



Daylight

Origins Science for Catholics



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“The order and harmony of the created world results from the diversity of beings and from the relationships which exist among them...”

The beauty of creation reflects the infinite beauty of the Creator and ought to inspire the respect and submission of man’s intellect and will.”

Catechism of the Catholic Church, Pope John Paul II, 1992, No. 341

DAYLIGHT ORIGINS SOCIETY

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Professor Maciej Giertych, BA, MA (Oxon), PhD, DSc

AIMS

To inform Catholics and others of the scientific evidence supporting Special Creation as opposed to Evolution, and to show that the true discoveries of Science are in conformity with Catholic doctrines on Origins.

HISTORY

Daylight was founded in 1977 as the newsletter of the *Counter Evolution Group* by John G. Campbell (d. 1983), with support from the current Editor.

The venture was continued in 1987 as the Newsletter of CESHE:UK.

In 1991, *Daylight* was re-launched in the form of a magazine.

Daylight Origins Society is a non-profit educational organisation funded by subscriptions, donations and sales of publications.

ACTIVITIES

- ✓ Publishes the periodical *Daylight* for subscribers in 17 countries.
- ✓ Operates a website at www.daylightorigins.com
- ✓ Publishes and distributes pamphlets on Origins issues.
- ✓ Provides mail-order service for literature and audio-visual material.
- ✓ Organises and supports public meetings and talks.
- ✓ Promotes links with other Catholic Origins groups worldwide

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EDITORIAL

A.M.D.G

[Ad majorem Dei gloriam]

It has long been the practice of Jesuit teachers (and others) to instruct their pupils to write this pious dedication in the heading of every piece of academic work: *To the greater glory of God*. This has been the motivation of many generations of great scholars, and not a few scientists, who have

devoted their life’s work to ‘the study of God in Nature’. Two articles in this issue illustrate the high value that Catholicism has placed on sound scientific studies that is at variance to the still-too-common myth of the church being opposed to Science.

While we are well aware that not every Catholic scientist in modern times has taken up a counter-evolutionary position, it is

heartening to read the trenchant comments of the world-renowned lepidopterist Bernard D’Abrera who affirms that his lifetime’s studies of butterflies demands acceptance of ‘ex nihilo’ creation. Meanwhile, sedimentologist Dr Guy Berthault continues to publish experimental research that denies the presumptions of the geologists of the 18th and 19th centuries that fossiliferous rocks must have taken millions of years to form.

Other popular falsehoods are explored herein, including the idea promoted by Haeckel that embryos prove an evolutionary past, and that it is unreasonable to accept historical records of the longevity of mankind.

And so we welcome the remarks by the Holy Father, Pope Benedict XVI, on the theme of creation in his Easter 2011 address:

“It is not the case that in the expanding universe, at a late stage, in some tiny corner of the cosmos, there evolved randomly some species of living being capable of reasoning and of

trying to find rationality within creation, or to bring rationality into it. If man were merely a random product of evolution in some place on the margins of the universe, then his life would make no sense or might even be a chance of nature. But no, Reason is there at the beginning: creative, divine Reason.”

For the Pope, creation is a fundamental issue in the “God debate”, and we share with him the conviction we have promoted in *Daylight* for twenty years: **‘evolution is no solution’**. A.N.

Errata in Issue #40.

My apologies for uncorrected errors that slipped through in the latest issue. My thanks and due to Mr Derek Tozer, retired schoolmaster of English and History, who has kindly helped to proof-read this issue. He offers an editing/proof-reading service and may be contacted through the Editor.

New Catalogue of Resources

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Haeckel's embryo drawings are lies

John Donnelly

In his 1868 book *Natürliche Schöpfungsgeschichte* (The History of Natural Creation) Ernst Haeckel suggested that he had made various comparisons using human, monkey and dog embryos. The drawings he produced consisted of nearly identical embryos. On the basis of these drawings, Haeckel then suggested that the life forms involved had common origins.



With his faked embryo drawings, Ernst Haeckel deceived the world of science for a century.

But the true state of affairs was very different. Haeckel had produced a drawing of just a single embryo, and then produced human, monkey and dog embryos from this by making very small changes. In other words, it was a hoax.

That was the supposed “scientific work” that Darwin cited as a reference in his book *The Descent of Man!* In fact, some people realized that Haeckel’s illustrations were a distortion even before Darwin wrote his book. Following the exposure of the fraud, Haeckel himself admitted the huge scientific fraud he had perpetrated:

After this compromising confession of 'forgery' I should be obliged to consider myself condemned and annihilated if I had not the consolation of seeing side by side with me in the prisoner's dock hundreds of fellow - culprits, among them many of the most trusted observers and most esteemed biologists. The great majority of

*all the diagrams in the best biological textbooks, treatises and journals would incur in the same degree the charge of 'forgery,' for all of them are inexact, and are more or less doctored, schematised and constructed.*¹

But in order to keep the dogma of Darwinism propped up, there was a need to declare that one of the false pieces of evidence in their possession was actually “proof of evolution.” The fact of the fraud being perpetrated, or Darwinists being aware of it being so, was unimportant; what mattered in their eyes was for it to be heralded as evidence of evolution, even if it was a lie.

