

CLARENCE DARROW QUESTIONS WILLIAM JENNINGS BRYAN AT THE SCOPES TRIAL

(Monday, July 20, 1925)

JUDGE RAULSTON: Do you want Mr. Bryan sworn?

DARROW: No.

BRYAN: I can make affirmation; I can say, "So help me God, I will tell the truth."

DARROW: No, I take it you will tell the truth. You have given considerable study to the Bible, haven't you, Mr. Bryan?

BRYAN: Yes, sir, I have tried to.

DARROW: Well, we all know you have; we are not going to dispute that at all. But you have written and published articles almost weekly, and sometimes have made interpretations of various things.

BRYAN: I would not say interpretations, Mr. Darrow, but comments on the lesson.

DARROW: If you comment to any extent, those comments have been interpretations?

BRYAN: I presume that my discussion might be to some extent interpretations, but they have not been primarily intended as interpretations.

DARROW: But you have studied that question, of course?

BRYAN: Of what?

DARROW: Interpretation of the Bible.

BRYAN: On this particular question?

DARROW: Yes, sir.

BRYAN: Yes, sir.

DARROW: Then you have made a general study of it?

BRYAN: Yes, I have. I have studied the Bible for about fifty years, or some time more than that. But, of course, I have studied it more as I have become older than when I was but a boy.

DARROW: Do you claim that everything in the Bible should be literally interpreted?

BRYAN: I believe everything in the Bible should be accepted as it is given there. Some of the

Bible is given illustratively; for instance, "Ye are the salt of the earth." I would not insist that man was actually salt, or that he had flesh of salt, but it is used in the sense of salt as saving God's people.

DARROW: But when you read that Jonah swallowed the whale -- or that the whale swallowed Jonah, excuse me, please -- how do you literally interpret that?

BRYAN: When I read that a big fish swallowed Jonah -- it does not say whale.

DARROW: Doesn't it? Are you sure?

BRYAN: That is my recollection of it, a big fish. And I believe it, and I believe in a God who can make a whale and can make a man, and can make both do what He pleases.

DARROW: Mr. Bryan, doesn't the New Testament say whale *[Matthew 12:40]*?

BRYAN: I am not sure. My impression is that it says fish, but it does not make so much difference. I merely called your attention to where it says fish, it does not say whale.

DARROW: But in the New Testament it says whale, doesn't it?

BRYAN: That may be true. I cannot remember in my own mind what I read about it.

DARROW: Now, you say the big fish swallowed Jonah, and he remained how long -- three days -- and then he spewed him up on the land. You believe that the big fish was made to swallow Jonah?

BRYAN: I am not prepared to say that; the Bible merely says it was done.

DARROW: You don't know whether it was the ordinary run of fish or made for that purpose?

BRYAN: You may guess; you evolutionists guess.

DARROW: But when we do guess, we have the sense to guess right.

BRYAN: But you do not do it often.

DARROW: You are not prepared to say whether that fish was made especially to swallow a man or not?

BRYAN: The Bible doesn't say; so I am not prepared to say.

DARROW: You don't know whether that was fixed up specially for the purpose.

BRYAN: No, the Bible doesn't say.

DARROW: But do you believe He made them -- that He made such a fish, and that it was big enough to swallow Jonah?

BRYAN: Yes, sir. And let me add, one miracle is just as easy to believe as another.

DARROW: It is for me.

BRYAN: It is for me, too.

DARROW: Just as hard?

BRYAN: It is hard to believe for you, but easy for me. A miracle is a thing performed beyond what man can perform. When you get beyond what man can do, you get within the realms of miracles; and it is just as easy to believe the miracle of Jonah as any other miracle in the Bible.

DARROW: Perfectly easy to believe that Jonah swallowed the whale?

BRYAN: The Bible says so. The Bible doesn't make as extreme statements as evolutionists do.

DARROW: That may be a question, Mr. Bryan, about some of those you have known.

BRYAN: The only thing is, you have a definition of fact that includes imagination.

DARROW: And you have a definition that excludes everything but imagination!

STEWART: I object to that as argumentative.

DARROW: The witness must not argue with me, either. Do you consider the story of Jonah and the whale a miracle?

BRYAN: I think it is.

DARROW: Do you believe Joshua made the sun stand still?

BRYAN: I believe what the Bible says. I suppose you mean that the earth stood still?

DARROW: I don't know. I'm talking about the Bible now.

BRYAN: I accept the Bible absolutely.

DARROW: The Bible says Joshua commanded the sun to stand still for the purpose of lengthening the day, doesn't it, and you believe it?

BRYAN: I do.

DARROW: Do you believe at that time the entire sun went around the earth?

BRYAN: No, I believe that the earth goes around the sun.

DARROW: Do you believe that the men who wrote it thought that the day could be lengthened or that the sun could be stopped?

BRYAN: I don't know what they thought.

DARROW: You don't know?

BRYAN: I think they wrote the fact without expressing their own thoughts.

DARROW: Have you an opinion as to whether or not the men who wrote that thought . . .

STEWART: I want to object, Your Honor. It has gone beyond the pale of any issue that could possibly be injected into this lawsuit, except by imagination. I do not think the defendant has a right to conduct the examination any further, and I ask Your Honor to exclude it.

JUDGE RAULSTON: I will hear Mr. Bryan.

BRYAN: It seems to me it would be too exacting to confine the defense to the facts. If they are not allowed to get away from the facts, what have they to deal with?

JUDGE RAULSTON: Mr. Bryan is willing to be examined. Go ahead.

DARROW: Have you an opinion as to whether whoever wrote the book, I believe it was Joshua -- the Book of Joshua -- thought the sun went around the earth or not?

BRYAN: I believe that he was inspired.

DARROW: Can you answer my question?

BRYAN: When you let me finish the statement.

DARROW: It is a simple question, but finish it.

BRYAN: You cannot measure the length of my answer by the length of your question. [Laughter.]

DARROW: No, except that the answer will be longer. [Laughter.]

BRYAN: I believe that the Bible is inspired, and an inspired author, whether one who wrote as he was directed to write, understood the things he was writing about, I don't know.

DARROW: Whoever inspired it, do you think whoever inspired it believed that the sun went around the earth?

BRYAN: I believe it was inspired by the Almighty, and he may have used language that could be understood at that time, instead of using language that could not be understood until Darrow was born. [Laughter and applause.]

DARROW: So it might not -- it might be subject to construction, might it not?

BRYAN: It might have been used in language that could be understood then.

DARROW: That means it is subject to construction?

BRYAN: That is your construction. I am answering your question.

DARROW: Is that correct?

BRYAN: That is my answer to it.

DARROW: Can you answer?

BRYAN: I might say Isaiah spoke of God sitting upon the circle of the earth.

DARROW: I am not talking about Isaiah.

JUDGE RAULSTON: Let him illustrate if he wants to.

DARROW: It is your opinion that the passage was subject to construction?

BRYAN: Well, I think anybody can put his own construction upon it, but I do not mean that necessarily it is a correct construction. I have answered the question.

DARROW: Don't you believe that in order to lengthen the day, it would have been construed that the earth stood still?

