



Daylight

Origins Science for Catholics

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The Bat— a common but extraordinary mammal

The only mammal capable of true flight (as opposed to just gliding), there are over 1200 species of bat, making the Chiroptera the second largest Order after the Rodentia. Their wingspans range from under 6" to 67". The majority are insectivores, using echo-location, while others eat fruit or suck blood. Bats are present throughout most of the world, performing vital roles of pollinating flowers and dispersing fruit seeds. There are few bat fossils, but they are clearly recognisable as such, despite evolutionist claims of them being over 50 million years old.

[photo: © Manuel Schönfeld —Fotolia.com]



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**The Immaculate Conception
St Thomas Aquinas
St Oliver Plunkett (for Ireland)**

**St Michael
St Bonaventure**

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.
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- ❖ Promotes links with other Catholic Origins groups worldwide

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Editorial

Perhaps the most persistent mental concept of our origins which has been promulgated through education and the media over the past 150 years has been that of the common ancestry of living things. This has not just been through the use of fossil evidence of many types of remarkable organisms unlike those living today, and now extinct, such as dinosaurs. Nor has our conviction been the consequence of a logically-argued case for natural selection, supported with recent evidence from domestication, artificial selection, and current observations (which may well be valid). It is the fact that modern scientific classification of living things is primarily based on the study of their anatomical resemblances and differences; these features are very easily demonstrated, and connect immediately with our own knowledge of the similarities and differences between successive generations of animals and plants. On this basis alone, even without any appeal to fossil evidence or genetic mechanisms, it is argued that we should accept a common origin of mankind with the rest of the animal kingdom.

Dr Dawkins reviews some of the common features of vertebrates and states:

“... the pattern of resemblances among the skeletons of modern animals is exactly the pattern we should expect if they are all descended from a common ancestor, some of them more recently than others. The ancestral skeleton has been gradually modified down the ages. [...] Everything points to a simple branching tree of ancestry – a family tree.”¹

The organs of different animals that are composed of like parts in similar relation to each other (e.g. the pentadactyl limbs of tetrapods) are said to be **homologous**, even if used for different purposes (e.g. flying, climbing, running). Parts that are used for the same function, but are fundamentally unlike in structure, are referred to as **analogous**. The evolutionist interprets homology as the surviving vestiges of an ancient ancestor – the more dissimilar the forms, the more remote the ancestry. This has been the assumption for at least a century; there is no question that homology as such is an observed *fact*, but to define it in terms of its assumed *cause* (i.e. transformism) is, in the words of Prof. George Barry O’Toole, ‘a logical atrocity’.² The agents of the cause of homology are identified by science as twofold: *inheritance*, which conserves the ancestral likeness and tends to uniformity; and *variation*, which diversifies organisms and leads to modification and adaptedness to new situations. It must be understood that it is not actually the ‘characters’ that are inherited, but the chromosomal genes (Mendel’s ‘factors’), and all somatic characters are joint products of the interaction of germinal and environmental factors. As there is no valid justification on anatomical grounds for excluding the human frame from the application of homology with apes, Dr O’Toole remarks:

“Whoever, therefore, sees in the homology of organic forms conclusive evidence of descent from a common ancestor, cannot, without grave inconsistency, reject the doctrine of the bestial origin of man. He may still, it is true, exclude the human mind or soul from the evolutionary account of origins, but, if homology is, in any sense, a sound argument for common descent, the evolutionary origin of the human body is a foregone conclusion, and none of the anatomical “differences in degree” will avail to spare us the humiliation of sharing with the ape a common family-tree.” [...]

This eminent professor of theology, philosophy and animal biology continues by elaborating on exactly why this idea is so difficult to dispel:

To begin with, it must be frankly, acknowledged that here the theory of transformism is, to all appearances, upon very strong ground. Its first strategic advantage over the theory of immutability consists in the fact that, unlike the latter, its attitude towards

¹ Dawkins, R. *The Greatest Show on Earth*, Free Press, [2009], pp. 295-6.

