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Article Summary: William Jennings Bryan was the foremost spokesman in the United States of forces opposing the evolutionary teachings of Darwinism for the last four years of his life (1921 – 1925). While his beliefs remained essentially unchanged during this period, he was forced to meet the challenge of his beliefs as restated and redefined by the opposition.

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Photographs / Images: William Jennings Bryan at age 65; Scopes trial photo at courthouse at Dayton, Tennessee showing William Jennings Bryan and Clarence Darrow with others

THE ANTI-EVOLUTIONARY BELIEFS OF WILLIAM JENNINGS BRYAN

By ALLEN BIRCHLER

William Jennings Bryan, the Great Commoner, was the foremost spokesman in the United States of forces opposing the evolutionary teachings of Darwinism for the last four years of his life—1921-1925. Throughout this period Bryan's basic beliefs relative to evolution remained essentially unchanged, but the public explanations of his beliefs were restated and redefined as he was forced to meet the challenge of the opposition. The basic reasons for Bryan's anti-evolutionary campaign were to prevent the teaching of evolution in the schools and colleges of the nation and to preserve the moral force of Christianity. He was not primarily interested in theological or scientific arguments, except in so far as they bolstered his basic position.

Although Bryan was dogmatic it would be most unfortunate, and unfair, to pass off his anti-evolutionary campaign simply as bigotry. Bryan appears to have pictured himself as a man with a mission in the evolutionary controversy. The issue of evolution to Bryan was a bitter fight to the end. He defined the issue and called upon all—both friend and foe alike—to speak to the issue as he had defined it. Once again William Jennings Bryan had found what he considered to be a vital issue to bring before the people. He became the self-appointed defense attorney for the people who agreed with him.

When Bryan began his campaign against the teaching of Darwinism, he was a seasoned and gifted, if not successful, campaigner. For a quarter of a century he had been on the campaign trail and knew that defeat came as often or more often than victory. Even so, he threw himself into this struggle with all the enthusiasm and vigor at his command.

The relationship between Bryan's anti-evolutionary campaign and his political aspirations is yet to be determined. Was Bryan's interest in the evolution issue an attempt to keep his name before the public for political purposes? Or was he genuinely concerned about the widespread acceptance of the evolutionary hypothesis? In 1922 Bryan stated that he was not out of politics. He did, however, realize that his power in politics was waning. At the same time his interest in religion was increasing. Mary Baird Bryan, his wife, assigned top priority to the religious motive. In explaining why her husband became involved in the evolutionary controversy, she wrote:

Repeated indications of unbelief, especially among college students, puzzled him. Upon investigation he became convinced that the teaching of evolution as a fact instead of a theory caused the students to lose faith in the Bible, first, in the story of creation, and later in other doctrines which underlie the Christian religion.¹

Since no man is motivated by only one drive, it is hard to deny that there were not some political motives in this last campaign, but they appear to have been secondary to his religious motives.

It is difficult to determine just when Bryan became concerned about the influence of Darwinism. When he launched his campaign against evolution in April, 1921, he stated that he had been aware of the menace for twenty years. A year later the period of concern had been extended to a third of a century. It can be substantiated that at least as early as 1905 Bryan was beginning to awaken to the issue. The publication in 1916 of James H. Leuba's book, *The Belief in God and Immortality*, is believed by some observers to have been the catalyst for Bryan on this issue. In November, 1920, Bryan wrote in his *Commoner* that his concern over the menace of Darwinism was a "growing concern."

The rejection of Darwinism by Bryan was not gradual. In the opening salvo of his attack in April, 1921, Bryan stated part of the reason for his rejection of Darwinism.