BRYAN: I would not attempt to say what would have been necessary, but I know this: that I can take a glass of water that would fall to the ground without the strength of my hand, and to the extent of the glass of water I can overcome the law of gravitation and lift it up, whereas without my hand, it would fall to the ground. If my puny hand can overcome the law of gravitation, the most universally understood, to that extent, I would not set a limit to the power of the hand of the Almighty God, that made the universe.

DARROW: I read that years ago, in your "Prince of Peace." Can you answer my question directly? If the day was lengthened by stopping either the earth or the sun, it must have been the earth?

BRYAN: Well, I should say so. Yes, but it was language that was understood at that time, and we now know that the sun stood still, as it was, with the earth.

DARROW: We know also the sun does not stand still.

BRYAN: Well, it is relatively so, as Mr. Einstein would say.

DARROW: I ask you if it does stand still?

BRYAN: You know as well as I know.

DARROW: Better. You have no doubt about it?

BRYAN: No, no.

DARROW: And the earth moves around it?

BRYAN: Yes, but I think there is nothing improper if you will protect the Lord against against your criticism.

DARROW: I suppose He needs it?

BRYAN: He was using language at that time that the people understood.

DARROW: And that you call "interpretation?"

BRYAN: No, sir, I would not call it interpretation.

DARROW: I say you would call it interpretation at this time, to say it meant something then?

BRYAN: You may use your own language to describe what I have to say, and I will use mine in answering.

DARROW: Now, Mr. Bryan, have you ever pondered what would have happened to the earth if

it had stood still?

BRYAN: No.

DARROW: You have not?

BRYAN: No, sir; the God I believe in could have taken care of that, Mr. Darrow.

DARROW: I see. Have you ever pondered what would naturally happen to the earth if it stood still suddenly?

BRYAN: No.

DARROW: Don't you know it would have been converted into a molten mass of matter?

BRYAN: You testify to that when you get on the stand; I will give you a chance.

DARROW: Don't you believe it?

BRYAN: I would want to hear expert testimony on that.

DARROW: You have never investigated that subject?

BRYAN: I don't think I have ever had the question asked.

DARROW: Or ever thought of it?

BRYAN: I have been too busy on things that I thought were of more importance than that.

DARROW: You believe the story of the flood to be a literal interpretation?

BRYAN: Yes, sir.

DARROW: When was that flood?

BRYAN: I wouldn't attempt to fix the date. The date is fixed, as suggested this morning.

DARROW: About 2400 B.C.?

BRYAN: That has been the estimate of a man that is accepted today. I would not say it is accurate.

DARROW: That estimate is printed in the Bible?

BRYAN: Everybody knows. At least I think most of the people know that was the estimate given.

DARROW: But what do you think that the Bible itself says? Do you know how that estimate was arrived at?

BRYAN: I never made a calculation.

DARROW: A calculation from what?

BRYAN: I could not say.

DARROW: From the generations of man?

BRYAN: I would not want to say that.

DARROW: What do you think?

BRYAN: I do not think about things I don't think about.

DARROW: Do you think about things you do think about?

BRYAN: Well, sometimes. [Laughter.]

DARROW: Mr. Bryan, you have read these dates over and over again?

BRYAN: Not very accurately. I turn back sometimes to see what the time was.

DARROW: You want to say now, you have no idea how these dates were computed?

BRYAN: No, I don't say. But I have told you what my idea was. I say I don't know how accurate it was.

DARROW: You say from the generation of man...

STEWART: I am objecting to his cross-examining his own witnesses.

DARROW: He is a hostile witness.

JUDGE RAULSTON: I am going to let Mr. Bryan control.

BRYAN: I want to give him all the latitude that he wants, for I am going to have some latitude when he gets through.

DARROW: You can have latitude and longitude. [Laughter.]

JUDGE RAULSTON: Order.

STEWART: The witness is entitled to be examined as to the legal evidence of it. We were supposed to go into the origin of this case, and we have nearly lost the day, Your Honor.

McKENZIE: I object to it.

STEWART: Your Honor, he is perfectly able to take care of this, but we are attaining no evidence. This is not competent evidence.

BRYAN: These gentlemen have not had much chance. They did not come here to try this case. They came here to try revealed religion. I am here to defend it, and they can ask me any questions they please.

JUDGE RAULSTON: All right. [Applause.]

DARROW: Great applause from the bleachers.

BRYAN: From those whom you call "yokels."

DARROW: I have never called them yokels.

BRYAN: That is the ignorance of Tennessee, the bigotry.

DARROW: You mean who are applauding you?

BRYAN: Those are the people whom you insult.

DARROW: You insult every man of science and learning in the world because he does not believe in your fool religion.

JUDGE RAULSTON: I will not stand for that.

DARROW: For what he is doing?

JUDGE RAULSTON: I am talking to both of you.

STEWART: This has gone beyond the pale of a lawsuit, your Honor. I have a public duty to perform under my oath, and I ask the court to stop it. Mr. Darrow is making an effort to insult the gentleman on the witness stand, and I ask that this be stopped, for it has gone beyond the pale of a lawsuit.

JUDGE RAULSTON: To stop it now would not be just to Mr. Bryan. He wants to ask the other gentleman questions along the same line.

STEWART: It will all be incompetent.

BRYAN: The jury is not here.

JUDGE RAULSTON: I do not want to be strictly technical.

DARROW: Then Your Honor rules and I accept. How long ago was the flood, Mr. Bryan?

BRYAN: Let me see Ussher's calculation about it.

DARROW: Surely. [Hands a Bible to Bryan.]

BRYAN: I think this does not give it.

DARROW: It gives an account of Noah. Where is the one in evidence? I am quite certain it is there.

BRYAN: Oh, I would put the estimate where it is, because I have no reason to vary it. But I would have to look at it to give you the exact date.

DARROW: I would, too. Do you remember what book the account is in?

BRYAN: Genesis... It is given here as 2348 years before Christ.

DARROW: Well, 2348 years B. C. You believe that all the living things that were not contained in the ark were destroyed?

BRYAN: I think the fish may have lived.

DARROW: Outside of the fish?

BRYAN: I cannot say.

DARROW: You cannot say?

BRYAN: No, except that just as it is, I have no proof to the contrary.

DARROW: I am asking you whether you believe it.

BRYAN: I do.

DARROW: That all living things outside of the fish were destroyed.

BRYAN: What I say about the fish is merely a matter of humor.

DARROW: I understand.

BRYAN: Due to the fact that a man wrote up here the other day to ask whether all the fish were destroyed, and the gentleman who received the letter told him the fish may have lived.

DARROW: I am referring to the fish too.

BRYAN: I accept that as the Bible gives gives it, and I have never found any reason for denying, disputing, or rejecting it.

DARROW: Let us make it definite: 2,348 years?

BRYAN: I didn't say that. That is the time given, but I don't pretend to say that is exact.

DARROW: You never figured it out, those generations, by yourself?

BRYAN: No, sir, not myself.

DARROW: But the Bible you have offered in evidence says 2340 something, so that 4200 years ago there was not a living thing on earth, excepting the people on the ark and the animals on the ark, and the fishes.

BRYAN: There had been living things before that.

DARROW: I mean at that time.

BRYAN: After that.

DARROW: Don't you know there are any number of civilizations that are traced back to more than 5,000 years?

BRYAN: I know we have people who trace things back according to the number of ciphers they have. But I am not satisfied they are accurate.