Despite the exposure of the fraud, Darwin and the biologists who

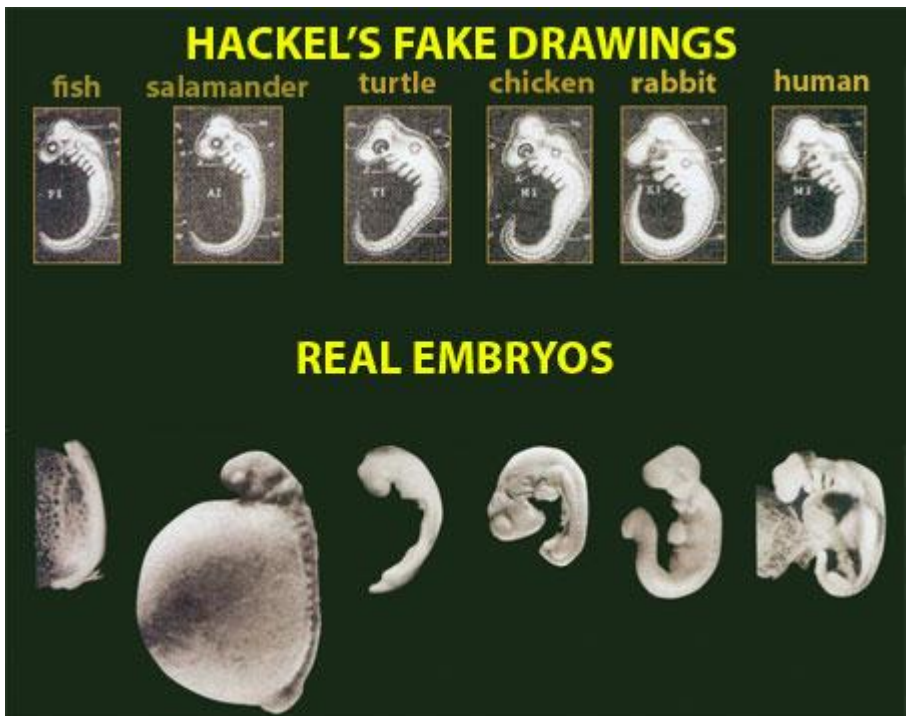
¹ Francis Hitching, *The Neck of the Giraffe: Where Darwin Went Wrong*, New York: Ticknor and Fields 1982, p. 204

supported him continued to regard Haeckel's drawings as a reference source. And that further encouraged Haeckel. In the years that followed he produced further series of comparative embryo illustrations. He prepared diagrams showing fish, salamander, turtle, chicken, rabbit and human embryos side by side. The noteworthy aspect of these was how the embryos of these different life forms initially resembled one another very closely and gradually diverged over the course of their development. The similarity between the human and fish embryos in particular was very striking indeed - so much so that fictitious “gills” could be seen in the human embryo drawings, just as in those of the fish. Under the scientific guise he gave these illustrations, Haeckel launched his “Theory of Recapitulation:” Ontology Repeats (recapitulates) Phylogeny. The meaning of the slogan was this: according to Haeckel, during the

developmental process it undergoes in the egg or the mother's womb, every living thing repeats the "evolutionary history" of its species, right from the very beginning. For example, the human embryo in the mother's

womb first resembles a fish and then, in subsequent weeks, a salamander, a reptile and a mammal, finally "evolving" into a human being.

But this was a huge fraud.



An article about Haeckel's drawings, for long maintained on the agenda as false evidence of evolution, appeared in the September 5, 1997, issue of *Science* magazine titled "Haeckel's Embryos: Fraud Rediscovered," following which the whole scientific world agreed that there had been a fraud. The article contained the following lines:

Not only did Haeckel add or omit features, Richardson and his colleagues report, but he also fudged the scale to exaggerate similarities among species, even when there were 10-fold differences in size. Haeckel further blurred differences by neglecting to name the species in most cases, as if one representative was accurate for an entire group of animals. In reality, Richardson and his colleagues note, even closely related embryos such as those of fish vary quite a bit in their appearance and developmental pathway. "It

*(Haeckel's drawings) looks like it's turning out to be one of the most famous fakes in biology."*²

In March 2000 the Harvard University evolutionist and palaeontologist Stephen Jay Gould said that he had long been aware of this fraud. But he had preferred to remain silent, as required by the cult of evolution.³ Once the public had learned that the drawings were fraudulent, Gould stated that it was academic murder for them still to be used and said:

"We do, I think, have the right, to be both astonished and ashamed by the century of mindless recycling that has led to the persistence of these drawings in a large number, if

² *Science*, 5 September 1997, Elizabeth Pennisi

³ Ann Coulter, *Godless The Church of Liberalism*, Crown Forum Publishing, 2006, p. 240

*not a majority, of modern textbooks."*⁴

Haeckel's fraud was so blatant and so great that he was accused of fraud by five different professors and found guilty by the Jena University court.⁵

Sir Gavin de Beer, from Great Britain's Natural History Museum, described this terrible disgrace as follows:

Seldom has an assertion like that of Haeckel's 'theory of recapitulation', facile, tidy, and plausible, widely accepted without critical examination, done so much harm to science."

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http://www.arn.org/docs/richards/jr_s_ciedreport.htm

⁵ Hank Hanegraaff, *Fatal Flaws "What Evolutionists Don't Want You To Know"*, W Publishing Group, 2003, p. 70

⁶ Ibid.

These false illustrations of Haeckel's in fact achieved their intended aim on behalf of evolution. Although they had been declared to be false, they still had a negative impact as a great many people still imagined them to be genuine, and despite their scientific invalidity they still negatively altered the general views regarding human beings and themselves of people **still** undergoing education in schools. Henry M. Morris, founder of the Creation Research Society and the Institute of Creation Research, analyzed the state of affairs in these terms:

Ever since Darwin—and especially since Freud—psychologists have assumed that man is merely an evolved animal and have evaluated his behavioral problems on an animalistic basis. Experiments with monkeys or other animals (even with insects) are used for guidance in dealing with human problems...

The bitter fruit of the recapitulation theory (long since discredited scientifically) continued to grow in many areas of society..⁷

Amazingly enough, Haeckel's fraudulent illustrations, described as a scientific disgrace and treated with amazement even by some evolutionists when put forward as evidence, still maintain their place in various text books. This astonishing state of affairs shows the exact scale of the Darwinist deception. The University of California molecular biologist Jonathan Wells describes the situation thus:

Many textbooks use slightly redrawn versions of Haeckel's embryos. One example is the 1999 edition of Peter Raven and George Johnson's Biology, which accompanies its drawings with the following caption:

⁷ Henry M. Morris, *The Long War Against God*, Master Books, 2000, p. 32

"Notice that the early embryonic stages of these vertebrates bear a striking resemblance to each other." The text also informs students: "Some of the strongest anatomical evidence supporting evolution comes from comparisons of how organisms develop. In many cases, the evolutionary history of an organism can be seen to unfold during its development, with the embryo exhibiting characteristics of the embryos of its ancestors."

