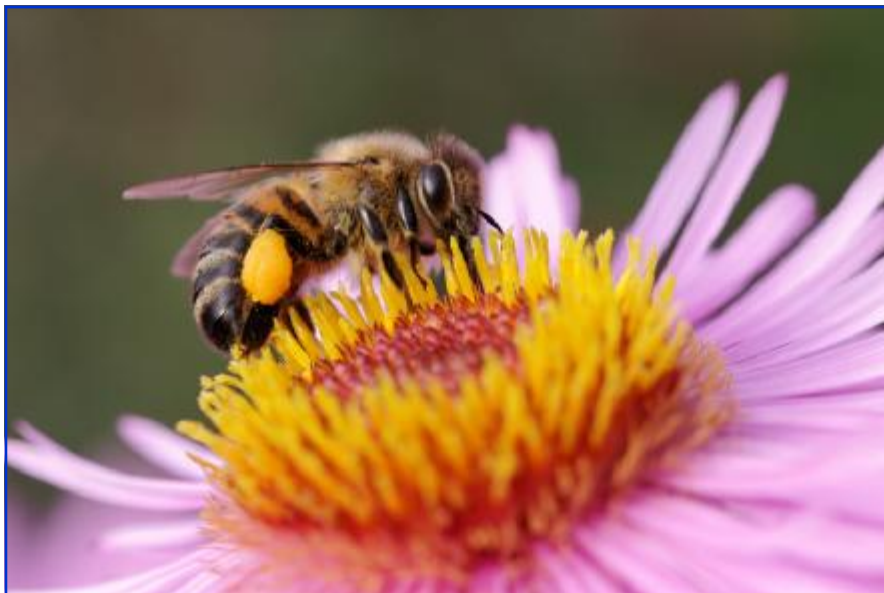




Daylight

— Origins Science for Catholics

www.daylightorigins.com



No 50

August 2014

Apis mellifera—the honey bee

Good things were created for the good from the beginning. *Eccles. 39:30*

Bees and other insects are essential agents in the pollination of the great majority of flowers, on which their reproduction depends. They have been kept for honey and wax production for thousands of years. The bee is uniquely designed for seeking and collecting nectar and pollen (compound eyes, interlocking wings, jointed legs, feet, proboscis, mouthparts, pollen baskets, sting). Instinctive behaviour includes building the comb from wax secreted from glands, colonial 'division of labour', controlling precise hive temperature, and communication by buzzing and the 'waggle dance'. Their organs and systems of 'irreducible complexity' defeat Darwinist theory.

[photo: Bee on flower © Ludmila Smite—Fotolia.com]



Patrons

The Immaculate Conception
St Thomas Aquinas

St Michael
St Bonaventure

St Oliver Plunkett (for Ireland)

Honorary Member

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.

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

Subscription Rates (three issues of *Daylight*)

UK: £10 Ireland & Europe: 15 euros Outside Europe: £12 (US \$20)

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D.O.S, 19 Francis Avenue, St. Albans, AL3 6BL, England.

Cheques (in British Sterling only) to Daylight Origins Society

Cash acceptable in £ Sterling, Euros or US\$.

Website orders: Payment facilities on line e.g. via *PayPal* or credit card

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DAYLIGHT rediscovered**Reflections for the Fiftieth Issue of Daylight**

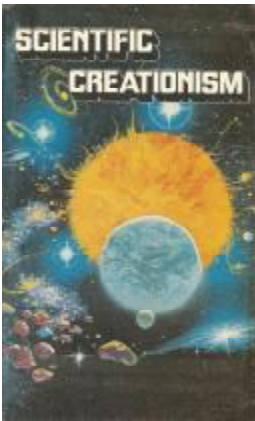
In 2016, our magazine under its current editor will reach its 25th anniversary, but it seemed appropriate rather to commemorate its half-century of issues with tributes to the key *Daylight* pioneers. In addition, I want to express my appreciation and gratitude to so many people who have supported, advised and encouraged me, and contributed material for publication.¹

As some readers will remember, *Daylight* was first produced in Scotland by **John G. Campbell** in May 1977. The first issue comprised 14 one-sided A4 pages, typed by the Editor to create a ‘Gestetner’ stencil (technology invented in 1881!) but still widely used in the 70s for short-run printing prior to the photocopier.² (We were also using spirit duplicators (‘Bandas’) in school in the 1980s, using a similar method.) John entitled his cause the ‘Counter-Evolution Group’, and it was apparent that, although the main thrust was to publicise the evidence against Darwinism, he was also concerned to expose the social, moral and religious errors that were dependent upon a false evolutionary, materialistic and atheistic philosophy. In addition to a round-up of current events, and a

¹ Some of this article will be familiar to readers of my article *Daylight Origins Society – a personal background history* [Daylight 33, Oct 2003, pp 25-30] but I have included some other points of interest.

² The first page of the May 1977 issue is on p. 3, and the article ‘*Evolution: the Greatest Hoax*’ on p.18.

summary of the weaknesses of Evolution, John also weighed into the issues of the age of the Earth, the link of Darwinism with abortion and euthanasia, the sacking of a Hertfordshire schoolteacher, David Watson, for refusing to teach Evolution as Religious Instruction, and the ‘scandal of the C.T.S.’ The latter was in particular to the sale of the works of Teilhard de Chardin in the CTS Bookshop in London, in blatant contradiction of the clear and definite warning expressed in the ‘*Monitum*’ of the Holy See in 1962.³ Readers were encouraged to support the initiative through writing letters to the press, raising the issue in conversations, and informing those in schools and colleges of the true facts on the subject, and generally to raise public awareness, especially among Catholics.



The very month that the first issue of Daylight was published, I was reading *Scientific Creationism*, by Dr Henry Morris, in response to a request by our school Head of RE to prepare a talk to the Lower Sixth on how I reconciled my teaching as Head of Biology with my faith and practice as a Catholic. I was then teaching evolution quite uncritically, having read the encyclical *Humani Generis* [Pope Pius XII 1950] when the issue arose as I took the A level biology course, and been reassured that I could accept and teach evolution as a theory. To be honest, I was a theistic evolutionist, but strongly inclined towards the special creation of Man.

My parents read Fr Paul Crane’s *Christian Order* magazine, and I remember seeing Dr Morris’s book included in an advert for books from ‘Pro Fide Book Service’ (I think it was called ‘St Duthac’s’ then). I could not have told you then what ‘scientific creationism’ actually meant, but I felt sure I needed to read it before I addressed the subject of evolution with the students! I duly ordered the book and recall sitting in the communal garden of the block of flats in St Albans over the May half-term and undergoing an ‘intellectual conversion’ as the weight of facts opposed to the Evolution Model became abundantly clear. Quoting expert data from unimpeachable experts, Morris systematically exposed the credibility gap between true science and the current ‘world view’ – the origin of the Solar System, the laws of thermodynamics, the origin of life, variation and natural selection, mutations, fossils, vestigial organs, comparative anatomy, rock dating, the geological column, the origin of Man, evidence for a young Earth, languages, races ... a devastating case for belief in intelligent design – in Special Creation.

³ Works that, “... are full of such ambiguities, or rather grave errors, as to offend Catholic doctrine.”

COUNTER-EVOLUTION GROUP

DAYLIGHT

Patrons: The Immaculate Conception
St Joseph and St Michael Archangel

Editor and Secretary:
John G Campbell
5 Wallace Avenue
STEVENSTON
Ayrshire
Scotland

1st Issue

May, 1977

Contents: THE D. WATSON CASE, CURRENT EVENTS, A CATHOLIC NEWSPAPER, THE ALL IMPORTANCE OF EVOLUTION, MONKEYS FROM MEN, EVOLUTION: THE GREATEST HOAX, MR. MAGNUSSON'S WANDERINGS, A POEM, THE SCANDAL OF THE C.T.S., WHY NOT ABORTION & EUTHANASIA, ABONS OF TIME.

EDITOR'S LETTER

stop press insert

Dear and Gracious Readers,

Here goes in the name of God and of our illustrious patrons. Here we are at last.

It was decided to bring out this amateurish effort as a matter of urgency, for too much time has already been lost. The first purpose of this newsletter is, of course, to provide a means of communication between the members of our scattered group. The second - perhaps even more urgent - is to give data to those gallant schoolchildren who, without any popular works to draw upon, have been defying their Evolutionist mentors in the schools, defying them and all the popular Evolutionist pamphlets. For more than a decade our schoolchildren have been subject to a battery of Evolutionist propaganda in the schools, without ever having had a reply to hand.

The matter and the tone it is intended to keep as non-heavy, as light and clear as possible, so that the busy reader and the student may quickly obtain the points on which they wish to become informed.

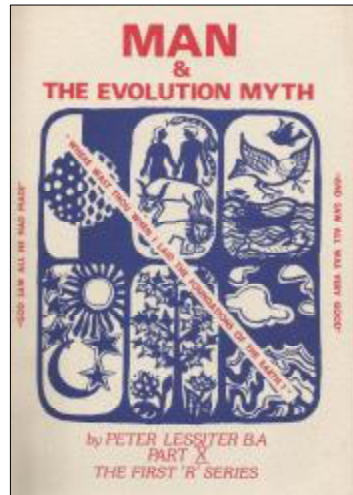
It is intended to bring this out as a bi-monthly, with possibly an additional supplement as the occasion arises. Here there inevitably arises the matter of costs. Everything is being done by voluntary labour, i.e., except the professional cutting of the stencils. But stencils, paper and envelopes do cost money, not to mention postage; the costs for small-scale production are greater than at first thought. Thus, we reckon that an annual subscription of £2 would just enable us to meet minimum costs. But, on the other hand, if you are a pensioner or the parent of a large family and cannot afford anything, just send in your name and you will receive your copy.