DARROW: You are not satisfied that there is any civilization that can be traced back five thousand years?

BRYAN: I would not want to say there is, because I have no evidence of it that is satisfactory.

DARROW: Would you say there is not?

BRYAN: Well, so far as I know, but when the scientists differ from twenty-four millions to three hundred millions in their opinions as to how long ago life came here, I want them to be nearer, to come nearer together, before they demand of me to give up my belief in the Bible.

DARROW: Do you say that you do not believe that there were any civilizations on this earth that reach back beyond five thousand years?

BRYAN: I am not satisfied by any evidence that I have seen.

DARROW: I didn't ask you what you are satisfied with -- I asked you if you believed it.

BRYAN: Will you let me answer it?

JUDGE RAULSTON: Go right on.

BRYAN: I am satisfied by no evidence that I have found that would justify me in accepting the opinions of these men against what I believe to be the inspired word of God.

DARROW: And you believe every nation, every organization of men, every animal in the world outside of the fishes --

BRYAN: The fish, I want you to understand, is merely a matter of humor.

DARROW: I believe the Bible says so. Take the fishes in?

BRYAN: Let us get together and look over this.

DARROW: Probably we would better. We will after we get through. You believe that all the various human races on the earth have come into being in the last four thousand years or four thousand two hundred years, whatever it is?

BRYAN: No; it would be more than that. Sometime after the creation, before the flood.

DARROW: 1925 added to it?

BRYAN: The flood is 2300 and something; and creation, according to the estimate there, is further back than that.

DARROW: Then you don't understand me. If we don't get together on it, look at the book. This is the year of grace 1925, isn't it? Let us put down 1925. Have you got a pencil? [One of the defense attorneys hands Darrow a pencil.]

BRYAN: Add that to 4,004?

DARROW: Yes.

BRYAN: That is the date given here on the first page, according to Bishop Ussher, which I say I accept only because I have no reason to doubt it.

DARROW: 1925 plus 4004 is 5,929 years. Now then, what do you subtract from that?

BRYAN: That is the beginning.

DARROW: I was talking about the flood.

BRYAN: 2348 on that, we said.

DARROW: Less that?

BRYAN: No, subtract that from 4000. It would be about 1700 years.

DARROW: That is the same thing.

BRYAN: No. Subtracted, it is 2300 and something before the beginning of the Christian era, about 1700 years after the Creation.

DARROW: If I add 2300 years, that is the beginning of the Christian era?

BRYAN: Yes, sir.

DARROW: If I add 1925 to that I will get it, won't I?

BRYAN: Yes, sir.

DARROW: That makes 4,262 years?

BRYAN: According to the Bible there was a civilization before that, destroyed by the flood.

DARROW: Let me make this definite. You believe that every civilization on the earth and every living thing, except possibly the fishes, that came out of the ark, were wiped out by the flood?

BRYAN: At that time.

DARROW: At that time; and then whatever human beings, including all the tribes that inhabited the world, and have inhabited the world, and who run their pedigree straight back, and all the animals, have come on to the earth since the flood?

BRYAN: Yes.

DARROW: Within 4200 years. Do you know a scientific man on the earth that believes any such thing?

BRYAN: I cannot say. But I know some scientific men who dispute entirely the antiquity of man as testified to by other scientific men.

DARROW: Only that does not answer the question. Do you know of a single scientific man on the face of the earth that believes any such thing as you stated, about the antiquity of man?

BRYAN: I don't think I have ever asked one the direct question.

DARROW: Quite important, isn't it?

BRYAN: Well, I don't know as it is.

DARROW: It might not be?

BRYAN: If I had nothing else to do except speculate on what our remote ancestors were and what our remote descendants have been, but I have been more interested in Christians going on right now, to make it much more important than speculations on either the past or the future.

DARROW: You have never had any interest in the age of the various races and people and civilizations and animals that exist upon the earth today. Is that right?

BRYAN: I have never felt a great deal of interest in the effort that has been made to dispute the Bible by the speculations of men, or the investigations of men.

DARROW: Are you the only human being on earth who knows what the Bible means?

STEWART: I object.

JUDGE RAULSTON: Sustained.

DARROW: You do know that there are thousands of people who profess to be Christians who believe the earth is much more ancient and that the human race is much more ancient?

BRYAN: I think there may be.

DARROW: And you never have investigated to find out how long man has been on the earth?

BRYAN: I have never found it necessary to examine every speculation; but if I had done it I never would have done anything else.

DARROW: I ask for a direct answer.

BRYAN: I do not expect to find out all those things. I do not expect to find out about races.

DARROW: I didn't ask you that. Now, I ask you if you know, if it was interesting enough, or important enough for you to try to find out how old these ancient civilizations are?

BRYAN: No, I have not made a study of it.

DARROW: Don't you know that the ancient civilizations of China are six or seven thousand years old at the very least?

BRYAN: No; but they would not run back beyond the creation, according to the Bible six thousand years.

DARROW: You don't know how old they are, is that right?

BRYAN: I don't know how old they are, but possibly you do. [Laughter.] I think you would give the preference to anybody who opposed the Bible, and I give the preference to the Bible.

DARROW: I see. Well, you are welcome to your opinion. Have you any idea how old the Egyptian civilization is?

BRYAN: No.

DARROW: Do you know of any record in the world, outside of the story of the Bible, which conforms to any statement that it is 4,200 years ago or thereabouts, that all life was wiped off

the face of the earth?

BRYAN: I think they have found records.

DARROW: Do you know of any?

BRYAN: Records reciting the flood, but I am not an authority on the subject.

DARROW: Now, Mr. Bryan: will you say if you know of any record, or have ever heard of any records that describe that a flood existed 4,200 years ago, or about that time, which wiped all life off the earth?

BRYAN: The recollection of what I have read on the subject is not distinct enough to say whether the records attempted to fix a time, but I have seen in the discoveries of archaeologists where they have found records that described the flood.

DARROW: Mr. Bryan, don't you know that there are many old religions that describe the flood?

BRYAN: No, I don't know.

DARROW: You know there are others besides the Jewish?

BRYAN: I don't know whether those are the record of any other religion, or refer to this flood.

DARROW: Don't you ever examine religion so far to know that?

BRYAN: Outside of the Bible?

DARROW: Yes.

BRYAN: No, I have not examined to know that, generally.

DARROW: You have never examined any other religions?

BRYAN: Yes, sir.

DARROW: Have you ever read anything about the origins of religions?

BRYAN: Not a great deal.

DARROW: You have never examined any other religion?

BRYAN: Yes, sir.

DARROW: And you don't know whether any other religion gave a similar account of the destruction of the earth by the flood?

BRYAN: The Christian religion has satisfied me and I have never felt it necessary to look up some competing religions.

DARROW: Do you consider that every religion on earth competes with the Christian religion?

BRYAN: I think everybody who believes in the Christian religion believes so...

DARROW: I am asking what you think.

BRYAN: I do not regard them as competitive because I do not think they have the same source as we have.

DARROW: You are wrong in saying "competitive"?

BRYAN: I would not say competitive, but the religious unbelievers.

DARROW: Unbelievers of what?

BRYAN: In the Christian religion.

DARROW: What about the religion of Buddha?

BRYAN: Well, I can tell you something about that, if you would like to know.

DARROW: What about the religion of Confucius or Buddha?

