keith E. "Protestant Theology and Natural Science in the Twentieth Century," in David C. Lindberg and Ronald L. Numbers ed. God and Nature: Historical Essays on the encounter between Christianity and Science. Berkeley: Univ. of California Press, 1981 pp. 448-471.

## VITA

Joseph Marian Holshoe was born on April 2, 1965 in Brookhaven, New York. In 1980, he left suburbia and moved to the wilds of Southern Virginia. He remains a resident of the Old Dominion State. Mr. Holshoe attended Longwood College and was graduated in 1987 with a Bachelor's degree in Biology. In 1988, he entered into the graduate program in History at Virginia Polytechnic Institute and State University, and has spent the last two years working towards a Master's degree at that institution. Mr. Holshoe's goals for the future include being anointed Emperor of the Universe, and owning a really fast car.