Other examples include the 1998 edition of Cecie Starr and Ralph Taggart's *Biology: the Unity and Diversity of Life*, which accompanies its drawings with the mis-statement that "the early embryos of vertebrates strongly resemble one another;" the latest edition of James Gould and William Keeton's *Biological Science*, which reports:

“One fact of embryology that pushed Darwin toward the idea of evolution is that the early embryos of most vertebrates closely resemble one another;”

and Burton Guttman’s 1999 textbook, *Biology*, which accompanies its redrawn version of Haeckel’s embryos with the following:

*“An animal’s embryonic development holds clues to the forms of its ancestors.”*⁸

The fact that Haeckel’s false illustrations are **still** used in biology text books all over the world including Britain and Ireland, as if they represented proof of evolution, is without doubt no simple error. Although being forgeries, these illustrations are deliberately included in text books. The main reason for this is without doubt that they represent significant false evidence for the key point of Darwinism, the

falsehood that man is an irresponsible animal. Jonathan Wells makes this comment about this **lie** deliberately maintained by Darwinist scientists:

Haeckel’s embryos seem to provide such powerful evidence for Darwin’s theory that some version of them can be found in almost every modern textbook dealing with evolution. Yet biologists have known for over a century that Haeckel faked his drawings; vertebrate embryos never look as similar as he made them out to be. Furthermore, the stage Haeckel labelled the “first” is actually midway through development; the similarities he exaggerated are preceded by striking differences in earlier stages of development. Although you might never know it from reading biology textbooks, Darwin’s “strongest single class of facts” is a classic example of

⁸ Jonathan Wells, *Icons of Evolution*, Regnery Publishing, Inc., p. 103

*how evidence can be twisted to fit a theory.*⁹

Although Darwinists were delighted in the short term that a lie was put forward as false evidence for a heretical theory and had such an impact, it in fact heralded terrible disappointment for them. Through Haeckel's drawings, people saw the scale of the deception to which a senior scientist would go in the name of Darwinism. It was thus once again proved how Darwinism was in constant need of a "lie." People clearly saw how evolutionists could turn a blind eye to fraud. Haeckel's fraud was another significant piece of evidence of the destruction of the theory of evolution. This fraud may have been met with silence in the 20th century, but the 21st century has seen this and similar frauds exposed and the genuine scientific

evidence put on display. The more frauds have been exposed and the more genuine scientific evidence comes to light, the more the collapse of Darwinism has become ever more apparent.

It must be remembered that in the context of Catholic theology the Haeckel frauds also demonstrate a clear unambiguous assault on the right to life of the unborn. If it can be shown that a mere "fish" is inside a pregnant woman then, since it is only an animal, surely we can kill that "fish" in any given circumstance? J.D.

"Much obliged for the copy #40 of Daylight ... shall read with interest & also pass on / recommend to other Catholics (or non-Catholics)." G.L.
---ooOoo---

Thank you so much for the 40th 'Daylight' and congratulations on your good work." Rev. J.D.
---ooOoo---

"...I pray that this important form of apostolate may continue and thrive." R.I.

⁹ Jonathan Wells, *Icons of Evolution*, Regnery Publishing, Inc., pp. 82, 8

Aquinas, Aristotle and the theory of evolution

Gearóid Spáinneach

Thomas Aquinas is considered one of the greatest of the Church Fathers and many of his works are integral to Catholic Church teaching today.

He was born circa 1224/5 A.D. near Naples in what was the county of Aquino. He was born into nobility with at least 8 siblings and his eldest sister Marotta became a Benedictine nun. His family were often caught up in the consequences of political turmoil, which involved the Papal States.¹ Thomas was sent to a secular school ten miles from his home in Monte Cassino, and it was here that he was taught Latin. This enabled him later to read

works by Aristotle that were translated from Arabic texts produced by Muslim philosophers. Aristotle's philosophy back then was banned by the Catholic church and it was forbidden to teach his work in religious institutions. In Aquinas' time, the main authority was Peter Lombard's 'Sentences', but Thomas was instrumental in replacing this with a more Aristotelian influence.

Thomas Aquinas was greatly influenced by Aristotle, and so we should consider what Aristotle believed in, particularly in relation to any possible hints of evolutionary concepts he may have harboured. Evolution as a word did not exist in Aristotle's or Aquinas's time, but the concept of gradual change of creatures over vast time is understandable to anyone of any generation.

¹ C.f. Thomas Aquinas: *A Very Short Introduction*. Fergus Kerr (New York: Oxford University Press; 2009) Ch. 1, p. 1-4

Aristotle is considered one of the fathers of modern science, as he developed a system for classifying

the various kinds of animals and plants.² “Aristotle did not believe in any form of evolution,”³ certainly not macroevolution, to which the term ‘evolution’ normally applies. Macroevolution is the idea of one animal kind evolving into another very different kind, such as a horse becoming an elephant. Aristotle did not believe that one basic kind could change into another. But there is no real reason to believe that Aristotle did not believe in microevolution, which will be examined next.

Today we know there to be various animal and plant kinds within which speciation amongst the original kind takes place; this is known as microevolution; one kind could change within the parameters of itself. Microevolution is not to be

confused with its near namesake macroevolution. An example of microevolution is where an ancestral form of the cat family might over time and conditions of separation become a tiger, a panther, or a domestic cat. Likewise a wolf might with enough time and conditions of separation become a German Shepherd, or with different conditions become a Jack Russell terrier. The basic mechanism for this occurs in breeding programmes, and we have acquired thoroughbred animals in this way. But the important point to appreciate is that a lion cannot become the wolf, and the wolf cannot become the domestic cat. This is because one basic kind cannot change into another kind. We would argue that Aristotle was correct not to believe in macroevolution.

² C.f. *Ancient Philosophy*, Anthony Kenny (New York: Oxford University Press; 2004) ch. 2, p. 69

³ *Introducing Philosophy*, Robert C. Solomon (New York: Oxford University Press; 2008) p. 80



The cat family: the result of microevolution

‘Micro’ comes from the Greek *μικρος* meaning small, as in the Nissan Micra, or a microscope. Microevolution then is small changes within a kind. It is important to note here also, that a wolf might change to become a poodle through selective breeding over a long period of time, but a poodle could not become a wolf, because its gene pool has already been severely reduced through the process of selecting out certain characteristics. Therefore microevolution is a downward process which reduces the gene pool, whereas macroevolution would need to create new genes as a process of increasing complexity; these concepts of

evolution therefore conflict with one another. It is the ancestral form that has the more complex gene pool.