We are reminded of St. Teresa's retort when Our Lord said that He made all his friends to suffer - "Dear Lord, that's why You have so few!" Let's hope our friends won't be so few. And to those eager ladies and gentlemen rising to their feet to ask the question - "No, the £2 is not the maximum subscription." Anything more you care to give will help to pay for the gratis copies.

So, with these few words, let's proceed

Yours sincerely, *The Editor*

I found nothing unreasonable when I considered the facts (rather than the assumptions and hypotheses) that I had learned during my Zoology degree course. And in addition, the book explored the Biblical aspects of human history, Genesis and the Flood, and I found no facts that could not be reconciled with Catholic dogma. In fact, it was obvious to me that the ‘creationist’ position reflected the traditional Christian doctrines far more consistently in terms of true science and reason than the confused and contradictory hypotheses of ‘theistic evolution’.⁴ As it turned out, the talk I gave to the Sixth Formers turned out to be very different from what the Head of RE had been expecting, but sowed the seeds of some internal discord later.



From then on, I was determined to study more deeply these issues of Origins and look for support in publicising the truth on the subject. I wrote to Fr Crane S.J., who referred me to Fr William Lawson S.J., who in turn informed me that **Fr Peter Lessiter**, then curate in Barnes, South London, was preparing a pamphlet “setting out the Creationist view of the universe.”⁵ I went to see Fr Lessiter, who showed me a suitcase full of books and magazines, mostly from USA, gave me some material, and informed me of other activists, including John Campbell in Ayrshire and Miss Paula Haigh in Kentucky, America. Fr

⁴ Henry Morris’s book was written from a Protestant Evangelical standpoint, so of course one could not accept his ‘Sola Scriptura’ position – for Catholics, the higher authority is the Church’s *Magisterium*.

⁵ Private correspondence with Editor from Fr Lawson, 27.10.77. He also gave me contact details for Mrs Nicole Hall, the Latin Mass Society representative for Hertfordshire, which led to my return to the Old Mass and singing in the choir for local LMS Masses. I later met Fr Lawson at the Hall’s home and gave a short talk to a small group on ‘Evolution and the Faith’. Nicky sadly passed away 8th July 2008. R.I.P.

Lessiter published his booklet *Man's Origins* [1978] under the pseudonym 'Anthony Michael Fides', and later wrote *Man & the Evolution Myth* [1982] as Part X of "The First 'R' " in the *Personal Spiritual Renewal Series* devised by Fr Guy Brinkworth S.J.⁶ Fr Lessiter was to continue to support Daylight over the years, including giving public talks, and on one occasion speaking to our Sixth Form. In May 1979, he offered Sung Nuptial Tridentine Mass for our wedding, the first at SS Alban and Stephen, St Albans, since the Old Rite had been superseded – naturally a very memorable event!⁷

To return to 1977 – within a few months of my personal 'conversion' I had acquired and read a variety of pamphlets and other literature on the subject and made contact with others, including John Campbell. The opportunity came for us to meet in Derbyshire in March 1978, when we, and four other Catholics, attended a three-day interdenominational conference on Creation and Origins held at Swanwick.⁸ This gave us the chance to hear expert scientists and others speaking on the subject, and to become more aware of what other organisations were doing; we were also able to exhibit 'Daylight' leaflets to those present. Sharing the experience with fellow Catholics, including a priest, strengthened our resolve to continue and extend the campaign. As John later wrote:

It was a magnificent conference for it gave due reverence to Revelation, and then set out to show that modern scientific discoveries have confirmed its amazing accuracy. There were three days of lectures by qualified scientists, and two very impressive films showing the historical truth of Noah's Flood, all very inspiring and convincing to those who had not heard of the facts previously. Following Pope John's counsel,⁹ we can cooperate with fellow Christians in matters that we hold in common. And here were fellow Christians unaffected by the Modernist taint. [Daylight April 1978].

⁶ Both of these booklets are listed on www.amazon.co.uk and www.abebooks.co.uk but are not in print or available from regular stockists.

Fr Guy Brinkworth S.J. was the longest serving Headmaster of St Ignatius College, Stamford Hill, retiring in 1963, including a period after WW2 when my father, Vincent Nevard, taught Chemistry there. (Incidentally, Wojciech Giertych, brother of geneticist Maciej, was also educated at the College – other famous alumni include Cardinal Heenan and film director Alfred Hitchcock.). Fr Guy died in March 1987. I understand he taught Physics and Maths. I remember a phone conversation in which he affirmed his opposition to evolution, and remarked that, when he looked at his cat, he just couldn't possibly believe it had evolved!

⁷ Fr Lessiter retired to Devon some years ago and is no longer in the best of health, so please remember him in your prayers.

⁸ One of whom was Fr Robert Bellwood I.C., who was allowed to offer Mass for us while the others had a Bible-based prayer service. We were very happy with this, but I think not all the other attendees were! Another Catholic participant was Mrs Mary Meronti (d. 26 Jan 1987), of whom more later.

⁹ I wonder if he meant to write 'Council' here?

For my part, I began to subscribe to newsletters such as those of the Creation Science Movement (formerly the Evolution Protest Movement), the Somerset Creation Group, the *Journal of Biblical Creation, Acts and Facts* (from the Institute for Creation Research in USA) and *The Catholic Creationist*, the Journal of the Catholic Center for Creation Research [CCCR], published by **Miss Paula Haigh**. This was already a far more advanced 44-page magazine than the Daylight leaflets, and edited by a scholar ¹⁰ with wide and deep



knowledge of philosophy and theology, especially steeped in the works of St Thomas Aquinas. She had been following a similar strategy of gleaning scientific data against

evolution from a range of sources, which were of necessity mostly non-Catholic. In the issue for Sep-Oct 1977 she reported effusively on her attendance at the 5th Annual Creation Convention, held in Philadelphia 14-17 August 1977. There it was announced the intention of the National Bible Knowledge Association, Inc., and the National Foundation for Fairness in Education, of Washington D.C., to initiate a lawsuit against the US government and Smithsonian Institution to oppose the further spending of citizen's tax dollars for the promotion of evolutionary dogmas in the National Museum of Natural History. I mention this just to illustrate and emphasise that the British approach to changing public opinion has been through education rather than legislation, whereas in the US there seems to be the will and resources to try to do both. Paula Haigh praised and recommended the writings of Dr Richard Bliss, Dr Duane Gish and Dr Henry Morris for their work on both the scientific position and scriptural exegesis, as she wrote: "*I do not know of any contemporary Catholic exegete attempting to support the case for Creation from Genesis 1-11.*" [ibid. p.14] ¹¹

In the same issue, Paula urged support for Fr Lessiter, who had been distributing CCCR materials in Britain, and for John Campbell's Daylight:

¹⁰ PH has a Master's degree in English literature [CCCR Newsletter Vol. 1 No 12, July/Aug 1976].

¹¹ PH also supported the writings of Ellen Myers and the US publication *Creation Social Science and Humanities Quarterly*, edited by Dr Paul Ackerman, which appeared from 1978-1994. Articles may be accessed at www.creationism.org/csshs. (This was not a Catholic group).

The first issue (four pages) of the CCCR Newsletter was dated September 1975 and the last I saw of *The Catholic Creationist* magazine was April 1978 (96 pages); the CCCR was wound up in 1979, though PH continued to write articles on such subjects for several years, e.g. *Thirty Theses Against Theistic Evolution*; studies on the writings of Fr Stanley Jaki; articles on Galileo. They can be read at www.oocities.org/catholiccreation/menu.

You can watch an interview of Miss Haigh (2012) at <https://www.youtube.com/watch?v=8KwZ90okqAY>

“I think this international development is the best thing to happen to the Catholic Creationist awareness and I hope and pray it will increase.”

And she continued: *“Another person to whom CCCR owes an eternal debt of gratitude for her devotion and most generous support, both moral and financial, is Mrs Mary Meronti. This precious lady has been ever a tireless and utterly generous apostle of Creation.”* [ibid. p.30]

I can confirm these comments, as I attended a good number of public talks in the London area over the mid 70s to 80s, not only on Origins issues but also other religious subjects such as catechetics, education and moral issues. Mary was frequently to be seen in the front row, always ready to pounce on the speaker at question time if he (usually male, sometimes a priest) had presumed to cast doubt on any Catholic doctrine, or on the historicity of the Bible. She would encourage me to attend, especially if the subject was likely to be controversial and involve science, and continued to support us over her remaining years. She gave me her copy of Fr Holloway’s tome *Catholicism – a New Synthesis*; it was useful to me later, but I was grateful that I did not need to buy one. I feel sure her prayers for our work are continuing to bear fruit.¹²

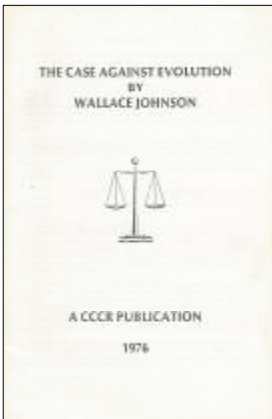
A serious concern at the time was the prevalence of some Catholic writers to assume Evolution as a fact and Genesis 1-11 to be closer to fiction than history. While some were openly promoting Teilhardism, the clergy of the Faith Movement published *Faith magazine*, which claimed to offer ‘*constructive Catholic suggestions which are modern yet thoroughly orthodox.*’ [Back cover of *Faith* pamphlet]. However, the writings of Fr Edward Holloway and Fr Roger Nesbitt were being promoted by the Catholic Truth Society, which had published in 1971 a pamphlet by Fr Nesbitt entitled *Evolution and the Existence of God*. After hearing Fr Nesbitt in person, and failing to change his stance through letters and discussion, I launched into writing an article which was published in *Daylight* April 1978, after some deserved editing by John! Some twenty years later, stimulated by the opportunity of a few days illness, I read the whole of Fr Holloway’s book, which I found devoid of any proof for evolution, which led me to read his mother Agnes’s booklet *God’s Master Key*, exposing the real reasons behind the Faith Movement’s convictions.¹³

¹² Paula Haigh commented, “Fr Edward Holloway sets out explicitly to correct the errors of the Marxists but his book, in paper-back, is now read eagerly by students in Russian universities – students who exclaim with wonder that here are ‘two Catholic Priests (Holloway and his side-kick Nesbitt) who believe in Evolution!’” [*The Catholic Creationist*, May 1977 supplement, p.11]

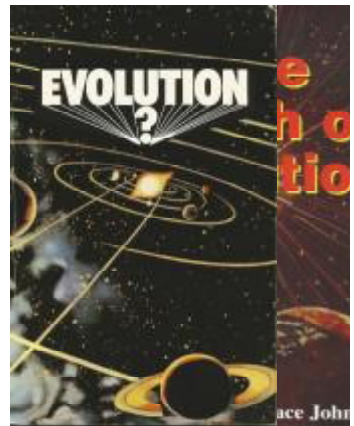
¹³ For more details, see *Daylight* No 25, Spring 1998, *Theistic Evolution – the Faith of our Futures?* Also available from *Daylight* as a separate ‘Spotlight’ article: *The Mystery of the Faith Movement*.

