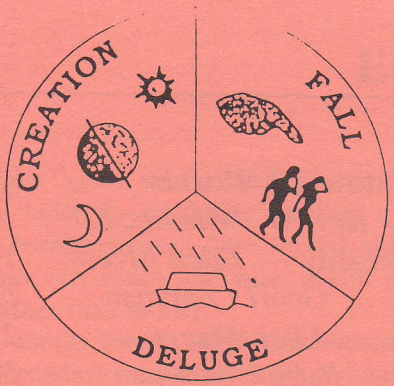

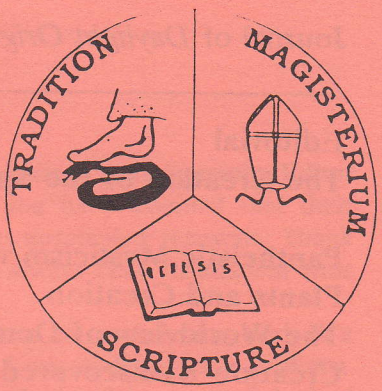

DAYLIGHT

Creation Science for Catholics

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Journal of *Daylight Origins Society*

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Editorial

Once again, your prayers and forbearance have assisted your unworthy Editor in belatedly producing another issue! Some of you have assumed that their subscription must have lapsed and kindly sent in unsolicited renewals. Thank you very much, but what delays publication has always been insufficient time rather than money.

Please forgive me for mentioning that, in addition to my full-time work in a Secondary school as Head of Learning Support, I am studying for a Diploma. Three of my children attend different local schools, involving a good deal of parental involvement. (Three years ago, for a year, each of our five children attended a different educational establishment!) This may help to explain why I cannot realistically expect to prepare and mail a new issue every three months, as well as answer correspondence, phone calls and requests for materials.

New Publications

As promised, I have made a start on producing the first four of a series of short pamphlets, called *Spotlights*, mainly by extracting and abridging previously published articles. The first printing of sixty copies sold out at *Faith Of Our Fathers*, so they seem to be welcome. I have several ideas for more but should be glad to consider your suggestions. It also seemed timely to produce an updated *Index*, listing the contents of back numbers.

I was pleased to permit the article: *Hitler's Debt to Darwin* [from *Daylight* No. 29] to be republished by the *Creation Science Movement* as a separate pamphlet, first in English and later translated into Russian.

On the Road with Daylight.

In April this year, I accepted the kind invitation of Frank Swarbrick to give a talk in his parish of West Bridgford, Nottingham. I made use of a new CD-ROM from CRT on Creation/Evolution from which coloured overhead transparencies can be made. Together with a few of my own, they made up a more visually attractive presentation. Although quite a small audience, their response was encouraging and I sold about £65 worth of books and tapes. I was fortunately able to take the opportunity to stay the night and next day with an old friend in Derby, which made an enjoyable break from routine. If you think you could muster twenty people in your church hall, please consider inviting

me. I have previously driven as far afield as Canterbury, Oxford and Newbury, so anywhere in the South-East or Midlands should be readily accessible. If you are planning to give a talk yourself, you might like more details of the CD.

CRT also sell a very good CD-ROM, *Evolution: Uncovering the Evidence*. I have also received from Australia a new CD-ROM of the late Wallace Johnson's four lectures on Evolution, as found on the well-known audio-tapes, but presented with the slide show. This is for Pentium PC with Audio. I intend to make copies (permitted!) and distribute profit-free. Please let me know if you would like a copy.

Faith of Our Fathers 2000

This was again a very successful event, and I was kept busy at the *Daylight* stall, meeting old and new interested parties. About £350-worth of materials was sold. However, I was sorry to learn that FOOF will no longer take place annually, and it remains to be seen if it will return.

Catholicism: neither Evolutionary nor Fundamentalist.

In this issue, Fr Wilmers (in *Handbook of the Christian Religion*) continues to demonstrate that the basic tenets of the Theory of Evolution are incompatible with the doctrines of Creation and the truths of Scripture. According to former Jesuit Malachi Martin, reported in Ellen Myers' article herein, there is good evidence that Satan is using Evolutionism to destroy Christian Faith. Some Catholics argue that the "Catholic Creationist" alternative is anti-science and equivalent to Protestant Fundamentalism. In future issues, we will examine the latter charge, and explain why *The "Bible Alone" is Not Enough*.

***Watchmaker* magazine ends.**

After nearly seven years as Editor, with over twenty issues to his credit, Fr David Becker has had to close down *Watchmaker* owing to health problems. May I ask for your prayers for him, and that another person be inspired to build upon his initiative in the USA.

Moved away or passed away?

Over the past 13 years, a few supporters have cancelled their subscriptions, some I know have died [see p.21], but about 140 others have failed to respond to repeated reminders. **Please let me know if you change address.** Thanks! A.N.

****

The Creation of the Spiritual and Material Worlds

100. The variety displayed in the three grades of creation bespeaks the wisdom of the Creator.

As creator of the universe God is also the author of the different orders of being which make up the entire creation: the *spiritual* world, the *material* world, and *man*. How befitting the divine wisdom such variety of creatures is may be seen from the motive and end of creation. (1) God created the world of His own *free choice* (**95**). His freedom of action is manifested in the multitude and variety of His creatures. For, a being that acts of necessity, as do the heavenly bodies, always acts in the same way, while a free agent, as man, varies the mode of its actions. (2) God intended thus to exercise His *goodness* in behalf of His creatures (**96**). But He could not have done this to the same extent if He had produced only one order of creatures, or if He had bestowed the same perfections on all; for without multiplicity and variety the universe, as a whole, would have been less beautiful, and, consequently, less perfect. (3) God created the world for His own *external glory* (**97**). But the multitude and variety of His attributes could not be so perfectly reflected by a single order of creatures as by three different grades, the highest and lowest of which—the spiritual and the material—again embrace various intermediate grades.

A. *The Spiritual World.*

101. God created angels, i.e., pure spirits gifted with superior endowments.

By the term *angels* we designate purely spiritual beings. They are called angels (messengers) because God uses them as His ministers to proclaim and execute His will among His rational creatures.

1. The *existence* of spiritual, i.e., of incorporeal, beings endowed with understanding and free will is testified by the Scriptures of the Old and New Testaments. The angel Gabriel was sent to Mary (Luke i. 26), angels came and ministered to Our Lord (Matt. iv. 11). "To which of the *angels* hath God said at any time: Thou art My son, to-day have I begotten thee? . . . And let all the *angels* of God adore Him. . . . To which of the *angels* said He at any time: Sit on My right hand? . . . Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation?" (Heb. i. 5, 6, 13, 14.) It is evident that Scrip-

ture here speaks of *personal beings* (endowed with understanding and free will), distinct from God, but inferior to Him, and by no means mere personifications of God's attributes; for His attributes are neither distinct from God nor inferior to His Son. Nor does Scripture here speak of personifications of God's promises, or of the forces of nature; for St. Paul does not mean to contrast the Son of God with such, but with real, personal beings, in order thus to show His pre-eminence. Besides, it is well known that at the time of Christ and the apostles the word *angel* meant a personal being; for the ruling sect of the Pharisees upheld their existence, while that of the Saducees denied it. Therefore, when Christ and the apostles made use of the same word there is no doubt that they meant the same thing.

Moses, it is true, does not expressly mention the creation of the angels. But since he makes repeated mention of them in his subsequent narrative we are justified in saying that the creation of the angels is implied in the words: "In the beginning God created heaven and earth." The multitude of the angels is repeatedly mentioned in Scripture: "The Lord came from Sinai . . . and with Him *thousands of saints*. In his right hand a fiery law" (Deut. xxxiii. 2). We read elsewhere of *legions* (Matt. xxvi. 53) and of *many thousands* of angels (Heb. xii. 22).

2. The angels *are pure spirits*. Scripture calls them simply *spirits*, which is true only in the case that, unlike men, who are spirit and matter, they are simply immaterial. "A spirit hath not flesh and bones" (Luke xxiv. 39). If at times they appeared in visible form (Tob. v. 5), that form was only assumed; and if Scripture speaks of them as visible beings (Ezech. i. 10), it is only to illustrate their invisible qualities to sensuous man. The Lateran Creed teaches that God created the "spiritual and corporeal world, viz., the angels and the visible universe; and then man, composed of soul and body." Here the angels, who are pure spiritual beings, are contrasted with man, who is not a purely spiritual being; they are, consequently, represented as incorporeal.

3. From their mission as *ministering spirits*, or the executors of the divine decrees, it follows that the angels are naturally *more perfect* than human souls, though the latter are also

spirits. Scripture extols particularly their power as reflected in their works (Ps. cii. 20; Is. xxxvii. 36; Dan. iii. 49; xiv. 35). But their power is the outcome of the perfection of their nature.

Reason cannot strictly demonstrate the existence of purely spiritual creatures; yet it is manifest to reason that they *complete the harmony of the universe.* For, since purely material beings compose the lowest grade of creation, and man, composed of spirit and matter, forms a higher grade, there is reason to suppose that there should be a still higher, purely spiritual, order of creatures, to crown the Creator's work. Thus creation begins with mere matter, and ends with pure spirit. Besides, man, as the combination of two natures, forms the binding link between a material and a purely spiritual world. It is, furthermore, befitting that God, who is a pure spirit, should also manifest His perfections by the creation of pure spirits, which are the most perfect natural image of His divine nature; nor would that harmony which we perceive in the visible universe seem complete if the gradation closed in man, midway, as it were, between the material and purely spiritual world.

