

**GOD AND THE  
STRUGGLE  
FOR EXISTENCE**

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God and the struggle for existence by B. H. Streeter & Lily Dougall

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**B. H. STREETER & LILY DOUGALL**

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STRUGGLE  
FOR EXISTENCE**



# God and the Struggle for Existence

BY  
THE ARCHBISHOP OF DUBLIN  
LILY DOUGALL  
AND  
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(EDITOR)

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## FOREWORD

"God is dead," says Nietzsche's Zarathustra; and there are many who, in face of the evil of the world, are afraid he may be right, yet still "faintly trust the larger hope." This book is written to suggest to such that there are solid grounds in reason for the contrary conviction—God is alive, and from Him we may get power ourselves to really live.

CUTTS END,  
CUMNOR, *August, 1919.*

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# I

## INTRODUCTORY

By B. HILLMAN STREETER, M.A.,  
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tiary of Hereford*

"If the gods," said Socrates, "do not prefer the good man to the evil, then it is better to die than to live." Unless we are convinced that in the last resort the power behind the Universe is on the side of righteousness, the mainspring of endeavour is broken, the lamp of hope is almost quenched. But during the last hundred years or so there have been not a few to whom it has appeared that the discoveries of modern science have made the existence of God "an unnecessary hypothesis." There are many more to whom the experience of the war has made it an incredible one.

**The  
Existence  
of God.**

The problem of evil, the question whether life has any meaning, the doubt

of the existence of God, are felt with an unprecedented acuteness by the present generation—a generation of which it may be well said that “the iron has entered into its soul.” And those who have drunk the cup of bitterness to the dregs are apt to feel a peculiar irritation at the easy optimism of any theology or philosophy which lightly tries “to justify the ways of God to man.”

**Providence  
and  
Progress.**

To the last generation Providence and Progress were both magic words. To the religious, the Universe seemed luminous of divine purpose; to the intellectuals, the doctrine of Evolution through natural selection implied the automatic necessity of continuous advance. Religion and Science might be difficult to harmonise, and the ethics of Christ and those of the Struggle for Existence might not seem quite compatible—still, whichever way one chose to take it, in the last resort this was a most excellent world. In an age of unparalleled material comfort, the comfortably-minded of either school could draw comfortable conclusions. The religious could say, “God’s in his Heaven, all’s right with the world”—and if some things did appear not altogether right,

still they were God's will, and He must know best. The non-religious were even better off. The doctrine of progress through the survival of the fittest gave a biological justification for doing one's own sweet will. The religious might feel the difficulty of reconciling the claims of God and Mammon, but these others could claim the authority of science for the view that individual selfishness is the high-road to corporate salvation. In Economics it was laid down as a law of Nature that unlimited competition between individuals, each seeking solely his own profit, inevitably redounded to the benefit of all. In international politics the conclusion could be drawn that war was a "biological necessity" and that the nation which could crush all others was the greatest benefactor of humanity, since the hope of civilisation lay in the domination of the world by the strongest power.

To-day the dogma that unlimited competition inevitably leads to the greatest happiness of the greatest number has fewer adherents: the doctrine that war is a necessity for progress has fewer still. . . .

Facts have refuted them.

**The Change  
in Outlook.**