



Daylight

— Origins Science for Catholics

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**“And the Lord God brought forth of the ground all manner of trees,
fair to behold...” *Genesis 2:9***

Every year, we witness a remarkable process by which flowering plants carry out a controlled separation of flowers, fruits and leaves from the main body. This is not the consequence simply of the death and breakdown of cells, but involves hormone-regulated metabolic activity in producing an abscission layer which becomes mucilaginous, covering a protective layer to seal the exposed stem. Enzymic breakdown of proteins, RNA, carbohydrates and chlorophyll allow useful nutrients to be conserved before leaves are killed by frosts, and yellow and orange carotenoid pigments are revealed that give rise to autumn leaf colouration. Yet the timing of leaf fall in evergreen trees is very different. Explanations of how and why abscission occurs now cannot explain how it could have evolved. It shows good evidence of intelligent design. [photo © JulietPhotography - Fotolia.com]



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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.

ACTIVITIES

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

- ✓ Publishes the periodical *Daylight* for subscribers in 20 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.
- ✓ Promotes links with other Catholic Origins groups worldwide

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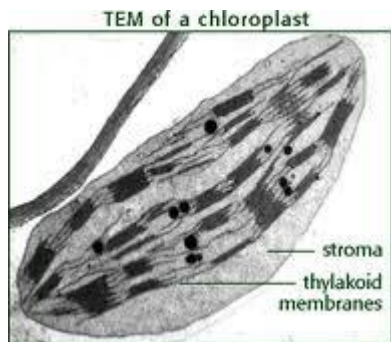
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EDITORIAL

Research in the 19th century demonstrated that an artificial device could be made to turn light into electricity – the photovoltaic cell. However, it is only about 60 years since such a cell has been developed with a practical application, driven particularly by work on satellites and spacecraft. Yet these inventions cannot produce our food or materials for fuels, clothing or building. They do not absorb carbon dioxide from the air or help to replenish oxygen in the atmosphere for respiration, nor do they grow more identical structures to increase the process. In other words, the synthetic photo cell has little in common with the photosynthesising plant cell in the complex food factory of any leaf. Although calculations of the energy conversion of sunlight into flowing electrons may suggest that the artificial device can be ‘more efficient’ than photosynthesis, the key issue is the incomparable value of leaves to manufacture cheap, energy-dense, foods and fuels, easy to transport and storable for future use. This includes fossil fuels such as oil and coal.



The green chemical chlorophyll that absorbs the light energy is found in a highly organised form in layers of membranes making up bodies called chloroplasts. There may be from 10 – 100 chloroplasts in a

typical leaf cell – they have their own system for self-replication within the cell, and also move within the cell and respond to light intensity changes to maximise light absorption. Chloroplasts vary in structure and shape, especially among the algae, e.g. cup shaped in *Chlamydomonas*, a spiral ribbon in *Spirogyra*.



There is huge variation in the photosynthetic tissues across the plant kingdom, from the relatively simple forms of e.g. moss leaves to the highly differentiated tissues of the dicotyledonous

leaf (see back cover). Attempts have been made to construct hypothetical evolutionary relationships on the basis of similarities and differences, but there is no fossil evidence to prove it. In fact, much fossil plant material is very similar to comparable organs found today, such as these fossil leaves. It is very difficult even to speculate on any plausible process by which plants could have gradually (or suddenly) been transformed from ‘simpler’ forms to the array of flowering plants and trees found worldwide today.



This has been acknowledged in a remark by Professor E. J. H. Corner FRS (1906 – 1996), who was Professor of Tropical Botany at the University of Cambridge (1965–1973):

“The theory of evolution is not merely the theory of the origin of species, but the only explanation of the fact that organisms can be classified into this hierarchy of natural affinity. Much evidence can be adduced in favour of the theory of evolution - from biology, bio-geography and palaeontology, *but I still think that, to the unprejudiced, the fossil record of plants is in favour of special creation.* If, however, another explanation could be found for this hierarchy of classification, it would be the knell of the theory of evolution. Can you imagine how an orchid, a duckweed, and a palm have come from the same ancestry, and have we any evidence for this assumption? The evolutionist must be prepared with an answer, but I think that most would break down before an inquisition. Textbooks hoodwink. A series of more and more complicated plants is introduced - the alga, the fungus, the bryophyte, and so on, and examples are added eclectically in support of one or another theory - and that is held to be a presentation of evolution. If the world of plants consisted only of these few textbook types of standard botany, the idea of evolution might never have dawned, and the backgrounds of these

textbooks are the temperate countries which, at best, are poor places to study world vegetation. The point, of course, is that there are thousands and thousands of living plants, predominantly tropical, which have never entered general botany, yet they are the bricks with which the taxonomist has built his temple of evolution, and where else have we to worship?"

(E.J.H. Corner 1961, from 'Evolution', p. 97, in "Contemporary Botanical Thought", Anna M. Macleod and L. S. Copley (editors), Oliver and Boyd, for the Botanical Society of Edinburgh.)

It is obvious to the Christian that trees and wood figure prominently in salvation history, from the Garden of Eden through the Deluge to Our Lord's Nativity and Crucifixion. For, as the poem says, "only God can make a tree."

The Kolbe Center tour

Thanks to the support of HLI and our friends in Ireland, Hugh Owen, with Dr John Sanford (author of *Genetic Entropy*), gave a seminar in London with about 120 attending, followed by a tour of Ireland. The photos show in the background some of the impressive posters that have been produced for public events. If you think you might be able to organise such an event in your area if Hugh is visiting on a future occasion, please get in touch with him or us.

Resources

For many years, DOS has provided a mail-order service for the small number of Catholic books on origins science that were then available. Over recent years, the growth in these publications (thank God!) has made it impracticable for me to stock and manage more than a few titles. For those in UK and Europe, we recommend you order from **Carmel Books** [see pp 34-35], and for the USA from the **Kolbe Center** [www.kolbecenter.org]. Thank you!

Subscriptions

We have continued to keep the UK sub for three issues at £10 for several years, thanks to some people giving extra donations for our work. However, postage costs have been rising and we have had to discontinue sending copies to those who are in arrears for over a year. We have no paid staff and try to keep costs to a minimum. Please try and encourage others to become subscribers, as this is the best way to help ensure we can continue to produce the magazine. Many thanks, and best wishes for Christmas and the New Year.

The Promise

Peter Wilders

Perhaps at long last the world is waking up. Even the most diplomatic of Catholic media find it impossible to continue turning a blind eye. Things have gone wrong; dreadfully wrong. Society has voted for leaders openly opposed to God's law who are wasting no time in spawning their own atheistic legislation. The Church has been ignored. The message is clear: Adapt or suffer the grim consequences, as those under Communist regimes were obliged to do and are still doing.

Having overcome the hitherto invincible defenses of the Catholic Church, the promoters of materialism watch with understandable satisfaction as the final obstacle to its global takeover crumbles. How has it all happened?

People still go to holy Mass on Sunday, albeit in reduced numbers. Perpetual Exposition is even available in some churches. The World Youth Day attracts hundreds of thousands of pilgrims. How is it then that the enemies of the Church have reached such dominance that collapse seems not far off? Sadly, the facts speak for themselves. Could the WYD crowds be compared to political rallies? One sees the same fervour and the same security precautions. The question is, of course, who are the participants rubbing shoulders with? Are they thrill-seekers attending for the spectacle, or orthodox Catholics ready to die for their Faith?

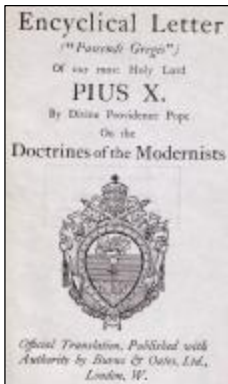


An even greater question should be this: "How did this expanding and flourishing Catholic mega-religion shrink in the space of less than a century to a shadow of its former self?" Officially it still has 1.2 billion members. No statistic is available as to the number of practicing Catholics, but the drop in first communicants to early teens has been

precipitous. In France, for instance, the numbers have declined by 96%. What is going on?