Over the next few years, *Daylight* continued to appear about five times a year, and John wrote some separate feature articles, including *Where is Evolution?* [see pp 7-8], *The Flood of Noah Scientifically Investigated* [reprinted in *Daylight* 35, Summer 2004], *Teilhard de Chardin speaks for himself*, *The Prophet Teilhard de Chardin*.¹⁴ Since John started *Daylight*, two of his brothers had died, and he was soon to follow (13 Dec 1986), but my wife and I met him at his home in late 1979, and also his friend Hamish Fraser (renowned convert from Communism, Editor of *Approaches*, and promoter of Fatima).

Another valuable contribution of the CCCR was the publication in 1976 of *The Case Against Evolution*, by Australian schoolteacher **Wallace Johnson**. This



was the first popular pamphlet in modern times dealing in detail with the scientific arguments against evolution but from a Catholic viewpoint, and included an appendix by Paula Haigh on 'some Catholic-Protestant differences'.¹⁵ The material was transcribed



from audio-taped lectures given by the author in various colleges, schools and parishes in Australia, and was given the *Nihil Obstat* and *Imprimatur*.¹⁶

The positive reception given to this work led to it being rewritten and enlarged, later to be published in 1981 by Perpetual Eucharistic Adoration, Inc. (Los Angeles) as a book: *Evolution?* In Australia, it came out under the title *The Crumbling Theory of Evolution* (1982), and was again revised and republished

¹⁴ The last issue I have is dated July/August 1980, followed by a one-page letter May 1981, and another March 1983. The latter stated the intention of "switching over from the newsletter to a concentration on leaflets sold by newspaper advertising."

¹⁵ To be fair, PH had written a 40-page pamphlet *What's Wrong with Evolution?* in 1975, but this included far less on the scientific issues and more on theological arguments. Some earlier works of much more depth and scholarly appeal were: *The Case Against Evolution*, by Mgr George Barry O'Toole (1925), *The Theory of Evolution Judged by Reason and Faith*, by Cardinal Ernesto Ruffini (English tr. 1959), and *Science of Today and the Problems of Genesis*, by Rev. Patrick O'Connell (1959).

¹⁶ The *Nihil Obstat* by the official Catholic Censor affirms that the work "contains nothing contrary to faith or morals." The *Imprimatur* (by a bishop) grants permission for the work to be printed.

by TAN books (2000) as *The Death of Evolution*¹⁷, though Wallace had died on 29 June [SS Peter & Paul] 1989. A tribute to him stated:

It is a singular tribute to Wallace that this book popularised an unusually complex subject, written especially for other Catholic laymen and carefully documenting not only the bankruptcy of Evolutionism in scientific terms, but also its incompatibility with Catholicism ... Indeed, his exposé of Evolutionism for his fellow Catholics is a one-of-a-kind eye-opener on a subject disastrously misrepresented by evolutionists ... His work and memory continue to serve as inspiration to others. The potential for on-going fruits of his labours is inestimable. We thank God for having blessed our very troubled world with so stalwart a Christian soldier.

Meanwhile, back in Europe, the message was getting about, led in Belgium and France by *CESHE*¹⁸ and their initiative to produce a video *Evolution – Fact or Belief?* to help publicise the true scientific position for Catholics. To this end, four distinguished scientists were interviewed (including Prof. Giertych), and Fr Peter Fehlner OFM, a Conventual Franciscan theologian. **Peter Wilders** was a key figure in both the production and presentation of the programme, and has also contributed many articles on the subject that have been published in e.g. *Christian Order*, *The Remnant*, and *Daylight*. When it was agreed that I would edit a newsletter to resume the *Daylight* objectives, it seemed useful to link up with *CESHE* and publish as the *CESHE:UK* Newsletter, but I think it was later more appropriate to revert to the *Daylight* title, which has now become known much more widely, especially thanks to the internet.

So by the time the first *Daylight* ‘reborn’ appeared in Autumn 1991, we had the new video to promote the cause, Wallace Johnson’s books, Fr Lessiter’s pamphlets, Fr Fehlner’s article ‘In the beginning’, which declared evolution theologically incompatible with the Faith, and several audio-tapes of talks from a range of expert Catholic speakers, e.g. philosopher **Dr William Marra**. I had decided to continue invoking the spiritual patronage of the Immaculate Conception of Our Lady and of St Michael, to whom I added St Thomas Aquinas and St Bonaventure as being particularly appropriate to our theme of Genesis, Origins, philosophy and science.¹⁹ At that time, it seemed to me rather presumptuous to seek the formal patronage of distinguished persons for our modest venture, but I was delighted that geneticist **Professor Maciej Giertych**

¹⁷ Still available from Tan Books www.tanbooks.com or, of course, www.amazon.com

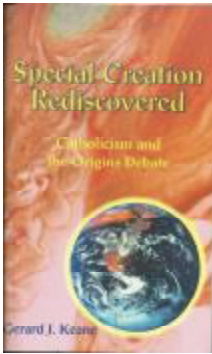
¹⁸ *Cercle Scientifique et Historique*

¹⁹ For further notes on our Heavenly Patrons, see *Daylight* No 5, Sep 1992.

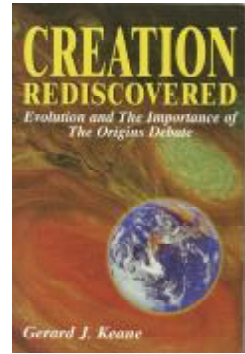


agreed to be an Honorary Member, and provided a most encouraging introduction for our second issue.²⁰ In 1995, he gave a talk in London entitled *Doubts About Evolution* which was very well received and expanded on some of his views expressed in the video *Evolution – Fact or Belief?*

During the 90s, our cause gained much impetus from the sterling work of Australian **Gerard Keane**, who brought out his book *Creation Rediscovered* in 1991. This was later to be expanded and updated in the second edition, published by Tan Books in USA in 1999, and in 2004 appeared the more compact version *Special Creation Rediscovered*.



Gerry Keane



These publications continue to provide a readable and valid modern analysis of the core scientific, philosophical and religious issues from a Catholic perspective. Gerry visited England in 1994 and 1998 and gave several well-prepared talks that were much appreciated.²¹ (For a transcript of his talk “Is Evolution an Open Question for Catholics?” see *Daylight* No 33, Oct 2003)

In the 1970s, most of the counter-evolution resources then available were from Protestant Biblical creationists in the USA, but Providence was preparing for a Catholic movement that would have the expertise and opportunity to take on the Origins issues to an international level. It was in 1972 that **Hugh Owen** was received into the Church, in a remarkable conversion story that is most moving to hear him tell – a living proof of our Creator’s love and mercy.

²⁰ Prof Giertych has submitted a special article for this issue.

²¹ Gerry died on 13 June 2009 – RIP.

Educated at Princeton University, Hugh was raised in a very secular & atheistic setting. His father was Sir David Owen, Secretary General of International Planned Parenthood, who died suddenly in 1970. This caused much soul-searching for Hugh, and he began to open up to Christianity, and was then baptised a Catholic some time later whilst at University. He became convinced that faith in macro-evolution, including theistic evolution, lay at the root of the spiritual and moral decline of modern times. He was equally convinced that a restoration of the traditional teaching of the Church on creation would help to bring about a moral and spiritual reformation.

“On the Feast of the Immaculate Conception, 2000, with the encouragement of Fr. Robert Ruskamp of St Agnes Parish in Arlington, Virginia, he founded the Kolbe Centre for the Study of Creation.”²²

This led to the ‘First International Catholic Conference on Creation’, June 22-24 2001, at which Gerry Keane was one of the speakers.²³ Other experts included philosopher **Prof. Josef Seifert**,²⁴ who “presented overwhelming reasons based on pure logic why the evolutionary paradigm was philosophically barren of credibility ... what he called ‘a silly theory’”. **Robert Sungenis**, trained in physics and a specialist in biblical hermeneutics, showed that Scripture and tradition strongly support a literal interpretation of Genesis, including special creation *ex nihilo*, a global flood and a relatively young earth and universe. Aerospace engineer **Dr Joseph Strada** produced a considerable body of evidence in support of a young Earth. **Gerry Matatics**, a Scripture scholar, showed the overwhelming support of the Doctors and Fathers of the Church for a literal interpretation of Genesis 1-11. Polish Geneticist **Prof Maciej Giertych** demonstrated how genetics and molecular biology rule out upward evolution. **Hugh Miller** presented how direct radiometric-dating research of partly fossilised dinosaurs show they have a recent origin. Sedimentologist **Guy Berthault** showed how his research evidence on stratification calls into question the entire geological time-scale. Surgeon **Dr Robin Bernhoft** demonstrated the unique design of man, and **Fr Brian Harrison** showed that Eve’s creation from Adam’s side is an historical

²² Press release from Hugh Owen, *First International Catholic Conference on Creation*, 2001.

