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All that is mortal of Charles Darwin now rests in Westminster Abbey among the mighty dead. How far the theory which he laboured to convert into a truth, and which Professor Huxley is pleased to describe as "irrefragably established in science," will survive in its present shape, time alone, as the Bishop of Carlisle said in his able sermon on the occasion of the funeral of the great naturalist, will manifest. The Times attempts to be funny, and to describe the acknowledged change of front which theologians have taken up with regard to the Darwinian hypothesis as an "adaptation of themselves to their environment," and compares the stormy scenes which marked the meeting of the British Association in 1860, and "the battle royal" between Bishop Wilberforce and Mr. Huxley, to events connected with the "persecution of Galileo" and the "excommunication of Spinoza." The posture of the Church, however, must ever be that of watchfulness and opposition when any scientific theory is advanced as though it were "established" truth, and theory, too, which at first sight wears the appearance of antagonism to revelation. There were those who eagerly seized upon Mr Darwin's hypothesis, because they had given over the Mosaic account of creation and were in quest of a substitute, and found in the evolution view of nature one ready at hand. Mr Darwin, however, has not attempted to supply any alter-

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native for the Primal Mystery of Creation. And when it was fully realised that this was the case and that the original act of creation was not touched, but only pushed back to some remote date, and that something was created out of which all things else came, there were those who, instead of identifying the doctrine of evolution with atheism, thought the Divine Attributes of Power, Wisdom and Goodness shone forth only the more brilliantly when from a few simple forms life in all its diversity of structure and varied beauty emerged. The conflict of the theory with the first chapter of Genesis was somewhat exaggerated by an excess of literalism which even an Aquinas in the thirteenth century was not guilty of, for he says Moses distinguished the six days of creation "ut rudis populus capere possit."

The bearing, too, of Mr Darwin's doctrines upon the destiny of man was not above suspicion. The toast which our humorous contemporary suggested as a suitable one for a Darwinian entertainment- "Our poor relations in the Zoological Gardens" -though a clever joke, caused the laughter with which it was greeted to have a certain hollowness in its ring. Men felt that if

man was only the highest animal, and approached so nearly to the ape in his bodily structure and origin as evolutionists held, that their account of his constitution and previous history might cast some doubt upon the grandeur of his eternal prospects and hopes. Theology has not only to do with scientific theories, but also with their effects and tendencies. And upon the emergence of any novel hypothesis, it rightly places itself in conflict with it, if there is a danger of faith and consequently of morals being injured thereby.

If afterwards it is found to be innocuous and to be capable of being harmonised with the truths of Revelation, "the orthodox," as the Times jeeringly describes men of faith, may assume an attitude of acquiescence or indifference towards it. Such is the account in part of the changed view with regard to Darwinism. On the other hand, we must not forget that there are gaps which the theory has never filled up, and which can only be bridged over by the scientific imagination, even more than those mentioned by Dr Liddon in his sermon at St. Paul's; and that GOD is capable not only of progress in action but of new commencements.

Darwinism, after all, only deals with the lower side of man's nature; divines are concerned with the origin and destiny of the immortal soul. And we are thankful to hear that Mr Darwin himself acknowledged his belief in God, and occasionally made a public profession of it by attending the Services of the Church. He cannot, indeed, be said to possess such claims of faith as would rightly entitle him to a resting-place within the Church's allowed precincts, but the Abbey is now recognised as the home of genius as God's gift apart from other consideration.

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The world, too, has had its losses, and those great ones, during the year. Mr Charles Darwin, the originator in its completeness of that theory of Natural Evolution which has, to a large extent, transformed the science of biology, died in ripe old age, and was buried in Westminster Abbey, an honour which Churchmen may view with the more acquiescence, since it is authoritatively asserted that the great hypothesis with which his name will be hereafter associated was not, in its author's own view, in any degree adverse to the Christian religion, and that Mr Darwin was himself a sincere believer in God.