BRYAN: Well, I can tell you something about them, if you would like to know.

DARROW: Did you ever investigate them?

BRYAN: Somewhat.

DARROW: Do you regard them as competitive?

BRYAN: No, I think they are very inferior. Would you like for me to tell you what I know about it?

DARROW: No.

BRYAN: Well, I shall insist on giving it to you.

DARROW: You won't talk about free silver, will you?

BRYAN: Not at all.

STEWART: I object to counsel going any further and cross-examining his own witness. He is your own witness.

DARROW: Well, now, general, I assume that every lawyer knows perfectly well that we have a right to cross-examine a hostile witness. Is there any doubt about that?

STEWART: Under the law in Tennessee, if you put a witness on and he proves to be hostile to you, the law provides the method by which you may cross-examine him. You will have to make an affidavit that you are surprised at his statement, and you may do that.

BRYAN: Is there any way by which a witness can make an affidavit that the attorney also is hostile?

DARROW: I am not hostile to you. I am hostile to your views, and I suppose that runs with me, too.

BRYAN: But I think when the gentleman asked me about Confucius I ought to be allowed to answer his question.

DARROW: Oh, tell it, Mr. Bryan, I won't object to it.

BRYAN: I had occasion to study Confucianism when I went to China. I got all I could find about what Confucius said, and I found that there were several direct and strong contrasts between the teachings of Jesus and the teachings of Confucius. In the first place, one of his followers asked if there was any word that would express all that was necessary to know in the relations of life, and he said, "Isn't reciprocity such a word?" I know of no better illustration of the difference between Christianity and Confucianism than the contrast that is brought out there. Reciprocity is a calculating selfishness. If a person does something for you, you do something for him and keep it even. That is the basis for the philosophy of Confucius. Christ's doctrine was not of reciprocity. We were told to help people not in proportion as they had helped us -- not in proportion as they might have helped us, but in proportion to their needs, and there is all the difference in the world between a religion that teaches you just to keep even with other people and the religion that teaches you to spend yourself for other people and to help them as they need help.

DARROW: There is no doubt about that. I haven't asked you that.

BRYAN: That is one of the differences between the two.

DARROW: Do you know how old the Confucian religion is?

BRYAN: I can't give you the exact date of it.

DARROW: Did you ever investigate to find out?

BRYAN: Not to be able to speak definitely as to date, but I can tell you something I read, and will tell you.

DARROW: Wouldn't you just as soon answer my questions, and get along?

BRYAN: Yes, sir.

DARROW: Of course, if I take any advantage of misquoting you, I don't object to being stopped. Do you know how old the religion of Zoroaster is?

BRYAN: No, sir.

DARROW: Do you know they are both more ancient than the Christian religion?

BRYAN: I am not willing to take the opinion of people who are trying to find excuses for rejecting the Christian religion, when they attempt to give dates and hours and minutes. And they will have to get together and be more exact than they have yet been able, to compel me to accept just what they say as if it were absolutely true.

DARROW: Are you familiar with James Clark's book on the ten great religions?

BRYAN: No.

DARROW: He was a Unitarian minister, wasn't he? You don't think he was trying to find fault, do you?

BRYAN: I am not speaking of the motives of men.

DARROW: You don't know how old they are, all these other religions?

BRYAN: I wouldn't attempt to speak correctly, but I think it is much more important to know the difference between them than to know the age.

DARROW: Not for the purpose of this inquiry, Mr. Bryan. Do you know about how many people there were on this earth at the beginning of the Christian era?

BRYAN: No, I don't think I ever saw a census on that subject.

DARROW: Do you know how many people there were on this earth 3,000 years ago?

BRYAN: No.

DARROW: Did you ever try to find out?

BRYAN: When you display my ignorance, could you not give me the facts so I would not be ignorant any longer? Can you tell me how many people there were when Christ was born?

DARROW: You know, some of us might get the facts and still be ignorant.

BRYAN: Will you please give me that? You ought not to ask me a question that you don't know the answer to.

DARROW: I can make an estimate.

BRYAN: What is your estimate?

DARROW: Wait until you get to me. Do you know anything about how many people there were in Egypt 3500 years ago, or how many people there were in China 5000 years ago?

BRYAN: No.

DARROW: Have you ever tried to find out?

BRYAN: No, sir, you are the first man I ever heard of who was interested in it. [Laughter.]

DARROW: Mr. Bryan, am I the first man you ever heard of who has been interested in the age of human societies and primitive man?

BRYAN: You are the first man I ever heard speak of the number of people at these different periods.

DARROW: Where have you lived all your life?

BRYAN: Not near you. [Laughter.]

DARROW: Nor near anybody of learning?

BRYAN: Oh, don't assume you know it all.

DARROW: Do you know that there are thousands of books in your libraries on all these

subjects I have been asking you about?

BRYAN: I couldn't say, but I will take your word for it.

DARROW: Did you ever read a book on primitive man? Like Tylor's "Primitive Culture" or Boas or any of the great authorities?

BRYAN: I don't think I have ever read the ones you have mentioned.

DARROW: Have you read any?

BRYAN: Well, I have read a little from time to time, but I didn't pursue it, because I didn't know I was to be called as a witness.

DARROW: You have never in all your life made any attempt to find out about the other peoples of the earth -- how old their civilizations are, how long they have existed on the earth, have you?

BRYAN: No, sir, I have been so well satisfied with the Christian religion that I have spent no time trying to find arguments against it.

DARROW: Were you afraid you might find some?

BRYAN: No, sir, I am not afraid now that you will show me any.

DARROW: You remember that man who said -- I am not quoting literally -- that one could not be content though he rose from the dead? You suppose you could be content?

BRYAN: Well, will you give the rest of it, Mr. Darrow?

DARROW: No.

BRYAN: Why not?

DARROW: I am not interested.

BRYAN: Why scrap the Bible? They have Moses and the Prophets.

DARROW: Who has?

BRYAN: That is the rest of the quotation you didn't finish.

DARROW: And so you think if they have Moses and the Prophets, they don't need to find out anything else?

BRYAN: That was the answer that was made there.

DARROW: And you followed the same vein?

BRYAN: I have all the information I want to live by and to die by.

DARROW: And that's all you are interested in?

BRYAN: I am not looking for any more on religion.

DARROW: You don't care how old the earth is, how old man is, or how long the animals have been here?

BRYAN: I am not so much interested in that.

DARROW: You have never made any investigation to find out?

BRYAN: No, sir, I have never.

DARROW: All right.

BRYAN: Now, will you let me finish the question?

DARROW: What question was that? If there is anything more you want to say about Confucius, I don't object.

BRYAN: Oh yes, I have got two more things.

DARROW: If Your Honor please, I don't object, but his speeches are not germane to my question.

HICKS: Your Honor, he put him on.

RAULSTON: You went into it and I will let him explain.

DARROW: I asked him certain specific questions about Confucius

HICKS: The questions he is asking are not germane either.

DARROW: I think they are.