Several causes have been proposed for this calamity, but they all seem to be *fruits* of a rotten tree and not its *roots*. Among the causes put forward by

Catholic commentators are ambiguities in the Vatican II texts and unauthorized changes in the liturgy. However, few of these commentators go back to the root cause of all of these changes—the acceptance of what St. Pius X called the central dogma of modernism—evolution. A review of the relevant history reveals that the acceptance of evolution took place long before Vatican II, when seminarians were deprived of the fundamental theology needed to refute evolution theory. There seems no other explanation than that this deprivation was a deliberate strategy of Soviets who gained control of key positions within Catholic institutions. It was Cardinal Ratzinger when Prefect of the Congregation for the Doctrine of the Faith in 1989 who let the cat out of the bag. At a meeting to discuss the “Crisis of Faith” with the European Presidents of the Doctrinal Commissions in Vienna, Cardinal Ratzinger traced the roots of the crisis to the fact that traditional Creation theology and metaphysics had been dropped from the text books of seminarians studying for the priesthood (“Difficulties Confronting the Faith in Europe Today” *L’Osservatorio Romano*, July 24, 1989, reprinted in *Communio*). The significance of this incredible disclosure seemed to have been missed at the time. Perhaps it was because those affected were not only the students of the time but also those of the previous generation—including the theologians present at the meeting! The truth was emerging that seminarians had been deprived of this fundamental theology for decades. This becomes clear from a statement by Pope St. Pius X in his Encyclical “On the Doctrine of Modernists” (1907)



Apply yourselves energetically to the study of natural sciences... If you carefully search for the cause of those errors [evolution and modernism] you will find that it lies in the fact that in these days when the natural sciences absorb so much study, the more severe and lofty studies [i.e., theology and related disciplines (Creation and metaphysics*)] have been proportionately neglected--some of them have almost passed into oblivion. (* author's note)*

One proposed explanation for this calamity is that back in the 1930's an attempt was made by the USSR to infiltrate the Catholic Church with a view to reduce its power. Confessions from former Soviet agents attest to the fact, and speak of over a thousand young Soviet scholars devoted to Communist ideology being inserted into Catholic seminaries. These students having

worked their way into the Catholic establishment and aiming to reach high levels would have converted others to their cause *en route*. The havoc caused by dissident clergy remained hidden for years but has finally and inevitably hit the light of day. The power of the Catholic Church prior to and during the Second World War was immense. It led the way. Its ethic of neighbour before self, reliability and decency permeated society—these were the values on which the original American Way of Life was based. For Communism to succeed, values of this kind engendered and nurtured by Catholicism had to be made anathema and cast aside.

Methods of destabilizing society would have been learned by the Soviet plants during their training. Since their campaign was to overthrow the Catholic Church, the most vulnerable doctrine would be the dogma of Creation. If it could be shown that the world had not been created but formed naturally by material forces in accord with scientific laws, their job was done. After all, this is what they were compelled to believe as Communists, so it was only a matter of transmitting their own convictions to others. The Moscow Museum of Evolution, opened in 1907, became the largest natural science museum in Russia. The Soviets firmly believed that Catholic values were an impediment to world progress. Fortunately for these presumed agents, Darwinism was gaining favor internationally and found support from some academics within the Church.

Meanwhile, during the same period, Jesuit paleontologist and theologian Teilhard de Chardin used his literary gifts to argue that nothing in natural science made sense except in the light of evolution.



This was considered by his superiors at the time to be a dangerous notion. His writings were banned by an official Holy Office *monitum*. Nonetheless, thanks to his friends, his works continued to circulate within academia where they made a decided impression. Theologians were not unaware that the notion of Creation by means other than a metaphysical "ex nihilo" operation contradicted the Church's traditional teaching. This teaching, however,

had already virtually vanished from places of learning in the Catholic Church. The *moles* had done their work well. Teilhard could not have done it better had he been one of their number. Over time, his way of mixing evolutionary science with his own brand of theology met less and less opposition. It was this

trampling over the traces of both disciplines as his fancy took him that seemed to delight his admirers.

The extent of the success of the Church's enemies can be measured by the fact that by the end of the twentieth century, Teilhard's admirers numbered some of the most powerful men in the Curia. Before Cardinal Ratzinger's 1989 Vienna declaration regarding the fall of traditional Creation theology, Cardinal Casaroli, the Vatican Secretary of State, had already posthumously extolled Teilhard's ideas. He wrote that Teilhard's:

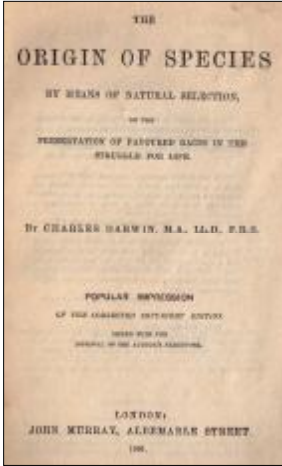
...audacious attempt to reach a synthesis, is the testimony of the coherent life of a man possessed by Christ in the depths of his soul. He was concerned with honoring both faith and reason (June 10, 1981)
http://en.wikipedia.org/wiki/Pierre_Teilhard_de_Chardin

Statistics bear stark witness to what was going on. In the nineteen years from Cardinal Ottaviani's *monitum* (June 30, 1962) against Teilhard's writings to Cardinal Casaroli's eulogy. Church attendance declined precipitously, tens of thousands of priests and religious abandoned their vocations, and millions of young people left the Faith.

Media reporting is dominated by subjects of an immoral nature. Films and TV without censorship use their freedom to entertain the public with everything forbidden by the sixth commandment. Modesty in language, dress and art has lost its meaning. Neighborliness has given way to suspicion and distrust. Insecurity is the number one concern for citizens both in town and country. Travel alone in public transport after dark at your own risk – don't count on fellow passengers for help.

Is all gloom and doom? Unfortunately, most indicators say yes. Unless the Catholic remnant stands up, takes stock and rapidly changes course. Providence stands ready to help, but as long as the flock is stubbornly determined to worship the false god of evolution, the way out is blocked. Is there not here a strange harking back to the Israelite preference for Baal and Astarté in the book of Judges? Things were not all that much tougher then than they are today. To all appearances God had withdrawn His hand and the chosen people were being devastated. Nonetheless the promise remains. *The gates of hell shall not prevail against the Church.* To those seeking a solution rather than merely measuring the extent of the damage, the moment to act could not be more propitious. The

fraudulence of evolution in natural science and theology has been unmasked: in natural science by the discovery that rocks form rapidly; in theology by the recognition that the principles of evolution were condemned by the Magisterium in 1215¹, and again by the first Vatican Council in 1869/70.



The long slide into evolutionism began when natural “science” tried taking over the role of God. Of course, one can trace the beginning of this revolution at least back to the seventeenth century Galileo affair. At that time, however, the Church was strong enough to defend her teachings. There was some sabre-rattling but insufficient for the Catholic theologians to question the Magisterium. It took the teachings of Charles Darwin two centuries later to change that. After the publication of his *Origin of Species*, the fulcrum point of knowledge for Catholic academics gradually shifted from the Magisterial teaching of Rome to the evolutionary dogma of Darwinian theory.

The key to understanding evolution for self-made paleontologist Fr. Teilhard de Chardin as for gentleman-naturalist Charles Darwin, effectively both non-professionals, was the supposed immense age they attributed to sedimentary rocks. In simplistic terms they reasoned that if the rock stratum in which a fossil was found was old, it would have the same age as the fossil. However, two hypotheses are involved here. First, that the rock is in fact old; and, second,



that the fossil is the same age as the rock. Recent experiments have invalidated both hypotheses (www.sedimentology.fr.) They show that rocks form rapidly, in a maximum of months, not in millions of years—and organisms which became fossils were deposited in sediments and transported wherever the current carried them.

Things have changed since then, not by evolutionary mutation but by an increase in knowledge. Darwin’s theory was launched in 1859 and children are being taught his same principles over 150 years later. Yes,

¹ Lateran Council IV – see p. 10 *Ed.*

the facts used to allegedly illustrate those principles have been updated, but the principles are the same. Dare to protest and the entire educational establishment, including the Catholic section, will use silence and ridicule to defend Darwinian dogma. Lucifer has been enjoying a field day for so long he is unlikely to allow a threat to such a flagrantly scandalous situation to impede the virtual total destruction of his arch-enemy's already dwindling empire.