102. The angels originally enjoyed a kind of natural happiness, but were destined for a supernatural happiness.

1. The angels from the first moment of their existence in a certain sense enjoyed a *natural happiness.* This natural happiness consisted in the perfect development of the natural faculties, and, most of all, in as perfect a knowledge of God as they were naturally capable of; for as pure spirits endowed with high intellectual powers, they attained to all the truths which they were capable of understanding in a single moment without the labor of investigation (S. Thom. I. q. 62, a. 1.). Had their wills been in harmony with this perfect knowledge, had they loved God above all things as their last end, their state might be called in the full sense a state of natural happiness, though it lacked an essential element, viz., the certainty that it would last forever.

2. But the angels, as we see from the lot of the faithful ones (103), were destined for a *supernatural happiness,* which they too, like man, were to merit by their works; for Scripture always represents that supernatural happiness as the reward of loyalty to God. And indeed it would be less perfect if it were a mere gratuitous gift, and in no wise a merited reward.

But since supernatural felicity cannot be obtained by purely natural means, but is the effect of *grace,* and since it can be merited only by God's adopted children, God adorned the angels with sanctifying grace, and thus qualified them for the performance of actions deserving of an eternal reward.

103. The reward of the faithful angels consists in the everlasting vision of God face to face.

1. The angels that were found faithful in their trial obtained supernatural happiness, consisting in the *beatific vision,* or the contemplation of God *face to face.* Christ Himself says in reference to the little ones: "Their angels in heaven always *see the face* of My Father" (Matt. xviii. 10). Again, He compares the felicity of the blessed in heaven with that of the angels: "They are equal to the angels and are the children of God, being the children of the resurrection" (Luke xx. 36). But the happiness of the blessed consists in the vision of God face to face; in like manner, therefore, the happiness of the faithful angels.

2. This state of happiness is an *everlasting* one; for, without the assurance that their happiness will never cease their present enjoyment would be imperfect and the fulness of their bliss impaired (211).

The distribution of the angels into *nine choirs* is founded on Holy Writ, which (Eph. i. 20; Col. i. 16; Thess. iv. 15; Is. vi. 2; Gen. ix. 24) speaks of nine different classes: *angels, archangels, princedoms* (lowest hierarchy), whose name points to the immediate execution of God's mandates to His creatures; *powers, virtues,* and *dominations* (second hierarchy), who have, as their name implies, a larger share in the execution of God's will in His creatures; and, finally, *thrones, seraphim,* and *cherubim* (third and highest hierarchy), who, as their names signify, stand around the throne of God, and glowing with love, contemplate His face evermore.

104. The fallen angels have been condemned by God to everlasting torments.

Many of the angels were found faithless, though the fathers seem to find certain hints in Scripture which go to signify that the greater number remained faithful. According to the common opinion pride was the cause of their fall: "Pride is the beginning of every sin" (Ecclus. x. 15). What the object of their pride was revelation does not tell us. Whether they tried to gain supernatural

happiness by their own effort; or disdained that happiness which they could obtain only with God's supernatural assistance, glorying in their own natural perfections; or refused to recognize and adore God as the giver of their natural gifts; or withheld submission from the Son, whose incarnation God may have revealed to them,—are all mere conjectures.

Holy Scripture at the same time testifies to the *fall* and to the *punishment* of the evil spirits: "God spared not the angels who *sinned:* but delivered them drawn down by infernal ropes to the lower hell, unto *torments*" (2 Pet. ii. 4). The ropes signify the duration of their punishment, which began immediately after their sin; yet fresh judgment will be pronounced upon them as well as upon men on the last day; for "the angels who kept not their principality, but forsook their own habitation, He hath reserved under darkness in everlasting chains *unto the judgment of the great day*" (Jude i. 6). Though God permits them to leave their place of torment to tempt man, their punishment in that case is not interrupted; for as the good angels here upon earth see the face of God, so the wicked ones can experience God's wrath, in all places.

The fallen angels, though they are pure spirits, can in diverse ways suffer from the *fire prepared for them* (Matt. xxvi. 41). The very confinement to the *place of fire* is a punishment, since restriction to one place is contrary to the nature of spirits; and the consciousness of this confinement accompanies them even when permitted to go at large. Again, though a pure spirit cannot naturally feel the *physical effects* of fire, yet God in His omnipotence can give to fire a *supernatural* influence; for He can elevate the natural things—for instance, water—so that they produce supernatural effects. If, by His supernatural influence, God can elevate the natural faculties of man to the contemplation of His own essence, He can so raise the power of fire that it will exert its influence on spirits (cf. 214). Although the fallen angels substantially preserved their natural powers, yet they cannot be said to have preserved that *natural happiness* which results from these (102). Happiness is contentment; but contentment is impossible in the case of intelligent beings without rest in God as their last end. But the *will* of the evil spirits, far from resting in the love of God, is averted from Him by hatred. Their *intelligence*, far from deriving any satisfaction from the knowledge of God, adds to their torment by the very fact that it perfectly realizes the greatness of their loss.

It is the common opinion of the fathers that *one* of the fallen angels *seduced* the others to their fall. Those passages of Scripture which ascribe the sin or its punishment to *one* seem to favor this opinion. "He that committeth sin is of the devil; for the *devil*

sinneth from the beginning" (John iii. 8). "Depart from Me, you cursed, into everlasting fire, which was prepared for the *devil* and *his* angels" (Matt. xxv. 41). The hierarchical *order* of the fallen angels still continues to exist, as may be inferred from the words of the Apostle: "Our wrestling is not against flesh and blood; but against *principalities* and *powers*, against the rulers of the world of this darkness, against the spirits of wickedness in the high places" (Eph. vi. 12).

B. *The Material World.*

105. The material world was created and perfected by God.

By the material world, in contradistinction to the spiritual world and to man, we mean all creatures not endowed with reason, whether animate or inanimate.

1. Scripture first relates the creation of inorganic, or *inanimate, nature.* For after the words: "In the beginning God created heaven and earth," we read: "And the earth was void and empty, and darkness was upon the face of the deep, and the spirit of God moved over the waters" (Gen. i. 1–2). It further relates that God, after dividing the waters, caused the green herbs and trees to spring up (Ib. 11); whence it is manifest that the foregoing verses speak only of inorganic nature. God Himself, no other dependent or independent agent, is here represented to us as the creator of this material world. The Manichean heresy, which admitted two principles, of which one was the author of the invisible, the other of the visible world, has been rejected by the fathers and by the whole Church, whose teaching is that God is the "one principle of all things, the creator of all things visible and invisible, spiritual and material" (Symb. Later.).

Since Scripture teaches that God created not only the universe in general, but also the material world in particular, with the essential elements of which it is composed, it is evident that those systems of philosophy which attribute to it any other origin are not only false, but also contrary to faith.

2. Our globe received from God *its present form,* its relation to the other heavenly bodies, its outfit with vegetation and animal life—in short, the present state of the earth is also God's work, though the co-operation of the forces of nature is not excluded. The Scriptures evidently attribute the order

and the final completion of the earth to God. God said: Let there be light; and there was light. Let the waters divide under the firmament into one place, and let the dry land appear; and it was so. Let the earth bring forth the green herbs, etc. (Gen. i). Scripture by thus deriving the different classes of beings from God as their creator teaches us two things: first, the absurdity of paying divine honor to nature; secondly, that God, the author of all things, deserves our gratitude for having created such a variety of beings for our use and enjoyment.

a. Reason itself shows that the origin of *organisms* cannot be otherwise explained than by divine action. For, if inorganic matter could generate organisms, such a fact would certainly come under our observation under some condition or other. But such is not the case; experience teaches that life is generated of life. Besides, it is inconceivable how any class of beings could produce a higher species than itself, since, in the natural order of things, like produces like.

b. As life cannot be developed from inorganic matter, so also one form of life cannot be evolved from another; animal life cannot be evolved from the vegetable, much less man from the brute animal. For, that which is not contained in the germ cannot be evolved from it. As life in general is produced from life, so animal life from animal life. That man can descend only from man is self-evident. The theory that distinct species are produced from one single species of the same order is not supported, but refuted, by experience. Only races, never different species, are developed from a species. What Genesis relates of God's immediate action in the production of the different species is in perfect harmony with reason and experience.

c. As God produced living beings by animating *matter already created,* their production is not, strictly speaking, creation (**93**). Scripture implies as much in the words: "Let the earth bring forth the green herb. . . . And the earth brought forth living creatures, according to their kind" (Gen. i. 12, 21). The earth co-operated, inasmuch as it yielded the matter.

d. According to the Mosaic narrative, on the *first day* God said: "Let there be light, and light was made. And He divided the light from the darkness" (Gen. i. 3, 4). Whether by this light we are to understand a light dimly penetrating through the clouds from the sun, or light from a different source, is not decided. On the *second day* "God made the firmament and divided the waters that were under the firmament from those that were above the firmament," i.e., the clouds from the waters that were upon the earth. On the *third day* God brought forth the earth out of the waters that surrounded it and clothed it with vegetation. It is not without reason that light and air, the necessary conditions for vegetation, were previously

mentioned. The vegetable must have preceded the animal kingdom, since it is only upon organic matter that animals can live. On the *fourth day* God called forth to view the sun and other heavenly bodies. Whether they already existed or not is not evident from the text; for Moses here speaks of the heavenly bodies in their relation to the earth. On the *fifth day* God made the lower animals: fishes and birds. On the *sixth day* were made the higher animals and man.