BRYAN: I mentioned the word "reciprocity" to show the difference between Christ's teaching in that respect and the teachings of Confucius. I call your attention to another difference. One of the followers of Confucius asked him, "What do you think of the doctrine that you should reward evil with good?" And the answer of Confucius was, "Reward evil with justice and and reward good with good. Love your enemies. Overcome evil with good. And there is a difference between the two teachings -- a difference incalculable in its effect and in -- the third difference -- people who scoff at religion and try to make it appear that Jesus brought nothing into the world, talk about the Golden Rule of Confucius. Confucius said, "Do not unto others what you would not have others do unto you." There is all the difference in the world between a negative harmfulness and a positive helpfulness, and the Christian religion is a religion of helpfulness, of service, embodied in the language of Jesus when he said, "Let him who would be chiefest among you be the servant of all." Those are the three differences between the teachings of Jesus and the teaching of Confucius, and they are very strong differences on very important questions. Now, Mr. Darrow, you asked me if I knew anything about Buddha.

DARROW: You want to make a speech on Buddha, too?

BRYAN: No sir, I want to answer your question on Buddha.

DARROW: I asked you if you knew anything about him.

BRYAN: I do.

DARROW: Well, that's answered, then.

BRYAN: Buddha...

DARROW: Well, wait a minute. You answered the question.

RAULSTON: I will let him tell what he knows.

DARROW: All he knows?

RAULSTON: Well, I don't know about that.

BRYAN: I won't insist on telling all I know. I will tell more than Mr. Darrow wants told.

DARROW: Well, all right, tell it. I don't care.

BRYAN: Buddhism is an agnostic religion.

DARROW: To what? What do you mean by "agnostic"?

BRYAN: I don't know.

DARROW: You don't know what you mean?

BRYAN: That is what "agnosticism" is -- "I don't know". When I was in Rangoon, Burma, one of the Buddhists told me that they were going to send a delegation to an agnostic congress that was to be held soon at Rome and I read in an official document...

DARROW: Do you remember his name?

BRYAN: No sir, I don't.

DARROW: What did he look like? How tall was he?

BRYAN: I think he was about as tall as you, but not so good-looking.

DARROW: Do you know about how old a man he was? Do you know whether he was old enough to know what he was talking about?

BRYAN: He seemed to be old enough to know what he was talking about. [Laughter.]

DARROW: If Your Honor please, instead of answering plain specific questions we are permitting the witness to regale the crowd with what some black man said to him when he was travelling in Rangoon, India.

BRYAN: He was dark-colored, but not black.

RAULSTON: I will let him go ahead and answer.

BRYAN: I wanted to say that I then read a paper that he gave me, and official paper of the Buddhist church, and it advocated the sending of delegates to that agnostic conference at Rome, arguing that it was an agnostic religion and I will give you another evidence of it. I went

to call on a Buddhist teacher.

DARROW: I object to Mr. Bryan making a speech every time I ask him a question.

RAULSTON: Let him finish his answer and then you can go ahead.

BRYAN: I went to call on a Buddhist priest and found him at his noon meal, and there was an Englishman there who was also a Buddhist. He went over as ship's carpenter and became a Buddhist and had been for about six years, and while I waited for the Buddhist priest I talked to the Englishman and he said the most important thing was you didn't have to believe to be a Buddhist.

DARROW: You know the name of the Englishman?

BRYAN: No sir, I don't know his name.

DARROW: What did he look like? What did he look like?

BRYAN: He was what I would call an average looking man.

DARROW: How could you tell he was an Englishman?

BRYAN: He told me so.

DARROW: Do you know whether he was truthful or not?

BRYAN: No sir, but I took his word for it.

JUDGE RAULSTON: Well, get along, Mr. Darrow, with your examination.

DARROW: Mr. Bryan ought to get along. You have heard of the Tower of Babel, haven't you?

BRYAN: Yes, sir.

DARROW: That tower was built under the ambition that they could build a tower up to heaven, wasn't it? And God saw what they were at, and to prevent their getting into heaven He confused their tongues?

BRYAN: Something like that. I wouldn't say to prevent their getting into heaven. I don't think it is necessary to believe that God was afraid they would get to heaven.

DARROW: I mean that way?

BRYAN: I think it was a rebuke to them.

DARROW: A rebuke to them trying to go that way?

BRYAN: To build the tower for that purpose.

DARROW: To take that short cut?

BRYAN: That is your language, not mine.

DARROW: Now, when was that?

BRYAN: Give us the Bible.

DARROW: Yes, we will have strict authority on it. Scientific authority?

BRYAN: That was about 100 years before the flood, Mr. Darrow, according to this chronology. It was 2247 -- the date on one page is 2218 and on the other, 2247. And it is described in here --

DARROW: That is the year 2247?

BRYAN: 2218 B.C. is at the top of one page and 2247 at the other, and there is nothing in here to indicate the change.

DARROW: Well, make it 2230 then?

BRYAN: All right, about.

DARROW: Then you add 1500 to that.

BRYAN: No, 1925.

DARROW: Add 1925 to that, that would be 4155 years ago. Up to 4155 years ago every human being on earth spoke the same language?

BRYAN: Yes, sir, I think that is the inference that could be drawn from that.

DARROW: All the different languages of the earth, dating from the Tower of Babel, is that right? Do you know how many languages are spoken on the face of the earth?

BRYAN: No. I know the Bible has been translated into 500 and no other book has been translated into anything like that many.

DARROW: That is interesting, if true. Do you know all the languages there are?

BRYAN: No, sir, I can't tell you. There may be many dialects besides that in some languages, but those are all the principal languages.

DARROW: There are a great many that are not principal languages?

BRYAN: Yes sir.

DARROW: You haven't any idea how many there are?

BRYAN: No, sir.

DARROW: How many people have spoken those various languages?

BRYAN: No, sir.

DARROW: And you say that all those languages of all the sons of men have come on the earth not over 4150 years ago?

BRYAN: I have seen no evidence that would lead me to put it any farther back than that.

DARROW: That is your belief, anyway -- that was due to the confusion of tongues at the Tower of Babel. Did you ever study philology at all?

BRYAN: No, I have never made a study of it; not in the sense in which you speak of it.

DARROW: You have used language all your life?

BRYAN: Well, hardly all my life -- ever since I was about a year old.

DARROW: And good language, too. And you never took any pains to find anything about the origin of languages?

BRYAN: I never studied it as a science.

DARROW: Have you ever, by any chance, read Max Mueller?

BRYAN: No.

DARROW: The great German philologist.

BRYAN: No.

DARROW: Or any book on that subject?

BRYAN: I don't remember to have read a book on that subject, especially, but I have read abstracts, of course, and articles on philology.

DARROW: Mr. Bryan, could you tell me how old the earth is?

BRYAN: No, sir, I couldn't.

DARROW: Could you come anywhere near it?

BRYAN: I wouldn't attempt to. I could possibly come as near as scientists do, but I had rather be more accurate before I give a guess.

DARROW: You don't think much of scientists, do you?

BRYAN: Yes, I do, sir.

DARROW: Is there any scientist in the world you think much of?

BRYAN: Yes.

DARROW: Who?

BRYAN: Yes, the bulk of them.

DARROW: I don't want that kind of an answer, Mr. Bryan. Who are they?

BRYAN: I will give you George M. Price, for instance.

DARROW: Who is he?

BRYAN: Professor of geology in a college.

DARROW: Where?

BRYAN: He was out near Lincoln, Nebraska.

DARROW: How close to Lincoln, Nebraska?

BRYAN: About 3 or 4 miles. He is now in a college out in California.