Their patron St Maximilian Kolbe was a martyr of Auschwitz, 14 August 1941. He had studied Maths and physics, and had doctorates in philosophy and theology (from the Pontifical University of St. Bonaventure). His order used modern methods of printing and the radio to spread the Gospel. He had a great devotion to the Immaculate Heart of Mary, supported traditional doctrines on Origins and opposed Evolutionism. (We note that Daylight has had the Immaculate Conception as our Patron since May 1977).

²³ For Gerry Keane’s talk, see <http://www.theotokos.org.uk/pages/creation/gjkeane/statques.html>

²⁴ Dr Seifert also appears on the updated *Evolution – Fact or Belief?* DVD.

fact, and all evolutionary interpretations of the appearance of the first woman are incompatible with the Church's magisterial teaching.



An even more historically important event was the 'International Catholic Symposium on Creation', October 24-25, 2002, in Rome, including 13 expert speakers, with the support of **Bishop Andreas Laun**, who concluded:

"The theologians should take leave of the theory of evolution 'acceptable to Catholics' and in consequence write a new presentation of the teaching of creation – without being caught up in an antiquated theory and without philosophically untenable phantasies."²⁵

Another speaker at the symposium was Rev. Victor P. Warkulwiz, MSS, whose book was published in 2007: *The Doctrines of Genesis 1-11*. This provides over 500 pages of documented argument and evidence in support of sound creation theology, and its publication was sponsored by the Kolbe Center.



In my opinion, it is impossible to overstate the value and importance of the work of the Kolbe Center, which would undoubtedly not have come into being without the initiative and dedication of Hugh Owen, and doubtless the Grace of God, gained through the prayers of many others. Hugh has visited the British Isles on several occasions, usually with another expert speaker, and given excellent talks. His next visit is planned for November, so please contact him directly if you think you could offer to arrange an audience, as it will need careful detailed co-ordination to ensure feasibility of times and places.²⁶

The main medium of communication of Daylight Origins Society has continued to be the magazine, which I had originally hoped to produce quarterly. As I encountered more material of interest, *Daylight* began to expand from 16 to 28 pages, and then up to 36 or 40. This made it more difficult to keep up the regularity, along with increasing pressures of work, but we have settled on three issues a year and have held to this target since No 40 (January

²⁵ International Catholic Symposium on Creation, Oct 24-25, 2002, Rome – report from Kolbe Center, p.15

²⁶ For a report of the Kolbe Center activities in 2002, see *Daylight* 33, Autumn 2003, pp 5-10.

For current activities, and a range of reading material on line, see www.kolbecenter.org

2011). I was also taking into account changes in postal costs over the years, especially overseas, to try to be more efficient. For each issue, I have attempted to provide some balance of old with new material, of science with history and theology. I have experimented with different layouts, covers and fonts. Early issues were typed on a word processor, but as I needed to use computers more for school work, I acquired one for home and was able to develop a better presentation. Thanks to finding a more economical printing company, we were able to add a coloured cover (full colour throughout would more than double the printing costs). The current format has been well received. We believe that there is still a ‘market’ for the hard copy – not everyone likes using computers and it is convenient to be able to just pass on a printed copy to someone else. Since the Kolbe Center has not been producing a magazine, we intend to continue with *Daylight* as a complementary medium for spreading the message.

Over the fifty issues of *Daylight*, over 300 different articles and editorials have appeared, including many from other writers – I am very grateful to those who have submitted material of their own, or granted permission, where necessary, for copying and publication. In addition, we have also contributed some articles for publication elsewhere, including the *Catholic Quarterly Review*, the *Latin Mass Society* magazine, and *Catholic*. We have helped to organise, publicise and provide speakers for numerous public talks – a list of some notable occasions follows this article, but for brevity I have not included every one – for example, all those of Fr Lessiter, Gerry Keane, Hugh Owen and Greg Clovis. When possible, I have provided a table of *Daylight* resources at these occasions, and also at such events as the ‘Faith of our Fathers’ conferences in London. I am very grateful to **Mrs Daphne McLeod**, of ‘Pro Ecclesia et Pontifice’, in supporting this. This also brings to mind the tremendous work over many years of **John Edwards**, of ‘Christus Vincit Productions’, in arranging the recording of hundreds of great talks and making them available as audiotapes. His passing was a great loss, but much of the recorded material is still available.²⁷ Many talks can be downloaded from www.proecclesia.com, e.g. by Dr W. Marra, Archbishop Sheen, Daphne McLeod, Fr Bassett SJ, Michael Davies, Fr Hugh Thwaites SJ, or from www.keepthefait.org

The 1990s saw the continued development of technology in photography, printing and communications that changed our expectations of audio-visual presentations and printed resources. When I started teaching in the early 1970s, boards were black and coloured chalks a luxury! Educational films were 16mm

²⁷ John died on 3 May 2006 – RIP. See *Daylight* 38, p2.

reel-to-reel affairs, many still in black-and-white (with sound). Since then, we have had 35mm colour slides, audio-cassettes, videotapes, overhead projectors, CDs, whiteboards, DVDs, and now digital projectors and interactive screens. And of course we've seen great changes in communications, data management and storage, with the Internet, mobile phones, e-mailing, websites, on-line trading, and 'social media'. About ten years ago, in response to this, I considered setting up a DOS website, but frankly I lacked the skills to do so or the time to maintain one. However, supporter **Donal Foley** offered to host some *Daylight* material on his Catholic site 'Theotokos', and thanks to him we then had some presence on the Internet. Then about six years ago, in answer to my prayers, a young Irishman **Paul Spaine** made contact with me. We met in London on 19th January 2009, and his enthusiasm for the cause and his ideas for setting up a Daylight website helped restore my flagging energies. I revised the magazine format to include a coloured cover, found a new printer at a better price, and we launched the current style with No 40. Paul has been developing his skills as webmaster, making it possible to subscribe and order resources online, linking to other websites, writing a 'blog', getting onto the social media, etc. In addition, he has a network of supporters in Ireland²⁸ who have provided numerous articles for *Daylight*, helped organise talks by Hugh Owen, and hosted my annual visits to Ireland, chauffeuring me hundreds of miles around the country and providing accommodation. Their support is hugely appreciated.

This article was not intended to be a complete or definitive history of the Catholic anti-evolution movement of the last thirty-five years, so I could not include everyone to whom thanks are due – in particular to the several hundred subscribers and donors who have helped keep the enterprise afloat. We have made progress and brought benefits to many, but there has been no perceptible development in catechetics, Catholic education or the pronouncements from the Hierarchy. In 1994 and 2005, I sent an open letter, with a copy of *Daylight*, to the Hierarchy of England, Wales, Scotland and Ireland to inform them of our activity and ask for their support. I received a handful of replies, but at least nothing of criticism. Our position – the promotion of traditional doctrines of Creation, the Fall and the Flood – has been thoroughly vindicated by highly qualified Catholic scientists, philosophers, bible scholars and theologians. With your support, I intend again to update the current Bishops on these facts, and I pray that readers will be moved to support this cause in some way. *Ed.*

²⁸ Most notably, Dr John Donnelly and James Lynch.

Some of the Talks arranged by Daylight Origins Society (1987-2002)

Date	Speaker	Location	Topic
26 Nov 1987	Dr Patrick Gill, M.D., F.R.C.R.	Westminster Cath. Conf. Centre, London	Evolution – A Modern Answer
29 Oct 1989	Peter Wilders Fr Roger Nesbitt	St James, Spanish Place, London	Debate: The Theory of Evolution cannot be truly harmonised with the Teaching of the Church.
22 Feb 1990	Anthony Nevard	Westminster Cath. Conf. Centre, London	Showing of video: Evolution- Fact or Belief
1 Jun 1990	Dr William Marra	St James, Spanish Place, London	A Philosopher Looks at Science, Evolution and the Faith
21 May 1992	Anthony Nevard	St Vincent's, Victoria, London	Creation Science – the Catholic Revival
17-20 Aug 1992	Anthony Nevard	5 th European Creationist Congress, Hoddesdon	Introduction to Daylight Origins Society
15 Apr 1994	Peter Adams M.A.	St James, Spanish Place, London	Science and the Creation of Life
15 May 1994	Gerry Keane (with Guy Berthault)	St James, Spanish Place, London	The Catechism, Original Sin, Creation and Evolution
17 May 1994	Gerry Keane	Our Lady & English Martyrs, Cambridge	Is Evolution all a Hoax?
1 Aug 1995	Prof. Maciej Giertych	St James, Spanish Place, London	Doubts About Evolution
12 Feb 1996	Anthony Nevard	St Bede's Clapham (to St John Fisher Assn.)	Creation or Evolution – an Issue for Catholics
15 Feb 1996	Anthony Nevard	Oxford (to Newman Association)	Evolution or Creation – should it matter to a Catholic?
23 May 1996	Dr Patrick Gill, M.D., F.R.C.R.	St Vincent's, Victoria, London	Evolution and the Mother of God
20 Feb 1997	Anthony Nevard	St Vincent's, Victoria, London	Creation or Evolution? A Big Issue for Catholics.
14 Mar 1997	Gerry Matatics	Our Lady & English Martyrs, Cambridge	The Bible and Evolution
28 Jan 1998	Gerry Keane	St James, Spanish Place, London	The Relevance of the 'Origins Debate' to the Crisis in the Church
6 Aug 1999	Anthony Nevard	Aylesford, Kent (to HLI)	Evolution – is it a valid belief-system?
11 Apr 2000	Anthony Nevard	Holy Spirit Centre, W. Bridgford, Nottingham	Creation Rediscovered – Evolution and Origins.
6 Oct 2002	Gerry Keane	St James, Spanish Place, London	Is Evolution an Open Question for Catholics?