This hypothesis, however, does incalculable harm. It teaches that Christianity impairs the race physically. This was the first implication at which I revolted. It led me to review the theory and reject it entirely. If hatred is the law of man's development; that is, if man has reached his present perfection by a cruel law under which the strong kill off the weak—then, if there is any logic which can bind the human mind, we must turn backward towards the brute if we dare to substitute the law of love for the law of hate. That is the conclusion that I reached, and that is the conclusion Darwin himself reached.²

Two years later Bryan stated: "There is no place in evolution

for the cry of the penitent soul; it knows no such transformation as being born again or having sins forgiven."³

But still, the full importance of Darwinism to Bryan is not revealed. He maintained that the proponents of Darwinism presented it as a scheme to explain the world and so "unless it explains everything, it explains nothing."⁴ He condemned evolution because it "does not explain creation; it simply diverts attention from it by hiding it behind eons of time."⁵ Here Bryan decidedly overstepped the bounds set by the Darwinists for their theory. They did not maintain that it explained everything. But in the face of this fact Bryan stoutly affirmed: "If the evolutionary hypothesis is true ANYWHERE, it must be true EVERYWHERE. It cannot be isolated like a germ and confined to some particular portion of the universe . . . CHEMISTRY HAS NOT DISCOVERED ANY LAW OF EVOLUTION."⁶ Bryan was answered in an editorial in the *New York Times*:

Evolution does not explain everything. It does not account for origins. It does not undertake to pronounce upon destinies. In the mind of many of its adherents it has been found to be entirely consistent with a devoutly religious temper. It does not necessarily mean either a materialistic philosophy or agnosticism. It cannot be shown to be at war with a theistic conception of the universe.⁷

If Bryan read this editorial, it did not cause him to reevaluate his position.

In his undelivered closing argument for the Scopes "Monkey Trial," Bryan outlined five indictments to evolution giving a good summary of his attitude toward evolution and the reasons he fought it so bitterly:

Our first indictment against evolution is that it disputes the truth of the Bible account of man's creation and shakes faith in the Bible as the word of God. . . . It not only contradicts the Mosaic record as to the beginning of human life, but it disputes the Bible doctrines of reproduction according to kin—the greatest scientific principle known.

Our second indictment is that the evolutionary hypothesis carried to its logical conclusion, disputes every vital truth of the Bible.

Our third indictment against evolution is that it diverts attention from pressing problems of great importance to trifling speculation.

Our fourth indictment against the evolutionary hypothesis is that, by paralyzing the hope of reform, it discourages those who labor for the improvement of man's condition.

Our fifth indictment of the evolutionary hypothesis is that if taken seriously and made the basis of a philosophy of life, it would eliminate love and carry man back to a struggle of tooth and claw.⁸

The first two indictments of evolution by Bryan impinge upon

one's interpretation of the Bible. If a literalistic interpretation is accepted, Bryan is correct. The third indictment is a value judgment on the part of Bryan that is open to serious question, but again on the basis of Bryan's premises, he is correct. The fourth indictment is only a half truth. Darwinism was used by both the defenders of the status quo and by the reformers. The fifth indictment is of a moral nature. His indictments were therefore of a religious, moral, and historical nature.

In the four-year period in which he led the anti-evolutionary campaign, the underlying cause of the debate was never clearly defined by Bryan. However, on at least one occasion Bryan tried to formulate the basis of his argument. He said:

Evolution, in so far as it enters into the present religious controversy, means one thing and one thing only, namely, that every living thing in the vegetable and animal world is related to every other living thing, directly or collaterally; that is, that all living things are descended from a common ancestor and therefore, those on each line are "cousins" to everything descended from the same ancestor along a different line. . . . The central thought in evolution is, as Professor LeConte expresses it, "continuous progressive change, according to certain laws and by means of resident forces."⁹

Unconsciously or subconsciously Bryan was protesting against the underlying assumption of the Darwinists that all of life is a unit. It appears that the Darwinists, in attempting to duplicate the success of the Newtonian philosophy of uniting all motion into some simple rules, were searching for some similar simple rules for the origin and unity of all of life. Bryan was revolted at this attempt to relate all of life through the evolutionary process. To him it was preposterous to try to unite all of life into a simple, single speck of protoplasm. As he viewed both animal and vegetable life, there was simply too much variety, even physical variety, to say nothing of the vast gulf between the emotions of man and animals (and of plants, which in so far as is known have no emotions), to trace all of life back to one cell. The account of creation in Genesis was more agreeable to Bryan, not only because of his belief in its divine origin, but also because it accounted for the gulf separating man and the rest of life. Here Bryan could not resist the temptation to jibe his opponents: "Some evolutionists reject Darwin's line of descent and believe that man, instead of coming from the ape, branched off from a common ancestor farther back, but 'cousin' ape is as objectionable as 'grandpa' ape."¹⁰