² O’Toole, G.B., *The Case Against Evolution*, Macmillan [1925], p.40

the problem is positive and not negative. When challenged to explain the structural uniformities observed in organic Nature, the theory of immutability is mute, because it knows of no second causes or natural agencies adequate to account for the facts. It can only account for homology by ascribing the phenomenon exclusively to the unity of the First Cause, and, while this may, of course, be the true and sole explanation, to assume it is tantamount to removing the problem altogether from the province of natural science. Hence it is not to be wondered at that scientists prefer the theory of transformism, which by assigning intermediate causes between the First Cause and the ultimate effects, vindicates the problem of organic origins for natural science, in assuming the phenomena to be proximately explicable by means of natural agencies. Asked whether he believes that God created the now exclusively arboreal Sloth (*Bradypus*) in a tree, the most uncompromising defender of fixism will hesitate to reply in the affirmative. Yet, in this case, what is nowadays, at least, an inherited preadaptation, dedicates the animal irrevocably to tree-life, and makes its survival upon the ground impossible.

Analogous preadaptations occur in conjunction with the phenomena of parasitism, symbiosis and commensalism, all of which offer instances of otherwise disparate and unrelated organisms that are inseparably bound together, in some apparently capricious and fortuitous respect, by a preadaptation of the one to the other. Parasites, guests, or symbiotes, as the case may be, they are now indissolubly wedded to some determinate species of host by reason of an appropriate and congenital adjustment. For all that, however, the association seems to be a contingent one, and it appears incredible that the associates were always united, as at present, by bonds of reciprocal advantage, mutual dependence, or one-sided exploitation. Yet the basis of the relationship is in each case a now inherited adaptation, which, if it does not represent the primitive condition of the race, must at some time have been acquired. For phenomena such as these, orthogenesis, which makes an organ the exclusive product of internal factors, conceiving it as a preformed mechanism that subsequently selects a suitable function, has no satisfactory explanation. Lamarckism, which asserts the priority of function and makes the environment mold the organ, is equally unacceptable, in that it flouts experiences and ignores the now demonstrated existence of internal hereditary factors. But, if between these two extremes some evolutionary *via media* could be found, one must confess that it would offer the only conceivable “natural explanation” of preadaptation. All this, of course, is pure speculation, but it serves to show that here, at any rate, the theory of Transformism occupies a position from which it cannot easily be dislodged.³

Despite the aforesaid, O’Toole concludes that the argument from homology is defective as lacking evidence, and being unable to reconcile the principles of inheritance with those of Darwinian selection. This dilemma continues to be unresolved, except for those who cannot, or will not, see it as a problem. *Ed.*

³ *Ibid.*, pp. 52-53.

The errors of theistic evolution and progressive creation

Dr John Donnelly

Two topics will be scrutinised in order to give readers a clearer idea of what is being promoted in Catholic circles as sound theology but causes confusion among the people of God. It is important for the people of God to be aware of the errors of theistic evolution and progressive creationism.

Theistic evolution is one of four major origin-of-life worldviews, the other three being **atheistic evolution** (also commonly known as Darwinian evolution and naturalistic evolution), **special creation** and **progressive creation**.

Atheistic evolution says that there is no God and that life can and did emerge naturally from pre-existing, non-living building blocks under the influence of natural laws (like gravity, etc), although the origin of those natural laws is not explained.

Special creation, which is the traditional Catholic view, says that God created life directly, either from nothing or from pre-existing materials (i.e. the dust of the ground to create man and breathe life into him as a living being). **Special creation** is known generally as young earth creationism whereas **progressive creationism** is linked to old earth creationism. I will only deal with theistic evolution and progressive creation in this article.