Aristotle’s philosophy

How do we know that Aristotle definitely did not believe in macroevolution? The answer lies in his own ‘Theory of Forms’, which he developed in opposition to that of his lecturer Plato. Aristotle invented the concept of matter, and for him, Substance = Form and Matter. For example: the substance of a table is its Form (shape) + its Matter (material, e.g. timber).⁴ Substance therefore is form and matter combined; it is also existence and essence combined. With form and matter, how they combine can change the shape of the substance, and so a chicken egg can change into a chicken, or a caterpillar become a butterfly.⁵

⁴ c.f. *ibid.* p. 81

⁵ c.f. *ibid.* p.82

This is what Aristotle calls Act and Potency: that is, the actual egg has the potential to become a chicken. But in terms of the chicken egg, the potential is limited to becoming only a chicken. This egg will not hatch into a dinosaur, crocodile, ostrich or any other kind of animal or bird. It will not hatch into a chestnut tree, because it does not have that potential. In short, we can see that Aristotle definitely did not believe in macroevolution. In fact his philosophy was very much purpose-centred, as he perceived intelligence designed in creatures. We call this philosophical view ‘teleological’,¹⁵ from the Greek τέλος, meaning an accomplished end or completion.



Aristotle’s act and potency in action

¹⁵ cf. *ibid.* p. 83

It is most likely that Aquinas is of the teleological view, because Aquinas introduced Aristotle to the Catholic Church, writing commentaries on his philosophy in his *De Principiis Naturae* as well as *In Aristotelis Libros Physicorum*. These commentaries discuss topics such as matter, form, agent, goal, substance and accidents. In these selected philosophical writings, Aquinas gives us his opinions, sometimes disagreeing with Aristotle,¹⁶ but in no way does he conclude that macroevolution is philosophically plausible, or even hint at the notion of such a concept.

So why don't all modern scholars and theologians recognise this? Probably because the writings of evolutionists' do not always clarify the distinction between macro-evolution and micro-evolution, hence creating

¹⁶ cf. Aquinas: *Selected Philosophical Writings*, Timothy McDermott (New York: Oxford University Press; 2008) p. 67-80 & p. 90

confusion for the reader. But once you are aware of the difference, you then know that 'evolution' can only be true in a very limited sense. Technically then, they may not be lying when they say 'evolution is a fact', but if you press them on the macroevolution question, they may lack their earlier self-confidence. Unfortunately, many well-intentioned Catholic priests and bishops appear unaware of the various definitions of evolution, of which only one type is scientifically demonstrable. These men of God seem less than equipped to deal with the true facts of the issue. Those Catholics who 'bend over backwards' to fit the theory of evolution into theology may unwittingly be undermining Catholic doctrine.

Conclusion

Thankfully, there is increasing awareness among Catholics that we have been duped into accepting theories of

macroevolution despite the evidence of science and philosophy that opposes it. We also know that there are now groups set up that are trying to quell the debate and prevent these arguments gaining publicity. But in the end you cannot defeat the truth or stop it from getting through. Further to this, in Isaiah 58:12 it says:

“And your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to dwell in”.

With our philosophy rooted in the same Aristotelian foundations as St Thomas, we shall be sure to follow sound Catholic Tradition, the only sure path to salvation.



Rebuild these ancient ruins

Longevity of Mankind

James Lynch

Man was not intended by God to suffer death in the beginning. It was the result of the breaking of faith by man, at the fall, inspired by the fallen angel Lucifer, that caused man to die. It was in the original nature of man to live long.

The patriarchs lived what we now consider extraordinarily long lives, but it was natural for them at the time. God was moved in time to place a general upper limit on mans lifespan, firstly of 120 years (Genesis 6.3), and latterly 70 years, 80 for the healthy (Psalms 90, 10). The Bible, and many histories, record long-lived people, and it is not uncommon yet for people to live phenomenal ages.

A 1971 report by Italy's Institute of Social Medicine has the following entry:

"A woman who lives in Bolivia is 203 years of age

A Russian is 192

A Persian is 190

Another Russian is 163 and enjoys the best of health and her physical condition is "perfect"

They use the muscles every day – helps to eliminate toxic waste from Liver and Intestines [they add] - a sedentary life impedes this".

Moctius, a disciple of Saint Patrick, died aged 300; Brendan Biorra lived nine score (180). Saint Patrick lived 120 years healthy before he got his heavenly reward.¹ Moses similarly got to

¹ *The Historical Story of Ancient Ireland*, Philip Lynch, Minerva Press, 2000, p.92.

Keating's General History of Ireland, Dermot O' Connor, James Duffy, Dublin, 1854, p.351.
[Keating allows St.Patrick 122 years.]

120 years “yet his eyes were undimmed and his vigour unabated.” (Deuteronomy 34,7). Joshua, son of Nun, was 110 years healthy before he went to his eternal reward (Joshua 24, 29).

Other very long ages given in Genesis include: Adam 930, Eve 940, Methuselah 969, Jared 962 (Genesis 5).

There is a 20th century grave in Letterkenny, County Donegal, Ireland with a tombstone inscription of 125 years. The family refute this age saying it was 127 years the man lived!

Many people mistakenly think we are living longer and healthier lives than our ancestors. Unfortunately, and statistics don't serve us well in this arena, major interruptions of war, famine, drought, diseases of body and mind, slavery, oppression, sins, bad education and sinister purposes, can impact on a census of average lifespans. Moreover we

would have a debate of when a human life starts, as any calculation of average lifespans would include the ages in months or days of unborn lives lost each day by abortion, or not, for those in favour of abortion, who do not consider the unborn a life.

The following extract is taken from the Journal of the Royal Society of Antiquaries of Ireland, Vol. IV., Pt.I., 5th ser., 1894-1895, vol. 24-25., p. 81.