Where is

Evolution?

1. They tell you that Evolution is the fundamental law of nature, moving all being. Then, must not Evolution be present here and now? But where are the animals becoming other animals, the monkeys becoming men here and now?

- (a) If they tell you that the mutations of Evolution are so infinitely slow that they cannot be observed, then ask them how do they know that they are actually there?
- (b) Ask them why other mutations can take place within a twelve-month, the mutation of cancer, malformations of the joints etc?
- (c) Ask them isn't it true that the rule of mutations, changes in form (not variations) is that they are states of disease, degenerations, not the changes to higher forms that Evolution requires?

2. If they tell you that Evolution can be ascertained only by the scientists, ask them why must we accept the word of this new priesthood? Can we not say there is design in the universe without examining every specimen under the microscope? Cannot we say there are ships on the sea, without us being naval architects?



3. Ask them to tell you the story of Pitdown Man, once enshrined in the British Museum by the scientists as the great proof of Evolution. Ask them if it hasn't been removed as a deliberate forgery? But the scientists accepted it for over forty years!

4. Ask them if all the talk about the cells and the animals isn't just a red-herring, that Evolution - to be or not to be - depends on the soul of man being evolved from the animal kingdom? Ask them if Darwin did not lay down that man's soul was of the same kind as that of the monkey, in his Descent of Man, p. 193, and Life & Letters p. 289?

5. Ask them if they are unaware that Evolution is an ancient Greek myth - quoted by Plutarch - that the fishes came out of the sea and developed into men?

6. If they tell you that "all the scientists accept Evolution", ask them about the following list of scientists who have published works declaring that Evolution contradicts the facts of their respective sciences :—

Lord Kelvin — known to everyone.

Sir Ambrose Fleming, inventor of the thermionic valve.

Professor J. Lefevre, Paris, author of Critique de Biologie.

Professor L. Vialleton, whose L'Illusion Transformiste went through 17 editions in its first two years. Never heard of?

Professor Paul Lemoine, Director National Museum, Paris, re the scientific priesthood, "Evolution is a dogma which the priests no longer believe, but which they maintain for their people".

Professor Maurice Thomas, author of Le Transformisme contre la Science.
 Douglas Dewar, prolific scientific writer, e.g. Man a Special Creation.
 Dr. W.R. Thompson, Director Commonwealth Institute of Biological Control, who states, “Darwinism was accompanied by a decline in scientific integrity”.
 Sir Cecil Wakeley, President Royal College of Surgeons
 Professor Carrazzi, Padua, author of Il Dogma dell’ Evoluzione.
 Professor Fano, University of Rome, international medical author
 Professor Fleischman, Professor of Comparative Anatomy, Erlangen.
 Professor T. Barnes, Professor of Physics, University of Texas.
 Professor E. Blick, Professor of Nuclear Engineering, University of Minnesota, who states that Evolution contradicts the Laws of Thermodynamics, and calls Evolution, “a fairy tale”!

And this is just a short list of those scientists who have published works against Evolution. If they say that they have never heard of these scientists, then — leaving out sheer dishonesty — it must be that they are grossly ignorant of the subject, though they teach it to others. The explanation is that they are Modernists, believing that the Truths of Faith evolve and change, this based on the doctrine that Evolution is the law of all the cosmos. So, they tailor a fake science to fit a fake theology! Their catechetics must be judged unworthy of belief.



They tell you they are “demythologising” Adam and Eve, but they are mythologising you with an ancient pagan myth!

DO YOU KNOW?

Not only Piltdown Man, but Nebraska Man, Java Man and the other “missing-links” have been shown to be hoaxes. That the skull of the famed Peking Man is only a model, the original, it is announced, has been looted by the Japanese soldiery! That the skull of Neanderthal Man has been measured and found to be of greater cubic capacity than the average of modern man? That the skulls of modern type man (the cave at Fontchevade) have been found layers beneath his supposed ancestor? Demand the full facts about these “missing-links”.



DO YOU KNOW?

That 65 radio stations in the U.S.A. are carrying programmes, coast to coast, exposing Evolution? That audiences of thousands attend debates on the American campuses between the Creationist scientists and the others? People are now demanding the facts without any cover-up. Have you been informed of all this?

Thus, you are not alone in demanding the facts about Evolution. You have a right to be informed of the truth. Keep putting the above questions to your Evolutionist mentors whomsoever they might be.

“DON’T BE HOAXED BY EVOLUTION, EVOLUTION’S NO SOLUTION”

EVOLUTION: THE GREATEST HOAX

John G. Campbell¹

This case it is intended to present under three main headings:

- i) That Evolution is bespattered with a series of frauds such as that of Piltdown Man.
- ii) That there is a systematic suppression of the verdicts of leading scientists, who insist that Evolution is contrary to the facts of their respective sciences.
- iii) That Evolution is not a scientific matter at all; which is the keynote of the whole argument.

Piltdown Man

This affair has the flavour of some uproarious stage comedy. The curtain rises at Piltdown in the south of England in the year 1912. Here in that year there was discovered Piltdown Man, the missing-link to end all discussion.

Later in the same year the discovery was formally announced to the world, in London, in a lecture given by Mr. Smith Woodward of the British Museum and by Mr. Charles Dawson of Piltdown.

For forty years Piltdown Man was enshrined in the British Museum, classes of students being conducted there to have the fossils scientifically explained to them. The cause of Evolution was triumphant, the theories of Mr. Charles Darwin completely vindicated.

Nevertheless, Marcellin Boule, the Father of Paleontology, had, all along stubbornly insisted that the human skull and the monkey jawbone formed an impossible combination. And there had always been rumours of a hoax from the Piltdown area.

To quell these mischievous rumours, which persisted, a test of the fossils was conducted by means of the fluorine test. To the surprise of all, this showed the fossils not to be 500,000 years old, but merely 50,000 – nevertheless this

¹ *Daylight*, May 1977. Original formatting (indenting, paragraphing) retained.

could but show that the monkey-man transition had been much later than had been reckoned.

Still, the test caused a widespread ripple of uneasiness, and it was decided to hold another incorporating both the fluorine and radio-carbon methods. This latter test was conducted by J.S. Weiner, K.P. Oakley and W. Le Gros Clerk, all Evolutionists. This time the results were sensational; the skull was of great antiquity, but the jawbone was that of a freshly killed monkey!

There was consternation, widespread incredulity, and experts from the learned bodies were gathered for their examinations and assessments of the evidence. The final results were even more sensational. They confirmed that the jawbone was that of a freshly dead monkey; that it had been broken at the joint to make it fit into the skull; that the teeth had been artificially stained to give them the appearance of antiquity, and bore the marks of modern steel instruments to file them down into shape.

Thus died Piltdown Man, the great ancestor.

Indeed, this has all the flavour of a stage farce. But it is all recorded sober fact, the results of the test being recorded in the Bulletin of the British Museum, No. 3, 1953. There is also a comprehensive account of the case in The Piltdown Forgery by J.S. Weiner, one of the conductors of the test, this book being available in the major libraries.

Now, the point about the Piltdown affair is not that some Evolutionists forged the evidence but that all the Evolutionist scientists accepted it for forty years — truly, the wish is father to the thought. Of course, all mention of the Piltdown story is carefully excised from the little Evolutionist pamphlets handed to the children, those containing the pictures of the great skulls, the other “missing-links”. The whole affair raises the question of the nature of Evolutionist science; and it is thus of first importance.

Dear Schoolchildren, you who so gallantly defy your Evolutionist mentors when they inform you that the Bible is all a myth, is it not timely that you should ask them about the Piltdown myth, and ask for full details about the other great skulls, of Java and Pekin?

At the same time, it would also be timely to ask your mentors about Teilhard de Chardin, the so-called “priest-scientist”, whose books adorn so many Catholic libraries. Ask them the blunt question, is it not true that Teilhard de Chardin was one of the “discoverers” of Piltdown Man? However, in this

matter it is reckoned that he was a dupe, taken to the spot and allowed to find one of the filed-down teeth.

Is it any business of the scientists?

This may seem a very bold question, i.e., in this age in which science is a “sacred cows”. But, in fact, this question is basic.

A competent scientist, a friend of the writer, recently made the pithy remark that science is but the more particular knowledge of a subject. Thus, we can all affirm that there is a general law of growth in nature, and this from our general observation. Certainly, the agricultural scientist has a much more thorough and particular knowledge of the processes involved. But as certainly, his expertise cannot deny the validity of the general observation. Clearly, there are two fields, one the particular and scientific, the other that of the general observation.

Then, is Evolution a matter for the general observation, or does it require the expertise of the scientists?

But they tell us that Evolution is everywhere, the great universal phenomenon. All the animals have emerged from other animals, and all men have emerged from the monkeys. Indeed, they issue those popular pamphlets giving illustrations of the transitions at every stage, so that we may be able to identify them! Small blame to us, then, if we take them at their word, and insist that this universal panorama is something that we can see for ourselves. As surely as we can affirm that there are ships on the horizon, without calling in a naval architect.

So Dear Readers, do not let ourselves be browbeaten, let’s always remind them of Pekin Man!

The here and now of it

When they point out the Evolution evidences to us they turn out to be those skulls - of the Piltdown type - of supposedly millions of years’ age. And when we remind our Evolutionist guides that we are asking to see the great panorama of Evolution before our eyes, the man-alive reality of things, they undoubtedly show signs of pique.