Theistic evolution says one of two things. The first option is that there is a God, but He was not directly involved in the origin of life. He may have created the building blocks, He may have created the natural laws, He may even have created these things with the eventual emergence of life in mind, but at some point early on He stepped back and let His creation take over. He let it do what it does, whatever that is, and life eventually emerged from non-living material. This view is similar to atheistic evolution in that it presumes a naturalistic origin of life.

The second alternative of theistic evolution is that God did not perform just one or two miracles to bring about the origin of life as we know it. His miracles were constant. He led life step by step down a path that took it from primeval simplicity to contemporary complexity, similar to Darwin's evolutionary tree

of life (fish begot amphibians which begot reptiles which begot birds and mammals, etc). Where life was not able to evolve naturally (how does a reptile's limb evolve into a bird's wing naturally?), God stepped in. This view is similar to special creation in that it presumes that God acted supernaturally in some way to bring about life as we know it. But it is very different in that it gives nature too much credit.

There are numerous differences between the biblical special creation perspective and the theistic evolution perspective. One significant difference concerns their respective views on death. Theistic evolutionists tend to believe that the earth is billions of years old and that the geologic column containing the fossil record represents long epochs of time. Since man does not appear until late in the fossil record, theistic evolutionists believe that many creatures lived, died, and became extinct long before man's belated arrival. This means that death existed before Adam and his sin. Biblical Catholic creationists believe that the earth is relatively young and that the fossil record was laid down during and after Noah's flood. The stratification of the layers is thought to have occurred due to hydrologic sorting and liquefaction, both of which are observed phenomena. This puts the fossil record, and the death and carnage which it describes, hundreds of years after Adam's sin.



Sedimentary rock layers in Grand Canyon, US

Another significant difference between the two positions is how they read Genesis. Theistic evolutionists tend to subscribe to either the day-age theory or the framework theory, both of which are allegorical interpretations of the Genesis 1 creation week. Young earth creationists subscribe to a literal 24-hour day as they read Genesis 1. Both of the theistic evolutionist views are flawed from a Christian perspective in that they do not line up with the Genesis creation account.

Theistic evolutionists imagine a Darwinian scenario in which stars evolved, then our solar system, then earth, then plants and animals, and eventually man. The two theistic evolution viewpoints disagree as to the role God played in the unfolding of events, but they generally agree on the Darwinian timeline. This timeline is in conflict with the Genesis creation account. For example, Genesis

1 says that the earth was created on Day 1 and the sun, moon, and stars were not created until Day 4. Some argue that the wording of Genesis suggests the sun, moon, and stars were actually created on Day 1 but they could not be seen through earth's atmosphere until Day 4, leading to their placement on Day 4. This is a bit of a stretch, as the Genesis account is very clear that the earth did not have an atmosphere until the second day. If the sun, moon, and stars were created on Day 1, they should have been visible on Day 1. Plus, God created



the light right at the start. How could anything, except the universe itself, be created before the light? It's a good question the theistic evolutionists must answer. God can create a space time expanse and put the earth in it and then say: "Let there be light". The light source can come from the Godhead. On Day 1 God shines that light on the earth.

Then He continues to create over the next five days. This is His unified creation act in six days, then His rest on the seventh, showing the pattern for our week.

Also, the Genesis account clearly says that birds were created with sea creatures on Day 5 while land animals were not created until Day 6. This is in direct opposition to the Darwinian view that birds evolved from land animals. The biblical account says that birds preceded land animals. The theistic evolutionist view says exactly the opposite.

One of the most unfortunate trends in modern Christianity, especially modernist Catholicism, is that of reinterpreting Genesis to accommodate evolutionary theories. Many well-known Bible teachers and apologists have caved in to the evolutionists and have come to believe that adhering to a literal interpretation of Genesis is somehow detrimental to the credibility of Christians. If anything, evolutionists lose respect for those whose belief in the Bible is so tenuous that they are willing to quickly compromise it. Although the number of true creationists may be dwindling in academia, several faithful organizations and web sites such as *Daylight Origins*, *In6days*, and *The Kolbe Center* have affirmed that the Bible is not only compatible with real science, but affirm that not a single word in it has ever been disproved by true science. The Bible is God's living Word, given to us by the Creator of the universe, and His description of how He created that universe is not compatible with the

theory of evolution – even a “theistic” understanding of evolution, or evolutionary creation as it is sometimes called.