DARROW: Where is the college?

BRYAN: At Lodi.

DARROW: That is a small college?

BRYAN: I didn't know you had to judge a man by the size of his college; I thought you judged him by the size of the man.

DARROW: I thought the size of the college made some difference.

BRYAN: It might raise a presumption in the minds of some, but I think I would rather find out what he believed.

DARROW: You would rather find out whether his belief coincided with your views or prejudices or whatever they are, before you said how good he was?

BRYAN: I don't think I am any more prejudiced for the Bible than you are against it.

DARROW: Well, I don't know.

BRYAN: Well, I don't know either. It is my guess.

DARROW: You mentioned Price because he is the only human being in the world so far as you know that signs his name as a geologist, that believes like you do.

BRYAN: No, there is a man named Wright who taught at Oberlin.

DARROW: I will get to Mr. Wright in a moment. I am asking you about Mr. Price. Who publishes his book?

BRYAN: I can't tell you. I can get you the book.

DARROW: Don't you know? Don't you know it is Revell and Company in Chicago?

BRYAN: I couldn't say.

DARROW: He publishes yours, doesn't he?

BRYAN: Yes, sir.

STEWART: Will you let me make an exception? I don't think it is pertinent about who publishes a book.

DARROW: He has quoted a man that every scientist in this country knows is a mountebank and a pretender, and not a geologist at all.

JUDGE RAULSTON: You can ask him about the man, but don't ask him about who publishes the book.

DARROW: Do you know anything about the college he is in?

BRYAN: No, I can't tell you.

DARROW: Do you know how old his book is?

BRYAN: No, sir; it is a recent book.

DARROW: Do you know anything about his training?

BRYAN: No, I can't say on that.

DARROW: Do you know of any geologist on the face of the earth who ever recognized him?

BRYAN: I couldn't say.

DARROW: But you think he is all right? How old does he say the earth is?

BRYAN: I am not sure that I would insist on some particular geologist that you picked out recognizing him before I could consider him worthy if he agreed with your views.

DARROW: You would consider him worthy if he agreed with your views.

BRYAN: Well, I think his argument is very good.

DARROW: How old does Mr. Price say the earth is?

BRYAN: I haven't examined the book in order to answer questions on it.

DARROW: Then you don't know anything about how old he says it is?

BRYAN: He speaks of the layers that are supposed to measure age, and points out that they are not uniform and not always the same, and that attempts to measure age by these layers where they are not in the order in which they are usually found, makes it difficult to tell the exact age.

DARROW: Does he say anything whatever about the age of the earth?

BRYAN: I wouldn't be able to testify.

DARROW: You didn't get anything about the age from him?

BRYAN: Well, I know he disputes what you say, and I say there is very good evidence to dispute it -- what some others say about the age.

DARROW: Where did you get your information about the age of the earth?

BRYAN: I am not attempting to give you information about the age of the earth.

DARROW: Then you say there was Mr. Wright, of Oberlin?

BRYAN: That was rather I think on the age of man rather than upon the age of the earth.

DARROW: There are two Mr. Wrights, of Oberlin?

BRYAN: I couldn't say.

DARROW: Both of them are geologists. Do you know how long Mr. Wright says man has been on the earth?

BRYAN: Well, he gives the estimates of different people.

DARROW: Does he give any opinion of his own?

BRYAN: I think he does.

DARROW: What is it?

BRYAN: I am not sure.

DARROW: What is it?

BRYAN: It was based upon the last glacial age, that man has appeared since the last glacial age.

DARROW: Did he say there was no man on earth before the last glacial age?

BRYAN: I think he disputes the finding of any proof, where the proof is authentic, but I had rather read him than quote him. I don't like to run the risk of quoting from memory.

DARROW: You couldn't say then how long Mr. Wright places it?

BRYAN: I don't attempt to tell you.

DARROW: When was the last glacial age?

BRYAN: I wouldn't attempt to tell you that.

DARROW: Have you any idea?

BRYAN: I wouldn't want to fix it without looking at some of the figures.

DARROW: That was since the Tower of Babel, wasn't it?

BRYAN: Well, I wouldn't want to fix it. I think it was before the time given in here, and that was only given as the possible appearance of man and not the actual.

DARROW: Have you any idea how far back the last Glacial Age was?

BRYAN: No, sir.

DARROW: Do you know whether it was more than 6,000 years ago?

BRYAN: I think it was more than 6,000 years ago.

DARROW: Have you any idea how old the earth is?

BRYAN: No.

DARROW: The book you have introduced in evidence fails you, doesn't it? [referring to the Bible]

BRYAN: I don't think it does, Mr. Darrow.

DARROW: Let's see whether it does. Is this the one?

BRYAN: That is the one, I think.

DARROW: It says B.C. 4004.

BRYAN: That is Bishop Ussher's calculation.

DARROW: That is printed in the Bible you introduced?

BRYAN: Yes, sir.

DARROW: And numerous other Bibles?

BRYAN: Yes, sir.

DARROW: Printed in the Bible in general use in Tennessee?

BRYAN: I couldn't say.

DARROW: And Scofield's Bible?

BRYAN: I couldn't say about that.

DARROW: You have seen it somewhere else?

BRYAN: I think that is the chronology actually used.

DARROW: Does the Bible you have introduced for the jury's consideration say that?

BRYAN: Well, you'll have to ask those who introduced that.

DARROW: You haven't practiced law for a long time, so I will ask you if that is the King James version that was introduced. That is your marking, and I assume it is.

BRYAN: I think that is the same one.

DARROW: There is no doubt about it, is there, gentlemen?

STEWART: That is the same one.

DARROW: Would you say the earth was only 4,000 years old?

BRYAN: Oh no, I think it is much older than that.

DARROW: How much?

BRYAN: I couldn't say.

DARROW: Do you say whether the Bible itself says it is older than that?

BRYAN: I don't think the Bible says itself whether it is older or not.

DARROW: Do you think the earth was made in six days?

BRYAN: Not six days of twenty-four hours.

DARROW: Doesn't it say so?

BRYAN: No, sir.

STEWART: I want to interpose another objection. What is the purpose of this examination?

BRYAN: The purpose is to cast ridicule on everybody who believes in the Bible, and I am perfectly willing that the world shall know that these gentlemen have no other purpose than ridiculing every Christian who believes in the Bible.

DARROW: We have the purpose of preventing bigots and ignoramuses from controlling the education of the United States, and you know it, and that is all.

BRYAN: I am glad to bring out that statement. I want the world to know that this evidence is not just for the view. Mr. Darrow and his associates have filed affidavits here stating, the purpose of which, as I understand it, is to show that the Bible story is not true.

MALONE: Mr. Bryan seems anxious to get some evidence into the record that would tend to show that those affidavits are not true.

BRYAN: I am not trying to get anything into the record. I am simply trying to protect the Word of God against the greatest atheist or agnostic in the United States. [Prolonged applause.] I want the papers to know I am not afraid to get on the stand in front of him and let him do his worst. I want the world to know that agnosticism is trying to force agnosticism on our colleges and on our schools, and the people of Tennessee will not permit that to be done. [Prolonged applause.]

DARROW: I wish I could get a picture of those claquers.