Here we have to remind our Evolution mentors of their own case. They say that our world and everything in it came about through the operation of the great universal forces, which are the forces of Evolution; that Evolution is

innate in the laws of all being. And they emphasize that these laws of being have been constant (Uniformitarianism) through all the aeons of time - indeed, how else could they chart the progress of the little amoeba on its hundreds of millions years voyage to man?

Yes, it requires little logic and less philosophy to point out that if Evolution is innate in the laws of all being, constant throughout all time, that it must be in operation here and now - Q.E.D. as those scholastics were wont to say. And, thus, the production of the skulls is nothing but a red-herring, an intellectual sleight of hand. Yes, if Evolution ever was, it must be here, in the here and now.

This great and common-sense question obviously underlies the whole Evolutionist controversy - it is the sine qua non. Indeed, this question has constantly been posed to the Evolutionist prophets, and invariably it has been evaded. Thus, either there is an inability to grasp the most fundamental philosophic reasoning, or else they are the children of the Father of Lies, one with the Children of Cain.

At this point there rushes in M. Teilhard de Chardin, the leader of the Catholic Evolutionist mystics (he rushed in at Piltdown and rushed in at Pekin) to declare that physical Evolution has now stopped; and that it now confines itself to the moral uplift of mankind - which is a very comforting thought. However, as this doctrine of M. de Chardin is not any demonstration of science or at human reason, but is derived solely from his own revelation, we must leave it for the moment.

But, in fact, the real Evolutionists present to us their own explanation, quite a subtle one. They explain that Evolution is still present, but its changes or mutations are so infinitely slow and minute that they cannot be observed in any one period of time.

To this, of course, there is the pungent rejoinder - If Evolution cannot be observed, how do you know it is there, or does it require an act of faith? At the same time, whilst the onus of disproof does not rest with us, this argument would appear a more baffling one to disprove. That is, if we remain in the dimension of Evolution.

The Mutations

But let us go to the dimension of reality, to the world around us as at really is. We note that the great mutation of cancer can come to full bloom in the course of a year, the manifold malformations of the joints taking gross form within a few years, and we note that the freak animal can be derived right-away from healthy stock. We see - with our very eyes - that changes or mutations do take place with great rapidity (though none are evolutionist changes). It only remains to ask the Evolutionists – Why, then, do you say that the changes in nature must be infinitely slow and infinitely minute? They ask us to believe that we do not see that which we see.

The Pathological

The postulated Evolutionist processes are those of changes in the morphological order, the structural; the organ mutates into a new and more survivable organ, and the body of mutated organs forms the new animal – mutations of the organs, without which nothing. And, be it noted, these mutations of the organs must be beneficent and creative, i.e., they must create better, more viable, organs.

But, regard again the mutations which we do see in the world of reality. When a person develops a lump of the ankle does he wonder if it might be creative, the beginning of a third foot (even for posterity!) a lump on the breast to be the beginning of a new third breast? No, these persons know from the immemorial knowledge of mankind that these mutations are certainly not creative, and they hurry off to the physician and surgeon - and the animal with mutations is killed off, as having little chance of survival.

Thus, when we consider the changes or mutations known to us in nature, a general rule becomes apparent: They are pathological states, states of disease, rendering the organs less viable, and unless the mutation be reversed or at least contained, i.e., by a reversion to type, they act to the non-preservation of the subject and not to its greater preservation.

This general rule, alas! it is everywhere to be seen.

A red herring

The Evolutionists point out that there are “variations” everywhere among the animals. For instance, there is that wide range of horses: the small ponies, the

Mongol horse, the Arabian, the Mustang, and so on. They point out that different conditions and environments have caused these wide “variations”, these changes; so that, with the process going on and on, we may conclude that eventually one animal will evolve into another - they solemnly inform us that some moths become darker moths in industrial areas. But it will not do. We may not conclude it.

For, when we actually look at the horses we see that all of them are still horses, all of the same structure and organs. Now, a horse evolving into a dromedary must begin to sprout those two lumps on its back; evolving into an elephant, it must begin to sprout a little ivory tusk. But, from the first wall paintings and carvings of the animals, the horses, the pigs, the ducks, are all as they are now. Nowhere is there any record of those between animals - indeed, the unicorn is defined in the dictionary as “a fabulous animal”! In short, variations within the kinds have nothing whatsoever to do with mutations between the kinds.

It is to be noted that in the “variation” argument there is used the term “micro-evolution”, this leading on to “macro-evolution”. Those of a ready wit will have already perceived the honoured Evolutionist method.

To summarise

Thus, Evolution requires a world of beneficent and creative mutations. But the law of the mutations or changes that we do see is that they run in the opposite direction, no less! Nevertheless, they continue to inform us that the processes of nature are those of glorious, creative mutations, all moving on to higher and better things, and Mr. Darwin himself actually insists on this in his Origin of Species, p. 187. This time we are asked to believe that we see that which we do not see.

In passing, the writer would draw the attention of the gentle reader to the fact, that the scientific arguments here, on mutations, are one with the general observation of the common man - “These changing animals, they are nowhere to be seen!”

And here presents itself an ineffable paradox. The whole materialist doctrine (and with it the materialist conception of history) rests upon a hierarchy of invisible, spiritualised, animals.

“All the scientists”

However, it may be asked, why has all this not been pointed out before to the Evolutionists, this lack of foundation for their whole case? But it has been pointed out repeatedly, and not only in recent years - so that there is no question of a time lag. The following quotations are given, not that the reader may base his judgment upon them, but so that it may be seen that the warnings were truly given, and by writers of prominence and authority.

J. Lefevre, Director of Le Laboratoire de Biogenetique, Paris, in his Manuel Critique de Biologie, 1938, writes, p. 39:

We know that the multifarious species fall into a very small number of organised types, absolutely distinct, the only combination of organs compatible with life. Likewise, very rare are the combinations of metallic organs suitable for the making of an electric motor or other kind of motor that works.

Between these types, then, no intermediate is possible, and if, peradventure, a form appears to be intermediate, careful examination will prove that it is not so. Placed between the two equilibria of the bird and the bat, having lost the first and not yet possessing the second, the creature of transition would be imaginary. We repeat that the steam engine ceases to function immediately one, but the least modification, seeks to bring its form to that of the electric motor.

Louis Vialleton, Professor of Biology, Montpellier, writes in his Membres et Ceintures des Vertebres Tetrapodes (1924) p. 696:

The doctrine of evolution had hardly been formulated when it began to crumble because paleontologists such as Zittel pointed out the great discrepancy between the facts of paleontology and what should exist if evolution had been the law of the formation of organisms.

And in his classic work, L'Origine des Etres Vivants, L'Illusion Transformiste, Vialleton gives examples too numerous to mention, from the serpent and bird to the whale, showing that these creative mutations do not appear.

Lord Kelvin, who needs no introduction, constantly warned the Evolutionists of the unscientific nature of their claims.

Sir Ambrose Fleming, inventor the radio valve, constantly lectured against Evolution as “an unproven and unscientific theory”.

Dr. W.R. Thompson, F.R.S., Director of the Commonwealth Institute of

Biological Control, writes in *Philosophical Problems in Biology*, 1966: What the great book of nature shows us, indeed, is not an evolutionary flux, but a world that is at once polymorphic and stable within narrow limits.

The prolific Douglas Dewar in his Man: A Special Creation makes the challenge: There appears to exist no mechanism whereby a new type of organism can arise from an existing one. This explains why all the breeds of dogs, pigeons etc., are still dogs and pigeons.

Sir Cecil Wakeley, former President of the Royal College of Surgeons, sums it all up in A Major Challenge To Evolution; it seems such a pity that in a scientific age when precision and detail are so important that the vast majority of scientists believe in evolution, and yet all know that the basic facts all against such a theory.

But things have altered somewhat since Sir Cecil spoke. There is now a large group of American scientists who complain that the dogma of Evolution is no less than a barrier to true scientific progress. Typical of these is Prof. E. Black, Professor of Nuclear Engineering, University of Minnesota, who states that Evolution contradicts the Laws of Thermodynamics, and scorns it as, “a fairy tale”.

A book of quotations, in fact, could be given, but the foregoing examples show that there has been a continuous challenge - and from the earliest days - to the very basis of Evolution. And here be it noted that Vialleton's great work, L'Illusion Transformiste, went through no less than 17 editions in the first two years after publication. Thus, it is not credible that the Evolutionists do not know all this. Yet, in all the broadcasts, in all the popular works, in the Catholic pamphlets (for the instruction [sic!] of the faithful) there is repeated that famous saying, “All the scientists agree about Evolution!” From the few examples given, the reader can judge for himself if he has not been further hoaxed.

Undoubtedly, the aforementioned Dr. W.R. Thompson called a spade a spade when he said, in his shattering foreword to the centennial reprint of the Origin of Species: The success of Darwinism was accompanied by a decline in scientific integrity.

Whilst, as a farewell salvo, the gentle reader is reminded – it is not really the business of the scientists at all. For Evolution - to be or not to be - is a universal.

Physical and spiritual forces compared

Maciej Giertych

Causality and aim

If human spirit is part of nature it should be subject to the laws of nature. In nature causality operates. Every happening has a cause. Even accidental happenings on closer analysis were caused by something, by some force operating deterministically.

In human acts there can be an outside cause, but it does not have to be present. Being endowed with free will we can act based on some cause, but we also can have an aim, a purpose to achieve something. That is a basic difference with the operation of the physical world. Man himself can be a cause of some act. This can even be a senseless act, illogical, against nature. Physical facts can never operate against the laws of nature.

The consequences of our acts are not always the same as intended. They may even turn out opposite to what was intended. In nature the same cause must always have the same consequence.

