

GOD AND EVOLUTION

Charge That American Teachers of Darwinism "Make the Bible a Scrap of Paper"

By WILLIAM JENNINGS BRYAN

I APPRECIATE your invitation to present the objections to Darwinism, or evolution applied to man, and beg to submit to your readers the following:

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.

I deal with Darwinism because it is a definite hypothesis. In his "Descent of Man" and "Origin of Species" Darwin has presumed to outline a family tree that begins, according to his estimate, about two hundred million years ago with marine animals. He attempts to trace man's line of descent from this obscure beginning up through fish, reptile, bird and animal to man. He has us descend from European, rather than American, apes and locates our first ancestors in Africa. Then he says, "But why speculate?"—a very significant phrase because it applies to everything that he says. His entire discussion is speculation.

Darwin's "Laws."

Darwin set forth two (so-called) laws by which he attempts to explain the changes which he thought had taken place in the development of life from the earlier forms to man. One of these is called "Natural Selection" or "Survival of the Fittest," his argument being that a form of life which had any characteristic that was beneficial had a better chance of survival than a form of life that lacked that characteristic. The second law that he assumed to declare was called "Sexual Selection," by which he attempted to account for every change that was not accounted for by Natural Selection. Sexual Selection has been laughed out of the class room. Even in his day Darwin said (see note to "Descent of Man" 1874 edition, page 625) that it aroused more criticism than anything else he had said, when he used Sexual Selection to explain how man became a hairless animal. Natural Selection is being increasingly discarded by scientists. John Burroughs, just before his death, registered a protest against it. But many evolutionists adhere to Darwin's conclusions while discarding his explanations. In other words, they accept the line of descent which he suggested without any explanation whatever to support it.

Other scientists accept the family tree which he outlined, but would have man branch off at a point below, or above, the development of apes and monkeys instead of coming through them. So far as I have been able to find, Darwin's line of descent has more supporters than any other outlined by evolutionists. If there is any other clearly defined family tree supported by a larger number of evolutionists, I shall be glad to have information about it that I may investigate it.

The first objection to Darwinism is that it is only a guess and was never anything more. It is called a "hypothesis," but the word "hypothesis," though euphonious, dignified and high-sounding, is merely a scientific synonym for the old-fashioned word "guess." If Darwin had advanced his views as a guess they would not have survived for a year, but they have floated for half a century, buoyed up by the inflated word "hypothesis." When it is understood that "hypothesis" means "guess," people will inspect it more carefully before accepting it.

No Support in the Bible.

The second objection to Darwin's guess is that it has not one syllable in the Bible to support it. This ought to make Christians cautious about accepting it without thorough investigation. The Bible not only describes man's creation, but gives a reason for it; man is a part of God's plan and is placed on earth for a purpose. Both the Old and New Testament deal with man and with man only. They tell of God's creation of him, of God's dealings with him and of God's plans for him. Is it not strange that a Christian will accept Darwinism as a substitute for the Bible when the Bible not only does not support Darwin's hypothesis but directly and expressly contradicts it?

Third—Neither Darwin nor his supporters have been able to find a fact in the universe to support their hypothesis. With millions of species, the investigators have not been able to find one single instance in which one species has changed into another, although, according to the hypothesis, all species have developed from one or a few germs of life, the development being through the action of "resident forces" and without outside aid. Wherever a form of life, found in the rocks, is found among living organisms, there is no material change from the earliest form in which it is found. With millions of examples, nothing imperfect is found—nothing in the process of change. This statement may surprise those who have accepted evolution without investigation, as most of those who call themselves evolutionists have done. One preacher who wrote to me expressing great regret that I should dissent from Darwin said that he had not investigated the matter for himself, but that nearly all scientists seemed to accept Darwinism.

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?

Fourth—Darwinism is not only without foundation, but it compels its believers to resort to explanations that are more absurd than anything found in the "Arabian Nights." Darwin explains that man's mind became superior to woman's because, among our brute ancestors, the males fought for the females and thus strengthened their minds. If he had lived until now, he would not have felt it necessary to make so ridiculous an explanation, because woman's mind is not now believed to be inferior to man's.

As to Hairless Men.

Darwin also explained that the hair disappeared from the body, permitting man to become a hairless animal because, among our brute ancestors, the females preferred the males with the least hair and thus, in the course of ages, bred the hair off. It is hardly necessary to point out that these explanations conflict; the males and the females could not both select at the same time.

Evolutionists, not being willing to accept the theory of creation, have to explain everything, and their courage in this respect is as great as their efforts are laughable. The eye, for instance, according to evolutionists, was brought out by "the light beating upon the skin;" the ear came out in response to "air waves;" the leg is the development of a wart that chanced to appear on the belly of an animal; and so the tommyrot runs on ad infinitum, and sensible people are asked to swallow it.

Recently a college professor told an audience in Philadelphia that a baby wiggles its big toe without wiggling its other toes because its ancestors climbed trees; also that we dream of falling because our forefathers fell out of trees 50,000 years ago, adding that we are not hurt in our dreams of falling because we descended from those that fell and were not killed. (If we descended from animals at all, we certainly did not descend from those that were killed in falling). A professor in Illinois has fixed as the great day in history the day when a water puppy crawled upon the land and decided to stay there, thus becoming man's first progenitor. A dispatch from Paris recently announced that an eminent scientist had reported having communicated with the soul of a dog and learned that the dog was happy.

I simply mention these explanations to show what some people can believe who cannot believe the Bible. Evolution seems to close the heart of some to the plainest spiritual truths while it opens the mind to the wildest of guesses advanced in the name of science.

Guessing Is Not Science.