Stephen Meyer, an intelligent design proponent, recently said it is important to first clarify which definition of evolution theistic evolutionists (TEs) use.¹ There are three definitions of evolution: 1. change over time, 2. common descent, 3. the mechanism of change-undirected natural selection. As in any discussion, it is important to understand the terms. Different TEs may use different definitions. The first definition is not controversial - living things do change over time. Either of the second or third definitions is problematic for the Biblical record and believing in a Creator. These two definitions also include scientific difficulties that should call into question adopting evolution at all. Common descent undermines the historicity of Adam and Eve, and alternative understandings of human origins create serious theological problems. Regarding the third definition (undirected natural selection) – by definition, even God cannot direct an undirected process.

TEs want the Church to adopt their view. Some think the Church is out of step scientifically and it would enhance our effectiveness with unbelievers if we adopt what science has purportedly proven. However, there are serious scientific reasons to question that, and serious theological reasons to question the compatibility of theism and evolution. If they wish to make their case, they first need to be very clear about the terms they use before expecting anyone to consider their view.

TE, of course, accepts that Darwinism is true and attempts to harmonize it with theism. But there are good reasons to seriously question Darwinism in the first place. The fossil record is conflicting and discontinuous - it doesn't support Darwinian evolution. Some TEs suggest that God ‘front-loaded’ the design for the universe and let it evolve on its own.² However, the evidence just isn't there to support this idea. Cell study shows that there could not be enough information built into an original cell to account for the evolution of the variety and complexity of life we observe now. Stephen Meyer explains it in his video.

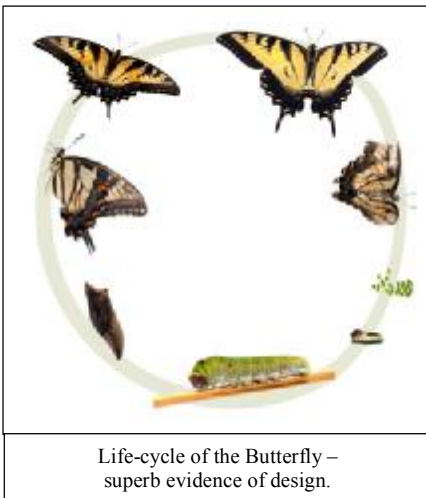
Mutation as a source of evolutionary change is inadequate to explain the creative power for the variety of life. Mutation produces very little new information - not enough to build proteins, which are the fundamental building

¹ http://www.str.org/blog/the-trouble-with-theistic-evolution#.VUN_EelFDIU

² <https://www.youtube.com/watch?v=rwCf24fVb3g>

blocks for life.³ Meyer says that there's already discussion among Darwinists to formulate a new theory of evolution replacing mutation as the mechanism of change because they are now recognizing its deficiency.⁴ That is the very core of Darwinian Theory. If evolutionists are finding it lacking explanatory power, where is the need or justification for theists to adopt it?

Furthermore, the idea of an unguided process is built into Darwinism. It's not an extraneous detail that can be removed and replaced with a guided process. Some Theistic Evolutionists explain that: "there's randomness in the indeterminacy of the outcomes, but God guides it to an outcome". This is a contradiction in that a necessary part of Darwinism is the unguided nature of the process, not only the indeterminacy of the outcome. If God guides it, then it's not evolution. If God doesn't guide it, then it's not theistic.