“Irish Longevity. - Looking the other day over Pue's “Occurrences,” January 12th, 1758, I came across the following paragraph:- “Belfast, January 6th.- We hear from Connor, in this county, that on the 13th of last month, died at Glenwhorry, near that place, Catherine Giles, aged 122 years. She was between 15 and 16 years old, on the dark Monday 1651, and working on her father's land when the darkness came on. She was

always employed in hard labour, and lived on the most simple diet, such as potatoes, greens, and buttermilk, and never drunk tea or strong liquor, and continued healthy all her lifetime, until a few days before her death, and till about two months ago continued to walk three miles on Sunday to church.” Could any correspondent say whether there is any local memorial of this old woman, and explain what “dark Monday” was, or the nature of the darkness referred to?

In Exshaw's Magazine for 1761, p.344, is the following:- “Deaths, 1761, July 23 - At Mitchelstown, co. of Corke, John Newell, in the 127 year of his age: he retained his senses to the last, and was grandson to old Parr of England, who lived to be 152 years of age.” - G.T.S.”

Saint Thomas Aquinas informs us, “*Old Testament history has a literal sense besides the figurative*

*sense in which its happenings symbolize Christ.”*² St. Thomas also tells us, that where we don't find a satisfactory explanation of something in scripture, to look further at another part of scripture, where we are sure to find the answer commensurate with our knowledge. Thus, when long ages or numbers are given in scripture we have no licence to augment or reduce. Similarly the 6 days of creation are to be taken literally and reflect our 24 hour day. Another example might help us! “*So Simon Peter went over and dragged the net ashore full of **one hundred fifty-three large fish.***” (John 21, 11d). This detail is given as an eye witness would record this appearance of Jesus to his disciples. The number and size of the fish is an assistance for us to believe the event occurred, a real historic event, whatever may

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Timothy Mc Dermott [ed.], *Thomas Aquinas, Selected Philosophical Writings*, (Oxford University Press:1998), p.xxvii

be thought about any figurative or hermeneutical interpretation.

That some ages seem extraordinary to us is not a licence for personal hermeneutic amendment of the number of years. The ancients, no more so than ourselves, made record of miraculous events and ages for posterity, and it is the supernatural aspect of ages that grabs our attentions. I give the following extract from *The Historical Story of Ancient Ireland*, page 167:

“The ancient Irish historians count the years from the time the world was drowned, which the Hebrews record as 1656 AM to the Gaels' landing in Ireland one thousand and eighty years later. From this pivot for dating (2736 AM) they record the number of years each king reigned and we have followed that. As this counting was done in years rather than months, some degree of elasticity must be allowed for. While the native

Irish all respected books of history and learning and careful recording of events this was not so with invaders. It must have been extremely difficult to record and preserve the manuscripts and to harmonise local with national records of events during sustained attacks by foreigners, who were bent on destroying learning and religion. Transport was not easy in olden times and often perilous; however, we find the sequence of kings concord in all the old manuscripts and much opposition made the length of some kings' reigns doubtful. We have found that the main events concord with facts and we have no reason to doubt their truth. In conclusion we have every reason to believe that this elasticity of years extends to no more than a few years; hence when it was carefully recorded that certain persons lived extraordinarily long lives we have no reason to doubt the narrations of Gaelic historians.”

To get a true view of the past requires history and the most reliable historians were men of the cloth. They sought no material gain. St. Patrick set about harmonising the royal records and laws of Ireland with the teaching of the Lord Jesus, for posterity, and genealogies of the chief clans for succession rights. The work was exact and is known as 'The Great Antiquity' and was never disputed. Trying to deduce the age of the world from present rates of material deposition, is an incipient insanity, as it does not factor a global flood, a unique, destructive event for the ancients who perished, but of great benefit to us now. This has led to eons of time needed and infinite changes to form to accommodate the incredible conjectures the evolutionary model possesses and requires.

Archaeology, thus far, has not helped us get a correct view of the past. It is a science of the particular and master Aristotle

says we can only gain true knowledge from study of universals. Digging up graves and guessing ages, diet, cause of death, nationality, etc., can only be approximations. It has led to more and more graves being sacrilegiously destroyed. I say - stop that! Seek your knowledge of the past from carefully recorded works of disinterested historians and religious writers. Don't be fooled into thinking it took man ages to use writing. From Herodotus we learn the Ionians got language writing from Phoenicians:

“At first they used the characters which all the Phoenicians make use of; but afterwards, in process of time, together with the sound, they also changed the shape of the letters.” [...] “Moreover, the Ionians, from ancient time, call books made of papyrus, parchments, because formally, from the scarcity of papyrus, they used the skins of goats and sheep, and even at the present

*day many of the barbarians
write on such skins.”*³

We learn from Herodotus the Ethiopians were living on average 120 years, some more, when the tyrant Cambyses, tried but failed to get them to yield.⁴

Herodotus is rightly considered the father of world history as Dr. Geoffrey Keating is the father of Irish history. Both record geographically larger lakes and seas in their histories and, in Keating's case, rivers bursting forth and flowing, lakes being formed after some surface agitation and named from those drowned or previous owners of the once dry land. However, this has been sneered at by moderns, using our maps of today. That water level after the flood of Noah took many years to ebb to establish current water levels has been proven geologically. The

3 Henry Carey, *Herodotus*, Bell and Daldy, London, 1872, p. 328.

4 *Ibid.*, p. 179-180.

Vulgate tells us the waters receded '*euntes et redeuntes*' - going and coming, in other words tidal. Precipitation is faster than evaporation and the consequent increased weight of the world immediately post flood added 40 days to our year, gradually reducing to 10 in Herodotus' time (He lived c. 484 BC to 425 BC.). The fixing of the calendar by Pope Gregory XIII has left the calendar fairly constant ever since as equilibrium had returned to our earth by then.⁵

⁵ Philip Lynch, *The Historical Story of Ancient Ireland*, Minerva Press, 2000, p.161,162.

Additional Notes below from Philip Lynch, *The Historical Story of Ancient Ireland*, Minerva Press, 2000, p.166,167

DATES

The solar year which is now fairly constant has not always been so. The corals in Devon, England show that after the deluge there were four hundred and five days in a solar year. This was because the rain water made the Earth heavier so that it took a wider orbit around the sun and hence forty more days travelling.