It is the *opinion of some geologists* who hold the six days to be longer periods of time (**94**) that organic nature came into existence in the order given by Moses. The lowest stratum of the earth's surface, they say, contains principally the remains of plants, the next fishes, the uppermost land-animals. Others believe that the vegetable and animal kingdoms of which Moses speaks are of a much earlier period and quite different from those the remains of which are found in a fossilized condition. According to this view, Moses speaks only of the *reconstruction* of the earth from a chaotic state, hinted at in the words: "The earth was void and empty." Others again maintain that Moses in his narrative would only classify the *works* of God without intending to imply that they were produced in the same order as narrated—plants, lower animals, higher animals. As long as the Church, however, has not pronounced on the matter, we are free to choose that explanation which, without contradicting the Scriptures, best accords with the results of science. For the rest, the results of geology are not of such a nature as to afford us sufficient light for the interpretation of the Scripture narrative.

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taken from *Handbook of the Christian Religion*

by Rev. W. Wilmers, S.J. Edited by Rev James Conway, S.J.

Benziger Bros, New York. 2nd Edition 1892

In the next issue:

Part IV. Man: Our First Parents and Original Sin

Pantheist Mysticism vs. Created Reality

Ellen Myers

The orthodox Christian believes in the God of the Bible Who is apart from and above all things visible and invisible as their Creator out of nothing, and their sovereign Lord and Sustainer. The atheist believes that there is no God, claiming that empirically verifiable matter in motion is all there is. Such empirical reductionism is becoming eclipsed today, however, by what Thomas Molnar has called

> the spontaneous bent of the archaic mind which predominated in most parts of the world and which threatens to prevail once more in our time . . . the temptation . . . to identify God and self, to recognize in the soul a divine substance, indeed *the* seat of divinity.[1]

We are witnessing the phenomenal growth of revived pantheist mysticism, which believes that God and nature are fundamentally one. To the modern "Western" as to the traditional "Eastern" pantheist mystic, "(t)here is no God 'out there' to relate to; there is only one's own inner divinity to discover."[2]

The historical roots of pantheist mysticism are ancient indeed. One modern pantheist mystic was Pitirim A. Sorokin (1889-1968), chairman of the department of sociology at Harvard University from 1930-1959. He stated that the roots of his religious philosophy, "Integralism," were in

> . . . the ancient, powerful, and perennial stream of philosophical thought represented by Taoism, the Upanishads, and Bhagavad Gita . . . shared by all branches of Buddhism, including the Zen Buddhist thinkers . . . by Heraclitus and Plato . . . reiterated by . . . thinkers of the Neo-Platonic, the Hermetic, the Orphic, and other currents of thought.[3]

During the first three centuries A.D. several schools of pantheist mystic thought engaged in a protracted struggle against fledgling Christianity. They came to be known as "gnosticism" because they emphasized "gnosis" (Greek for "knowledge"), a special, esoteric type of knowledge available only to an inner spiritual elite of enlightened ("illuminated") initiates who had supposedly actualized their own latent divinity by means of their knowledge. Gnosticism comprised a very heterogeneous assortment of esoteric cults and teachings. All of them denied Biblical creation ex nihilo, "the Hebrew-Christian concept of separating God and man as Creator and created, or not confusing their natures, their persons, their powers."[4]

Molnar shows that when Gnosticism was defeated by the spreading Christian faith in the fifth century A.D., it was not totally extirpated but went underground, to survive and eventually resurface, especially during the Renaissance. One of its branches was "the Jewish Cabala which claimed to go back to the Jews' captivity in Babylon where they had supposedly studied

the Brahmanic texts of India, and, later, the Persian spirituality.[5] Another major strand of gnostic-pantheist mysticism — Rosicrucianism — goes back to Egypt, to the Persian magi, the Pythagoreans of ancient Greece, and to Arabia. Gnostic-pantheist mysticism in the forms of esoteric freemasonry, astrology and alchemy also flourished during the late Middle Ages and the Renaissance. Astrology and alchemy are "as old as the earliest mining and metallurgical activities of men . . . These esoteric teachings are intimately related."[6] These teachings are in vogue again in our own days, sometimes violently. R.C. Zaehner, an Oxford historian of Oriental religions, has shown the link between ancient Brahmanic thought, the practice of Zen, and the beliefs of the Charles Manson Family, the Satanist cult which shocked America with the Tate-La Bianca murders in August 1969.[7] Revived astrology meets us today in every major daily newspaper.

Since alchemy, an important part of the pantheist mystic revival in the late Middle Ages and the Renaissance, is supposedly extinct today, the following points need to be made. Gary North has written:

> The mental image of the alchemist in the minds of most people, if any, is that of . . . the precursor of the modern chemist. Take one alchemist, remove his lust for gold, add the principles of secular Enlightenment philosophy, plus a dash of Cartesian methodology, and shake gently for two centuries; out pops modern chemistry. Not so. It was not the Enlightenment which produced modern science, but the Reformation (North bases this statement upon Robert K. Merton's doctoral dissertation, *Social Theory and Social Structure*, Glencoe, IL: Free Press, 1957, chapter 18) . . . alchemy was established on the principle of secret knowledge. It was the science of Gnosticism. Its technique was based on the idea that in the endless mixing of the same chemicals — chemical opposites — they would somehow transcend themselves after a hundred or a thousand repetitions.[8]

Now this tenet of alchemy — that, given enough time and trials, chemicals will somehow transcend themselves — is nothing but the scenario of modern emergent evolutionism. It resembles George Wald's famous dictum that if given enough time, the emergence of life from non-life by random processes, which is impossible according to modern scientific research and data, becomes possible, probable, and eventually virtually certain. It reminds us of the steady-state hypothesis of the origin of the universe proposed by Fred Hoyle in 1948 (and abandoned by him in 1965), which posits that there is such a thing as self-creating matter, namely, hydrogen, which, given enough time, condenses into galaxies, within which evolve stars, planets, animals and people. Another twentieth-century alchemist — or rather, emergent evolutionist — is the patron saint of "theistic" evolution, Pierre Teilhard de Chardin (1881-1955). Teilhard's typically gnostic-pantheist-mystic world view envisions the emergence of God from matter, culminating in the total transformation of matter into God, or "pure Spirit," or "Point Omega", or "the cosmic Christ." Teilhard himself wondered whether this Christ was the same as the Christ of the Gospels, in a letter to his close friend, Leontine Zanta.[9]

Lurking behind the transformation of matter into spirit is the transformation of man into God. Louis Pauwels and Jacques Bergier wrote:

> The real aim of the alchemist's activities . . . is the transformation of the

alchemist himself, his accession to a higher state of consciousness. The material results are only a pledge of the final result, which is spiritual. Everything is oriented towards the transmutation of man himself, towards his deification, his fusion with the divine energy, the fixed center from which all material energies emanate.[10]

Now since there is no room for a God "out there" who can bestow grace on man to do His will, man's mandate in the gnostic-pantheist mystic scheme of emergent evolution — participation in God — depends upon the initiative of *man*. Therefore it is all-important to discover and practice proper *techniques* to contact and fuse with one's "deepest self", "divine essence," or "universal Mind" (the terminology of pantheist mysticism varies). This inner divine essence is also the "self," "essence," "mind" or "spirit" permeating everyone and everything else in the pantheist-mystic scheme. (Separation between men and animals, plants and minerals is of course fundamentally an illusion in pantheist mysticism.) Thus it is not surprising that Sorokin, as the head of an endowment-funded organization known as the Harvard Center for Creative Altruism, conducted an analysis of

> . . . the ancient techniques of Yogas, Buddhism, Zen-Buddhism, Sufism . . . the techniques invented by the founders of great religious and monastic orders — Oriental and Occidental . . . the techniques of the eminent secular educators, such as Comenius, Pestalozzi, Montessori, Froebel and others . . .[11]

The goal of this analysis was "increased 'production, accumulation, and circulation of love energy,' . . . an extension of unselfish love of everyone on everyone in mankind."[12] Most of these same techniques are included in an exhaustive list of "psychotechnologies — systems for a deliberate change in consciousness"[13] by Marilyn Ferguson, an enthusiastic pantheist mystic, in her important book *The Aquarian Conspiracy* published 1980. The list contains many ultra-modern techniques not yet invented, or still controversial, during the life of Sorokin. Here is a condensation of Ferguson's list:

> Sensory isolation and overload: biofeedback; chanting; Psychodrama; the "consciousness-raising" strategies of various social movements calling attention to old assumptions; self-help and mutual-help networks cooperating with "higher forces" (sic) by looking inward;
> hypnosis and self-hypnosis; meditation including Zen, Tibetan Buddhist, chaotic, Transcendental, Kabbalist, kundalini, raja yoga, tantric yoga, etc.; various shamanic and magical techniques;
> seminars "which attempt to break the cultural trance and open the individual to new choices"; dream journals; Arica, Theosophy, and Gurdjieffian systems "which synthesize many different mystical traditions and teach techniques for altering awareness;"
> Contemporary psychotherapies; body disciplines and therapies, such as hatha yoga, Reichian, the Bates system for vision improvement, aikido, karate, running, dance;
> sensitivity groups, encounter groups;
> solitary activities "which foster self-discovery and a sense of timelessness."[14]

