



from T. T. Martin, *Hell and the High Schools*  
(Kansas City, MO: Western Baptist Publishing Company, 1923), 9-15.

T. T. Martin, a Mississippi evangelist, was one of the most prominent figures in the antievolution movement of the 1920s. As field secretary of the Anti-Evolution League of America, he lectured and organized across the country, and was instrumental in the passage of antievolution laws in several states. At the Scopes trial, he set up a sidewalk book stands across from the county courthouse, where he sold antievolution tracts, including his own *Hell and the High Schools*.

... It will be shown in this book that the teaching of Evolution is being drilled into our boys and girls in our High Schools during the most susceptible, dangerous age of their lives. It is true that it is being taught in the lower grades of our public schools, even down to the primary department, as will be shown in this book; and it is being taught in our State Universities and State Normals. But attention is especially directed here to Evolution in the High Schools, for three reasons: First, because it is the most susceptible, dangerous age of our young people; second, — comparatively few of the High School students go through the State Universities; vastly more, therefore, are being poisoned and eternally damned in the High Schools than in the Universities; third, the great State Universities and State Normals are barricaded behind strong political influences and millions of money, and they are hard to reach; from this barricaded position they can, in their high-browed arrogance, snap their fingers in our faces—until we can arouse the people to elect legislators who will cut off all appropriations wherever Evolution is taught, and mark my words,—it will be done. Are we under the heel of a worse than the Czar of Russia, to take our taxes from us and then ram down the throats of our children whatever they please? Ramming poison down the throats of our children is nothing compared with damning their souls with the teaching of Evolution, that robs them of a revelation from God and a real Redeemer. Have we, while asleep, been dragged back under "taxation without representation?" The men are angels, who will take my child from me and, under the plea of science, pour poison down its throat, compared to men who take my child away from home into the public schools, and, under the plea of science—when it is neither truth nor science—pour Evolution into its mind and damn its soul.

The plea will be made that many pass through the High Schools, and even the State Universities and State Normals, without being poisoned, without giving up the Bible as revelation from God and the Saviour as Redeemer. That is true: in many cases the training in the home, under the pastors and priests and in the Sunday Schools, has been so effective that they are able to escape; even so, many, because of the physical training, the strength, the health given to their bodies, are able to pass through our epidemics of small-pox, or of yellow fever, without taking it and dying; but that is no reason for forcing our children to be exposed to small-pox or yellow fever. Many do die from small-pox and yellow fever, and many, many, as will be shown in this book, are being damned eternally by the teaching of Evolution in our schools.

The third reason why this book is sent forth to warn against Evolution in the High Schools is that the scourge can be soonest reached and stopped there.

The Boards of Trustees of the public schools are absolute sovereigns; they can put in or put out whatever teacher they will; no power on earth can force teachers on them; in practically every school community in the land, Baptists, Catholics, Congregationalists, Disciples, Episcopalians, Lutherans, Presbyterians and other professed Christian fathers and mothers are vastly in the majority; they can put on the Boards of Trustees only men and women who will not employ any teacher who believes in Evolution; who will not employ any teacher who will not pledge to post himself or herself on the facts against Evolution, and expose it every time it comes up in any text book. And then carry the fight to the people and educate them until we can elect legislatures that will cut off all appropriations wherever Evolution is taught. They have us by the throat—it is the only way to break their strangle hold.

But the reader may ask: "Why not meet these great professors who teach Evolution and discuss with them and go to the bottom of the matter?" Meet them! They will not meet! Catch, if you can, some great State University, or Chicago University, or Columbia University, choosing a man as a representative to meet in public discussion and have the debate stenographically reported and published in book form, Philip Mauro, the lawyer of New York, or Alfred W. McCann, LL.D., the lawyer of New York, or George McCready Price, the scientist of California, or J. W. Porter of Kentucky, or W. B. Riley of Minneapolis, Minnesota, or L. W. Munhall of Pennsylvania, or R. A. Torrey of Los Angeles,—or William Jennings Bryan! They will discuss with an untrained school boy in the school room, where they have every advantage, but catch one of them, will you, discussing with a man who is posted, and open and above board!

It will be claimed that there are men who believe in Evolution who are devout Christians. Let the reader consider:

First. There are men who are great along some lines of learning who are not clear in their reasoning; they are not logical in their thinking; they would not know logic if they met it in the road. Any man who will only think clearly and honestly knows that it is absolutely impossible to reconcile Evolution and the ten-times-repeated statement in Genesis that everything brought forth "after its kind," and the Saviour endorsing Genesis as the word of God, with the Deity of the Saviour; and if He was not Deity He was not a real Redeemer. If these things can be reconciled, *WHY DON'T SOME OF THE EVOLUTIONISTS SHOW THE RECONCILIATION?*

This has been put up to them over and over, and they remain as dumb as oysters—and they will continue to pass it by in silence.

Second. Some men say they believe in Evolution, when they mean by it development within the species, as the stalk of corn from the grain, the oak from the acorn, the chicken from the egg,—that is not Evolution, and they know it,—they say they believe in Evolution so as to appear learned.