Were we to act only because of some cause, there would be no such thing as responsibility, no place for free will, no place for immoral aims. In the field of the spirit aims can be positive or negative. Physical forces do not have this alternative.

If we assume that nature has no purpose and yet we see it operating in human acts then we agree that there is a basic difference between nature and the sphere of spirit.

Transformation of energy

An electron circulating around an atomic nucleus is part of its mass. Once it leaves its orbit it becomes a form of energy, a radiation. Mass and energy are interchangeable. Electrons are not mass and energy simultaneously, always either one or the other. But the sum total is always the same. Conservation of energy operates. Total energy of a closed system is always the same, it can only change its nature (radiation, chemical, heat, kinetic, potential etc.)

If applied to abstracts, the law of the conservation of energy would imply that from the beginning of humanity there is only one amount of intellect, the same from the days of troglodytes ¹ till our electronic age. No doubt in the sphere of spirit there is also both potential and kinetic energy, both intent and act. Matter has potential energy, perhaps never to be used if external conditions do not mobilize it. However spiritual potential energy has to be claimed, won, perfected; it must act within the human soul in order to be suitable for conversion into kinetic energy, into acts of the will. Once it is passive it ceases to be convertible into kinetic energy.

Types of physical energy change from one form into another (e.g. electrical current into light). All material energy finally turns into heat. Heat is the privileged form of energy towards which all other forms tend.

There is no doubt spiritual energy can also change. A poem may inspire a revolution. A discovery inspires an invention. Affluence changes into education, education into economic development etc. The number of types of the conversions of physical energy is constant and finite but the spiritual transformations have no limit. And they are not constant. They operate differently in different civilizations.

Spiritual energy has the potential to develop quantitatively not only qualitatively. An idea can become very potent and an inspiration to many other ideas. The effects can grow with time, or diminish, dwindle into nothingness.

Finality of energy

Spiritual energy has no privileged, final form (like heat in physics). The material world tends towards a uniform temperature which would prevent all motion and bring final "heat death". Spiritual energy has no final form and does not lead to any final death.

What is most important is that there is no conservation of energy in spiritual matters. Spiritual energy can grow without any loss to the place from which it started. However, spiritual energy can be completely lost. Many an ability has been lost because of interruption of a tradition. A military power may disappear without transforming into any other energy. A brilliant text that could

¹ Cave dwellers (Ed.)

transform empires comes to nothing when it is burned before being read or copied. Its potential energy will never become a kinetic one.

Two energies

Were spiritual energy only a form of the physical energy, growth of one should result in the decline of the other and conversely. But that is not the case. Both spiritual and corporal energy can flourish simultaneously (e.g. Arctic explorers), both can deteriorate (bums ²), a weakling may be a great thinker, a moron ³ a great sportsman. There is no transformation of energy between the physical and intellectual spheres.

Thus there are two energies, independent of each other. The quantity of the spiritual one is variable, it can grow and decline in an unlimited fashion. It can arise spontaneously and become creative. It can also become detrimental, or just disappear. The physical one has no such possibilities.

Inertia

Inertia is a feature common to the physical and spiritual world. The idea comes from physics but we observe it also in political phenomena, in stagnating social life; we have habits lingering when no longer needed etc. It can be easily shown that minds, feelings, instincts continue operating even after the causal energy disappeared. Even scientific views of the “intelligent majority” are often petrified from school days. Public personalities often speak outdated nonsense. It seems as if inertia were even stronger in the spiritual field than in matter.

Inertia disappears when a new force arrives. In physics the parallelogram of forces operates - the two forces on meeting yield a new one of a determined course. A spirit can submit to a new force encountered but it does not have to. Were it to yield to every encountered influence the permanent and momentary changes would lead to mental disorder. We are constantly bombarded by dozens of spiritual influences but we can use our mind to resist them, to select among them. In this lies the primary difference between the physical and spiritual world.

² ‘Bum’ - a person who avoids work and sponges on others; loafer; idler; tramp. (US) [Ed.]

³ ‘Moron’ - a disused term in psychology for a person with low mental age.

Work and friction

In physics, work is the overcoming of resistance. This is not always the case with spiritual work. It can flourish without any resistance, yet it may also meet strong resistance. In matters of spirit reaction to an action can be stronger than the action, otherwise it would not be effective.

There are many kinds of spiritual works that are not subject to overcoming resistance yet we meet with the phenomenon of friction. All ideas are diminished in the course of their realization and the fruits attained come from only a part of effort made. If in the field of spirit there were no reserves of energy there would be no effects. The effects are always smaller than the work put in. Since the number of complications in the field of spirit are greater than in physics more effort is wasted on the encountered obstacles, on friction. The law of friction is the only one that is common to physics and spirit in that it is independent of human will. It must operate.

Velocity

In the field of physics, the velocity is greatest at the circumference and lowest at the centre. However, in human communities, historical velocity is greatest at the centres and it declines towards the peripheries. It is a rule that spiritual currents decline the further away they are from their centres.

The above examples show that there is no simple relationship between laws of nature and laws of the spirit. For each law of nature this has to be analysed independently - yet the result is always the same. Spiritual forces are not subject to laws of nature in the same manner as physical forces.

Thus they could not have evolved from natural processes. They have a different source.

[Based on *Rozwój moralności* [Development of Morality] by Feliks Koneczny, 1938, Lublin.]

Many thanks to Professor Giertych, our distinguished Honorary Member, for this original article, written for our 50th issue.

Creation Rediscovered (from the introduction)

Gerard Keane

In this special edition (No. 50), we pay tribute to key figures in the development of the modern Catholic origins movement. In this extract from the second edition of Gerry Keane's major work, he explains the need for clear thinking about the meaning of 'evolution' and why the Church urgently needs to clarify her teachings. He begins by noting the emphasis given by Cardinal Ratzinger (the future Pope Benedict XVI) to a renewal in teaching on Creation.

The fact that evolutionary philosophy had an extremely bad impact upon Catholicism has been recognized by Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith. Addressing members of the European Doctrinal Commissions held near Vienna in May, 1989, he asked where the difficulties lay which people have with the Faith today, and he went on to discuss the roots of the problems.

He spoke of the almost complete disappearance of the doctrine of Creation and its replacement by a secularized philosophy of Evolution. The resultant decline also meant that the figure of Jesus Christ was reduced to a purely historical person. The Cardinal stressed his concern that *a renewed Christianity could only be accomplished if the teaching on Creation is developed anew*—"such an undertaking ought to be regarded as one of the most pressing tasks of theology today."

But what actually is "Evolution"? Because of widespread confusion about its true meaning, a definition of terms is important:

- *Evolution is a molecules-to-man natural transformation in which new, "higher" genetic information is gained which was not possessed by one's ancestors.* However well or poorly grasped in detail, the idea of change to something vastly different (e.g., reptiles supposedly changing into birds) is the understanding now commonly held across society.
- *Natural Selection is not Evolution.* New, higher genetic information is not gained, but instead tends to be lost; at best, Natural Selection only conserves existing genetic information in life forms.

- *Variety within kind is not Evolution.* The wide variety found within each “kind” of creature or plant, due to reshuffling of genes (recombination), should not be confused with Evolution, because new, higher genetic information is not gained in the process giving rise to variety.
- *Change of an ecosystem is not Evolution.* Changes of faunistic and floristic composition which occur either progressively (in succession) or after a catastrophe (e.g., a forest fire) do not involve evolutionary change.
- *Growth to maturity is not Evolution.* The normal pattern of growth from conception to adult (e.g., seeds growing into mature plants or trees) involves an unfolding and change of shape and size, but new, higher genetic information is not gained in the process.
- *“Theistic Evolution” is not Evolution.* Ironically, this concept is forced to abandon natural Evolution and resort instead to innumerable divine interventions. (It necessarily rejects the global Flood of Noah and holds that violent bloodshed and death were always part of the “good” Creation, irrespective of the sin of Adam.)

Prior to the pro-Creation stance of the 1992 *Catechism of the Catholic Church* (in which the word “evolution” was not *specifically* mentioned even once), the last major pronouncement made by the teaching Magisterium of the Catholic Church, affecting Origins, was in the encyclical *Humani Generis*, issued by Pope Pius XII in 1950.

Since then, scientific research has gained many new insights as a result of an immense amount of new discoveries in many disciplines – including biochemistry, molecular biology, genetics, geology and astronomy. It is now known, with a high degree of certainty, that the Creator’s design of DNA will not allow natural Evolution to occur.

The Catholic Church teaches that the rational souls of Adam and Eve were created by God in acts of special creation, but Pius XII (*Humani Generis* 1950) taught that Adam and Eve were real human beings, the first parents from whom all of mankind have descended; they are not symbolic representations of mankind. Most importantly, he did not ex cathedra declare Evolution as the official teaching of the Church. He did, however, allow discussion between specialists about the possible evolution of the body of Adam. The research has taken place, but full discussion within the Church has not yet occurred. What is there to fear from truth? It is time for views other than those of the Pontifical Academy of Sciences and the Pontifical Biblical Commission to be heard.

The Catholic Church can never teach that Eve's body evolved, nor tamper with the doctrine of Original Sin. And yet, despite the instructions of Pius XII to the contrary, Evolution is being presented, one-sided, virtually as fact in many Catholic academic institutions. This censorship ensures that the vital doctrine of Original Sin is not imparted in all its rigor.

Since most textbooks and TV documentaries take for granted that Evolution definitely occurred, it is hardly surprising that many individuals accept Evolution without question. In reality, not only are the required intermediate forms between the various species absent from the fossil record, but also many such supposed forms are conceptually untenable. Evolution Theory now stands exposed as both the worst mistake made in science and the most enduring *myth* of modern times. [...]