Guesses are not science. Science is classified knowledge, and a scientist ought to be the last person to insist upon a guess being accepted until proof removes it from the field of hypothesis into the field of demonstrated truth. Christianity has nothing to fear from any truth; no fact disturbs the Christian religion or the Christian. It is the unsupported guess that is substituted for science to which opposition is made, and I think the objection is a valid one.

But, it may be asked, why should one object to Darwinism even though it is not true? This is a proper question and deserves a candid answer. There are many guesses which are perfectly groundless and at the same time entirely harmless; and it is not worth while to worry about a guess or to disturb the guesser so long as his guess does not harm others.

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. He will then take up the New Testament and cut out 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. Of course, not all evolutionists are consistent; some fail to apply their hypothesis to the end just as some Christians fail to apply their Christianity to life.

Evolution and God.

Most of the evolutionists are materialists; some admitting that they are atheists, others calling themselves "Theistic Evolutionists," but the theistic evolutionist puts God so far away that He ceases to be a present influence in the life. Canon Barnes of Westminster, some two years ago, interpreted evolution as to put God back of the time when the electrons came out of "stuff" and combined (about 1740 of them) to form an atom. Since then, according to Canon Barnes, things have been developing to God's plan but without God's aid.

It requires measureless credulity to enable one to believe that all that we see about us came by chance, by a series of happy-go-lucky accidents. If only an infinite God could have formed hydrogen and oxygen and united them in just the right proportions to produce water—the daily need of every living thing—scattered among the flowers all the colors of the rainbow and every variety of perfume, adjusted the mocking bird's throat to its musical scale, and fashioned a soul for man, why should we want to imprison God in an impenetrable past? This is a living world. Why not a living God upon the throne? Why not allow Him to work now?

Theistic evolutionists insist that they magnify God when they credit Him with devising evolution as a plan of development. They sometimes characterize the Bible God as a "carpenter god," who is described as repairing his work from time to time at man's request. The question is not whether God could have made the world according to the plan of evolution—of course, an all-powerful God could make the world as He pleased. The real question is, Did God use evolution as His plan? If it could be shown that man, instead of being made in the image of God, is a development of beasts we would have to accept it, regardless of its effect, for truth is truth and must prevail. But when there is no proof we have a right to consider the effect of the acceptance of an unsupported hypothesis.

Darwin's Agnosticism.

Darwinism made an agnostic out of Darwin. When he was a young man he believed in God; before he died he declared that the beginning of all things is a mystery insoluble by us. When he was a young man he believed in the Bible; just before his death he declared that he did not believe that there had ever been any revelation; that banished the Bible as the inspired Word of God, and, with it, the Christ of whom the Bible tells. When Darwin was young he believed in a future life; before he died he declared that each must decide the question for himself from vague, uncertain probabilities. He could not throw any light upon the great questions of life and immortality. He said that he "must be content to remain an agnostic."

And then he brought the most terrific indictment that I have read against his own hypothesis. He asks (just before his death): "Can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animal, be trusted when it draws such grand conclusions?" He brought man down to the brute level and then judged man's mind by brute standards.

This is Darwinism. This is Darwin's own testimony against himself. If Darwinism could make an agnostic of Darwin, what is its effect likely to be upon students to whom Darwinism is taught at the very age when they are throwing off parental authority and becoming independent? Darwin's guess gives the student an excuse for rejecting the authority of God, an excuse that appeals to him more strongly at this age than at any other age in life. Many of them come back after a while as Romans came back. After feeding upon husks for twenty-five years, he began to feel his way back, like a prodigal son, to his father's house, but many never return.

Professor Leuba, who teaches psychology at Bryn Mawr, Pennsylvania, wrote a book about six years ago entitled "Belief in God and Immortality" (it can be obtained from the Open Court Publishing Company, Chicago), in which he declared that belief in God and immortality is dying out among the educated classes. As proof of this he gave the results which he obtained by submitting questions to prominent scientists in the United States. He says that he found that more than half of them, according to their own answers, do not believe in a personal God or a personal immortality. To reinforce his position, he sent questions to students of nine representative colleges and found that unbelief increases from 15 per cent. in the freshman year to 30 per cent. in the junior class, and to 40 to 45 per cent. (among the men) at graduation. This he attributes to the influence of the scholarly men under whose instruction they pass in college.

Religion Waning Among Children.

Any one desiring to verify these statistics can do so by inquiry at our leading State institutions and even among some of our religious denominational colleges. Fathers and mothers complain of their children losing their interest in religion and 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. In Columbia a teacher began his course in geology by telling the children to lay aside all that they had learned in Sunday School. A teacher of philosophy in the University of Michigan tells students that Chris-

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ianity is a state of mind and that there are only two books of literary value in the Bible. Another professor in that university tells students that no thinking man can believe in God or in the Bible. A teacher in the University of Wisconsin tells his students that the Bible is a collection of myths. Another State university professor diverts a dozen young men from the ministry and the President of a prominent State university tells his students in a lecture on religion to throw away religion if it does not harmonize with the teaching of biology, psychology, &c.

The effect of Darwinism is seen in the pulpits; men of prominent denominations deny the virgin birth of Christ and some even His resurrection. Two Presbyterians, preaching in New York State, recently told me that agnosticism was the natural attitude of old people. Evolution naturally leads to agnosticism and, if continued, finally to atheism. Those who teach Darwinism are undermining the faith of Christians; they are raising questions about the Bible as an authoritative source of truth; they are teaching materialistic views that rob the life of the young of spiritual values.

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 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 many 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.

Dr. Henry Fairfield Osborn, paleontologist, President of the American Museum of Natural History, and Dr. Edwin Grant Conklin, Professor of Zoology at Princeton University, will answer Mr. Bryan in next Sunday's New York TIMES.

The New York Times

Published: February 26, 1922

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