Yet the evolutionary hypothesis, which has wrought untold damage to the Church and to natural science, endures. Few Catholic scholars even seem interested in assessing the damage it has done—much less the evidence against it. Former archangel Lucifer and his consorts have wrapped things up pretty tightly. Just try getting a foot in the evolutionist lobby. The Pontifical Academy of Sciences, created in 1936 to keep the sovereign pontiff in touch with advances in natural science, has become a prime mover in disseminating Darwinism. There is no question of members rejecting evolution. Deference to Darwin is an implicit condition of their admittance to the Pontifical Academy. This is not surprising at all. Nobel laureates accept evolutionary speculation as an established fact. How could it be otherwise when the reigning paradigm of the contemporary scientific community is evolution?

Someone new to the debate would be justifiably puzzled that empirical proof from the laboratory confirmed by field research refuting the Darwinian principles should not put an end to the discussion. Very unfortunately, there is too much at stake for all concerned to allow for a commonsense decision to be made. Just imagine the army of teachers of evolutionism without a job, not to mention the myriad governments and institutions whose ideologies depends upon a naturalistic explanation of life.

The question of traditional creation theology and its accompanying metaphysics being lifted out of seminary manuals remains fundamental. The generations of students being trained for the priesthood from the mid-nineteen thirties onwards have been deprived of the arguments they need to refute the evolutionary hypothesis (see *Creation and Time* for details – www.catholicorigins.com). Those arguments stemmed from the doctrinal teaching on creation of the Fourth Council of the Lateran in 1215. The latter teaching is barely mentioned, if at all, in theological discussions today. Yet a tiny minority of theologians are coming to realize that correctly expounded it disallows theistic evolution on all counts. Is it not curious that such a situation prevails?

One argument from metaphysics is enough to show the impossibility of evolution theory being involved in the origin of species. The first cause of everything that exists is God. No other cause is sufficient. No other cause operated or even existed during the Creation period. Second causes or physical laws such as gravity, electromagnetic waves, entropy and aerodynamics were introduced to govern creatures once the creation period ended, not as a means of creation. During the period of Creation it was God's omnipotent power alone that brought His creatures into existence. An informed reading of the Lateran IV dogma on creation confirms all these matters. It states that God was:

creator of all visible and invisible things, of the spiritual and of the corporal; who by His own omnipotent power at once from the beginning of time created each creature from nothing, spiritual and corporal, namely, angelic and mundane

There is no ambiguity. God is the first cause. Second causes, which would include evolution if it existed, are automatically excluded by these words. Outside of the Creator no power existed. This is made clear by the simple statement that God created **all** things from nothing by his own omnipotent power.

The above data brings a number of points into focus. First, both theology and natural science have had evolution theory imposed upon them illegitimately. The theological first cause and evolution cannot be reconciled. There is no link



– whatever Catholic teachers are telling students to the contrary. As regards natural science, the discovery that rock strata form rapidly invalidates the Geological Time Scale which postulates gradual formation of rocks over millions of years. As a result, the fossilized remains of life found in them are given ages distorting every aspect of nature. Walking

into a natural history museum is a journey through an enchanted hall of curved mirrors into another world—an evolutionary one—and, albeit heavily subsidized by the taxpayer, it is not a real one!

Most people cannot conceive of a world without evolutionary origins nor the philosophy that goes with it. Yet a century ago it would have been difficult to find a Catholic who doubted the Church's teaching on Creation. The success of the saboteurs exceeded their wildest expectations. The reason is not too difficult to understand. Remove the teaching which Christ left to defend his Church against intrusion by her enemies and the desecrated Faith we have today—which prefers belief in descent from the apes to descent from Adam and Eve—is a logical sequel.

Belief that evolution has something to do with the Catholic Faith engenders a philosophy which eventually puts into question God's Kingship of the world. The first stage is acceptance of the dichotomy that creation and evolution are compatible. In fact Catholics have been taught this double truth for many years. It has become standard teaching by the Curia, in seminaries and in schools. Once accepted, the saboteurs' job is enormously facilitated. All taboos are removed. Magisterial teaching is no longer an obstacle. Confusion is rife. In most people's minds Darwinism has achieved as official a place in Catholic institutions as Christ's teaching. In the light of all this, the question arises: "To what extent does the religion being practiced in Catholic churches today resemble the prototype left by Christ at the Ascension?" To help in the assessment here are a few issues which might be considered. The following list enumerates Communist goals to destabilize society mentioned in the US Congressional Record, on January 10, 1963:

<http://www.uhuh.com/nwo/communism/comgoals.htm>

- Modify laws governing obscenity by calling them "censorship", a violation of free speech and free press.
- Break down cultural standards of morality by promoting soft pornography, eroticism and obscenity in books, magazines, motion pictures, radio, and TV.
- Present homosexuality, degeneracy and promiscuity as "normal, natural and healthy."
- Infiltrate the churches and schools and replace revealed religion with "social" religion.
- Use ecumenism as a means of fudging the difference between religions.
- Discredit the family as an institution. Encourage promiscuity and easy divorce.

Maybe some of these measures met with protests at the time, but the absence of continued vocal disapproval and active opposition from the Curia and the Bishops has resulted in them becoming part of the Church's social fabric.

As the evolutionary establishment is basically atheistic, arguments from the Church's Magisterium carry no weight whatsoever. The vested interests of politicians and secular bodies guarantee strong support for evolutionary dogma. But two means of using the data available remain. The first from geology is to challenge the scientific community to provide a single controlled experiment validating its claim that stratified sedimentary rocks in moving water form by the principle of superposition. Just one experiment would suffice to save the



Interior – St Peter's, Rome

evolutionary paradigm. The second from theology is to demonstrate from the teaching of the Fathers, Doctors, Popes and Councils in their authoritative pronouncements that things (*res*) in their essence (Vatican 1 – canon V) evolved during the period of Creation. Such proofs would overthrow the claim of the Church to indefectibility and justify the unconditional surrender of the Church leaders to the modernist revolution. But since these demonstrations are impossible, there is nothing to prevent the Church from reaffirming the Truth, expelling the mutineers and marauders from her midst, and regaining control of her all but unnavigable barque.

Illustrations to the above article were added by the Editor.

Articles

We are very grateful for the time, expertise and generosity of our contributors.

If you are a writer and wish to submit an article for consideration, please prepare it in WORD (saved as 2007 or earlier), 1000 – 2000 words, Times New Roman 11. If illustrations are added, please check that they are free to publish. Content must be relevant to, and consistent with, the aims of DOS. AN.

The god of chance

John Donnelly

Many people take everything they hear from scientists as stringently true. It does not even occur to them that scientists may also have numerous philosophical or ideological prejudices and biases. The fact of the matter is that evolutionist scientists enforce their own prejudices and philosophical views on the public under the pretext of science. For instance, although they are aware that random events do not cause anything other than irregularity and confusion, they still claim that the amazing order, plan, and structure seen both in the universe and in living organisms arose by chance. In fact an anti-scientific formula is blurted out that the nothingness at the beginning before time burst into something and created everything.¹ According to Lawrence Krauss, one reason why God, if he exists, may not be personal is that the universe appears to add up to nothing. As Krauss explains, only in a flat geometry universe (like ours appears to be) does the total “Newtonian gravitational energy” of each cosmic object equal zero. This happens because the negative energy of gravitational attraction cancels out the positive energy of motion. Therefore, the net energy of the universe is zero and if that’s the case, then the universe is essentially nothing. Krauss implies that if the universe really adds up to nothing, why then must we feel compelled to invoke “Someone” (like the biblical God) to explain its cause? From there chance is invoked not only as creator but organiser of everything.²

Imagine someone throwing a shot putt straight up in the air. There reaches a point in the shot putt’s trajectory where the upward kinetic energy exactly equals the downward gravitational energy. At that point, the shot putt is moving neither up nor down. Its motion energy is zero. However, it would be wrong to conclude that the shot put is nothing. Even at that zero energy point, it is still a sphere of metal that weighs sixteen pounds.