Evolution beliefs may have had little impact on the doctrinal beliefs of many people, but for many others belief in Evolution has led directly to a loss of Christian faith. If natural Evolution is accepted as historically true, this belief can lead to confusion about the Fall of mankind. There is now a widespread impression that the concept of Original Sin is only religious "myth," devoid of genuine historical reality, which has been exposed by theologians. Without the Fall, the idea of redemption and a Saviour makes little sense, and one's faith is undermined.

Contrary to the views of most naturalistic evolutionists, it is indeed fully scientific to deduce the existence of a transcendent Creator. But faith in the Creator-God is itself a mysterious gift from God, and so disbelief in Evolution will not necessarily result in conversion to Christianity. Nevertheless, a widespread recognition that Evolution is *myth* is important to achieve throughout secular society.

In addition to this, however, is the fact that the secular humanist beliefs which dominate modern society cannot be effectively countered unless the basics of doctrine are once again proclaimed in schools and from pulpits. *A clear grasp of Origins is of crucial importance to both the recovery of nerve and the very teachings to be imparted. [...]*

The confusion over Origins and the foundational importance of Genesis lies close to the heart of the many problems in the Catholic Church today, and hinders a complete diagnosis of what has been amiss for many years. Until such matters are addressed fully, the harm coming from Modernist theology

seems likely to continue unabated, and appeals for adherence to Church authority will be ignored.

The concept of Special Creation has not been tried and found wanting within the Catholic Church. It has been misjudged as little more than a simplistic answer to complex problems, and thus thought irrelevant and not considered seriously. Nevertheless, we live in an era when the very distinctiveness of Catholic beliefs in the modern world has been profoundly eroded, and doctrinal unity within the Church is now in a lamentable state. By “rediscovering” Creation doctrine in all its many features, there is nothing to lose and much to gain, because truth has a liberating and enlightening effect upon the human mind.

Let us hope and pray that the Magisterium (following the pro-Creation stance of the 1992 Catechism) will see fit soon to re-examine comprehensively all aspects relating to Origins, and that an encyclical will be issued, further clarifying relevant doctrinal beliefs.



After all, the Church founded by Christ is commissioned to work for the salvation of souls, and to promote truth irrespective of popularity. Any attempt to bring God the Creator back to centre stage and facilitate moral renewal within this troubled materialistic world can only have good fruits. In contrast to the culture of death and violence which pervades the modern world, the rediscovery of the true story of Creation offers a beneficial impact upon both Church and society.

Daylight Origins Website Developments

Paul Spaine

It gives a sense of satisfaction to report the continued growth in website traffic and social media trends for the Daylight Origins Society. We have recorded more new visitors, and gained more social media ‘likes’ since our last Daylight magazine issue no. 49. The Daylight website has generated a lot of interest among Catholics who were heretofore not fully aware of the problems that pertain to Theistic Evolution. Already this year we have reached over 390,000 hits from around 23,000 unique visitors (early August statistics). No doubt our founder, the late John Campbell of Scotland, will be interceding for further increase in website traffic, in order to help restore our true Catholic faith and give glory to God.

Our current website report in our milestone edition of a bi-centenary Daylight magazine will prove a challenge. We had numerous developments taking place around the same time. So let us separate improvements into piece-meal paragraphs.

A mobile phone friendly website

The promise of a mobile responsive website has finally materialised. This took many months of part time effort to bring to fruition. The result is a Daylight website platform that is easier to navigate, with improved interactivity. It was an important development for continued progress for our Daylight magazine. The new look website reflects the old, and is ‘Word Press’ based. This gives us easier content manageability required to flesh out new material relevant for the battle against Darwinism.

Social Media



Our Facebook pages are gathering new ‘likes’, which is giving us a nice boost of morale. Our main Facebook page

www.facebook.com/DaylightOriginsSociety has earned over 650 likes since it began a few years ago. We have four additional new lesser Facebook pages that have also gained a tidy number of likes. Over time we can develop different themes for each FB page, to capture a certain audience at different levels. Our personal Daylight FB page has gained over 250 friends. The twitter account has over 550 followers, which we will need to

channel our energy on to improve over the coming months. Our Google+ account has 109 followers, which is not too bad, considering the level of social media competition there is out there.

Advertising our Daylight website



We've been advertising for a few months now with Gloria.tv which is like a Catholic YouTube channel. The advertising rates were excellent, and a lot more Catholics from around the world now know that an alternative to theistic evolution exists as a result. If you'd like to sponsor our advertising with Gloria.tv, please do let us know, or make a donation online with a comment "for advertising with Gloria TV". We also did a trial run with Google adwords for the key phrase "theistic evolution" and this trial period offered us a gift of €75 if we spent €25, which we did. It gave some good results, but we could not continue as we do not have sufficient funds for advertising on both Gloria.tv, and Google adwords. If you'd like to sponsor our campaigns with Google adwords, please do let us know, or make a donation online with a comment "for Google adwords campaign".

Paypal developments



We had some teething issues with Paypal, which we have now resolved. But it did set us back during our website upgrading phase. We've had to set up a new UK based Paypal account, and we've had to calibrate our cost structure. We would like to make it known to our Daylight subscribers, that we are now offering UK subscribers an annual subscription fee of £10.50 + postage of £1.50, to bring up the total price of £12, which works out essentially the same as before. International subscribers pay £12.50 + postage of £1.50, to bring up the total to £14. The Paypal system we are using is free, and therefore not flexible enough to show true cost pricing on our menu options. But it is important to know that for every transaction made via Paypal, we incur a small service charge of around fifty pence. International postage is in reality more than fifty pence per issue, so be assured, you are not being short changed. We have a special religious subscriber rate, which you can avail yourself of if you would like to sponsor a priest or a religious institution.

A recent Daylight trip to London

In May of this year, we had a Daylight stall at the Family Life International Conference in London. We would like to thank Greg Clovis for having us over to what is an excellent Catholic event. You can read all about this on your mobile phone while commuting to work here at

<http://www.daylightorigins.com/family-life-international-conference-london/>

Daylight summer trip to Ireland 2014

The Daylight editor Tony Nevard will be coming to Dublin this August from Monday 18th until Friday evening the 22nd August. We will concentrate our trip in and around Dublin to strengthen our networking ties there. Some groups we will be meeting with are the Irish Society for Christian Civilization, The Divine Will Centre, Good Counsel Network & various ‘Daylight-friendly’ priests. Keep our Irish trip in your prayers. We know that each summer’s visit bears good fruit. We hope to use this trip for our launch of the Daylight hosted Kolbe Center annual November seminar tour of Ireland. Please pray also for some good venues in England, Scotland & Wales for November also. Perhaps you’d like to arrange a talk in your vicinity. Step out and help make a difference in your prayer circles in these times.

St. Oliver Plunkett, pray for us!

Subscriptions to Daylight

Until 1995, the annual sub was £5 (four issues), but increasing costs of printing and postage led to an increase to £8 in 1995, and to £10 for three issues in 2004. As you know, we are non-profit making and have no paid staff. Despite our website ‘hits’ there have not been enough new subscribers to offset costs. Consequently we need to raise the copy price to £3 from No 51 (December 2014), and UK subscription to £12 for 3 issues (15 euros Europe, US \$25 outside Europe). You are asked to use the new rate when your subscription becomes due.

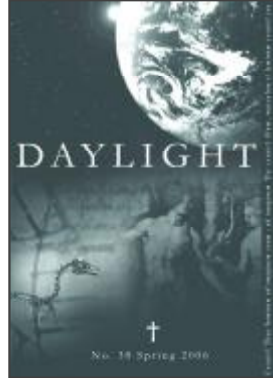
Special appeal

I intend to have extra copies printed of this issue to include with the mailing of the British and Irish Hierarchy next month. If you could make a donation for this cause, this would be much appreciated – many thanks! *A. Nevard*

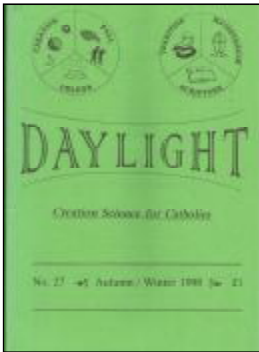


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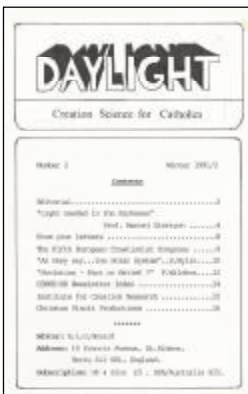
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www.daylightorigins.com

Brother Adam— Catholic Monk and Scientist

“Let the bees tell you ...”

Later to become a world authority on the science of apiculture, Bro Adam was born Karl Kehrle in Germany on 3 August 1898. For health reasons, his mother sent him to Buckfast Abbey, Devon at 11,



where he helped Bro Columban with the bee colonies that had been established there in 1882. He later joined the Benedictine community and in 1919, Bro Adam was put in charge of the bees. He set about rebuilding the colonies, following the loss of 30 of the

42 colonies to the Acarine disease. He realized that the British bee lacked the resistance of the Italian race, and planned to use cross-breeding to develop a new bee which would be hardy, but disease-resistant, well-tempered to manage but a good producer of honey. Bro Adam made extensive journeys all over the world to get breeding stock; over the years, he travelled more than 100,000 miles in search of bees.

The result of all these travels, as well as many years of patient experiment at the breeding station on Dartmoor, was the Buckfast Bee™, now kept by beekeepers all over the world. In 1974, Bro Adam was awarded the OBE for his work, and later honorary doctorates in Agriculture from the universities of Uppsala (1987) and Exeter (1989). Retiring in 1991, he died on 1 September 1996.



He was unsurpassed as a breeder of bees. He talked to them, he stroked them. He brought to the hives a calmness that, according to those who saw him at work, the sensitive bees responded to.

(The Economist, Sept. 14th 1996)

“... my working methods ... actually consist of loving care

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