Darwinists say that we observe design, but it's deceptive – it's really random. Creationists - whether young or old earth - agree that there is design, and use that as evidence of a Designer. TEs accept that things appear random or really are random, but that God is sovereign over it all. TEs have different ways of explaining this. But this is truly 'God-of-the-gaps' argumentation because it's not based on evidence – they've already acknowledged the randomness of Darwinism. It may be a faith statement based on theology, but it's not scientifically or rationally based on any

evidence inherent in the universe if it truly appears to be random. That is very different from creationists arguing from the observation of design in the universe for a Designer.

Darwinism fails on its merits so why try to marry it to theism? There is a warning against marrying Christianity too closely with scientific theories that may be rejected in time as they are studied more. (And that seems to be a real possibility for Darwinism.) The opposition of the Roman Catholic Church to

³ <https://www.youtube.com/watch?v=eW6egHV6jAw>

⁴ <http://creation.com/review-altenberg-16>

Galileo was not primarily for theological reasons, but because the Church sided with the scientific consensus of the time that Galileo was challenging. The Church appeared to be associated too closely with a theory that was eventually rejected. Darwinism presents scientific problems and theological problems. Hence there are both scientific and theological problems against theistic evolution. Rather than making the Church's mission more effective by adopting evolution, it could end up making us even more irrelevant as science changes.⁵ Check out www.kolbecenter.org and www.catholicorigins.com to explore whether it is consistent to be a Christian and a theistic evolutionist.⁶

Progressive creation

Question: “What is progressive creationism and is it sound Catholic teaching?”

Answer: Progressive creationism (also called “process creation”) is the belief that God created the heavens and the earth over a period of billions of years, not the six 24-hour days that is the basis for the traditional Catholic creation view. Progressive creationists can be liberal or conservative in their theological belief system, but they generally agree on the following:

- The ‘Big Bang’ was God’s way of producing stars and galaxies through billions of years of natural processes.
- The earth and universe are billions of years old, not merely thousands of years old.
- The days of creation were overlapping periods of millions and billions of years.
- Death and bloodshed have existed from the very beginning of creation and were not the result of Adam's sin. Man was created after the vast majority of earth’s history of life and death had already taken place.
- The flood of Noah was local, not global, and it had little effect on the earth’s geology, which shows billions of years of history.

It is obvious that progressive creationism is a belief which opposes both atheistic evolutionism and historic Catholic Christianity’s understanding of biblical creationism. The teachings of progressive creationism are not new or original, but, in recent years have received favourable publicity through Christian radio, television, magazines and books.

⁵ See more at: <http://str.typepad.com/weblog/2012/04/theistic-evolution.html#sthash.cBHNu8HJ.dpu>

The error of progressive creationism rests on the assumption that the biblical account of creation in Genesis chapters 1-2 cannot be understood literally. According to progressive creationism, the ‘days’ in Genesis chapter 1 are not literal 24-hour days, but actually long periods of time (millions or even billions of years). Progressive creationists accept the evolutionary viewpoint of the age of the earth, which is itself, by circular reasoning, based on evolution. It would take billions of years for evolution to have any chance of occurring; therefore, the earth must be billions of years old. The “fact” that it is old then implies that it must have evolved.⁷

Another error of progressive creationism is that it posits that death existed prior to the Fall, which undermines the Roman Catholic tradition of the Original Sin of Adam and the Bible’s clear teaching that death is a result of that Original sin (see Romans 5:12 and 1 Corinthians 15:21-22). Any theory which places the death of men or animals prior to the fall of Adam must be rejected.



Bird fossil

Clearly, progressive creationism is an attempt by some Christians to harmonize the teachings of modern science with Tradition and the Bible.

However, the theory actually ends up supporting the tenets of evolutionary science and causes greater anxiety among believers about whether God’s Church and His Holy Word can be trusted. After all, the so-called ‘proofs’ of progressive creationism come mainly from the field of science, not from the simple teachings of the Bible and Tradition.