In Solon's time, in answer to a question put to him by King Croesus, he answers thus:

Now I put the terms of man's life at seventy years. These seventy years then give twenty-five thousand, two hundred days without including the intercalary month, and if we add that month to every other year, in order that the seasons may agree, the intercalary months will be thirty-five more in the seventy years, and the days of these months will be one thousand and fifty. Yet in

all these days of twenty-six thousand, two hundred and fifty that compose these seventy years one day produces nothing exactly the same as another (et cetera).

This gives three hundred and seventy-five days in the year then, showing that the Sea of Deluge, though well down from the time the year had four hundred and five days was still not constant as it is now (Solon lived from 640 BC to 558 BC).

The length of the day is constant, it is governed by a different law, not by weight, but because the circumference of the Earth on the side farthest away from the sun has to describe or travel a longer 'circle' than the side nearest the sun. These two journeys are harmonised by the Earth's daily rotation and its travelling speed.

Also note a change in direction by the Earth does not affect water level of the Earth as when the sun stopped in Joshua's time – the Earth just changed into circular orbit and we had no flooding as we would have had if the Earth stopped spinning but we had a longer day.

Indeed it would appear that the present AD method of calendar dating started some years after the birth of our Lord. It took the reforms of Julius Caesar and much later Pope Gregory XIII before the calendar year and sun

year were harmonised. There is a hill west of Letterkenny, Co. Donegal, known as Gregory Hill, and on the longest day of the year the sun can be seen sinking into the vee on top of Mount Errigal. P.L.

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The End Of Man: Reverence, Service, Praise

Joseph Rickaby, S.J.¹

Man was created, not evolved. When my body was ready for it, God made my soul out of nothing, and put it in the body to animate and inform the same, and so to constitute with the body that which I call *me*.

The materials which at this present instant compose my body existed before I was in existence. They existed, scattered about somewhere, entering into the composition of sundry bodies in the days of the Pharaohs, during Noe's flood, before man was at all. Yes, looked at in the materials that compose it, my body is very old: it sprang into being at an inconceivably distant date; but it

did spring into being once, out of nothing, not of itself, but because God willed to have it in being, when He created the material universe. And He has maintained it in being ever since. At any instant, were God to cease to will the universe, the universe would cease to be: matter and mind would fall back into nothingness: there would be neither earth nor heaven, nor men nor angels left, only the eternal God. In one sense, the creative act of God is going on at this instant, inasmuch as all the power that God put forth to make the universe originally be at all, is still put forth to sustain that universe in its being and in its activities. The universe of matter has not come to be less dependent of God for being millions of years old²: nor is my soul less dependent on Him because it is forty or fifty or sixty years since it

¹ From: *Waters That Go Softly, or Thoughts For Time Of Retreat*, 3rd Edition, Burns Oates & Washbourne, 1923, pp 5-12.
[paragraphs 16 – 18, 28, 29]

² In the 1920s, belief in the universe being millions of years old, even by those who held to special creation of Man, was widely accepted – but perhaps less so today. *Ed.*

first came to be by His creative breath. My Creator has never ceased to 'breathe my existence', if I may use such an expression,—much as a man breathes existence into the words that issue from his mouth as he speaks them, and die down into silence the moment that he ceases to speak. I create my words, but God creates my substance. I am master of my words, God of my being. My words have a meaning, they are not purposeless gibberish. And my very existence has a meaning and a purpose. God has created me for some end.

Man was created to praise God our Lord, to reverence Him and serve Him, and thereby to save his soul. God looks for these things from the men whom He has created according to their several capacities. And capacities vary vastly: here they rise high, there they dwindle down till mortal eye can see no capacity left at all. *To whomsoever much is given, much shall be asked of him* (Luke xii.

48); and we may conclude, little of him to whom little is given. Whatever capacity I have of praising, reverencing, and serving God, I am meant to put it forth, and to attain the fullest salvation within my reach. That is enough for me to know, and much for me to do. I am to praise, reverence, and serve, and finally to *love the Lord my God with all my strength* (Mark xii. 30). [...]

To praise is to declare excellence. Whatever else God may have intended in creation, He must have intended this, to make a show of His own excellence outside Himself. He can only create upon the model of Himself. Every creature as such is some sort of representation of God; and the higher the creature and the fuller the reality, the fuller the representation of Godhead. And as God is in every way excellent and praiseworthy, every creature reflecting God according to the due fullness of its being given to it declares God's excellence, praises

Him, and is a credit to him, greater or less, according to the measure of its being: for the fuller the being of the creature, the fuller the representation of the Creator. That creature gives the greater (objective) praise to God, in which there is more of God. There is more of a God in a child than in an elephant, more of God in any man than in the whole of the planet Jupiter, considered as a senseless mass; and more of God in any baptized child, dwelling in the grace of its baptism, than in a pagan philosopher. Being is not to be measured by bulk. There are orders and grades of being, and a little of a higher order goes for more than a vast amount of a lower order. The highest order of being is the supernatural. The vision of God face to face in heaven is the highest flight and acme of the supernatural order. Whatever directly belongs to, or makes for, that vision is supernatural, as the Church, the Sacraments, faith, actual graces, but most particularly sanctifying

grace, which is a title, and the sole title which a creature can have, to the vision of God. God's chief objective praise then is from the angels and other blessed spirits who see His face in heaven, and from men on earth living in sanctifying grace, or what is usually called 'the state of grace'. Therefore in the last three psalms, called the *Laudate* Psalms, in which the praise of all creatures is given to God, after mention of *sun and moon, all stars and light, mountains and all hills, kings of the earth and all peoples*, all so many objects of the natural order, the Psalmist lifts his voice to a higher pitch, introducing the supernatural:

Sing ye to the Lord a new song, his praise is in the assembly of the saints.

Reverence and Praise go on in heaven, but for Service there is Rest. *There remaineth a sabbath's-day rest for the people of God* (Heb. iv.9).

Bernard d'Abrera
World Butterfly Expert

Anthony Nevard

According to the website of the British Museum (Natural History), there are currently an estimated 112,000 to 165,000 described species of butterflies and moths within 131 families. The South Kensington museum is currently holding an exhibition '*Sensational Butterflies*'¹ inviting the public to experience these 'amazing insects' in a new live display house. Should anyone presume that the Lepidoptera² might show good evidence for Evolution, a study of the writings of Bernard d'Abrera would provide a powerful antidote. He has spent over forty years photographing museum specimens of butterflies and moths, as well as identifying and cataloguing specimens around the

¹ Runs from 12 Apr to 11 Sep 2011.