Bryan was apparently willing to concede that every form of life except man might have gone through an evolutionary

process and that if it had it was not of major importance. This concession appears to be directly contradictory to his interpretation of Genesis, chapter one. In a letter to the editor of the *New York Times* and reprinted in *The Commoner*, May, 1922, Bryan wrote:

The only part of evolution in which any considerable interest is felt is evolution APPLIED TO MAN... Evolution applied to fish, birds, and beasts would not materially affect man's view of his own responsibilities except as acceptance of an unsupported hypothesis as to these would be used to support a similar hypothesis as to man.¹¹

Central to Bryan's whole argument was his definition of "evolution" and "Darwinism." Halfway through his anti-evolutionary campaign he defined evolution as the "word used by scientists to describe the hypothesis which LINKS ALL LIFE TOGETHER AND ASSUMES THAT ALL SPECIES ARE DEVELOPED FROM ONE OR A FEW GERMS OF LIFE BY THE OPERATION OF RESIDENT FORCES WORKING FROM WITHIN."¹² In the same editorial in *The Commoner* Bryan brought his definition into clearer focus by equating evolution and Darwinism when it was applied to man:

In discussing evolution as applied to man, I have used 'evolution' and 'Darwinism' as synonymous terms because DARWIN IS THE ONLY SCIENTIST WHO HAS EVER OUTLINED A FAMILY TREE EXTENDING FROM THE LOWEST FORMS OF LIFE TO MAN AND SECURED FOR IT THE SUPPORT OF ANY CONSIDERABLE NUMBER OF EVOLUTIONISTS.¹³

Bryan's solution to the evolutionary controversy was very simple—let it be decided through the use of the ballot. Logically, his faith in the Bible as the received and infallible word of God and his proposition that its teaching be settled by majority vote were contradictory. But this caused Bryan no difficulty. Bryan's method of settling the controversy was attacked by many persons. His reply to their attack is very interesting, both in that he attempted to turn the tables on the evolutionists and in that it reveals the line of circuitous reasoning employed by Bryan at times.

The evolutionists insist that the interpretation of the Bible should be determined by reason and not by popular vote of the Christians. For the sake of this argument, I will employ their logic and insist that science shall be interpreted by reason and not by popular vote of the scientists. If science is classified knowledge, then we are justified in rejecting as unscientific anything which is not established as true. On this ground, evolution should be rejected.¹⁴

His willingness to allow the controversy to be settled by democratic means rested on the assumption that he was on the side of the majority. The following statement reveals that his many defeats had left their mark on him. He said:



William Jennings Bryan, physically spent after a quarter century of political activity, at 65 years of age undertook the prosecution of John T. Scopes, charged with violating Tennessee's "anti-evolution" law. Bryan won his case in July, 1925; he died five days later.

There are only 11,000 members of the American Association for the Advancement of Science. . . . I don't believe one in ten thousand should dictate to the rest of us. Can a handful of scientists rob your children of religion and turn them out atheists? We'll find 109,000,000 Americans on the other side. For the first time in my life I'm on the side of the majority.¹⁵

The evolutionary controversy in the churches impinged on the interpretation of the first chapter of the Book of Genesis. Bryan held firmly to a literal, historical interpretation of the Bible and especially of the creation narratives. He presented his interpretation of Genesis in one of his "Bible Talks" in the July, 1922, issue of *The Commoner*:

Without the Old Testament we would not have the simple account of creation which, though expressed in but a few words, has withstood the assaults of all the materialists for thousands of years. Three sentences from Genesis comprehend more of vital truth than has been written in all the volumes of science issued from the presses of the world.

First: "In the beginning God created the heaven and the earth"—the alpha of all history.

It is impossible to go behind it, and no one has yet been able to substitute anything for it or to add anything to it. It mocks the wisdom of the worldly wise and baffles the inquiries of the curious.

Second, reproduction according to kind: "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beast of the earth after his kind, and it was so."