STEWART: I am not afraid of Mr. Bryan being perfectly able to take care of himself, but this examination cannot be a legal examination, and it cannot be worth a thing, Your Honor. I respectfully except to it, and call upon Your Honor in the name of all that is legal to stop this examination, and stop it here.

HAYS: I rather sympathize with the General [Stewart], but Mr. Bryan is produced as a witness because he is a student of the Bible, and he presumably understands what the Bible means. He is one of the foremost students in the United States, and we hope to show Mr. Bryan, who is a student of the Bible, what the Bible really means in connection with evolution. Mr. Bryan has already stated that the world is not merely 6,000 years old, and that is very helpful to us. And where your evidence is coming from, this Bible, which goes to the jury, is that the world started in 4004 B.C.

BRYAN: You think the Bible says that?

HAYS: The one you have taken in evidence says that.

BRYAN: I don't concede that it does.

HAYS: You know that that chronology is made up by adding together all of the ages of the people in the Bible, counting their ages. And now then, let us show the next stage from a Bible student, that these things are not to be taken literally, but that each man is entitled to his own interpretation.

STEWART: The court makes the interpretation.

HAYS: But the court is entitled to information on what is the interpretation of an expert Bible student.

STEWART: This is resulting in a harangue and nothing else.

DARROW: I didn't do any of the haranguing; Mr. Bryan has been doing that.

STEWART: You know absolutely you have done it.

DARROW: Oh, all right.

MALONE: Mr. Bryan doesn't need any support.

STEWART: Certainly he doesn't need any support, but I am doing what I conceive my duty to be, and I don't need any advice, if you please, sir. [Applause.]

JUDGE RAULSTON: That would be irrelevant testimony if it was going to the jury. Of course, it is excluded from the jury on the point it is not competent testimony, on the same ground as the affidaviting.

HICKS: Your Honor, let me say a word right there. It is in the discretion of the court how long you will allow them to question witnesses for the purpose of taking testimony to the supreme court. Now we, as taxpayers of this county, feel that this has gone beyond reason.

JUDGE RAULSTON: Well, now, that taxpayers doesn't appeal to me so much, when it is only 15 or 20 minutes time.

DARROW: I would have been through in a half-hour if Mr. Bryan had answered my questions.

STEWART: They want to put in affidavits as to what other witnesses would swear, why not let them put in affidavits as to what Mr. Bryan would swear.

BRYAN: God forbid!

STEWART: It is not worth anything to them, if Your Honor please, even for the record in the supreme court.

HAYS: Is it not worth anything to us if Mr. Bryan will accept the story of creation in detail, and if Mr. Bryan, as a Bible student, states you cannot take the Bible necessarily as literally true?

STEWART: The Bible speaks for itself.

HAYS: You mean to say the Bible itself tells whether these are parables? Does it?

STEWART: We have left all annals of procedure behind. This is a harangue between Col. Darrow and his witness. He makes so many statements that he is forced to defend himself.

DARROW: I do not do that.

STEWART: I except to that is not pertinent to this lawsuit.

JUDGE RAULSTON: Of course it is not pertinent, or it would be before the jury.

STEWART: It is not worth anything before a jury.

JUDGE RAULSTON: Are you about through, Mr. Darrow?

DARROW: I want to ask a few more questions about the creation.

JUDGE RAULSTON: I know. We are going to adjourn when Mr. Bryan comes off the stand for the day. Be very brief, Mr. Darrow. Of course -- I believe I will make myself clearer. Of course, it is incompetent testimony before the jury. The only reason I am allowing this to go in at all is that they may have it in the appellate courts, as showing what the affidavit would be.

BRYAN: The reason I am answering is not for the benefit of the Superior court. It is to keep these gentlemen from saying I was afraid to meet them and let them question me. And I want the Christian world to know that any atheist, agnostic, unbeliever, can question me any time as to my belief in God, and I will answer him.

DARROW: I want to take an exception to this conduct of this witness. He may be very popular down here in the hills. I do not need to have his explanation for his answer.

BRYAN: If I had not, I would not have answered the question.

HAYS: May I be heard? I do not want Your Honor to think we are asking questions of Mr. Bryan with the expectation that the higher court will not say that those questions are proper testimony. The reason I state that is this, your law speaks for the Bible. Your law does not say the literal interpretation of the Bible. If Mr. Bryan, who is a student of the Bible, will state that everything in the Bible need not be interpreted literally, that each man must judge for himself, if he will state that, of course, then Your Honor would charge the jury. We are not bound by a literal interpretation of the Bible. If I have made my argument clear enough for the attorney-general to understand, I will retire.

STEWART: I will admit you have frequently been difficult of comprehension, and I think you are as much to blame as I am.

HAYS: I know I am.

STEWART: I think this is not legal evidence for the record in the Appellate Courts. The King James version of the Bible, as Your Honor says ...

JUDGE RAULSTON: I cannot say that.

STEWART: Your Honor has held the court takes judicial knowledge of the King James version

of the Bible.

JUDGE RAULSTON: No sir, I did not do that.

STEWART: Your Honor charged the grand jury and read from that.

JUDGE RAULSTON: I happened to have the Bible in my hand, it happened to be a King James edition, but I will charge the jury, gentlemen, the Bible generally used in Tennessee, as the book ordinarily understood in Tennessee, as the Bible, I do not think it is proper for us to say to the jury what Bible.

STEWART: Of course, that is all we could ask of Your Honor. This investigation or interrogation of Mr. Bryan as a witness, Mr. Bryan is called to testify, was of the counsel for the prosecution in this case, and has been asked something, perhaps less than a thousand questions, of course not personal to this case, and it has resulted in an argument, and argument about every other question cannot be avoided. I submit, Your Honor, it is not worth anything in the record at all, if it is not legal testimony. Mr. Bryan is willing to testify and is able to defend himself. I accept it, if the court please, and ask Your Honor to stop it.

HAYS: May I ask a question? If your contention is correct that this law does not necessarily mean that the Bible is to be taken literally word for word, is this not competent evidence?

STEWART: Why could you not prove it by your scientists?

DARROW: We are calling one of the most foremost Bible students. You vouch for him.

MALONE: We are offering the best evidence.

McKENZIE: Do you think this evidence is competent before a jury?

DARROW: I think so.

JUDGE RAULSTON: It is not competent evidence for the jury.

McKENZIE: Nor is it competent in the Appellate Courts, and these gentlemen would no more file the testimony of Col. Bryan as a part of the record in this case than they would file a rattlesnake and handle it themselves.

DARROW, HAYS, MALONE: We will file it. We will file it. We will file every word of it.

BRYAN: Your Honor, they have not asked a question legally, and the only reason they have asked any question is for the purpose -- as the question about Jonah was asked -- for a chance to give this agnostic an opportunity to criticize a believer in the word of God; and I answered the question in order to shut his mouth, so that he cannot go out and tell his atheistic friends that I would not answer his questions. That is the only reason, no more reason in the world.

MALONE: Your Honor, on this very subject I would like to say that I would have asked Mr. Bryan -- and I consider myself as good a Christian as he is -- every question that Mr. Darrow has asked him, for the purpose of bringing out whether or not there is to be taken in this court only a literal interpretation of the Bible; or whether, obviously as these questions indicate, if a general and literal construction cannot be put upon the parts of the Bible which have been

covered by Mr. Darrow's questions. I hope, for the last time, no further attempt will be made by counsel on the other side of the case, or Mr. Bryan, to say the defense is concerned at all with Mr. Darrow's particular religious views or lack of religious views. We are here as lawyers with the same right to our views. I have the same right to mine as a Christian as Mr. Bryan has to his, and we do not intend to have this case changed by Mr. Darrow's agnosticism or Mr. Bryan's brand of Christianity. [Prolonged applause.]