Ferguson anticipated and endorsed the consensus of leading evolutionists gathered in Chicago in October 1980, and then publicized by *Science* and

Time, that the Darwinian gradualist evolution model is obsolete in view of the fossil record. She welcomes the replacement model proposed by Stephen Jay Gould of Harvard and Niles Eldredge of the American Museum of History, "punctualism" or "punctuated equilibrium," as significant because

> . . . it opens us up to the possibility of rapid evolution in our own time, when the equilibrium of the species is punctuated by stress. . . .Pioneering becomes an increasingly psychospiritual venture since our physical frontiers are all but exhausted, short of space exploration.
>
> Given what we are learning about the nature of profound change, transformation of the human species seems less and less improbable.[15]

Ferguson also speculates that mankind's imminent "evolutionary leap" may be prompted by a "collective need," and lead to a community analogous to a Kenyan flattid-bug community which "is, in a sense, a single individual, a single mind, whose genes were influenced by its *collective* need."[16] Just how the exterior "collective need" can change genetic material is not spelled out. The horrendous pictures of genetic manipulation ("the Bokanovsky process") to produce human flattid-bugs or ants imagined by Aldous Huxley in *Brave New World* are overlooked. So are the even more frightening pictures of psychological conditioning combined with torture (i.e. brainwashing) to produce human flattid-bugs or ants painted by George Orwell in *1984* (with Communism and Nazism as its real-life models). There is no hint in Ferguson that some of her recommended "psychotechnologies" are well-known ingredients in the brainwashing systems of modern totalitarian states (such as sensitivity and encounter groups, "sensory isolation and overload," or "solitary activities which foster self-discovery and a sense of timelessness"). Some of Ferguson's "psychotechnologies" are plain witchcraft ("various shamanic and magical techniques"). A certain camouflage, including occasional deceptive references to Bible passages and supposedly Christian beliefs and practices, is part of her presentation.

The approval of mankind's "evolutionary leap" into one single world-wide collective of necessity includes a push for openness towards communist views. Thus Stephen Jay Gould is quoted by Ferguson in connection with the new "punctualist" evolution model:

> . . . we should consider alternative philosophies of change to enlarge our realm of constraining prejudices. In the Soviet Union, for example, scientists are trained with a very different philosophy of change . . . They speak of the "transformation of quantity into quality." This may sound like mumbo jumbo, but it suggests that change occurs in large leaps following a slow accumulation of stresses that a system resists until it reaches the breaking point. Heat water and it eventually reaches a boiling point. Oppress the workers more and more and they suddenly break their chains.[17]

Gould's — and the Soviet — philosophy of change as "transformation of quantity into quality" parallels Teilhard de Chardin's dream of transformation of matter into spirit. Teilhard also fervently desired mankind's progress (?) toward a collective status like that of the Kenyan flattid-bugs. For example, in his essay "The Spirit of the Earth" he wrote about the "conspiracy" (sic) of

individuals from every class and background he had seen while visiting America in 1931, and which, he thought (probably correctly), was engaged in a great effort to raise mankind to a new, higher stage, when men would "shake off their ancient prejudices and turn *as one Man* (emphasis added) to building the earth."[18]

It should not surprise us that the goal of pantheist mystics is a collectivistic "one world." Such a world would merely incarnate the pantheistic oneness they see underneath all things. What some of them may sincerely not perceive (Teilhard stressed his belief in "democracy"), or may willingly deceive themselves and each other into overlooking, is that all societies built by pantheist mystics in the past, or envisioned in fundamentally pantheist-mystical utopian fiction, have been variations of the Soviet inferno of the "Gulag Archipelago,"[19] and must be such of necessity! For a collective society is administered by an oligarchy or a dictator, and for it to behave "as one Man" means the strict enforcement of total bondage to the administrators. A society cannot be truly pluralistic and monolithic at one and the same time. If mankind's next "evolutionary leap" makes mankind "in a sense, a single individual" — then woe to men and women who will not fit the collective mold! They must be conformed to it by any and all means (for indeed *that* end, world-wide oneness in fusion with the god of the world justifies all means!) — or they must be discarded — in the name of their own and the collective's welfare, the definition of "love." (And since they merely dissolve into chemicals when they are discarded which chemicals still belong to the one world — what harm is done, anyway? In the pantheist mystics' world, you can do no real wrong.) How fittingly Orwell named his "change agency for the transformation of society" — "the Ministry of Love ("Miniluv")" in *1984!*

This inherent pantheist-mystic drift toward totalitarianism may explain the curious blindness often found in the writings of pantheist mystics towards communist reality, and even occasionally towards fascism or Nazism. It is part of their all-pervading and fatuous optimism about the future "one world", which in turn is rooted in their denial of original sin. Again, if the reality in which we live and move is "all one" — if "God" is us and we are God — then the concept of good and evil as *absolute* opposites must be false. At most, "good" and "evil" are bound up with the pantheist world's evolutionary process. This process is fondly seen in a continuous upward or forward direction in which, in horrible perversion of Romans 8:28, "all things work together for good."

Thus Teilhard could believe that the end of evolution was man joining with other men to make a kind of simple organism with a single Personal God. When that goal was reached, he proclaimed, "Everything that is hard, crusty, or rebellious . . . all that is false and reprehensible . . . all that is physically or morally evil will disappear . . . Matter will be absorbed into Spirit."[20] Teilhard could also "once again" suggest in 1948 "the adoption of a truly *human* faith" combining the "rational force of Marxism" with the "human warmth of Christianity."[21] The French Communist Roger Garaudy could quote Teilhard at some length in defending Communist-Roman Catholic dialogue, and he concluded his argument with a statement by Teilhard: "The synthesis of the (Christian) God of the Above and the (Marxist) God of the Ahead: this is the

only God whom we shall in the future be able to adore in spirit and in truth."[22]

Teilhard also asserted in *The Future of Man* that "the modern totalitarian regimes, whatever their initial defects, are neither heresies nor biological regressions: they are in line with the essential trend of 'cosmic' movement."[23] In *Science and Christ* he wrote: "Fascism represents possibly a blue-print, rather successfully done, of the world of tomorrow."[24] Teilhard also anticipated the transformation of mankind into one single unit by the tool of eugenics, a notorious Nazi "change agent" to transform Germany into a pure Aryan society. In a 1946 debate on the subject of "Science and Rationality" he shocked the French Catholic philosopher Gabriel Marcel by

> . . . refusing to permit even the appalling evidence of the experiments of the doctors at Dachau to modify his faith in the inevitability of human progress. "Man," he asserted, "to become fully man, must have tried everything . . ." . . since, unlike the lower animals, man no longer acted purely out of instinct, he would presumably abandon every new experiment the moment he saw it did not lead him to greater personalization. . . ."Prometheus!" Marcel had cried, articulating the astonishment of most of the audience. "No," Teilhard replied, "only man as God has made him."[25]

Teilhard also saw the progress of humanity in the invention of nuclear weapons, and thus did not disapprove in principle of the atom-bombing of Hiroshima.[26]

It must be pointed out again that these Teilhardian views are not an aberration but rather a corollary of a consistent pantheist mystical world view. Within that view, however, divergence is possible and exists about the final state, goal or consummation of the entire process. Will the end state be personal or impersonal? Here Teilhard opted for progressive personalization. For instance, he objected to a famous Indian guru's "raw pantheism" because "(t)here could be no real love of neighbor without individuation — a thing impossible in the pantheist perspective."[27] The defense of Teilhard by his adherents against the accusation of heresy, for instance by Henri de Lubac, is based upon such Teilhardian "personalism."

Teilhard based his reconciliation of man's union with God and man's individuation — at first sight incompatible within the pantheist mystic scheme — upon his view that "union differentiates." However, union cannot differentiate if understood as *fusion* of the uniting entities; and it must inevitably be understood fundamentally and ultimately as fusion in a pantheist-mystical world view seeing the whole world as "all-one" already to begin with. Teilhard apparently never resolved this internal contradiction of his thought, but kept defending both distinct personality of individuals, and what he once called "totalization of the individual in the collective man."[28] Like Sorokin, Teilhard thought of love as "cosmic energy."[29] Viewed from the Biblical perspective, if Satan, the god of this world, and a person, is behind the gnostic-pantheist-mystical scheme, as indeed he is according to the Scriptures (Ephesians 6:12; I Corinthians 10:20; II Corinthians 4:4), then this internal contradiction between personalism and impersonalism within pantheist mysticism will be resolved in favor of personalism for those more truly attuned to their god.

