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*"To the solid ground
Of Nature trusts the mind which builds for aye."*—WORDSWORTH.

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The Unity of Science and Religion.

THE Cardiff meeting of the British Association will be marked with a red stone in the road of progress because of two noteworthy events. One was the suggestion of the president, Prof. W. A. Herdman, eagerly taken up by members of the Association, that the time had come for a new *Challenger* expedition for the exploration of the oceans, and another was the enlightened sermon, which we print in full elsewhere, delivered by Canon E. W. Barnes, a distinguished mathematician who is both a fellow of the Royal Society and a Canon of Westminster. We do not hesitate to say that not for a long time has such a conciliatory attitude been presented to men of science by a leader in the Church as is represented by Canon Barnes's address. The position taken up in it is one upon which the two standards of science and religion can be placed side by side to display to the world their unity of purpose. For Science and Religion are twin sisters, each studying her own sacred book of God and building a structure which re-
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mains sure only when established upon the foundation of truth.

The day of bitter controversy between dogmatic theology and often no less dogmatic science is, we hope and believe, past and gone, and no one would wish to recall it. We certainly have no intention of opening a discussion in our columns upon Biblical interpretation or the bearing of scientific discovery upon it. The complete story of the struggle through which the present position has been gained is told by Dr. A. W. White in his "History of the Warfare of Science with Theology in Christendom," published last year. It is difficult now to realise what was done to pour contempt upon Darwin's works and discredit him and his followers by theologians of all types; but towards the end of the conflict it became clear that leaders in all Churches were beginning to understand that men could be Christians and at the same time Darwinians, and in latter days they have not only relinquished the struggle against science, but have also frankly shown their willingness to make an alliance with it.

Canon J. M. Wilson, another distinguished mathematician who has also the highest credentials to represent the views of thoughtful Churchmen, referred to this change of attitude in an article contributed to our Jubilee issue in November last. He then wrote: "Insensibly a change has occurred which is not easy to define. Perhaps it may be described broadly as the discovery by the scientific world that the sphere of religion is not inherently anti-rational; that faith, like knowledge, rests ultimately on experience; that science has its sphere in the world of matter leading up to forces of unknown origin and nature; and that faith has its sphere in a world of personality leading up to a similarly unknown

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goal of personality: that their methods are not inconsistent; and that their goals may be identical."

Religion cannot, in fact, afford to ignore what is true, and can have no real interest in believing what is not true. We have passed the dangerous stage when apologists strained analogies to prove that science and orthodox Christianity, so far from being in conflict, are really in perfectly amicable agreement, and have reached a point at which it is understood that science and religion both contain systems of truth which must ultimately prove to be congruent. Theological beliefs no longer rest solely upon the ancient foundation of authority, but are built upon a basis of reason. Just as every event in Nature is a manifestation of natural law or principle, known or unknown, so religion is natural and not supernatural, and the conceptions to which it leads may be submitted to similar inquiry. It is not a simple phenomenon, but a complex of thought and emotion, and the components of this complex have yet to be resolved.

The insufficiency of human life itself as an end is dealt with philosophically by Prof. Boutroux in his "Science and Religion in Contemporary Philosophy," in which it is urged that the ideal of duty summons us beyond the specifically human to a noble struggle and a great hope, an ideal which implies faith and love, and demands divinity and a Being with Whom we can be in communion. It is in the "living reason" interpreted in the light of duty that science, without which we cannot live, and religion, without which we do not wish to live, find their reconciliation.

The scientific view of religion, now accepted by men of science and Churchmen alike, is that religion is the spiritual life of the individual, and subject to development. Progress is possible here as elsewhere, and in fact the history of the forms of religion shows a gradual purification and emancipation advancing with the gradual refinement of experience. The goal, as a reviewer has said in these columns, is a union of God and humanity, and the end must be the concrete realisation of unity in life and purpose for which, as for the unity of the world as object of the sciences, the reality of the Divine immanence is the only sure ground.

The origin of religion itself is still obscure. Whether it arose from belief in spiritual beings, in the worship of the soul, in ancestor worship, in ghost propitiation, or in any other of the

various views which have been put forward, has yet to be decided. The system of social morality early developed when primitive communities were formed by man has little to do with religious perceptions. It is easy to pass, however, from the stage of veneration for great heroes or benefactors during life to that of ancestor worship after death, and later to soul worship. There would be sainted dead to worship, as well as malevolent dead and spirits of disease to propitiate. Eventually might arise the philosophic conception that continuation of life lies, not in the immortality of the soul, but in the perpetual remembrance of the righteous by mankind. All these matters are legitimate subjects of inquiry, and men of science may join with theologians in elucidating them. The problems are difficult, but not beyond solution, and they are approached to-day in a less dogmatic spirit than they were a few years ago by advocates on both sides. As regards the true relations between soul and body, we are in much the same position as that of the Persian poet who wrote long ago:—

There was a Door to which I found no Key;
There was a Veil past which I could not see.

Whatever the end may be, we are urged to the quest by that something within ourselves which has produced from a primitive ancestry the noblest types of intellectual man, and regards evolution, not as a finite, but as an infinite, process of development of spiritual as well as of physical life.

The Drying Up of South Africa— and the Remedy.

The Kalahari or Thirstland Redemption. By Prof. E. H. L. Schwarz. Pp. vi+163+xiv plates. (Cape Town: T. Maskew Miller; Oxford: B. H. Blackwell, n.d.) Price 8s. 6d. net.

WHILST Man of all races and skin-colours is once more involved in fratricidal quarrels—how Superior Intelligences in more advanced spheres must grin as they watch our wars against one another through super-telescopes or by æthereal telegraphy!—Nature is making one more effort to get rid of man. This time through Drought. She has seemingly hated everything that rose above the mediocre on this planet, whether it was in fish shape, or in the fish-saurian, the dinosaur, the struthious bird, the ungulate mammal, or the brain-worker, Man. She tried to nip us in the bud by reviving the Ice ages which she had used for other destructive purposes