JUDGE RAULSTON: I will pass on each question as asked, if it is objected to.

DARROW: Mr. Bryan, do you believe that the first woman was Eve?

BRYAN: Yes.

DARROW: Do you believe that she was literally made out of Adam's rib?

BRYAN: I do.

DARROW: Did you ever discover where Cain got his wife?

BRYAN: No sir, I leave the agnostics to hunt for her.

DARROW: You have never found out?

BRYAN: I have never tried to find.

DARROW: You have never tried to find?

BRYAN: No.

DARROW: The Bible says he got one, doesn't it? Were there other people on earth at that time?

BRYAN: I cannot say.

DARROW: You cannot say? Did that never enter your consideration?

BRYAN: Never bothered me.

DARROW: There were no others recorded, but Cain got a wife. That is what the Bible says. Where she came from, you don't know. All right. Does the statement "The morning and the evening were the first day" and "The morning and the evening were the second day" mean anything to you?

BRYAN: I do not think it necessarily means a twenty-four hour day.

DARROW: You do not?

BRYAN: No.

DARROW: What do you consider it to be?

BRYAN: I have not attempted to explain it. If you will take the second chapter -- let me have the book. The fourth verse of the second chapter says, "Those are the generation of the heavens

and of the earth, when they were erected in the day the Lord God made the earth and the heavens." The word "day" there in the very next chapter is used to describe a period. I do not see that there is necessity for considering the words, "the evening and the morning" as meaning necessarily a twenty-four hour day in the day when the Lord made the heavens and the earth.

DARROW: Then when the Bible said, for instance, "And God called the firmament heaven, and the evening and the morning were the second day," that does not necessarily mean twenty-four hours?

BRYAN: I do not think it necessarily does.

DARROW: Do you think it does or does not?

BRYAN: I know a great many think so.

DARROW: What do you think?

BRYAN: I do not think it does.

DARROW: You think these were not literal days?

BRYAN: I do not think they were 24-hour days.

DARROW: What do you think about it?

BRYAN: That is my opinion -- I do not know that my opinion is better on that subject than those who think it does.

DARROW: You do not think that?

BRYAN: No. But I think it would be just as easy for the kind of God we believe in to make the earth in six days as in six years or in six million years or in six hundred million years. I do not think it important whether we believe one or the other.

DARROW: Do you think those were literal days?

BRYAN: My impression is they were periods, but I would not attempt to argue as against anybody who wanted to believe in literal days.

DARROW: Have you any idea of the length of the periods?

BRYAN: No I don't.

DARROW: Do you think the sun was made on the fourth day?

BRYAN: Yes.

DARROW: And they had evening and morning without the sun?

BRYAN: I am simply saying it is a period.

DARROW: They had evening and morning for four periods without the sun, do you think?

BRYAN: I believe in creation as there told, and if I am not able to explain it, I will accept it.

DARROW: Then you can explain it to suit yourself. Mr. Bryan, what I want to know is, do you believe the sun was made on the fourth day?

BRYAN: I believe just as it says there.

DARROW: Do you believe the sun was made on the fourth day?

BRYAN: Read it.

DARROW: I am very sorry. You have read it so many times, you would know, but I will read it again. "And God said, let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years. "And let them be for lights in the firmament of the heaven, to give light upon the earth; and it was so. "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; He made the stars also. "And God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good. And the evening and the morning were the fourth day." Do you believe, whether it was a literal day or a period, the sun and moon were not made until the fourth day?

BRYAN: I believe they were made in the order in which they were given there and I think in dispute with Gladstone and Huxley on that point --

DARROW: Cannot you answer my question?

BRYAN: -- I prefer to agree with Gladstone.

DARROW: I do not care about Gladstone.

BRYAN: Then prefer to agree with whoever you please.

DARROW: Cannot you answer my question?

BRYAN: I have answered it. I believe that was made on the fourth day, in the fourth day.

DARROW: And they had the evening and the morning before that time for three days or three periods. All right, that settles it. Now, if you call those periods, they might have been a very long time.

BRYAN: They might have been.

DARROW: The creation might have been going on for a very long time?

BRYAN: It might have continued for millions of years.

DARROW: Yes, all right. Do you believe in the story of the temptation of Eve by the serpent?

BRYAN: I do.

DARROW: Do you believe that after Eve ate the apple, or gave it to Adam, whichever way it was, that God cursed Eve, and at that time decreed that all womankind thenceforth and forever

should suffer the pangs of childbirth in the reproduction of the earth?

BRYAN: I believe what it says, and I believe the fact as fully.

DARROW: That is what it says, doesn't it?

BRYAN: Yes.

DARROW: And for that reason, every woman born of woman, who has to carry on the race, the reason they have childbirth pains is because Eve tempted Adam in the Garden of Eden?

BRYAN: I will believe just what the Bible says. I ask to put that in the language of the Bible, for I prefer that to your language. Read the Bible, and I will answer.

DARROW: All right, I will do that: "And I will put enmity between thee and the woman." That referring to the serpent?

BRYAN: The serpent.

DARROW: "And between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel. Unto the woman He said, "I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." That is right, is it?

BRYAN: I accept it as it is.

DARROW: Did that come about because Eve tempted Adam to eat the fruit?

BRYAN: I believe it is just as the Bible says.

DARROW: And you believe that is the reason that God made the serpent to go on his belly after he tempted Eve?

BRYAN: I believe the Bible as it is. And I do not permit you to put your language in the place of the language of the Almighty. You read that Bible and ask me questions and I will answer them. I will not answer your questions in your language.

DARROW: I will read it to you from the Bible: "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field. Upon thy belly shalt thou go and dust shalt thou eat all the days of thy life." Do you think that is why the serpent is compelled to crawl upon its belly?

BRYAN: I believe that.

DARROW: Have you any idea how the snake went before that time?

BRYAN: No, sir.

DARROW: Do you know whether he walked on his tail or not?

BRYAN: No sir, I have no way to know. [Laughter.]

DARROW: Now, you refer to the cloud that was put in the heavens after the flood, the rainbow.

Do you believe in that?

BRYAN: Read it.

DARROW: All right, Mr. Bryan, I will read it for you.

BRYAN: Your Honor, I think I can shorten this testimony. The only purpose Mr. Darrow has is to slur at the Bible, but I will answer his questions. I will answer it all at once, and I have no objection in the world. I want the world to know that this man, who does not believe in a God, is trying to use a court in Tennessee. . .

DARROW: I object to that.

BRYAN: . . . to slur at it, and, while it require time, I am willing to take it.

DARROW: I object to your statement. I am examining you on your fool ideas that no intelligent Christian on earth believes!

JUDGE RAULSTON: Court is adjourned until nine o'clock tomorrow morning.

Jonathan Marks
Department of Sociology and Anthropology
University of North Carolina at Charlotte

[home](#)

email: jmarks@email.uncc.edu
phone: (704) 687-2519
fax: (704) 687-3091