Likewise, even though the total Newtonian gravitational energy of the universe is close to zero, the universe still contains a huge amount of heat left over from

¹ Lawrence Krauss, *A Universe from Nothing: Why There is Something Rather than Nothing* (Free Press, 2012)

² Richard Dawkins among so many others has also said the same kind of thing in public and in his books.

the cosmic creation event and enormous quantities of dark energy, exotic dark matter, ordinary dark matter, and visible galaxies, stars, planets, dust, and gas. Like the shot putt, the universe does not reduce to nothing. Furthermore, by saying the universe came from “nothing” Krauss is reflecting, unknowingly, one of Christianity’s foundational creeds. *Creatio ex nihilo* (Latin for “creation from nothing”) refers to the moment God created something (the universe) from nothing (that which lacks matter, energy, space, and time). The Bible implies *creatio ex nihilo* in Genesis but Hebrews 11:3 states it explicitly, “The universe was framed by God’s command, so that what is seen was not made out of what was visible.” “Seen” and “visible” refer to the stuff investigators can and do detect, namely space, time, matter, and energy. The god of chance cannot magic things out of nothing into something. To say that it can is lunacy!

Then again, a biologist can easily grasp that there is an awe-inspiring harmony and order in a protein molecule, the building block of life, and that there is huge probability that this might have come about by chance. Nevertheless, he promotes huge probabilities and asserts that this protein came into existence under primitive earth conditions by chance billions of years ago. He does not stop there; he also claims, without hesitation, that not only one, but millions of proteins formed by chance and then astoundingly came together to create the first living cell. Moreover, he defends his view with a blind stubbornness. He even goes so far as to say that it all has the appearance of order, appearance of design.³ This person is an "evolutionist" scientist.

If the same scientist were to find three bricks resting on top of one another while walking along a flat road, he would never suppose that these bricks had come together by chance and then clambered up on top of each other, again by chance. Indeed, anyone who did make such a contention would be considered foolish and stupid. How then can it be possible that people who are able to evaluate ordinary events rationally can adopt such an irrational arrogance when it comes to thinking about their own existence?

It is not possible to claim that this assertiveness is promoted in the name of science: scientific procedure requires taking both alternatives into consideration wherever there are two alternatives equally conceivable relating to a certain case. And if the likelihood of one of the two alternatives is much lower than the

³ “Biology is the study of complicated things that give the appearance of having been designed for a purpose.” Richard Dawkins, *The Blind Watchmaker*, 1996, p. 1

other, for example if it is only one percent, then the logical and scientific thing to do is to think through the other alternative, whose possibility is 99 percent, to be the valid one.

Keeping this scientific and logical basis in mind, there are two explanations that are proposed concerning how living beings came into being on earth. The first is that God created all living beings in their present complex structure. The second is that life was formed *ex nihilo* by unconscious, random accidents. The latter is the assertion of the theory of evolution.

When we look at the scientific data, that of molecular biology for instance, we can see that there is no chance whatsoever that a single living cell – or even one of the millions of proteins present in this cell – could have come into existence by chance as the evolutionists claim. As I believe, probabilistic calculations also confirm this many times over.⁴ So the evolutionist view on the occurrence of living beings has zero probability of being true.

This means that the first view has a “one hundred percent” probability of being true. That is, life has been instantly brought into being. To put it in another way, it was “created”. All living beings have come into existence as the creation of God, who is glorious in power, wisdom, and knowledge. This truth is not simply a matter of conviction; it is the normal conclusion that wisdom, logic and science take one towards.

Under these circumstances, our “evolutionist” scientist ought to withdraw his claim and cling to a fact that is both evident and proven. To do otherwise is to demonstrate that he is actually someone who is manipulating science for his philosophy, ideology, and dogma rather than being a true scientist.

The anger, mulishness, and prejudices of our “scientist” deepen more and more every time he confronts reality. His attitude can be expounded with a single word: “faith”. Yet it is a blind, delusory, superstitious faith, since there can be no other explanation for one’s disregard for all the facts or for a lifelong devotion to the outlandish scenario that he has fabricated in his imagination.

⁴ *Not By Chance! -Shattering The Modern Theory of Evolution*, by Dr Lee Spetner. 1997,1998. The Judaica Press, New York

Blind Materialism

The false faith that we are talking about is the **materialistic philosophy**, which argues in my view that matter has existed for all eternity in some kind of nothingness and there is nothing other than matter. The theory of evolution is the so-called "scientific foundation" for this materialistic philosophy and that theory is blindly safeguarded in order to maintain it. When science invalidates the claims of evolution (and that is the very point that has been reached at the end of the 20th century with help from the intelligent design movement), it then is sought to be distorted and brought into a position where it supports evolution for the sake of keeping materialism alive. This in my view is an "evolution of the gaps".

So, as I have been saying, a secular scientist these days finds it "more scientific" to accept a possibility "as likely as zero" rather than creation. However according to the rules of science, if there are two alternative explanations concerning an event and if one of them has "as likely as zero" a possibility of realisation, then the other one is the right alternative. However



Michael Behe: "An embarrassed silence surrounds the stark complexity of the cell"

the **strict materialistic approach prohibits the admission of a superior Creator**. This prohibition drives a secular scientist-and many others who believe in the same materialist dogma-to accept claims that are completely contrary to reason.

People who believe and trust these scientists also become engrossed and blinded by the same materialistic spell and they adopt the same indifference when reading their books and articles.

This dogmatic materialistic point of view is the reason why many prominent names in the scientific community are atheists. Those who

free themselves from the thrall of this spell and think with an open mind do not hesitate to accept the existence of a Creator. American biochemist Dr Michael J. Behe, one of those conspicuous names who support the movement to defend the fact of creation that has recently become very accepted, pronounces the scientists who resist believing in the creation of living organisms thus:

“Over the past four decades, modern biochemistry has uncovered the secrets of the cell. It has required tens of thousands of people to dedicate the better parts of their lives to the tedious work of the laboratory... The result of these cumulative efforts to investigate the cell – to investigate life at the molecular level – is a loud, clear, piercing cry of “design!” The result is so unambiguous and so significant that it must be ranked as one of the greatest achievements in the history of science... Instead a curious, embarrassed silence surrounds the stark complexity of the cell. Why does the scientific community not greedily embrace its startling discovery?”⁵

This is the quandary of the atheist evolutionist scientists you see in magazines, on television and whose books you may be reading. All the scientific research carried out by these people reveals to them the existence of God. Yet they have become so desensitised and blinded by the dogmatic materialist learning that they still continue in their denial.

Richard Dawkins, busy propagating evolution.



People who steadily neglect the clear signs and evidences of the Creator become totally impervious. Caught up in an ignorant self-confidence caused by their insensitivity, they may even end up supporting illogicality as a virtue. A good case in point is the atheist evolutionist Richard Dawkins, who calls upon Christians not to assume that they have witnessed a miracle even if they see a statue wave to them. According to Dawkins, “Perhaps all the atoms of

the statue’s arm just happened to move in the same direction at once – a low probability event to be sure, but possible.”⁶

The psychology of the unbeliever has existed throughout history. In the Bible it is described thus:

“He said to him: If they do not hear Moses and the Prophets, **neither will they be convinced** if someone should rise from the dead.” Luke 16: 31

⁵ Michael J. Behe, *Darwin’s Black Box*, New York: Free Press, 1996, 232-233

⁶ Richard Dawkins, *The Blind Watchmaker*, London: W. W. Norton, 1986, s. 159

The Scripture tells us that someone who says in his heart, “There is no God,” is a fool (Psalm 14:1–4; cf. 10:1–4, 53:1–4). The context in which those words appear indicates that this kind of fool is a moral fool, which overwhelmingly affects his intellect. His foolishness, what he thinks and says in his heart about the Creator, follows from a corrupt human nature (cf. Ecclesiastes 9:3; Jeremiah 17:9; Ephesians 2:1–3). In other words, it is not that the person who says “there is no God” cannot reason; it simply means that his reasoning is distorted.