This states the law of reproduction which the materialists have for centuries tried in vain to overthrow.

.....
 Third: "And God said, Let us make man in our image."

This is the most important sentence of the three. Ignorance of the beginning of all things does not affect the philosophy of life as much as it is affected by the theory of man's origin.¹⁶

The above is a comprehensive statement of the interpretation that Bryan placed on the first chapter of Genesis. But there are some things that this interpretation does not cover. For example, two months later in an interview with a reporter of the *New York Times*, Bryan accounted for the appearance of fossils and the appearance of new species of animals. Bryan asserted that

the fossils of extinct animals found in old rock, together with the absence of existing types in those rocks, made it reasonable to hold that creation had been a continuous process, new types being created from time to time without any relation to pre-existing ones. But there was not a bit of evidence that species developed from species.¹⁷

Bryan took strong exception to the evolutionist hypothesis that permits the gradual mutation of a species. Next to his objection to the idea that man is related to the lower species of animals, this was Bryan's greatest objection:

Evolution joins issue with the Mosaic account of creation. God's law, as stated in Genesis, is *reproduction according to kind*; evolution implies reproduction *not* according to kind. While the process of change implied in evolution is covered up in endless eons of time it is *change* nevertheless. The Bible does not say that reproduction shall be *nearly* according to kind or *seemingly* according to kind. The statement is positive that it is *according to kind*, and that does not leave any room for the *changes* however gradual or imperceptible that are necessary to support the evolutionary hypothesis.¹⁸

Bryan's position was very weak on the basis of his interpretation of the first chapter of Genesis because he failed to distinguish between the body and soul of man. His distinction was between the heart and the mind of man. Had Bryan read more carefully Genesis 2:7—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"—he might have saved himself anguish. The theistic evolutionists were quick to point out this weakness in Bryan's defense, but Bryan never moved to correct it.

If one is to understand Bryan's anti-evolutionary beliefs, his

distrust of the human mind must be appreciated. He had what amounted to scorn for the mind. He wrote: "The mind is a machine; it has no morals. It obeys its owner as willingly when he plots to kill as when he plans for service."¹⁹ To Bryan the human mind was to be distrusted, but the educated human mind or being was infinitely worse. Early in his campaign Bryan asked one of his audiences: "Are you prepared to have your children trade a crowded intellect for a pure heart and come back with a swelled head and a shriveled heart?"²⁰ Two years later he told another gathering: "When I first opposed evolution, I was told by a minister that a thinking man couldn't agree with me. I answered the minister and said that only 2 percent of the population were college graduates and that there were 98 percent who still had souls."²¹

Paralleling Bryan's distrust of the human mind was his complete faith in the heart. One of his main contentions with Darwinism was his conviction that it set too high a value on the mind and ignored the heart. "Religion (in contrast with Darwinism) is a matter of the heart," he wrote, "and the impulses of the heart often seem foolish to the mind. Faith is different from, and superior to, reason. Faith is a spiritual extension of the vision."²²

Bryan was able to reduce the theory of evolution to a mere guess by going through a very ingenious process. First, he contended that evolution was merely an "hypothesis"; second, he equated "hypothesis" with "guess"; and third, he made "guess" the exact opposite of "fact." Note his reasoning process:

Evolution, so far as it is applied to man, is nothing more than a GUESS and ought not to be taught as if it were a fact. It ought not to be taught even as a guess unless the teacher explains to his pupils that it is an unsupported guess. But why should a mere guess, without a fact in the universe to support it, be taught at all, when the effect of that teaching is to weaken faith in God and to undermine faith in the Bible as the Word of God?²³

Over and over again Bryan told his audiences that Darwinism was nothing but a collection of guesses without fact of any kind to back them up:

After locating our first parents in Central Africa, Darwin asks "But why speculate?" If he had thought of that in the beginning, he would have been saved the trouble of writing the *Origin of Species and The Descent of Man*, both of which are made up of speculations. He used the phrase, "We may well suppose," over and over again, and employed every word in the dictionary that means uncertainty.²⁴

On at least one occasion Bryan ended on this note: "Why are

Darwin's eight hundred repetitions of 'we may well suppose' substituted for the 'thus saith the Lord' of the Scriptures?"²⁵ Bryan was very clever in reducing the theory of evolution to absurd levels and then saying that such an absurd thing should not even be talked about. It is not surprising that so many people faithfully followed the lead of Bryan in this controversy.

