

the unprecedented expenditure of money on scientific education in American schools.

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### QUOTATIONS

#### WILLIAM JENNINGS BRYAN ON EVOLUTION<sup>1</sup>

THE only part of evolution in which any considerable interest is felt is evolution applied to man. A hypothesis in regard to the rocks and plant life does not affect the philosophy upon which one's life is built. Evolution applied to fish, birds and beasts would not materially affect man's view of his own responsibilities except as the acceptance of an unsupported hypothesis as to these would be used to support a similar hypothesis as to man. The evolution that is harmful—distinctly so—is the evolution that destroys man's family tree as taught by the Bible and makes him a descendant of the lower forms of life. This, as I shall try to show, is a very vital matter.

The latest word that we have on this subject comes from Professor Bateson, a high English authority, who journeyed all the way from London to Toronto, Canada, to address the American Association for the Advancement of Science the 28th day of last December. His speech has been published in full in the January issue of SCIENCE.

Professor Bateson is an evolutionist, but he tells with real pathos how every effort to discover the origin of species has failed. He takes up different lines of investigation, commenced hopefully but ending in disappointment. He concludes by saying, "Let us then proclaim in precise and unmistakable language that our faith in evolution is unshaken," and then he adds, "our doubts are not as to the reality or truth of evolution, but as to the origin of species, a technical, almost domestic problem. Any day that mystery may be solved." Here is optimism at its maximum. They fall back on faith. They have not yet found the origin of

species, and yet how can evolution explain life unless it can account for change in species? Is it not more rational to believe in creation of man by separate act of God than to believe in evolution without a particle of evidence?

The objection to Darwinism is that it is *harmful*, as well as groundless. It entirely changes one's view of life and undermines faith in the Bible. Evolution has no place for the miracle or the supernatural. It flatters the egotist to be told that there is nothing that his mind cannot understand. Evolution proposes to bring all the processes of nature within the comprehension of man by making it the explanation of everything that is known. Creation implies a Creator, and the finite mind cannot comprehend the Infinite. We can understand some things, but we run across mystery at every point. Evolution attempts to solve the mystery of life by suggesting a process of development commencing "in the dawn of time" and continuing uninterrupted up until now. Evolution does not explain creation; it simply diverts attention from it by hiding it behind eons of time. If a man accepts Darwinism, or evolution applied to man, and is consistent, he rejects the miracle and the supernatural as impossible. He commences with the first chapter of Genesis and blots out the Bible story of man's creation, not because the evidence is insufficient, but because the miracle is inconsistent with evolution. If he is consistent, he will go through the Old Testament step by step and cut out all the miracles and all the supernatural—the virgin birth of Christ, His miracles and His resurrection, leaving the Bible a story book without binding authority upon the conscience of man.

Christians do not object to freedom of speech; they believe that Biblical truth can hold its own in a fair field. They concede the right of ministers to pass from belief to agnosticism or atheism, but they contend that they should be honest enough to separate themselves from the ministry and not attempt to debase the religion which they profess.

And so in the matter of education. Christians do not dispute the right of any teacher to be agnostic or atheistic, but Christians do deny

<sup>1</sup> From an article in the New York Times for February 25. The editor states that Mr. Bryan will be answered by Professor Henry Fairfield Osborn and Professor Edwin Grant Conklin in the issue for March 2.

the right of agnostics and atheists to use the public school as a forum for the teaching of their doctrines.

The Bible has in many places been excluded from the schools on the ground that religion should not be taught by those paid by public taxation. If this doctrine is sound, what right have the enemies of religion to teach irreligion in the public schools? If the Bible cannot be taught, why should Christian taxpayers permit the teaching of guesses that make the Bible a lie? A teacher might just as well write over the door of his room, "Leave Christianity behind you, all ye who enter here," as to ask his students to accept an hypothesis directly and irreconcilably antagonistic to the Bible.

Our opponents are not fair. When we find fault with the teaching of Darwin's unsupported hypothesis, they talk about Copernicus and Galileo and ask whether we shall exclude science and return to the dark ages. Their evasion is a confession of weakness. We do not ask for the exclusion of any scientific truth, but we do protest against an atheist teacher being allowed to blow his guesses in the face of the student. The Christians who want to teach religion in their schools furnish the money for denominational institutions. If atheists want to teach atheism, why do they not build their own schools and employ their own teachers? If a man really believes that he has brute blood in him, he can teach that to his children at home or he can send them to atheistic schools, where his children will not be in danger of losing their brute philosophy, but why should he be allowed to deal with other people's children as if they were little monkeys?

We stamp upon our coins "In God We Trust"; we administer to witnesses an oath in which God's name appears; our President takes his oath of office upon the Bible. Is it fanatical to suggest that public taxes should not be employed for the purpose of undermining the nation's God? When we defend the Mosaic account of man's creation and contend that man has no brute blood in him, but was made in God's image by separate act and placed on earth to carry out a divine decree, we are defending the God of the Jews as well as the God of the Gentiles; the God of the Catholics

as well as the God of the Protestants. We believe that faith in a Supreme Being is essential to civilization as well as to religion and that abandonment of God means ruin to the world and chaos to society.

Let these believers in "the tree man" come down out of the trees and meet the issue. Let them defend the teaching of agnosticism or atheism if they dare. If they deny that the natural tendency of Darwinism is to lead man to a denial of God, let them frankly point out the portions of the Bible which they regard as consistent with Darwinism, or evolution applied to man. They weaken faith in God, discourage prayer, raise doubt as to a future life, reduce Christ to the stature of a man, and make the Bible a "scrap of paper." As religion is the only basis of morals, it is time for Christians to protect religion from its most insidious enemy.

#### SCIENTIFIC BOOKS

*James Hall of Albany, Geologist and Palaeontologist, 1811-1898.* By JOHN M. CLARKE. Pp. 565, illustrated. Albany, 1921 (S. C. Bishop, \$3.70, net).

In this book we have a very informative and highly entertaining history, not only of Professor James Hall, but of most of the other pioneers in American geology and paleontology as well. It is replete with interest for all men of science.

Hall was an extraordinary man in many ways, turning out a prodigious amount of geologic work, and furnishing, by his dynamism, an inestimable "creative impulse to study and research." He was sensitive to a remarkable degree, irascible, and with a surpassing ambition. His nervous system always taut, he "played on a harp of a thousand strings." In consequence he appears to have been in trouble with most of his associates, and yet he was "a confiding man, forever trusting the plausible stranger, even while distrusting his most devoted friends." He lost much money in mining!

Hall's scientific career began in 1836 and for sixty-two years he dominated Paleozoic geology, and more especially paleontology, in