² The Order *Lepidoptera* of the Class *Insecta* comprises butterflies, moths and skippers.

world, and much of his research has been conducted in the NHM since 1969. In his opinion, the scientific facts on butterflies demand belief in creation.

Mr d'Abrera graduated from the University of New South Wales, Sydney, Australia. He received his Bachelor of Arts in 1965, with a double major in History & Philosophy of Science and History, and he has a diploma in Education. He has travelled the world for his research, and has taken over 60,000 images of butterfly and moth specimens, representing 18,000 species of butterflies as well as most of the larger moths of the world. He published his first book, *Butterflies of the Australian Region*, in 1971. His *magnum opus* comprises a series of works forming a synoptic reference to the true butterflies, hawkmoths and saturniid moths of the whole world, based largely on the NHM collections and other worldwide museums, public and private. The

works comprise taxonomic text of over 4 million words, illustrated with over 66,000 coloured figures, over approximately 7,500 pages. With only minimal contributions (by invitation) from others, d'Abrera has produced all of the photographs and illustrations, and all of the text in his 32 volumes on the butterflies and larger moths from all regions of the world.

D'Abrera has described several new genera as well as over 100 new species and subspecies. D'Abrera's Tiger, *Parantica dabrerai*, an Indonesian butterfly species is named for him, as is *Gnathothlibus dabrera*, a species of Indonesian moth.

D'Abrera has been publically critical of the theory of evolution since the 1980s, as seen in this passage from his 2001 work *The Concise Atlas of the Butterflies of the World*:

“No field worker who studies insects, may now freely gaze upon his discoveries of insect

morphology, biology or behaviour, without the taint of speculative Darwinism compelling him to colour his conclusions. No more is such a worker allowed to make direct, uncomplicated observations about objective facts about butterflies or moths....

Instead he is now compelled through the pressure of insidious programming by the overlords of the scientific establishment, to subject everything he has objectively observed to the tyranny of subjectivist and useless speculation about butterflies and their hypothetical origins. He must do so for no other reason than being able to collect his grant and acquire his PhD or some other doubtful honour of mutual respectability amongst his peers. The really dangerous part of this global pseudo-scientific cultism is that our worker has unconsciously been made to pass from the intellectual liberty provided within the legitimate realms of

disinterested hypothesis, into the cul-de-sac of totalitarian absolutism of unprovable dogma.... Evolutionists thus become roped into the bondage of their own theory. They postulate it as holy writ and then labour ceaselessly to find the 'evidence' to fit it. Such tendentious labours only bestow the opprobrium of 'contrivance' upon the evidence so gleaned.”

In 1982, d'Abrera and his wife Lucilla founded Hill House Publishers, a publishing house based in Melbourne and London, to publish, *inter alia*, his own work, but this has now closed down. D'Abrera is listed as a signatory on the petition known as *A Scientific Dissent from Darwinism*, a campaign begun in 2001 by the Discovery Institute.

D'Abrera is strongly opposed to the theory of evolution because in his view it is not a *bona fide* scientific theory.

In his synopsis of *The Concise Atlas...*, entitled *World Butterflies* (2005), d'Abrera describes the metamorphic Life History of the butterfly in the stages: ovum – larva – pupa – imago. He adds:

“Science cannot prove now, or at any time, that such a primordial act did not take place.”³ Rather, the evidence to our senses demands that no other event, or events, can satisfactorily explain the fixed and inviolable order of insect metamorphosis. The implications for those who continue wishfully to bethink accidental and mindless evolution (with or without their equilibria punctuated) are profoundly embarrassing. The butterfly is not simply the romantic winged adult, **but an unbreakable composite of four morphologically distinct creatures**, all performing to a rigorously and unchangingly pre-set pattern of living events.”⁴

³ act [of creation] - emphasis in original.

⁴ *World Butterflies*, Hill House, pp. 6-7.

The Jesuits and Newman

The Study of God in Nature

Anthony Nevard

The idea that Catholicism is opposed to scientific inquiry can be refuted simply by reference to the work since the 16th century of members of the religious order of the Society of Jesus. Commonly known as Jesuits, most have been ordained priests, and their foundation by St Ignatius in 1540 led to a movement that spread worldwide and emphasised missionary work, teaching and learning. Their numbers included many highly educated members who have contributed significantly to the history of science.¹

The Jesuits include many astronomers and mathematicians, for example Fr Angelo Secchi (1818 – 1878), who was a pioneer in astronomical spectroscopy, but

¹ Nearly 60 names are listed under: http://en.wikipedia.org/wiki/List_of_Jesuit_scientists

also worked in meteorology and oceanography. He published some 730 papers in scientific journals, and invented the Secchi disc, used for measuring water transparency in oceans and lakes. Another was George Joseph Kamel (1661-1706), a missionary to the Philippines, whose work as a botanist led to the naming of the genus *Camellia* in his honor by Linnaeus. He also wrote the first account of the birds of the Philippines.

The Jesuit Fr Joseph Rickaby included in his reflections on the 30-day Spiritual Exercises of St Ignatius the following passage, illustrating the sound principle of the value of natural studies that was applied by his distinguished predecessors:

We do not think enough of what is going on around us, the molecular wonders of every stone, the sap in the trees, the blood in the veins, chemistry, electricity, astronomy, the

human mind, and then the angels. Spiritual men too much neglect the study of nature in view of God. What is nature but a divine handwriting? What are its laws but the conceptions of a divine Mind proceeding upon the exemplar of Itself, and the consequent behests of a divine Will? What lends efficiency to those laws, and carries them out, but an ever present divine activity? Spiritual men blink before nature, as though nature (as Manicheans said) came of the devil, or were the property of godless scientific men. Spirituality suffers much from this infirmity. To remedy it, St. Ignatius, by way of winding up the Exercises, puts us upon a study of God in nature.²

The writer then refers us to the works of Bl. John Henry Newman, in which he waxes eloquently in a similar vein:

² Rickaby, J. *Waters That Go Softly*, Burns Oates & Washbourne, 1923, pp 158-159.