Bryan was very skilled in the use of the English language. Even on the cold pages of print over a quarter of a century later the pathos, humor, and sparkle of Bryan are not lost. For example, as Bryan would tell the story of the decline and fall of Darwin from grace it took on the pathos of a Greek tragedy. It was the story of the devout young Christian who had implicit faith in the infallibility of the Scriptures, but because he became involved in the theory of evolution, fell from grace, and died an embittered old man. Undoubtedly, as Bryan told his story, more than one tear was shed for the lost soul of the poor, misguided Mr. Darwin. There was, on the other hand, much humor in the manner in which Bryan ridiculed the idea of the development of the eye from a freckle, the leg from a wart, and the process of sexual selection whereby man developed a superior brain and hairless body.

Bryan was also a master of the clever twist of phrases. The phrases quoted below are found in varying forms in Bryan's works and were a standard part of his campaign. These sayings were of a kind that his auditors could take home and use as their own in the local fight against the evolutionists:

A man can be both an evolutionist and a Christian, if he is not much of either.²⁶

As we avoid smallpox because *many* die of it, so we should avoid Darwinism because it *leads many astray*.²⁷

Darwinism, when taken seriously, swells the head and shrivels the heart.²⁸

Theistic evolution is an anesthetic; it deadens the pain while the Christian religion is being removed.²⁹

A man's whole thought and view of life is revolutionized when he looks to the jungle for his ancestry.³⁰

If we accept evolution as an explanation of creation, we are not at liberty to choose our relatives.³¹

It is better to trust in the Rock of Ages, than to know the age of the rocks; it is better for one to know that he is close to the Heavenly Father, than to know how far the stars in the heavens are apart.³²

A rapid survey of *The Commoner* vividly illustrates the fact that Bryan was vitally interested, even paramourly interested,



The Scopes trial was held in the courthouse at Dayton, Tennessee. A shirt-sleeved William Jennings Bryan, the prosecution lawyer, is at left-center. Defense lawyer Clarence Darrow wears dark glasses at right-center.

in the question of evolution. In March, 1922, Bryan wrote in *The Commoner*:

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.³³

“Our chief concern,” he wrote, “is in protecting man from the demoralization involved in accepting a brute ancestry”³⁴ A year later Bryan told the General Assembly of the Presbyterian Church:

I believe the doctrine that man is descendant of the brute, unsupported by a fact in nature and directly antagonistic to the Bible account of creation, is the greatest menace to civilization as well as religion. . . . The menace seems to me so great that I am going to give whatever time I can spare from other work to the informing of Christian people.³⁵

And this fervor did not abate near the end of his life, for the editor of *Bryan's Last Speech* quotes him as saying a few hours before he died:

My fight is not with the agnostics or the atheists. I am not engaged in a controversy with them. My fight is with the so-called “Modernists” of the Christian Church over the matter of Christian doctrine and beliefs, and in this battle I am not concerned with the views of the agnostics or infidels.³⁶

In his anti-evolutionary campaign, as in all the other great campaigns of his career, Bryan received the warmest praise or the severest criticism. This is true, in part, because Bryan spoke in absolutes. He did not allow anyone to take a middle position. To Bryan a person was a friend or an enemy and the test separating the two was very simple. All that was necessary was for Bryan to ask a “yes-no” type question and for the person being questioned to answer it.