As you can see for yourself, it does not take a ‘brain-box’ to work out that the differences between Theistic Evolution (TE) and Progressive Creation (PC) are subtle, indeed they are very similar except for one or two emphases. It could be said that Theistic evolution emphasises **God using Darwinian processes to get us here** and then letting nature take its course, i.e. it tends to exalt nature; whereas progressive creation likes to promote the **continual creation of universe when evolution reaches its maximum, and then God has to step in** as an extra to provide what evolution might lack.

⁷ See articles on age of the earth in previous issues of *Daylight*, indexed in No. 51

One is quite ‘deist’⁸ and reliant heavily on evolution producing everything (apart from the beginning of course), and the other is more accepting of evolutionary limits so that God has to create when nature can no longer perform the impossible.

Progressive Creationists do damage to Scripture, Tradition and Science. They tend to try to give Science a micro-evolutionary adaptation slant but then allow God to intervene when science (nature) isn’t getting the job done. They also change Scripture in favour of creation Days lasting eons, and also say man died only spiritually when Adam sinned in the Garden of Eden. Traditional Catholics know from their catechism that Adam’s sin caused real physical death, a curse which Christ’s death and Resurrection later defeated at Calvary, which enables all of us to be baptised into Him. Also the days of creation are a pattern for our seven day week! Those days cannot be long ages.

When it comes to the creation of Adam and Eve, the progressives tend to state that at some point Adam was infused with a soul or spirit thereby making him different from the other hominids. Yet to me this just sounds like Adam was a glorified ape. In other words evolution did its job up to a certain point but couldn’t complete the creation of man “made in God’s image,” so God intervened at that moment to complete the task. But this man was not really made in God’s image. His action is just an addition after nature has somehow incredibly already done most of the work of bodily formation.⁹

There are also many more problems associated with this type of creation which a considerable number of Protestant bible colleges in the US now support since it seems to undermine the macro-evolutionary element.¹⁰ Catholics cannot be supportive of this view. As for theistic evolution, it’s just as bad!¹¹ Hopefully I have adequately highlighted the errors in both positions, and the need to return to pre-Darwinian Catholic doctrines of Creation.

⁸ *[Deists believe we can only know God via reason and the observation of nature, not by revelation or supernatural manifestations (such as miracles). Deism is related to naturalism as it credits the formation of life and the universe to a higher power, using only natural processes. Ed.]*

⁹ *[Neither TE nor PC is able to explain the creation of Eve in a way that satisfies Catholic doctrine, Scripture or sound reasoning. Ed.]*

¹⁰ http://en.wikipedia.org/wiki/Progressive_creationism

¹¹ http://en.wikipedia.org/wiki/Theistic_evolution and Lamoureux’s site
<http://www.ualberta.ca/~dlamoure/3EvoCr.htm>

Who are we? What can philosophy, history and science teach us?

James Lynch

In this article, I'll give some food for thought, as well as throwing in a couple of extras to challenge the mind, and make us really seek understanding. René Descartes could have benefited from such an exercise in his day...



Descartes notion that 'I think therefore I am' could be revised more accurately by stating that 'I am and therefore I can think'. Without existence there can be no substance and no ability to employ a secondary faculty such as the power to think. This also applies to history no less so than to substance. Unless you are born (or conceived to be more accurate) you can play no part in the history of this world. Something has to exist to act, and the Genesis account provides for creation from nothing ... a supra-natural act we owe to God. We limit our view of God by denying any ability on His part

to create a vast universe and in a short space of time. We should not be incredulous even if we feel the universe is incredulously large and awesome. That is undermining our faith and could lead others to lessen their faith also.

Who we really are!