Teilhard attempted to present his system as a Christian one, although he

himself was aware of the difficulties of doing so. He wrote Leontine Zanta that he was trying to establish and diffuse

> . . . a new religion (let's call it an improved Christianity, if you like) whose personal God is no longer the great 'neolithic' landowner of times gone by, but the Soul of the world — as demanded by the cultural and religious stage we have now reached.[30]

In order to spread this new religion under the label "Christian" — which Teilhard desired in his capacity as a French Catholic priest, and a member of the Jesuit order — a restatement of pivotal Christian beliefs was imperative. Regarding the doctrine of original sin, Teilhard wrote in a letter to a friend; "Evil is not 'catastrophic' (the fruit of some cosmic accident), but the inevitable side effect of the process of the cosmos unifying into God."[31] Here he is merely anticipating what we have said about the pantheist mystics' denial of original sin. Denial of original sin entails a reevaluation of the meaning of Christ's death at Calvary for the sins of the world. Teilhard accordingly wrote an essay on the meaning of Christ's cross in September 1952, in which he stated:

> Only when the Church accepted evolution's part in the Divine Plan, he reasoned, and saw the Cross as the symbol of this agonizing process, could she restore true value to that sign. . . . Only the concept of a Christ who was crucified not simply "to carry the sins of a guilty world" but "to carry the weight of an evolving world" could convert the "sign of contradiction" into the seal of strength.[32]

We have dwelled upon Teilhard in so much detail because he is so typical of modern "Western" pantheist mystics, and because they themselves cherish and acknowledge him as one of their most influential spokesmen.[33] His church was not blind to his divergence from true Christianity; his prolific writings were and are considered heretical by the papacy, and banned from Catholic schools and bookstores (although this writer's copy of Teilhard's *Letters to Leotine Zanta* is prefaced by lower Catholic officials' *Nihil Obstat* and *Imprimatur*, implying that it is "considered free from doctrinal and moral error"). The papal encyclical *Human Generis*, issued by Pope Pius XII on August 12, 1950, was directed against Teilhard-type evolutionism in no uncertain terms. In Paragraph 37 it upheld the historicity of the first eleven chapters of Genesis, and of a literal "individual Adam" who actually committed a sin from which original sin proceeds. Paragraph 5 states in part: "Some imprudently and indiscreetly hold that evolution, which has not been fully proved even in the domain of natural sciences, explains the origin of all things, and audaciously support the monistic and pantheistic opinion that the world is in continual evolution."[34] Paragraph 37 also rules out polygenism (the descent of man from more than one original first man), which was a pet theory of Teilhard's. Paragraph 36 enjoins the discussion of evolution pertaining to the origin of man

> . . . in such a way that the reasons for both opinions, that is, those favorable and those unfavorable to evolution, be weighed and judged with the necessary seriousness, moderation and measure . . .[35]

This sounds very much like the "two-model approach" creationists are demanding in American public schools. *Humani Generis* should be shared with Catholic friends concerned about evolutionism and Teilhardianism as the

papacy's official pronouncement on this issue.

What is the practical outworking of the pantheist-mystic "conspiracy" right now? Ferguson's listing of certain "psychotechnologies" gives us a cue: (a) the "consciousness-raising" strategies of various social movements calling attention to "old assumptions"; (b) self-help and mutual-help networks cooperating with "higher forces" by looking inward; and (c) seminars "which attempt to break the cultural trance and open the individual to new choices." Common to all three is the questioning of "traditional morality" (the "old assumptions" of our supposed "cultural trance"). Now "traditional" morality, though doubtless adulterated by sin, is the offspring of Biblical morality,[36] which is rooted in the holiness, wisdom, and sovereign authority — the character — of the God of Creation. Now as ever since their god "raised the consciousness" of Adam in Eden, pantheist mystics will not submit to the God of the Bible and His created reality.

They are making tremendous headway today. For example, the "values clarification" techniques now being used in many American public schools[37] are evidently part of their intended "transformation of society," in which teachers admittedly function as "change agents." The key premise of "values clarification" is that there is no absolute right or wrong (based upon emergent evolutionism in this monist universe), and that therefore each man, woman and child may and should determine his or her own relative value system or "alternative lifestyle" in which the Charles Manson Family is as good as the Bible-based "traditional" family. The gnostic-pantheist mystic will accept you with tolerant condescension if you refrain from murder, theft, fornication etc. because that is "your own thing." "But the temperature drops," C.S. Lewis wryly remarks, "as soon as you mention a God who has purposes and performs particular actions, who does one thing and not another, a concrete, choosing, commanding, prohibiting God with a determinate character."[38] The most furious attack upon Christians today is that we "impose our morality upon others" — especially on the subject of abortion, "gay rights," and even (still mutedly) incest.

The gnostic-pantheist mystic has ever resented that God created man male and female and charged him with procreation of his kind and with stewardship over the rest of material creation (Genesis 1:27-28). This resentment is directed against the created, fixed identity of man (men and women) and the creative decree of God circumscribing mankind's duties under Him. It is expressed either by extreme ascetic abstinence from sex and material things — the "touch not, taste not, handle not" warned against in Colossians 2:20ff. — or else by unbridled indulgence or perversion. This asceticism-libertinism dichotomy has been a notorious aspect of gnostic-pantheist mysticism throughout its history.[39] The reasons should be obvious: one, the denial of original and all sin; and second, that once one says, "all is god/spirit" one may (ascetically) shun matter as "illusion" — one may plunge into matter as divine — one may even gorge upon matter in order to lose one's taste for it and *so* fuse with "pure spirit" — it does not matter which. Ultimately nothing does matter in the gnostic-pantheist mystic scheme, for despite all the glow of optimism about the next "evolutionary leap" and the upward and forward cosmic movement to some "Omega Point" where all that is is pure spirit — no real transcendence to a really "higher state" is possible. If you are already god,

and if all that is is already god — and if there is nothing else — then haven't you reached your "goal" already? Alternately, is not talk about some future or goal meaningless? This is the ultimate void faced by the pantheist mystic. He has three options: (1) eat, drink and be merry, for tomorrow you will die; (2) hasten your absorption into Nirvana where you are freed from individual consciousness (Gautama Buddha's answer); (3) don't think about it all too much. There is, of course, another alternative: call upon the God of Creation and receive your life's meaning in Him, absolutely.

We must guard against viewing pantheist mysticism as some "new" development of our own day; it is merely the same old "religion" of the worshippers of the god of this world. C.S. Lewis gave us gripping fictional portraits of gnostic-pantheist mystic personalities in his Professor Weston, the "un-Man" of *Perelandra,* and in Straik, Wither and Frost of *That Hideous Strength.* Less striking but equally true is this great Christian apologist's sketch of the system itself, which will sum up and conclude our discussion:

> So far from being the final religious refinement, Pantheism is in fact the permanent natural bent of the human mind . . . It is the attitude into which the human mind automatically falls when left to itself. . . . If "religion" means simply what man says about God, and not what God does about man, then Pantheism almost *is* religion And "religion" in that sense has, in the long run, only one really formidable opponent — namely Christianity. . . . It is nearly as strong today as it was in ancient India or in ancient Rome. Theosophy and the worship of the life-force are both forms of it: even the German worship of a racial spirit (Lewis wrote shortly after World War II) is only Pantheism truncated or whittled down to suit barbarians. Yet, by a strange irony, each new relapse into this immemorial "religion" is hailed as the last word in novelty and emancipation.[40]

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[9] Pierre Teilhard de Chardin, *Letters to Leontine Zanta,* Harper & Row, Publishers, New York and Evanston, 1969, 114.

[10] Louis Pauwels and Jacques Bergier, quoted by North in *The Journal of Christian Reconstruction, loc. cit.*, 184-185.

[11] Myers, *op cit.*, 25.

[12] *Idem.*

[13] Marilyn Ferguson, *The Aquarian Conspiracy,* Sunset Blvd.,

[14] *Ibid.*, 86-87.

[15] *Ibid.*, 159.

[16] *Ibid.*, 162.

[17] *Ibid.*, 160.

[18] Mary Lukas and Ellen Lukas, *Teilhard,* Doubleday & Co., Inc., Garden City, New York, 1977, 121-132.

[19] cf. Igor Shafarevich, *The Socialist Phenomenon,* Harper & Row, Publishers, New York, 1980. The importance of this thoroughly researched study cannot be overemphasized.

[20] Lukas and Lukas, *op. cit.*, 50.

[21] *Ibid.*, 249.

[22] Leo S. Schumacher, *The Truth About Teilhard,* Twin Circle Publishing Co., 0024, 1968, 33. This is a well researched and annotated study by a Catholic priest. Since the original publisher has gone out of business, individual copies of this study may be obtained from Mary Immaculate Queen of the Universe Center, P.O. d'Alene, Idaho 68814 (price quoted in 1981 was $1.00 per copy ppd.)

[23] *Ibid.*, 34.

[24] *Idem.*

[25] Lukas and Lukas, *op. cit.*, 237-238. This biography of Teilhard is written from an admiring perspective, and hence all the more valuable as a source for Teilhard critics.

[26] Dietrich von Hildebrand, *Trojan Horse in the City of God,* Franciscan Herald Press, Chicago, IL 60609, Revised Edition March 8, 1967, 232. Dr. von Hildebrand personally met and talked with Teilhard in 1951 upon the recommendation of Teilhard's friends and supporters, Father Henri de Lubac and Msgr. Bruno de Solages (*loc. cit.*, 227). Dr. von Hildebrand, himself a noted Catholic philosopher, was bitterly disappointed in Teilhard, especially by his exclamation regarding St. Augustine: "Don't mention that unfortunate man; he spoiled everything by introducing the supernatural." (*loc. cit.*, 227). The entire appendix (pp. 227-253) of *Trojan Horse in the City of God,* entitled "Teilhard de Chardin: A False Prophet" is a scholarly philosophical treatise on the incompatibility of Teilhard with orthodox Catholicism.

[27] *Ibid.*, 251.

[28] cf. *Ibid.*, 231ff.

[29] *Ibid.*, 234.

[30] Teilhard, *op. cit.*, 114.

[31] Lukas and Lukas, *op. cit.*, 342.

[32] *Ibid.*, 312-313.