Bryan’s friends and supporters could not find enough superlatives to describe him adequately. “It is a matter for devout thanksgiving,” wrote one partisan, “that God has laid His hand upon the man so well known in Church and State to champion His truth against foes discovered in the very household of faith.”³⁷ Another declared: “All his powerful weapons are brought to bear—his keen logic, his sunny wit, his solid faith, his massive eloquence.”³⁸ A third supporter proudly observed: “William Jennings Bryan, one of the best educated and most gifted men in America, is doing incalculable good in combatting the doctrine of some so-called scientists, that man sprung from an animal; . . . Mr. Bryan is a man of great intelligence.”³⁹

The critics of Bryan were just as outspoken in their condemnation of him. "You'll admire Mr. Bryan's power," wrote one, "knowing all about evolution without having studied it."⁴⁰ Another critic noted: "William Jennings Bryan, politician, sometimes a statesman, is beyond his depth when he begins to teach science and evolution."⁴¹ Other critics accused Bryan of trying to impose the uniformity of thought and beliefs common in the Middle Ages on 20th-century America.

Bryan had an uncanny knack for making his opponents look foolish in the eyes of his vast audiences. At one time he would lump them all together, and at other times he would point out the divisions within their ranks in contrast to his solid front. When speaking of the Darwinists strictly as materialists he maintained that they would agree until they came to the origin of life:

There they divide into two schools, some believing that the first germ of life came from another planet, others holding that it was the result of spontaneous generation. One school answers the arguments of the other and, as they cannot agree with each other, I am not compelled to agree with either.⁴²

When speaking more directly to the religious aspects of evolution, Bryan would at times distinguish between atheistic and theistic evolutionists:

Atheistic evolution denies the existence of God and this arouses indignation. Theistic evolution, on the other hand, lulls the young Christian to sleep with the assurance that evolution recognizes God and offers a more sublime method of creation than the Bible accords. . . . Theistic evolution is an anaesthetic; it deadens the pain while the Christian's religion is being removed. . . . Theistic evolution and atheistic evolution travel together until they reach the origin of life; at this point the theistic evolutionist embraces the atheist, tolerantly if not affectionately, and says, "I beg your pardon, but here I must assume a Creator."⁴³

On another occasion Bryan wrote that "I do not distinguish between Theistic and Atheistic evolutionists; the former are the atheists in the making and are doing more harm than the atheists because they mislead more."⁴⁴

These divisions within the ranks of his opponents were not as clear cut nor as important as Bryan pictured them. But Bryan's ability to simplify and to paint vivid word pictures accounts for much of his popularity. And, at the same time, it accounts for much of his weakness. Because he readily grasped the superficial differences to be found in the beliefs of the Darwinists and because he could show Darwinism to be counter to his basic beliefs, he emphatically rejected it. Bryan gave only slight indication that he had gone beyond the surface weaknesses of

Darwinism. He worked in an area of simplified, even superficial, concepts, but these he exploited to the fullest.

Following World War I Bryan seemed to sense that the times were out of joint. He appears to have known that there were new forces at work in the American society—forces that he, and probably most other Americans, did not understand and could not control. In his search for the cause of the troubled state of mind, Bryan settled upon Darwinism. And having found the cause he offered his cure—stop teaching Darwinism and return to the Biblical truths.

Many Americans were uneasy in this period. An unknown number were bothered by the inroads that evolution had made in the churches and schools. So when Bryan stepped forward as the prophet who had found the cause and knew the cure, many rallied to this standard. A contemporary writing at the time stated:

Mr. Bryan speaks not for himself alone: he remains what he has for so long been, both the interpreter and prophet of a great mass of men whose political and religious aspirations find no more commanding articulation. Addressing himself to, "the heart and mind of the average man," Bryan speaks for, as well as to, a substantial group of sturdy Americans.⁴⁵

Bryan was putting into words the uneasy feelings of this group of Americans. And as such, he pled his, and their, cause to the best of his ability and confidently turned to them for their verdict. But just as Bryan had been rejected by a majority of the American people for the presidency, so in the end, the majority rejected his anti-evolutionary stand.

NOTES

1. William Jennings Bryan and Mary Baird Bryan, *The Memoirs of William Jennings Bryan* (Chicago: The John C. Winston Company, 1925), 479.