Third. Men claim to be Christians, and believe in Evolution, when they do not, down in their souls, believe that Christ really redeemed us—actually died for our sins.

Fourth. Men claim to be Christians, and believe in Evolution, and say that they believe that Christ was divine, but they believe that human beings are divine, that God is the Father of human beings, and so we are all divine; but down in their souls they believe that the Saviour had a human father as well as mother,—they have not the manhood to come out and say so— they do not believe He had pre-existence.

Fifth. I have never known a prominent Evolutionist who claimed to be a Christian, who ever in public emphasized the fact of redemption through the blood of Christ, of redemption through Christ dying for our sins, until driven by exposure or by public sentiment to make such a statement. ...

Sixth. Some learned professors, by mental contortions or theological sleight-of-hand, may be able to believe in Evolution and at the same time to believe the Bible to be really the word of God and the Saviour to be real Deity and our real Redeemer, but your honest High School boy and girl who think cannot, and with many of them it will mean at last—hell; hence, the subject of this book, "Hell and the High School."

And the blame for their doom I lay at the feet of the fathers and mothers of America who, cowering before the sneers of a lot of high-brows supported by your taxes, will not arise and through your local Boards of Trustees, drive every Evolutionist from our High Schools, and through your legislatures cut off all public funds where the Bible-denying, soul-destroying error is taught.

I know their pleas, I know their dodgings,—they will be met fairly and squarely in this book.

What is one boy's or girl's soul worth?

Whose boy, whose girl, will it be?

Where is your Christian manhood and womanhood?

Are you a preacher, and because of the high-brows in your congregation, because of their sneers, or because they will cut off your salary, or because they will work up opposition to you as pastor, you will not enter the fight, and you will let your child and the child of your neighbor be damned? Are you a grocery man or a dry goods merchant, and because you may lose a customer

or two, will not enter this fight? Are you a society woman and you fear to injure your popularity, and so will leave this fight to others? Are you a boot-licking politician and for the sake of a few votes will you let your child's soul be damned to an eternity in hell?

"Whosoever is fearful and afraid, let him return and depart early from Mount Gilead."

BUT: "Curse ye Meroz," said the angel of the Lord, "curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

We gave our sons to save the world from being crushed by the Germans, and we did well; but they had already stealthily crept in and captured our citadels of learning, and now they and their dupes are damning our children. The soul of one High School boy or girl sent to hell by your German Evolution is worth more than the bodies of all our brave boys killed in the great war in Europe. But they are being sent to hell by the thousands, as I shall show.

"But you are persecuting us professors!" Ah! Sissie! You have played the highbrow long enough. Now stand up and take your medicine.

But instead of standing up like men and meeting the issue, and meeting men in discussion and showing that their Evolution is right, is the truth and ought to be taught, they are, in their arrogance and pride, putting themselves above discussion and branding all who dare call their Bible-destroying, soul-damning teaching in question as a set of ignoramuses, sneering that their opposers are not "scientists." Well, a man does not have to be a hen to be a judge of an egg, and this is a nest full of bad eggs. Or, in their self-assumed superiority, they maintain a dignified, sublime silence,—on the principle that a fool may be considered by some as wise, if he will but keep his mouth shut.

Or, as they are now beginning to do, they are playing the baby act, and whining for what they call "Academic Freedom," "Academic Liberty." One of them has recently put it thus: "The teacher should be allowed to teach as he sincerely believes. Not otherwise can he retain his self-respect, the confidence of his pupils or the respect of the public." I deny it! Shall teachers be allowed to teach that there is no such thing as disease and keep small-pox pupils in the schools? But the teacher who would thus teach and spread small-pox through the school would do far less harm than the one who teaches Evolution and spreads it among the pupils; for small-pox would only damn their bodies, while Evolution would damn their souls. Should teachers be allowed "academic freedom" to teach the anarchistic-communistic proletariat, "Down with the Church! Down with the State! Down with private property!?" That teaching could only damn the body; the teaching of Evolution damns the soul. Shall the teacher be allowed "academic freedom" to teach a plurality of wives? Are we slaves? Are there no limitations? Where will you draw the line? In the nature of the case, the limitations must be drawn by those who pay for the teaching: where else can the line be drawn? A man, dead drunk, staggered out of a saloon to the street waving his arms wildly, and hit a passer-by on the nose. The passer-by quickly hit the drunkard under the jaw and knocked him into the gutter. The drunken man staggered to his feet and stammered, "Don- don- don't you believe in personal liberty?" "Yes!" replied the gentleman, "but your liberty ends where my nose begins." Every teacher's liberty ends where injury to the body, mind or soul of the pupil begins. Who is to be the judge? The ones who pay for the teaching. Let

the teacher who wishes to teach otherwise have liberty to teach, yes, but at his own expense, or at the expense of those who wish to pay for that kind of teaching.

"But you are fighting science!" We shall see.