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vigorously and even caustically, while Darwin remained in the background as the quiet thinker, apparently standing aloof from the battle.

The rapid spread and wide acceptance of Darwinism owed much to Huxley's vigorous support.

In some ways the Victorian era was quite unique. Although many of the scientific and literary figures had adopted positivist views and abandoned the Biblical teachings of the Great Awakening, the effects of that far-reaching movement in establishment <sup>ing</sup> of ideals of sincerity, truth and decency were still almost universally honored, even if sometimes in a rather formal or stilted way. Thus Mary Ann Evans, who wrote novels under the penname of George Eliot, had completely abandoned the orthodox Christianity of her father, but nothing could shake her faith in "a binding belief or spiritual law, which is to lift us into willing obedience, and save us from the slavery of unrequited passion or impulse." A visitor once reported with an admiration almost amounting to awe, that he had heard her say: "God--how inconceivable! immortality--how unbelievable! duty--how peremptory and absolute!" Leslie Stephen said: "I now believe in nothing, but I do not the less believe in morality." <sup>when</sup> ~~once~~ Frederic Harrison, who has been described as the high priest of English positivism, was asked by his son what a man who falls in love but cannot marry is to do, ~~and~~ he replied indignantly: "Do! Do what every gentleman does in such circumstances. Do what your religion teaches you. Do what morality prescribes as right." When his son persisted in wanting to know why love was proper only in marriage, Harrison could barely contain himself: "A loose man is a foul man. He is anti-social. He is a beast." He finally put an end to the matter: "It is not a subject that decent men do discuss."

Thus the evolutionists <sup>claimed</sup> ~~seemed~~ to hold a standard of morality that would