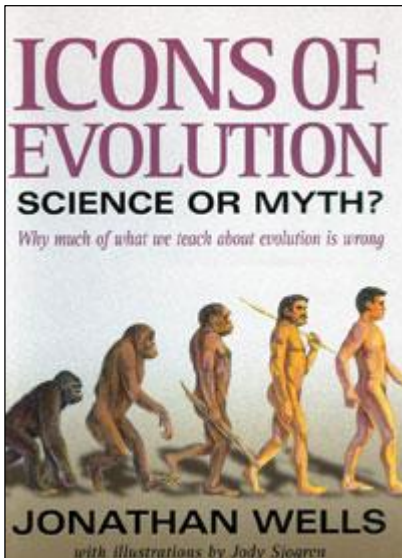
The same psalmist provides us with the following declaration of fact: “The heavens declare the glory of God; And the firmament shows His handiwork.” (Psalm 19:1). Indications of the existence of God, he says, are not obscure; they are everywhere (cf. Job 12:7–10; Ephesians 2:10). Verse 2 of Psalm 19 says that God’s created works speak to us, but not in an audible voice we can hear (v. 3). The inaudible speech of nature is then contrasted by the psalmist with the verbal, spoken word of the Creator, which comprises the “law of the Lord,” “testimony of the Lord,” “precepts of the Lord,” “commandment of the Lord,” “fear of the Lord,” and “judgments of the Lord” (vv. 7–9). Each instance or aspect of the word of God exemplifies at once both its ontological nature and its effect: “is perfect, restoring the soul,” “. . . is sure, making wise the simple” (v. 7); “. . . is right, rejoicing the heart,” “is pure, enlightening the eyes” (v. 8); “. . . is clean, enduring forever;” “is true, is righteous altogether” (v. 9).

As this verse makes clear, the dogmatic thinking of the evolutionists is not an original way of thinking, nor is it even peculiar to them. In fact, what the evolutionist scientist maintains is not a modern scientific thought but an ignorance that has persevered since the most uncivilised pagan communities.

Mass Evolutionist Indoctrination

As indicated in the verses cited above, one of the reasons why people cannot see the realities of their existence is a kind of ‘spell’ blocking their reasoning. It is the same ‘spell’ that underlies the world-wide acceptance of the theory of evolution. What we mean by ‘spell’ is a conditioning or enchantment acquired by indoctrination. People are exposed to such a penetrating indoctrination about the exactness of the theory of evolution that they often do not even realise the distortion that exists.

This indoctrination creates a negative effect on the brain and deactivates the faculty of judgement and comprehension. Eventually, the brain, being under a continuous indoctrination, starts to perceive the realities not as they are but as they have been indoctrinated. This phenomenon can be observed in other examples. For instance, if someone is hypnotised and indoctrinated that the bed he is lying on is a car, he perceives the bed as a car after the hypnosis session. He thinks that this is very logical and rational because he really sees it that way and has no doubt that he is right. Such examples as the one above, which show the efficiency and the power of the mechanism of indoctrination, are scientific realities that have been verified by countless experiments that have been reported in the scientific literature and are the everyday fare of psychology and psychiatry textbooks.



Icons of Evolution, by Jonathan Wells (2000)

The theory of evolution and the materialistic world view that relies on it are imposed on the masses by such indoctrination methods. People, who continuously encounter the indoctrination of evolution in the media, academic sources, and “scientific” platforms, fail to realise that accepting this theory is in fact contrary to the most basic principles of reason. The same indoctrination captures scientists as well. Young names stepping up in their scientific careers adopt the materialist world view more and more as time passes. Enchanted by this spell, many evolutionist scientists go on searching for scientific confirmation of 19th century's irrational and outmoded evolutionist claims that have long since been refuted by scientific evidence.

There are also additional mechanisms that force scientists to be evolutionist and materialist. In Western countries, a scientist has to observe some standards in order to be promoted, to receive academic recognition, or to have his articles published in scientific journals. A straightforward acceptance of evolution is the number-one criterion. This system drives these scientists so far as to spend their whole lives and scientific careers for the sake of a

dogmatic belief. American molecular biologist Jonathan Wells refers to these pressure mechanisms in his book *Icons of Evolution* published in 2000:

...Dogmatic Darwinists begin by imposing a narrow interpretation on the evidence and declaring it the only way to do science. Critics are then branded unscientific; their articles are rejected by mainstream journals, whose editorial boards are controlled by the dogmatists; the critics are denied funding by government agencies, who send grant proposals to the dogmatists for “peer” review; and eventually the critics are hounded out of scientific community altogether. Many scientists even are losing their jobs as we read this. In the process, evidence against the Darwinian view simply disappears, like witnesses against the Mob. Or the evidence is buried in specialized publications, where only a dedicated researcher can find. Once critics have been silenced and counter-evidence has been buried, the dogmatists announce that there is scientific debate about their theory, and no evidence against it.⁷

This is the reality that continues to lie behind the assertion “evolution is still accepted by the world of science”. Evolution is kept alive not because it has a scientific worth but because it is an ideological obligation. Very few of the scientists who are aware of this fact can risk pointing out that the game is up.

The reader will witness that evolution theory is in fact a lie – a deceit that is disproven by science at every step but is upheld to veil the fact of creation. What is to be hoped of the reader is that he will wake up from the spell that blinds people's minds and disrupts their ability to judge and that he will reflect seriously.

If he rids himself of this spell and thinks clearly, freely, and without any prejudice, he will soon discover the crystal-clear truth. This inevitable truth, also demonstrated by modern science in all its aspects, is that living organisms came into existence not by chance but as a result of creation. Man can easily see the fact of creation when he considers how he himself exists, how he has come into being formed and shaped by God's hand from the very dust of the earth itself. How else can it be?

⁷ Jonathan Wells, *Icons of Evolution: Science or Myth? Why Much of What We Teach About Evolution is Wrong*, Regnery Publishing, 2000, s. 235-236

Stone Circles

James Lynch

There are numerous beliefs surrounding the provenance of stone circles and these are being added to daily! In this article I will mention some of the current theories for such circles and I will then give the Irish historical record alternative for them. As always, the reader is the ultimate arbiter of which he or she accepts or rejects!



The writer with *Daylight* editor Anthony Nevard (L) at Beltany, Co. Donegal, July 2013

One current theory - Supposed alien landing sites?

I do not propose to dwell on this type of theory as it fits into conjecture and although many do believe in alien life, I prefer to keep to a more earthly reason. I will beg the reader's indulgence here in moving on from such type of reasoning!

What do current archaeologists theorize about stone circles?

The Heritage Council of Ireland recently ¹ funded a research investigation into a local stone circle at Beltany, Raphoe, County Donegal. My late uncle and I attended the meeting organized to publish their findings. The council analyzed the stones location *vis-à-vis* other standing stones. They found cairns [burial mounds], the track of the sun and some souterrains [underground passage ways] that are to be found in Raphoe. The Heritage Council produced a newspaper cutting in the early 1900's of the site showing a group of Sunday adventurers armed with picks and shovels merrily digging up the then flat centre, leaving behind tufts, alas to no avail.² They were hoping for treasure

¹ Within the last ten years

² Aubrey Burl Ed., *A guide to the Stone Circles of Britain, Ireland and Brittany - revised Edition*, (Yale University Press: New Haven and London; 2005), Exhibit 340. "When Somerville saw the ring in 1909 it surrounded 'a flat circular space' but when Oliver Davies visited Beltany in the late 1930s 'the platform had been recently and unscientifically excavated, and had been left in dreadful confusion'. The chaos is still visible."

and they fall into that type of early adventurer, at the onset of archaeology, who felt you could literally dig up the past! Archaeology has advanced in techniques, yet it still involves a physical interruption of the ground or article to be tested.³ Their conclusion was that the stone circles in Raphoe represented early religious sites and they made an attempt to correlate its position to other early stone sites and of course the sun. A figure of a carved stone head was found at the site [not by these investigators, rather much earlier] which to them backed up their conclusions, so much as they had any at all! That the area was rich “*archaeologically*” indicated to them much early habitation and development! This type of thinking sums up the generality of current theories among modern scholarship on these stone circles.

What do we find in the historical records about stone circles?

It is important to first preface that there is little found of written accounts of the purpose of stone circles outside Irish historical works. The father of Irish history Geoffrey Keating, has something profound to say on stone circles.⁴ There is much information on the internet and written about, from traditions passed down, which I have included in this article. In previous articles I have explained that only two nations managed to preserve their most ancient histories, namely the Jews and the Irish. Why other nations failed to do so is not the purpose of this article. That I do not have corroborative accounts from other nations is no reason to doubt our Irish account – that simply would be unreasonable!

Irish historical records mention stone circles and their purpose

Dr. Geoffrey Keating, who wrote in the 17th Century, had available to him all of the ancient manuscripts of the Irish nation. From these he recorded his celebrated work, *The General History of Ireland*. In this work there can be found the following account of the purpose, and developing purpose, of stone circles. Many of the source manuscripts are still extant.