We begin to make our own history after conception. Our mothers feel our movements and know we are being fed within the womb and track our growth and bear our birth with great joy and relief when we are born. Science has yet to find two individuals with similar hand prints (indeed ear prints), such that law enforcement across the world can rely on such prints to successfully prosecute offenders. Genetic study at Trinity College Dublin recently proved we are descendants from one man and one woman, though they were careful not to name them! What I am arguing is that we are individuals in more ways than one and placed here for specific purposes to the greater glory of God and

hopefully in accordance with His will for us. There was never any pre-you or prototype, save in an ancestral way, passing on genes, etc. Yes, we are all planned from the beginning of time, and this is an awesome assertion and fabulously joyful for the believer, yet merely fabulous for the non-believer.

Revising history

The geological record clearly has animal fossils mixed with human, and trees straddling the layers. This all points to co-existence of the species as does ancient scripture – collected together to form the Bible – which takes us back to the Creation account in Genesis. Unfortunately, science has tended of late to denigrate history and aimed at past events rather than rely on historians of great integrity to pass down to us a reliable record. The faith of our fathers was the same as ours as they said the *'Our Father'* in exactly the same way and meaning as the Apostles did, albeit in the vernacular of each society. The professional historians were respected of old and in Ireland, as elsewhere, it carried extreme loss of prestige and revenue to falsify the historical records or the current records. We have many instances of censure from Irish historians. Keating, writing in the 17th century, is considered the father of Irish history, and begins his *General History of Ireland* censuring other writers, native and foreign, for their take on the Irish National record. And he names those falsifiers with convincing illustrations!

The Monastic Rule

The great work of ancient monasteries was in transcribing and often translating our great histories, as well as sacred scripture, and other great peoples' writings. Where else do we believe we got them from? Thank God we still have these recorded histories, and their gelling in their general accounts points the needle firmly to the North Pole of Truth. It was a labour of love and many stand out for their brilliance. Dates were important to place an event accurately in time and in chronological order. We need only look at the extant Book of Kells, which is considered so brilliant a work of transcribing from medieval times that some quiz if it is the work of angels.

Interpreting the evidence – a grave error?



Let us take a scenario where an archaeologist finds a boy buried beneath an adult in a grave, just bones now of course. He / she may well interpret this to suggest that the boy died before the adult as they are buried in differing layers. However, I am aware of children dying after their parents and being buried in the same

grave; yet the gravediggers did not always get the spot exact or the depth, such as we may find a baby *buried before its parents* at a greater depth, yet in largely the same grave plot.

Fast and furious

Faster travel or communication misleads us into thinking it is some form of gradual evolution. These are merely tools, and believe it or not the historian uses them too, and does not lead to any change to the species, save a bit more sedentary lifestyle! Our speed records at Olympics have improved but now have become barely noticeable without micro measuring machines that can measure in millionths of a second for example. It may be a new world record but achieved in a fraction of a second. Most people realise there are some effective limits to how far we can keep breaking national and international records in any sport.

Weather or not the climate is changing?



The so-called ‘climate change’ debate is another interesting phenomenon. Weather reports often say that the temperature is the hottest in thirty years, etc. Now, even when going back to previous records we are very limited as most countries did not record weather with great precision. The ancient historians certainly made a point of recording unusual weather events,

eclipses, great storms, destructive storms etc., but not general weather temperatures or weather patterns suitable to the area where they lived and what were expected. The modern interpreter can take no long-term view of weather patterns from the recorded histories as they are not there. Certainly, unusual weather events are detailed throughout the ancient records, but these do not fit into neat patterns to suit one seeking a trend. There are no records of ‘ice ages’ or global droughts in any of the histories recorded, these being the product of scientific ambitions.

Descartes needs to go back to the drawing board

If a person was born on January 1st 2015 he/she was not born before this date. This may seem an obvious statement to make but if dragons(dinosaurs) and other animals such as lions and donkeys are mentioned in biblical history then we cannot say they did not co- exist. Neither the men nor these animals would have existed long before these times – rather their ancestors. History, as with time, began with the first movement, as Aristotle taught all things being put into existence and movement by an unmoved mover ... God. Our lives were started by our parents, whose ancestors relied on animals for survival, all being created in the same week by a most beneficent Creator ... Jesus of Nazareth. If Descartes had thought his philosophy through, he might have come up with ‘I am, and therefore I can think’ as a better starting point.