2. William Jennings Bryan, "The Menace of Darwinism," *The Commoner*, XXI (April 1921), 6.

3. William Jennings Bryan, "The Fundamentals," *The Forum*, LXX (July 1923), 1679.

4. William Jennings Bryan, *Seven Questions in Dispute* (New York: Fleming H. Revell Company, 1924), 128.

5. William Jennings Bryan, "Evolution as Applied to Man," *The Commoner*, XXII (March, 1922), 3.

6. William Jennings Bryan, "Science versus Evolution," *The Commoner*, XXIII (April, 1923), 4.
7. Editorial, *New York Times*, May 24, 1923, 18.
8. William Jennings Bryan, *Bryan's Last Speech* (Oklahoma City, Oklahoma: Sunlight Publishing Society, 1925), 22, 23, 35, 36, 39. No reference is made to the Scopes "Monkey Trial" in this paper for one reason. Although it was the last battle of the campaign for Bryan, nothing new concerning his anti-evolutionary beliefs were revealed at the trial.
Bryan assisted in the prosecution of John T. Scopes, a Dayton, Tennessee, biology teacher who was accused of violating the state's anti-evolutionary law. After a spectacular trial ending July 21, 1925, Scopes was found guilty and fined \$100. Five days later Bryan suddenly died. The state appellate court reviewed the case in 1927 and reversed the verdict.
9. Bryan, *Seven Questions in Dispute*, 126, 127.
10. William Jennings Bryan, *In His Image* (New York: Fleming H. Revell Company, 1922), 102.
11. William Jennings Bryan, "Evolution as Applied to Man," *The Commoner*, XXII (March, 1922), 2.
12. William Jennings Bryan, "Science versus Evolution," *The Commoner*, XXIII (April, 1923), 3.
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14. *Ibid.*
15. *New York Times*, May 14, 1925, 21.
16. William Jennings Bryan, "Mr. Bryan's Bible Talks," *The Commoner*, XXII (July, 1922), 8.
17. *New York Times*, September 3, 1922, Sec. II, 10.
18. Bryan, *In His Image*, 104.
19. *Ibid.*, 127.
20. *New York Times*, July 10, 1921, Sec. I, 19.
21. *New York Times*, December 8, 1923, 18.
22. Bryan, *In His Image*, 40-41.
23. William Jennings Bryan, "The Real Issue in Darwinism," *The Commoner*, XXII (February, 1922), 5.
24. Bryan, *Seven Questions in Dispute*, 132-133.
25. William Jennings Bryan, "The Modern Arena," *The Commoner*, XXI (June, 1921), 3.
26. Bryan, *Seven Questions in Dispute*, 145.
27. Bryan, *In His Image*, 122.
28. William Jennings Bryan, "The Modern Arena," *The Commoner*, XXI (June, 1921), 3.
29. William Jennings Bryan, "The Fundamentals," *The Forum*, LXX (July, 1923), 1678.
30. Bryan, *Seven Questions in Dispute*, 144.
31. *Ibid.*, 127.
32. Bryan, *In His Image*, 93.
33. William Jennings Bryan, "Evolution as Applied to Man," *The Commoner*, XXII (March, 1922), 3.
34. Bryan, *In His Image*, 104.
35. *New York Times*, May 19, 1923, 5.
36. William Jennings Bryan, *The Last Message of William Jennings Bryan* (New

York: Fleming H. Revell Company, 1925), 10.

37. Newton Wray, "William Jennings Bryan at Taylor University," *The Commoner*, XXI (December, 1921), 15.

38. "Mr. Bryan Challenges Darwinism," *The Commoner*, XXII (June, 1922), 10. (A reprint from *Christian Endeavor World* magazine.)

39. "Bryan Is Right," *The Commoner*, XXII (September, 1922), 15. (A reprint from Hannibal, Missouri, *Courier-Post*.)

40. Editorial, *New York Journal*. Quoted in *The Commoner*, XXII (April, 1922), 4.

41. *New York Times*, April 21, 1922, 2.

42. William Jennings Bryan, "The Menace of Darwinism," *The Commoner*, XXI (April, 1921), 5.

43. William Jennings Bryan, *Orthodox Christianity versus Modernism* (New York: Fleming H. Revell Company, 1923), 24-25.

44. William Jennings Bryan, "Mr. Bryan Speaks to Darwin," *The Forum* LXXIV (July, 1925), 107.

45. T. V. Smith, "Basis of Bryanism," *The Scientific Monthly*, May 13, 1923, 505.