³ cf., Time Team documentaries

⁴ O' Connor, Dermot, [ed.], *Keating's General History of Ireland*, (James Duffy: Dublin, 1854), page 234.

Stone circles according to Keating – gathering corrals for cattle initially

*Idir dhá thine lae Bhealtaine*⁵ – literally ‘between two fires on May day’. It is used to describe confusion, in a dilemma or frenzy. *Tine* is the Irish word for fire, and *Bealtaine* is the Irish word for the month of May. Bealtaine is a fusing of two Irish words. We’ll explain more later... This ancient Gaelic saying originates from the long-discontinued practice of chasing cattle between two rows of fire, to destroy ticks. The frenzied cattle, waiting in the ***gathering corral***, and then herded between the fires, provided a term, to the ancient Irish, to describe a state of confusion.

Who introduced such annual cattle treatment?



(Left: Recent picture of Beltany stone circle, Raphoe, County Donegal).

The Gaelic for the month of May is Bealtaine, meaning the fire of Bel. Now Bel was an ancient king, but not in Ireland. Bel was a king in Asia, and was a son of Nimrod, who in Scripture is described as king of the world in his time.⁶

*An international practice*⁷

The annual dosing and treatment (after inspection) of livestock by the ancient Irish and others, took place at this same time. Thence the first day of the month of May, was the ritual community-cattle treatment period. As fires were lit for the eradication of pestilence, and Bel was the man who introduced such practice, the two became entwined, to give Bealtaine or May. Fires were lit throughout Ireland and sacrifices were offered in honour of Bel. This was a way to thank him for an effective remedy for the cattle murrain or pestilence.

⁵ Ancient Gaelic saying and still found in modern Irish dictionaries.

⁶ Genesis Chapter 10 v. 8. He is described as the first king of the world, conquering Assyria and building many cities.

⁷ Sir James George Frazer, *The Golden Bough, Section 5., The Midsummer Fires*, pps. 11, 17 and 21, 1922. Such fires were lit for cattle treatment throughout Europe and beyond at the Solstice or Feast of Saint John the Baptist (Midsummer) for similar health reasons. They predate any religious practice. [*Although of course a religious practice can be added over time – author*]

This same cattle pestilence was rampant in the reign of Lynch, High King of Ireland, A.D. 685, and it is narrated that this affected Ireland and England. People in England were reduced to eating each other ⁸ and this visitation lasted three years.

Stone circles had a practical application

The stone circles of Ireland and beyond, are corrals for want of a better description. The Irish of old were practical, not willing to waste time and energy. They did not erect superlative structures, but rather necessary ones. The community would come together, to complete this corral structure, and maintain it. The stone circles were built on a height, and away from the town. This prevented smoke damage to their street homes! The fires would be lit for as long as it took to have all the cattle treated, and this would take place, on one day. This was an immense effort on behalf of the ancients, and a very important one for their survival.

A testimony to our ancestors' skills

The stones needed to be strong enough and tall enough to withstand large beasts in a frenzy, rubbing against them, seeking relief from ticks and heat. It's a testimony to the builders that the stones remain intact. Outer perimeter walls were necessary for the gathering up and cooling off periods for the cattle. It was compulsory for all cattle to be treated on the same day. The treatment would only be effective if done this way. This focused type of cattle treatment is not long dispensed with in Ireland.

Ancient community effort

It was a community effort, and it spared the individual farmers much effort compared with carrying out this ritual alone. This farming ritual is very ancient, and would have abated as modern methods of cattle treatment were introduced, and perhaps the incidence of ticks receding. The stone circles seem out of place, almost mystical, but their present locations should not blind us to the fact that we are living many years after their use, and the locations' relief was very much different in those ancient times.⁹

⁸ Please note this does not imply cannibalism of live subjects, rather eating *post mortem*.

⁹ Lynch, Philip, *The Historical Story of Ancient Ireland*.

Developing state and religious practices at stone circles

The ancient Kings of Ireland raised their tax summonses on 1st May, which were an ideal occasion for ritual, religious and state. The tax collected was verified by the stone circle fires on the hill tops of various regions in view of the High King's castle. We know that Saint Patrick lit the first Paschal Fire ¹⁰ on May 1st usurping the religious aspect that was then attendant on the opening ceremony of such occasions. Similar to launching a boat or opening of Parliament, religious aspects and pageantry are included, but to describe the whole event as a religious one is far from actuality!

Water levels were higher in the times of their use as community cattle treatment centres. Many of the stones, cattle and people were carried by boat to and from such centres.¹¹ Beltany is a common place-name in Ireland. Tony is phonetically similar to the Irish word *Tínneadh* which is a derivative of Tine. Beltany then is the fire of Bel.



A picture from a recent National Geographic Magazine (March 2004) which shows farmers in Armenia, on the footsteps of Mount Ararat, herding sheep and goats, in a man erected structure, of similar dimensions as the circular stones, to be found throughout Ireland. The perimeter stones are basalt and may or may not be native to the site. I am aware of stone circles, as far as Japan. It is

estimated there are 25,000 in Ireland. This indicates their necessity to each community!

¹⁰ Rev. Philip Lynch, C.S.Sp., *Saint Patrick After The Ancient Narrations*, Donegal Printing Co., 2013.

¹¹ Lynch, Philip, *The Historical Story of Ancient Ireland*, (Minerva Press: London, 2000). Water levels remained stubbornly high for many years post the global Flood, hence more use of boats for transport was necessary, and practicable. Bridges universally followed boat transport to cross rivers, lakes and oceans!

Daylight Origins – what a blessing for Britain and Ireland

Thomas McFadden



St. Peter's Church in Drogheda, where Daylight Ireland's patron St. Oliver Plunkett's head is kept.

I was delighted to discover only recently the internet site of the Daylight Origins Society. While I now reside in my native U.S., I lived in Ireland from 1980 to 1991. My wife and I went to Drogheda, Co. Louth to found a natural family planning teaching organization at the invitation of the late Archbishop Kevin McNamara who was Bishop of Kerry at that time. Cosmic and biological evolution was accepted as a fact in America.

But I arrived in Ireland as a committed creationist, thanks to having read much creation science published by the Institute for

Creation Research, an Evangelical-powered group of scientists, then based in California. Particularly influential was *The Genesis Flood*, published in the late 1960s. I became

a creation science advocate, especially after attending a national creation science convention in Philadelphia in 1975. All of the most persuasive speakers of that era such as Dr. Duane Gish, Dr. Henry Morris and others from the Institute for Creation Research were featured. I was probably the only Catholic in the place. It has always been a source of extra annoyance that the American Evangelicals were so quick to understand that evolutionism and biblical creation were non-reconcilable while Catholic theologians had essentially embraced theistic evolution which is neither scientific nor biblical.

In 1980, evolution appeared to me to be an accepted fact in Ireland too. While living in Drogheda, Ireland, I began to publish a Catholic family issues magazine called *Faith & Family* in which I frequently included topics related to creation and evolution.

The Daylight Origins Society connection

Somehow John Campbell heard about it. He came to Drogheda from Scotland to visit and he had with him many of his *Daylight* publications. At that time



Daylight was a mimeographed sheet stapled together. John Campbell visited with us in Drogheda for a few days and he enriched me with many issues of his publications and his conversation. Mr. Campbell understood not only the scientific case against evolution but also how that was actually a false faith undermining true Faith. His insight, communicated to me, inspired me to push ahead with my criticism of evolution and my attempt to awaken my Irish readers regarding the incompatibility of evolutionary “dogma” and the

fundamental doctrines of Catholicism.

The move to Dublin

In 1986 our family moved to Dublin. What motivated our move from Drogheda to Dublin was our desire to get our children out of the heretical religious instruction of the local primary schools and Christian Brothers secondary school. (Religious instruction was destroyed beginning in about 1975 when the Bishops imposed on the schools the Children of God texts featuring the experiential theory of catechetics.) We chose Dublin because there was a boys’ school and a girls’ school there under the aegis of Opus Dei. But as orthodox as the religious instruction was, the life sciences were the same as elsewhere, namely, doctrinaire uniformitarianism and evolutionism. I tried hard to convince the priests associated with the schools but they didn’t “get it” and I can hardly blame them. I was just some transplanted “Yank” ranting against the established conventional wisdom. My daughter was in about 5th class of the Opus Dei-associated girls’ primary school and being taught biology from the evolutionary model. That year she attended with me two slide-illustrated lectures by the late Dr. Duane Gish of the Institute for Creation Research. He had been brought to Dublin by the Evangelical group, Campus Crusade for Christ. She immediately “got the picture”, so to speak, and gained the self-confidence to question some of her the biology teacher’s assertions. (The biology teacher was only parroting what she learned at university.)