[33] Ferguson, *op. cit.*, 420. Teilhard was named as the most influential upon the thought of some 185 "Aquarian conspirators" polled by Ferguson in preparation of *The Aquarian Conspiracy.*

This writer was asked for materials exposing the heresies of Teilhard when she visited Europe in 1980, because of the popularity of his thought among European Catholics.

[34] Pope Pius XII, *Humani Generis,* Encyclical Letter concerning some false Opinions which Threaten to Undermine the Foundations of Catholic Doctrine. Given at Rome, at St. Peter's, August 12, 1950. Order from Daughters of St. Paul, 50 St. Paul's Ave., Jam[illegible]
Estimated 1981 price $ .50 per copy ppd.

[35] *Ibid.*, 15.

[36] This is true not only for "Western traditional morality" but universally. Cf. C.S. Lewis, *The Abolition of Man,* The Macmillan Company, New York, 1947, Fourth Printing 1968, Appendix, "Illustration of the Tao."

[37] For more information on "values clarification" and related programs, contact Pro-Family Forum, [illegible] 76117.

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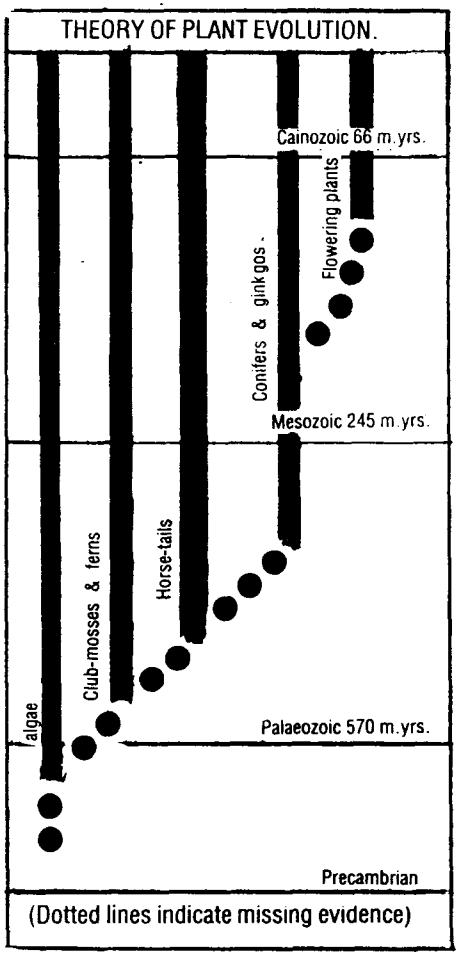
PLANTS AND CREATION

THE problem evolutionists have with 'missing links' in the fossil record regarding the origin of animal life is well known. They have an even greater problem, however, with the origin of plants. One outstanding paleobotanist of modern times wrote: 'As yet we have not been able to trace the phylogenetic history of a single group of modern plants from its beginning to the present.'[1] In spite of this problem, evolutionists have a very neat theory of the origin of plants which looks very good on paper, but which has no evidence to back it up.

They believe that the first plants lived in the sea. These evolved into marsh plants, then club-mosses and ferns, and conifers and ginkgos, with the flowering plants first appearing in the Cretaceous, around 141 million years ago. Each of these 'stages' appears suddenly in the fossil record with no sign of any transitions. Charles Darwin himself commented: 'Nothing is more extraordinary in the history of the vegetable kingdom, as it seems to me, than the apparently very sudden or abrupt development of the higher plants'.[2] He described the origin of the flowering plants as 'an abominable mystery', and over 100 years later Harold C Bold wrote: 'In spite of advances in our knowledge....Darwin's words still eloquently summarize the current state of our knowledge'[3] The *angiosperms* (flowering plants) first appear as great trees, not small herbs – and they were the kind of trees which we are familiar with today: oaks, planes, willows and poplars. Botanist Edward Hyams wrote: 'To have reached that stage by.

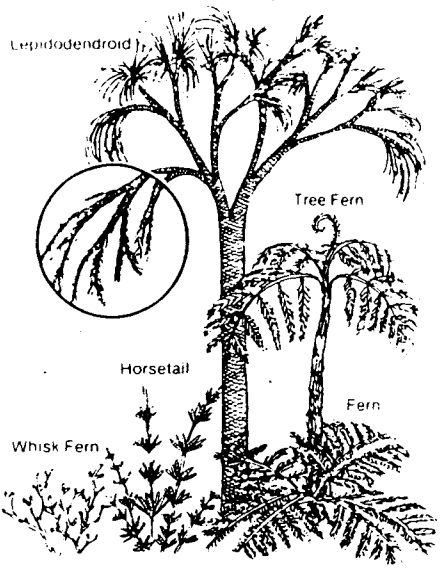


100 million years ago these plants must surely have evolved for almost as long again, and **the fact that we have found no material evidence for that evolution** means only that for some reason it no longer exists or that we

have not looked in the right places'.*(emphasis added)* [4] Once again, we find that evolutionists have to put their faith in **missing** evidence!

Added to the 'missing link' problem is the fact that many of the supposedly *primitive* plants had complex features which, in many cases were more advanced than the modern plants into which they are said to have evolved. Some of the plants preserved in coal (carboniferous) exhibit features superior to their modern counterparts. e.g. the Horsetails, Tree-ferns and Clubmosses, and the elaborate bisexual flowers of '150 million year-old' Cycads, were so much more advanced than those of their modern descendants, that *devolution* seems a more apt description.

However, not only is there a complete lack of evidence for the evolutionary theory of plant origin, there is **scientific evidence** that modern-type plants have been in existence since the very beginning. In 1966, Dr Clifford Burdick reported finding the pollen grains of flowering plants in the *Precambrian* rocks of the Grand Canyon. His claims have been met with much scepticism, but in 1984 the Creation Research Society organised a further investigation in the Grand Canyon. Samples of the Precambrian shale – dated by evolutionists at over 570 million years old – were taken and analysed. The results completely vindicated Burdick's earlier research. Pollen grains of a number of plant types were identified **including angiosperms – flowering plants** – which supposedly did not evolve until the *Cretaceous* – 430 million years later! Furthermore, the presence of bright green chlorophill led the researchers



to conclude that the strata in which the samples were found 'were formed relatively recently'. [5]

With evidence of the modern-type flowering plants in the *oldest* rocks, and no evidence of evolutionary change in the plant kingdom, we can surely agree with evolutionist Prof. E. Corner of Cambridge that 'to the unprejudiced, the fossil record of plants is in favour of special creation'.[6] *'God said, "Let the land produce vegetation: seed-bearing plants and trees on the land, that bear fruit with seed in it, according to their various kinds." And it was so.'*[7]

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THE WORLDVIEW OF DEMONS

Ellen Myers

When Satanism and demon possession first became front page news in the 1970s, the already well known author Malachi Martin, a former Jesuit professor at the Pontifical Biblical Institute in Rome, published his classic work on demon possession, *Hostage to the Devil*.[1] It reports in detail on the exorcism of five living Americans, based on the accounts of the actual victims and the Catholic priests serving as exorcists.

This book is not for everyone but doubtless meant chiefly for those who must minister to victims of demon possession and their suffering families. During exorcism the demons spew out their hatred against God the Creator and Lord, and against man whom He made in His own image and intended for fellowship with Himself and salvation in Christ. The demons cannot bear to hear the name of Jesus Christ or to face symbols of His holiness and passion. Martin often transcribes their repulsive, filthy speech so truly and graphically that the reader's eye and mind recoil in utter disgust, and his memory is later healed only by repeated recourse to God's gracious and merciful gift of oblivion. Exorcists bear the brunt of the demons' onslaught and gain victory over them at the price of more or less permanent mental and often physical wounds (such as heart attacks). The book also contains a brief handbook of exorcism, the Catholic Ritual of Exorcism, and a listing of prayers commonly used in exorcisms; these are profitable for us today as our society is so much more open to Satan and his demon hosts than twenty years ago.

How can demon possession be recognized? Martin is careful to point out that many alleged cases of demon possession are spurious and due to other causes. A thorough medical examination should always be made before possession is diagnosed. However,

> In the records of Christian Exorcism from as far back as the lifetime of Jesus himself, a peculiar revulsion to symbols and truths of religion is always and without exception a mark of the possessed person. ... other physical phenomena frequently associated with possession [are] the inexplicable stench; freezing temperature; telepathic powers about purely religious and moral matters; a peculiarly unlined or completely smooth or stretched skin, or unusual distortion of the face, or other physical and behavioral transformations; "possessed gravity" (the possessed person becomes physically immovable, or those around the possessed are weighted down with a suffocating pressure); levitation (the possessed rises and floats off the ground, chair, or bed; there is no physically traceable

> support); violent smashing of furniture, constant opening and slamming of doors, tearing of fabric in the vicinity of the possessed, without a hand laid on them; and so on (p.13).

Other marks may be speaking in foreign languages which the possessed person could not have naturally known, and speaking in a completely alien voice.