It [theology] teaches of a Being infinite, yet personal; all-blessed, yet ever operative; absolutely separate from the creature, yet in every part of the creation at every moment; above all things, yet under every thing. It teaches of a Being who, though the highest, yet in the work of creation, conservation, government, retribution, makes Himself, as it were, the minister and servant of all; who, though inhabiting eternity, allows Himself to take an interest, and to have a sympathy, in the matters of space and time. His are all beings, visible and invisible, the noblest and the vilest of them. His are the substance, and the operation, and the results of that system of physical nature into which we are born. His too are the powers and achievements of the intellectual essences, on which He has bestowed an independent action and the gift of origination. The laws of the universe, the principles of truth, the relation of

one thing to another, their qualities and virtues, the order and harmony of the whole, all that exists, is from Him; and, if evil is not from Him, as assuredly it is not, this is because evil has no substance of its own, but is only the defect, excess, perversion, or corruption of that which has substance. All we see, hear, and touch, the remote sidereal firmament, as well as our own sea and land, and the elements which compose them, and the ordinances they obey, are His. The primary atoms of matter, their properties, their mutual action, their disposition and collocation, electricity, magnetism, gravitation, light, and whatever other subtle principles or operations the wit of man is detecting or shall detect, are the work of His hands. From Him has been every movement which has convulsed and re-fashioned the surface of the earth. The most insignificant or unsightly insect is from Him, and good in its kind; the ever-

teeming, inexhaustible swarms of animalculæ, the myriads of living motes invisible to the naked eye, the restless ever-spreading vegetation which creeps like a garment over the whole earth, the lofty cedar, the umbrageous banana, are His. His are the tribes and families of birds and beasts, their graceful forms, their wild gestures, and their passionate cries.

And so in the intellectual, moral, social, and political world. Man, with his motives and works, his languages, his propagation, his diffusion, is from Him. Agriculture, medicine, and the arts of life, are His gifts. Society, laws, government, He is their sanction. The pageant of earthly royalty has the semblance and the benediction of the Eternal King. Peace and civilization, commerce and adventure, wars when just, conquest when humane and necessary, have His cooperation, and His blessing upon them. The course of events,

the revolution of empires, the rise and fall of states, the periods and eras, the progresses and the retrogressions of the world's history, not indeed the incidental sin, over-abundant as it is, but the great outlines and the results of human affairs, are from His disposition. The elements and types and seminal principles and constructive powers of the moral world, in ruins though it be, are to be referred to Him. He "enlighteneth every man that cometh into this world." His are the dictates of the moral sense, and the retributive reproaches of conscience. To Him must be ascribed the rich endowments of the intellect, the irradiation of genius, the imagination of the poet, the sagacity of the politician, the wisdom (as Scripture calls it), which now rears and decorates the Temple, now manifests itself in proverb or in parable. The old saws of nations, the majestic precepts of philosophy, the luminous maxims of law, the oracles of

individual wisdom, the traditional rules of truth, justice, and religion, even though imbedded in the corruption, or alloyed with the pride, of the world, betoken His original agency, and His long-suffering presence. Even where there is habitual rebellion against Him, or profound far-spreading social depravity, still the undercurrent, or the heroic outburst, of natural virtue, as well as the yearnings of the heart after what it has not, and its presentiment of its true remedies, are to be ascribed to the Author of all good (...) All that is good, all that is true, all that is beautiful, all that is beneficent, be it great or small, be it perfect or fragmentary, natural as well as supernatural, moral as well as material, comes from Him.³

We shall return to Newman in a future issue.

³ Newman, J.H., *The Idea of a University*, 1858, Part 1, Discourse iii, para. 7.

New Research on Sedimentology Shows Rocks Deposited Rapidly

Russian *Journal of Lithological and Mineral Resources* Publishes Groundbreaking Research on Sedimentary Rocks:

French sedimentologist leads the field

MOSCOW--(BUSINESS WIRE)

The latest edition of *Lithological and Mineral Resources*, a journal of The Russian Academy of Sciences, has reported details of research directed by French sedimentologist Guy Berthault of the prestigious university, Ecole Polytechnique in Paris, showing that sedimentary rocks form very rapidly - **two thousandths of the time attributed to them by the geological time scale!**

The experimental research spanning a period of thirty-five years was first performed in France at the Marseilles Institute of Fluid Mechanics and subsequently at the Colorado State University hydraulics Laboratory

in the USA. Its application in the field was tested on the Cambrian-Ordovician sandstones of the North-West Russian Platform by a team of Russian sedimentologists led by Dr. A. V. Lalomov of the Russian Academy of Sciences' Institute of Geology of Ore Deposits, Petrography, Mineralogy and Geochemistry. Similar results were obtained from other geological formations in Russia.

For details of the experiments and research, see the current issue of the *Lithological and Mineral Resources* journal (2011, volume 1) and www.sedimentology.fr

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This item was released to the Press in March 2011.

Please inform the Editor of *Daylight* if you have seen any mention of this in the media since then. Thank you! A.N.



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Insect Metamorphosis

Evolutionary mystery or act of Creation?

“More advanced insects, however, undergo such wholesale changes that there is no possible way of linking the larva to the adult except by watching the creature make the change. Maggots turn into flies, grubs into beetles, and caterpillars into butterflies.”

Life on Earth, David Attenborough, Fontana, 1981, p. 88.



“All the interesting modifications and adaptations of butterflies and moths ...serve but one great purpose: the preservation and reproduction of the species. The structure, the colours and patterns, the senses, the migrations, the variations, seasonal and mimetic, the devices for ensuring mating and so on, have all arisen in the struggle for existence.”

The Standard Natural History, W. P. Pycraft (Ed.), p. 282

“Each of the four distinct stages [*egg caterpillar, pupa, adult*] begins and ends according to a strict and entirely predictable programme, built into the DNA of each and every species. The programme remains fixed, so that no new information can be added from any internal or external source, including learning... Everything is fixed, as it has been from the very first moment of the programming of that organism; in other words, a single primordial act of creation, *ex nihilo*, of one original adult male and one original adult female, fully programmed to mate and reproduce their own kind through time.

World Butterflies, B. D’Abrera, Hill House Publishers, 2006, p. 6.

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