Faith & Family magazine

Faith & Family’s circulation increased to about 1000 bi-monthly, mostly in Ireland but some also in the UK. It was very Catholic and often critical of some Irish Bishops and their institutions which were leading in the wrong direction. I continued to include a creation science article in every issue. I used some material from creation science publications in the U.S.A. I wrote some things myself and was fortunate to attract as contributing writers one Monsignor

McCarthy (based in Rome but in what capacity I can't remember) and Fr. Brian Harrison who I subsequently learned was a pioneer in Catholic creation science. Peter Wilders of Monaco who was the driving force behind an excellent continental-based Catholic creationist organization heard of our work through his brother, a priest serving in Ireland. Mr. Wilders visited, shared his wisdom, and introduced me to a good creation science video he had produced. Through promotion in the magazine I sold that video to many in the British Isles. I even had some contact over the phone with the now current *Daylight* magazine editor Anthony Nevard.

A major hurdle

I didn't feel I was getting through to my Irish readers as I got little or no positive feedback that the subject interested them. I recall one incident that speaks volumes about the situation in Ireland in that era. A Jesuit church in the city of Limerick took about 40 copies of the magazine and re-sold it along with other publications in the vestibule as is common in churches. One day I received a letter from the Jesuit priest who ordered and paid for the magazine advising me to cease publishing criticism of evolution. His reason was that my magazine was a valuable Catholic resource but was losing credibility and becoming an embarrassment by its criticism of evolution. I think it is fair to say that the Jesuits became promoters of evolution because of the esteem with which they showered Teilhard de Chardin, S.J., and that the Jesuits' acceptance influenced other Catholic institutions in a large way. The impact of Teilhard de Chardin to this day lives in the Jesuits. When I left Ireland in 1991 (and publishing ended) to return to the USA, I was not aware of any Irish understanding (except perhaps my readers) that evolution was both false and a reason why Catholics lost their Faith. I've often wondered if former readers of *Faith and Family* were inspired by the creation science material. It was a long time ago now, but planted seeds sometimes do sprout.

Rediscovering the Daylight ministry



When I recently discovered the website of the Daylight Origins Society I was particularly excited to read there of the active participation of creationists in Ireland. I would really like to know more about how that movement developed because it did not exist when

I left in 1991. When I returned to the U.S., it was still the same in Catholic education. Evolution, if not overtly taught, is conceded and life science

instruction in the few remaining Catholic schools (funded solely by Catholics) is the same as in the secular humanist tax-funded schools. The most galling part of this is the attitude among too many of the Catholic clergy that creation science is just a cover for biblical “fundamentalism”. If Catholic scholars discuss creation science at all it is often in the context of something only Protestant “bible thumpers” believe. In my opinion, theistic evolutionism is the working principle of the clergy, but they simply avoid the subject altogether at the interfaces with the laity such as homilies. They wonder why Catholic practice is in free-fall. It is not because people have trouble with certain Catholic teachings; it is because they have lost faith that God exists. Through their formal education and cultural influences they have become believers in an alternate humanist, evolution-dependent religion for which God is not needed. Some priests are blessing the implausible Big Bang theory as a great boon to Catholic evangelization by asserting that it aids belief in God. (Of course they don’t really know what the assumptions of that theory are but simply accept it because it must be true or “reputable scientists” wouldn’t support it. It was a Stanley Jaki, S.J., who first popularized this idea in Catholic circles.

The Kolbe Center – a beacon of hope

One bright spot on the U.S. horizon is a British transplant named Hugh Owen who has founded the Kolbe Center for the Study of Creation. I understand his atheist father was based in London as head of International Planned Parenthood. Hugh was sent to university in America and somehow, while there, he became a Catholic. And what a committed Catholic he became! He has slowly attracted a group of Catholic scientists and scholars to his cause. A small beginning but the awakening has to begin somewhere and he is doing impressive work. Another highlight is the recent publication of the booklet *Humani Generis and Evolution: Reading it completely and consistently*. The author is Fr. Victor Warkulwiz who probably knows more about science than any living priest. He has a Ph. D. in physics and had extensive and broad experience in American hi-tech industries before getting his vocation later in life. (When I first met him he was a ballistic missiles analyst with the CIA.) He also taught science, philosophy and theology at a third-level college and a seminary. His booklet explains the Church’s teaching based on the Fathers, Doctors and Popes.

I send my congratulations to the Daylight Origins Society because you are doing the fundamental ground work necessary for the “New Evangelization.”

Daylight Website and Ministry Developments

Paul Spaine



The Year of Faith was a very generous year for the Daylight Origins Society. The website has been bearing fruit in terms of increased traffic in the last 12 months. The statistics from November 30th 2013 shows that we have attracted around 12,000 unique visitors to the Daylight website. This is already well over twice the unique volume of traffic we pulled in 2012. We have in excess of 225,000 hits, which is something to be happy about too. We're still listing well on the Google search engine worldwide. Our keyword and phrases are beginning to

expand. Our backlinks are growing also, with 581 registered links to our website. It truly is a blessing to see the web statistics continue to rise upwards. We've so much to learn, but we are definitely stepping in the right direction in terms of internet marketing the cause of Origins Science.

To break things down a bit more – we have 91 published blogs recorded on Saturday November 10th 2013. That is 1 blog per week since April 2012. These blogs have driven a greater proportion of unique traffic to the Daylight website. We have been accepted by numerous Catholic Blogger directories. One particularly fruitful blog submission came from the British Catholic Blogs directory <http://britcat.blogspot.co.uk>

Up-skilling

A recent enrolment to an internet marketing evening course has further given us the edge for promoting our origins science ministry. This enrolment leads to a diploma, enabling a means of both earning a living as well as marketing Catholic websites. So much knowledge has been gained over the last almost 2 years. It is now possible to blog about an upcoming event, and earn the top slot in the Google listing for such event. This we have recently achieved, twice.

Recent blogs and events that have caused a stir

We have thrown in a couple of recent blogs that have stirred up some reaction. The idea to include these blogs was strategy based. We blogged on Pope John Paul II, and that got a lot of attention unique traffic wise. There was an event in Dublin regarding Pope John Paul II. We used this event in a blog and dovetailed an important point on JPII's 1996 statement on evolution. We tagged an important point, towards the end of our blog. We basically referred to some important aspects that were printed in an early Daylight magazine published in 1996. We wanted to give the context to Blessed John Paul II's statement. By doing this, we hope to have opened people up to questioning the certainty of evolution. We already knew that a lot of Catholics seemed closed on the issue resulting from the 1996 media frenzy generated over the Pope's Statement. So we needed to devise an effective counter strategy.

Another controversial strategic blog was done on Fr. Robert Spitzer of the 'Magis Center for Reason and Faith'. Daylight does not support Fr. Robert's theistic evolutionary views, but as Fr. Spitzer was in Dublin in October 2013, it was important to do a blog on him. We dovetailed some probing origins science questions, and tagged them to the end of the blog. We did this to capture interested parties thinking of going to Fr. Spitzer's seminar in Dublin. We again hope to have opened such people to question the certainty of evolution. The strategy is subtle: get them to our website with a semi-neutral blog, and then throw up questions about it.

Social Media



Daylight continues to attract new 'likes' to our Facebook page (355 likes). We have increased our Twitter account (514 followers) and our Google+ numbers (159 +d). We've been 'friended' by more

priests and parishes. Do consider sending a donation of £10 to support another savvy social media loyalty campaign.

Daylight Origins Society makes some noise in Ireland

Outside of the website developments, we have some positive happenings to report. We've been busy organising seminars for the Kolbe Center for the Study of Creation. We've teamed up with the Divine Will, the Knights of Columbanus, the Irish Society for Christian Civilisation, and lay Catholics here and there. This approach has enabled us to really get the word out on the Special Creation seminars.

CREATION

DARWINISM

WHAT IS A CATHOLIC TO BELIEVE?