Most demon-possessed people in this book dated the beginning of an evil spirit's invasion of their personalities back to definite choices made at key moments *in their childhood*. "Invasion" is not really the correct word: the child's or adolescent's *invitation* of or *chosen surrender* to a spirit entity recognized right at the time as not of his own imagination is always involved. The choice is one of the person's own will, perhaps in a matter which seems quite insignificant at the time or in retrospect. There may merely be a mood of rebellion against authority figures in the young person's life, or else a longing for particular experiences, wisdom or guidance contrary to actual reality which the alien entity promises to satisfy. The spirit always uses sweetness, light and agreeable sensations in the early stages of seduction. Later on the initial choice or surrender is followed by additional deliberate steps of self-abandonment to the enticing spirit, until almost complete submission to and possession by the spirit is achieved. At this time the possessed person enters an inner void without any peace or joy, a real foretaste of hell. A small core of the person's self which recognizes its enslavement and degradation usually still resists and cries out to family and friends for help to be delivered. These cries for help may be hidden under increasing inability to function in daily life, more and more bizarre behavior, personal slovenliness, rudeness, promiscuity and filthy language. The exorcist enlists as the ally of this last remnant of resistance against the evil spirit, whom he commands in the name of Jesus Christ to reveal himself, and then to leave the victim.

There are, of course, multitudes of people who are subject to Satan and his hosts without showing any signs of possession. One of them, a secular humanist psychiatrist frankly skeptical about anything supernatural, insisted upon being present at one of the exorcisms described in the book. He was deeply shaken when the evil spirit suddenly lashed out at him, "We go. But we take him [the doctor]. ... We already have his soul. We claim him. He is ours. And you cannot do anything about that. We already have him. He is ours. We needn't fight for him" (p. 246). Of course, the Devil and all evil spirits are liars, and this particular unbeliever might still be rescued after all. So presumably thought the exorcising priest who began to speak to the doctor about his beliefs after the exorcism was successfully concluded. However, Martin also states that some people are so completely possessed that no remnant of their own will is left in them to resist the demon, and hence exorcism for them is futile. In biblical language, their hearts and consciences are hardened and seared beyond repentance and restoration.

The fact that evil spirit possession often begins in childhood, as documented in this book, should alert Christian parents to the great

clear and present danger to our children from the occult-related visualization, "imaging" and "centering" techniques now taught everywhere in our public elementary schools as early as Kindergarten. Our children are explicitly encouraged to make contact with "spirit" or "inner" guides presented as "wise" and "good." What involved only a relative handful of demon-possessed people in Western society twenty years ago is now threatening an entire generation of children growing up with no Christian principles allowed in public education, deficient Christian guidance in many churches and homes, and very little family stability. All parents who can do so should educate their children in Bible-believing Christian schools or at home. Churches need to be informed, to alert their people, and to teach children from preschool age up not to believe any thought or person suggesting that reality can be altered by our feelings, wishes, or imagination. Reality was *created by God's Word* in the beginning. Children must be taught this foundation truth as soon as they are able to be taught in words, according to Genesis 1, John 1:1-3, Colossians 1:16-17, Hebrews 11:3 and the many other Scripture passages about God as Creator of all out of nothing by His word, and hence Lord of all: "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein" (Nehemiah 9:5). If possible, Christian children who must attend public schools due to circumstances beyond parental control (so often, straitened finances in one-parent homes) should be withdrawn from any "imaging" or "centering" activities on religious grounds. If enough parents follow through on this, we may yet see a change; some Wichita, Kansas elementary schools replaced 1992 Halloween celebrations with "Fall festivals" pursuant to requests by many Christian parents that their children not participate in Halloween activities. "Imaging" and "centering" are just as related to paganism and occultism as is Halloween.

The worldview of demons is monistic and anti-creationist to the core. Through the eyes of the demon possessing "Carl," a gifted parapsychologist, "Hearty," the priest in charge of Carl's exorcism, saw the Christian biblical worldview presented scornfully, with his world

> as a globe dotted with lands and oceans, with cities and houses and people, covered with vegetation and sand and animals, the whole hanging in an atmosphere; and "above" it, somehow or other, "God" or "Jesus" or "Heaven," with little tenuous lines running down to each human being. It is all now so laughable, so childish, so contemptible, so superstitious - this is conveyed to him like a cosmic joke turned on him with a cackle of superior intelligence. ... [Then] a new series of images is presented to him in an aura not of ridicule, but of approbation and applause. The aura of untruth.

And here is Satan's and the demons' vision of this world presented seducingly to "Hearty" during a five-day exorcism in about 1973:

> It is the globe again, together with all the objects in it - men, women, animals, plants, cities, oceans. But now all exists in an organized system. Everything is interconnected. There is really no difference between one thing

> and anything else. ... And all, land, ocean, animals, humans, plants are one living organism clad in the shell of breathable atmosphere. Psychic forces bind it all together, like ethereal blood running in the veins of some unimagined giant. It is a self-creating, self-protecting, self-developing thing. A unique being, Earth as mother, as womb, as god, as tomb, as a whole unity protected by its own shell and its own strength, as all there is (pp. 394-395).

If you have studied today's "New Age" worldview at all, you will instantly recognize its exact likeness to the demonic worldview above, right down to "Earth as mother," proclaimed by the demon twenty years ago. You will also recognize the concept of evolution in the demon's description of the world as a "self-creating, self-protecting, self-developing thing." If you will, you may call this world a "god" as did the demon, but the transcendent, sovereign God of Creation, the only true God, and Jesus Christ His Son Whom He sent to save us, is excluded by definition ("Earth ... [is] all there is"). Now men must know this God, the only true God, and Jesus Christ His Son Whom He sent, to have eternal life (John 17:3), and by excluding this God and Christ from men's knowledge Satan, his demons, and all false teachers echoing this satanic worldview luminous with "the aura of untruth" draw men down to hell with them.

One of the most significant exorcism cases in the book involved "David," a Catholic priest who became enamored with the evolutionism of Pierre Teilhard de Chardin. Martin writes that Teilhard

> set out to make it intellectually possible for a Christian to accept the theories of Darwinian evolution and still retain his religious faith.

All matter, said Teilhard, is and always has been transfused with "consciousness," however primitive. Through billions of years and through all the forms of chemical substance, plant, animal, and finally human life, this "consciousness" had blossomed. ... now, in this final stage of its development, it is about to burst forth in a final culmination: the Omega Point ... The key character of the Omega Point will be Jesus ... And so all will be gathered into all, and all will be one in the love and permanent being of achieved salvation. ...

> Teilhard was the custom-built answer, the ready-made darling for the bankrupt Catholic intellectuals of his century and for thousands of Protestants caught in the heel of the hunt by the vicious clamps of that merciless reason they had championed as man's glory some four centuries previously. ... (pp. 92-93)

However, Martin writes, "Teilhard was neither strong food to satisfy real hunger nor heavenly manna for a new Pentecost. He was merely a stirrup cup of heady wine" (p. 94). He describes the career of "David," who was destined to become a professor of anthropology at a Catholic university. David found that the Church taught biblical creation directly and out of nothing; Adam and Eve as the first man and woman and the parents of all mankind; how they fell and passed Original Sin on to us all. These teachings he believed to be contrary to the "scien-

tific facts" accepted by anthropology. He thought Teilhard's formulation could bridge the gap, but

> the fatal flaw was quick and sure. The creating god of Christians was no longer taken as divine. He became internal to the world in a mysterious and essential way. Jesus, as savior, was no longer the conquering hero irrupting into the human universe and standing history on its head. He was reduced to the peak of that universe's evolution, as natural an element in the universe as amino acids. The thrust that would finally bring forth Jesus in the sight of all men was an evolutionary accident - a kind of cosmic joke - that started over five billion years ago in helium, hydrogen gases, and amino acids of protean space (p. 96).

Eventually David taught anthropology from a "modern scientific" perspective, going so far as to exclude all traditional presentations of doctrines about creation and Original Sin in his classes (p. 102). He also introduced his students to Teilhardianism, but had second thoughts about this when he observed the influence of this teaching upon "Jonathan," one of his students who, having become a priest, "insisted at one point that all the sacraments were no more than expressions of man's natural unity with the world around him" and this caused trouble for him because it is heretical according to accepted church teaching. David saw clearly for the first time that Teilhardian concepts could be used to "exalt man as an animal ... and to picture God as no more than the very bowels of earth and sky and the spatial distances of the universe with all its expanding galaxies" (p. 107).

Jonathan left the church and founded his own cult among wealthy families in Manhattan. He preached that the world and all people were one in a naturally mystical union which he called "Abba Father" (p. 127). Eventually he came under the dominion of an evil spirit, and David was called in to exorcise him. Jonathan chided him, saying they both believed the same things, and that if he needed exorcism, David needed it more.

This led David to many weeks of profound soul searching in which he re-examined all his intellectual assumptions, especially the theories of Teilhard de Chardin which had caused any real reverence and awe to evaporate from his religious mentality. For him in his intellectual arrogance and ignorance Jesus and all people had become "brothers to the boulders." He had imbibed deeply "higher criticism" of the Scriptures and had told himself that he believed only what the writers of the Gospels and Acts of the Apostles believed, and it sounded like delusion. The death of Jesus had become a glorious event of the past but was no longer for him "an ever-present source of personal forgiveness and unshakable hope for any future" (p. 149).

The demon who had almost taken David's faith from him and possessed him now taunted him that to return to the faith would entail slavery of mind and will. Not so, he found when deliberately rejecting this counsel; instead, "a great and breathtaking dimension full of relief and distance and height and depth flooded his mind and will and imagination ... Every scale, measurement, and extension of his life was

clothed in the grace and comeliness of a freedom he had always feared losing but had never been sure he possessed" (p. 163). And when he now looked at the world of nature around him, the moon whose "very silence was golden and gentle and confident" and heard the song of a mockingbird nearby, he received it no longer as he had while a Teilhardian evolutionist, "as intimations of molecules endlessly regrouping," but rather "of endless life for each person, and of love without a shadow" (p. 165).

His faith in God, Christ and Scripture restored, David was ready to exorcise the demon who possessed Jonathan. He did so "in the name of God who created him [Jonathan] and you, and of Jesus of Nazareth who saved him! You will depart and get back to the uncleanness and agony you chose" (p. 169). Jonathan, too, was delivered into the faith, hope and love of Christ. David knew well that *creation* and *personal salvation* needed to be stressed in casting out this particular demon.

As these records of actual exorcisms show, evolution teaching in all its forms is the basic worldview tool by which demons seek to separate men from God the Creator. Malachi Martin has done the universal church a great service by extensively documenting this fact. Nor has he changed his mind about the timeless truth of the church's biblical Christian teaching on Creation, the Fall, Original Sin, and Jesus Christ Who entered history for our salvation and redemption, as shown by his praise of the excellent book by Catholic layman Gerard J. Keane, *Creation Rediscovered*.[2] Let us hope that people otherwise indifferent about the issue of creation vs. evolution, and ignorant of present occult teachings in our public schools may yet be alerted to the demonic origin of evolutionism and monistic "New Age" and "Mother Earth" thought through Martin's classic work on demonic possession.

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[1]New York: Harper & Row,1976; available now in Harper's "Perennial Books" paperback edition at $12.00.

[2]Australia: Credis Pty Ltd., P. O. Box [illegible]; available in the USA from Stella Maris Books, P. O. B[illegible]110-1483, $13.75 plus postage. For review, see *Creation Social Science and Humanities Quarterly*, 14:3, Spring 1992, pp. 30-32.

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Book Review

CREATION REDISCOVERED

Evolution and the Importance of the Origins Debate
by Gerard J. Keane
TAN Books, 1999, 397 pp., RPP $32.50.

Reviewed by Patrick Newman

An unbiased reading of Gerard Keane's book will do much to demolish the jejune proposition that belief in God the Creator is consistent with belief in the theory of evolution.

The evolutionists' simple faith that undirected matter evolves itself into living organisms would have been rejected long ago if it had not been supported by half-baked theology.

So-called Theistic Evolutionism (God-believing Atheism?) submits to the ubiquitous propaganda that evolution is a law of science. Keane examines that claim with the aid of highly-qualified scientists, exposing fundamental evolutionist fallacies, such as spontaneous generation and other unreasonable beliefs about life evolving from non-life.

In scores of quotations and discussions, Keane shows that "the origins debate is all about *belief* and **not** simply about empirical *science*". (page 3)

In a chapter of 10 pages dealing with the errors of Theistic Evolution, Keane refutes theologians who have not kept up with the latest scientific discoveries, especially regarding DNA which "rules out evolution as a credible possibility". (p. 175)

Keane emphasises that neither the doctrine of Creation nor the doctrine of Evolutionism is science. They are essentially two opposing faiths. To accept either is automatically to reject the other.

In a chapter of 20 pages titled *Christianity Keane* exposes the evolutionist errors taught by many Catholic theologians. This is of the utmost importance, since it may enlighten Catholic laymen who accept evolutionism because it is approved by Catholic clerics who still imagine that it is science.

Quoting Msgr J.F. McCarthy O.S. (p. 217), Keane refutes the ambiguous views of Fr Stanley Jaki 0.S.B. *(Genesis I Through the Ages)* who favours a non-Darwinian type of evolution.

Keane also quotes other Catholic priests who prefer evolution theory to Catholic faith in Creation. For instance, Rev Dr Bruce Vawter, in *A New Catholic Commentary on Holy Scripture,* argues that since "the oldest fossil

remains of man go back a million years, it is unlikely that Moses had accurate information..." (p. 298)

Again, Fr Bernhard Philberth (*Revelation,* 1944) theorises about "the ensoulment of man by means of salvific homogenesis" (p. 210).

While this sort of evolutionist *newspeak* ultimately self-destructs, it still mesmerises those who don't understand it.

The "complicated state of mind" of Theistic evolutionists invites Gilbertian satire:

"If this theologian expresses himself in terms too deep for me,
Why, what a very singularly deep theologian this deep theologian must be! "

Against Teilhard de Chardin, S.J., Keane quotes Prof. Wolfgang Smith (p.303) and Fr George Duggan, S.M. (p. 306), and sums up with Sir Peter Medawar: "Teilhard's visionary pseudo-scientific ideas are pious bunk".(p. 307)

In an impressive Bibliography of more than 130 titles, Keane lists the leading and the latest authorities on both sides of the creation/evolution question. He therefore cannot be dismissed as "a mere layman". In any case all scientists are "laymen" outside their speciality.

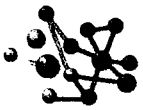
The author of the Introduction is Professor Maclej Giertych, B.A., M.A., (Oxon), Ph.D., D.Sc (Genetics), Head of the Genetics Dept., Polish Academy of Sciences. Prof. Glertych writes: *"Creation Rediscovered* by science comes to the rescue of Christianity". (p. xii)

In a theological Preface, Fr Peter Felner, S.T.D. writes: "Keane advances sound Origins arguments on the premises of Catholic theology". (p. xx)

Keane's index has more than 900 entries of names and subjects relevant to the Origins debate. Because it is so detailed and thorough, the book does not make for easy reading. Perhaps its chief use will be as a reference book. By consulting first, not the table of Contents, but the subject Index, readers can find documented answers to questions most often asked about Origins, Evolution and Creation.

As a refreshing change from the endless propaganda promoting evolution, Keane exposes the blatant censorship in the media and in education which suppresses the scientific case **against** evolution.

Hopefully, *Creation Rediscovered* will help to open the minds of teachers in our schools, including those who apparently support the boast of Pooh-Bah in *The Mikado*: "I can trace my [Pre-Adamite] ancestry back to a protoplasmal, primordial, atomic globule."



DAYLIGHT ORIGINS SOCIETY

FINANCIAL STATEMENT

January 1999 - December 1999

INCOME	£
Subscriptions	592
Donations	479
Books and tapes	218
Videos	372
Interest	25
Opening credit	**630**
Total income of year	**1686**
	2316

EXPENDITURE	£
Printing/copying	434
Postage	205
Stationery/office	111
Books and tapes	300
Videos	129
Telephone/electricity	30
Meetings/travel	50
Total expenses	**1259**
Credit balance	**1057**
	2316

NOTES

1. Only two issues of 'Daylight' were produced over the year, so printing and postage costs were reduced.
2. Credit for subscriptions has been spread to cover this, hence income fell, leaving a large balance.

3 THERE'S NO PLACE LIKE EARTH!

ANTHONY NEVARD

The uniqueness of our planet is not confined to its millions of life forms but is found in the physical conditions created to make life possible - the position and influences of the Sun and Moon, its rotation and tilt, gravity, magnetic field, atmosphere, water and mineral resources. 4 pp

Price 20p

First published in *Daylight* No. 29, Autumn/Winter 1999.

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4 CATHOLIC REACTIONS TO DARWINISM

ANTHONY NEVARD

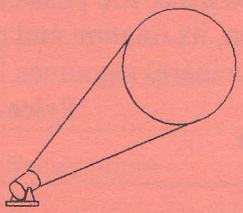
From the time of the publication of *Origin of Species* in 1859, evolution was perceived as an attack on the Church. Although no dogmatic declaration has explicitly condemned any belief in evolution, all the private and public decrees by Catholic authorities have been, in essence, opposed to it. Quotations of Catholic authorities from 1860 to 1996 demonstrate that the Modernists have ignored or distorted these decrees on the false presumption that evolution is a scientifically proven fact. 8 pp **Price 40p**

This is a shortened version of the article *Theistic Evolution - the Faith of our Futures?* published in *Daylight* No. 25, Spring 1998 and *Christian Order*, vol. 39, No 8/9, Aug/Sept 1998.
The full version, under the title *Theistic Evolution and the Mystery of* FAITH (28 pp) is also available. **Price £1**

Other titles are in preparation (but don't hold your breath!).

The INDEX is back! (No, not *that* Index!)...

The Index of *CESHE Newsletter* (1987-1990) Numbers 1-8 and *Daylight* (1991-1999) Numbers 1-29. 8 pp.
Arranged by Contents lists. Back issues of most Daylights are readily available; some need photocopying. 50p each + 10% postage (UK).



Brief articles on Origins and Catholic Doctrine

1 WHERE IS EVOLUTION IN CATHOLIC TEACHING?

ANTHONY NEVARD

Summarises key doctrines and principles as taught by *Vatican Council I* (1870), Pope St. Pius X (1907), *Decree of the Biblical Commission* (1909), Pope Pius XII (1950), *Vatican Council II* (1962-65) and Pope John Paul II (1994). 4 pp **Price 20p**

An abridged version of *Catholic Doctrines of Creation and Original Sin*, first published in *Daylight* No. 19, Spring 1996, 8 pp, also available **Price 40p**

2 SOME ROTTEN FRUITS OF EVOLUTION

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Includes quotations from authorities showing the damaging effects of evolution theories on Science, Society and Politics, Morality and Religion. Evolutionism is a foundational principle of Eugenics, Humanism, Atheism, Marxism and Nazism. 4 pp **Price 20p**

This is an abridged version of *Deadly Fruit of Evolution*, first published in *Daylight* No. 23, Spring 1997. 8pp **Price 40p**

Continued inside back cover...