International speakers Hugh Owen and Greg Clovis are giving seminars on what the Fathers of the Church and the scientific data tell us about the story of Genesis & the theory of Evolution

Seminars organised by the Daylight Origins Society

Free ENTRY

Dates, times & venues

Monday Nov 4th, 7:45pm, The John Sullivan Centre, Cavan town

Tuesday Nov 5th, 7:45pm, Blakestown Parish, Dublin 15

Wednesday Nov 6th, 7:30pm, SMA Parish, Wilton, Cork

Friday Nov 8th, 7:45pm, conference room, Letterkenny Cathedral

We've had numerous adverts printed in the Catholic Voice newspaper in Ireland. We had 3000 printed flyers circulated to help with the promotion. We earned a reasonable turnout as a result of this concerted effort. One priest even announced it from the altar on a Friday before tour kick off. This was a great boost for our promotional efforts. Another priest was very interested in what we are doing, and has given us great encouragement. A third priest had rowed in by letting people know about the seminars here and there. A generous donator has helped pay for a press release, and more. God has been very good to Daylight Origins in the year of faith.

To help pay for the speakers giving the seminar, we gave a free back-issue copy of our 'Daylight' magazine to everyone in the audience. In return they gave a € donation each, proving themselves very generous.

Seminar evangelization tour results

Overall there were four origins science evangelization tour seminars in Ireland with an average turn out of forty four attendees. The biggest turn out was in Cork city with Sixty three attendees, two of whom were open minded priests. Dublin West had a good turn out with more than forty five attendees including three enthusiastic priests. Dublin had the added bonus of a private meeting with a priest of a religious order who felt the meeting worthwhile. Cavan Town saw up to 30 people on a cold night. It was the 1st time for the Kolbe Center to give an origins science evangelization tour there. Two priests were in attendance, and one lay man's heart was set on fire. Donegal however seems to have got the cream of the crop, with an additional private meeting with a prominent member of the clergy. We will continue to build on recent Irish origins science evangelization tour seminars going forward.

Thanks for all the help

We'd like to thank Eamon Murphy of the Divine Will for making the Special Creation seminars a real possibility in Ireland. We thank all his friends & acquaintances for offering practical support for the Kolbe Seminar Tour. Separate thanks go to Mary Murphy for managing the Cork Special Creation



seminar and for her hospitality. We really appreciate also Mary's friends and Acquaintances who lent promotional support. We give due thanks to James Lynch for managing the Donegal seminar and his charity. We are grateful too for the support from his brother Oliver, and for Mary McManaman's promotional support. We are blessed to have had Gerry

O'Rourke's involvement, and management of the Cavan town seminar. Gerry came to a Special Creation seminar last year, and he has been an enthusiastic supporter since. We are delighted to have had the support of David Piggott, and his associates in the Knights of Columbanus. Another important contact is Rory O'Hanlon of the Irish Society for Christian Civilization, and the supportive members there. We thank Patrick McCrystal for allowing Hugh Owen & Greg Clovis to use an apartment in Knock. Noel Spaine bailed us out on car hire. We'd like to thank a generous financial contributor from the U.S.A. (name withheld). Without your financial help, we would not have achieved so much. Everything was in place, and your donations really fanned the flames.

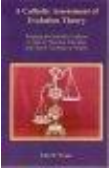
We are greatly encouraged by the support and positive feedback of quite a few priests in Ireland. Your presence really makes the whole origins science ministry worth pursuing. Together we can help people understand the gift of our Catholic faith. God will provide the way, and He will open doors in His time.

Praise and Glory is due to the One True Living God

Finally, the biggest appreciation is owed to the One True Living God. We are indebted to Him for His providential care, and the doors that He has opened for us. We firmly believe our Irish Daylight Origins patron Saint Oliver Plunkett and Our Blessed Mother have interceded on our behalf. St. Colmcille too must be interceding for our origins science ministry. God is Good, all the time!

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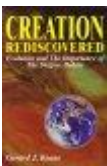
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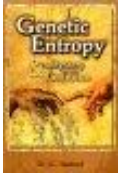
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Catholic Scientists
Perhaps the most important publication to which the Kolbe Centre has ever contributed, Evolution and the Sciences is the first multi-disciplinary critique of evolutionary theory, containing penetrating critical evaluations by Catholic theologians, philosophers and natural scientists from all over the world.

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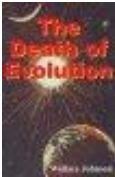
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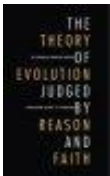
International Catholic Symposium on Creation
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A Short Testimony

Hello, my name is Niall. I am 22 years old and I come from Co. Tipperary. I would like to thank Hugh Owen and everyone at the Kolbe Center for all the work they are doing to promote the traditional Catholic view on creation. Evolution was one of the main reasons why my family and I were indifferent and barely practiced our Catholic faith and didn't really believe. We all went along with the pseudo science of evolution that we were taught in school and university. Thanks be to God my older brother found the Kolbe Center and others like them online. We were amazed at the counter arguments to evolution and the proofs for the existence of God.

I now see from my encounters with my friends, and from doing retreats in schools, that evolution is the main reason why young people do not believe in God. In fact, one family member recently came back from America, where he was living an extremely immoral life of drug dealing, divorced and had an abortion. He would not convert back to the faith solely based on his belief in evolution. He considered himself a "man of science". After sitting him down to watch videos on creation he is now back practicing and studying the Catholic faith and is amazed at how he was so brainwashed by evolutionary pseudo science.

Evolution is dangerous and leads to immoral lives. Again I cannot thank the Kolbe Center enough for the work they are doing.

Kolbe Seminar at St George's Cathedral Hall, Southwark, London,
27th October 2013



Dr John Sanford



Hugh Owen (Kolbe Center)

Prayers have been offered for Daylight supporters at:

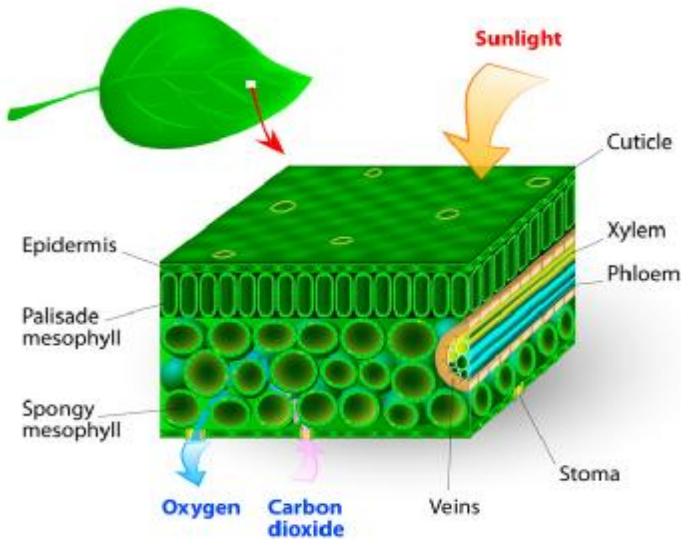
Silverstream Priory, Stamullen, Ireland

St Anthony's relics, Italian Church, London



But only God can make a leaf

Plants use sunlight to make the chemical potential energy in carbohydrates (e.g. sugar and starch) on which nearly all animals and humans depend for food. In the process of photosynthesis, carbon dioxide (from air) and water (taken up by roots and carried in the xylem in veins) make complex organic compounds, and oxygen as a by-product. This escapes the leaf and replaces oxygen that we and animals use up in respiration.



The leaf design is a highly ordered arrangement of specialised cells, differentiated for distinct functions to support and protect the inner cells, to transport water and mineral salts, and remove synthesised food materials to other parts, to allow gas circulation, and to control gas exchange and water loss. These tissues supply the needs of the main photosynthetic layer, the palisade mesophyll, where the cells are packed with chloroplasts, where layers of green chlorophyll and enzyme systems perform the unique biochemical process on which life on earth depends.

Leaves grow in a wide variety of sizes and forms, and their growth patterns follow mathematical sequences. However, in some plants suited to dry conditions (e.g. cacti), they are modified as spines and the stem carries out food synthesis.

Although there are plants of many 'simpler' types, such as algae, mosses and ferns, there is no fossil evidence of evolutionary connections between the main plant groups. Every leaf shows the hallmarks of purposeful design and creation.

£2.50