Articles for publication

We are very grateful for the time, expertise and generosity of our voluntary contributors. Letters to the Editor may be published in full, or in part, unless you explicitly request ‘not for publication’, but full names will not be given.

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, using Times New Roman 11 font. If illustrations are added, please check that they are of suitable quality for printing and free to be published. Content of text must be relevant to, and consistent with, the aims of *Daylight Origins Society*. Please be aware that the Editor may include relevant graphic material to relieve pages of lengthy text, and reserves the right to make appropriate corrections, minor improvements in style, or to decline publication. Please enclose an s.a.e. with hard-copy articles if you need them returned. Thanks!

Ed.

Pre-Darwinian ideas – Lamarck and Whewell

Extract from: *Darwin, and After Darwin – An Exposition of the Darwinian Theory and a Discussion of Post-Darwinian Questions.*
by **George Romanes**, Vol. 1, 2nd Edn, Longmans, Green & Co. 1897, pp 252-259.



George Romanes (1848 – 1894) was a Canadian-born English evolutionary biologist and physiologist, friend of Darwin and T.H. Huxley, who laid the foundations of comparative psychology. He studied at Cambridge, worked later at UCL, and became a professor at Oxford. He coined the terms *anthropomorphism* and *neo-Darwinism*. Brought up as an Anglican, he attributed his later agnosticism to Darwin’s evolutionary theory.

William Whewell (1794 – 1866) was an English polymath, scientist, Anglican priest, philosopher, theologian, and historian of science. He was Master of Trinity College, Cambridge, and published work in the disciplines of mechanics, physics, geology, astronomy, and economics; he also composed poetry, translated the works of Goethe, and wrote sermons and theological tracts. He often corresponded with others in his field and contributed the terms *scientist*, *physicist*, *catastrophism*, and *uniformitarianism*.

This extract [1st edition 1892] outlines the theory of Lamarck, and Romanes’s observation as “*most remarkable*” that Whewell, “*with all his acumen on the matter of scientific method*”, rejected natural selection as supporting the doctrine of transmutation. *Ed.*

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Our position, then, is this. On the foundation of the previous chapters, I will henceforth assume that we all accept organic evolution as a fact, without requiring any of the accessory evidence which is gained by independent proof of natural selection as a method. But in making this assumption – namely, that we are all now firmly persuaded of the fact of evolution – I do not imagine that such is really the case. I make the assumption for the purposes of systematic exposition, and in order that different parts of the subject may be kept distinct. I confess it does appear to me remarkable that there should still be a doubt in any educated mind touching the general fact of evolution; while it becomes to me unaccountable that such should be the case with a few still living men of science, who cannot be accused of being ignorant of the evidences which have now been accumulated. But in whatever measure we may severally have been convinced – or remained unconvinced – on this matter, for the purposes of exposition I must hereafter assume that we are all agreed to the extent of

regarding the process of evolution as, at least, sufficiently probable to justify enquiry touching its causes on supposition of its truth.

Now, the causes of evolution have been set forth in a variety of different hypotheses, only the chief of which need be mentioned here. Historically speaking the first of these was that which was put forward by Erasmus Darwin, Lamarck, and Herbert Spencer. It consists in putting together the following facts and inferences.

We know that, in the lifetime of the individual, increased use of structures leads to an increase of their functional efficiency; while, on the other hand, disuse leads to atrophy. The arms of a blacksmith, and the legs of a mountaineer, are familiar illustrations of the first principle: our hospital wards are full of illustrations of the second. Again, we know that the characters of parents are transmitted to their progeny by means of heredity. Now the hypothesis in question consists in supposing that if any particular organs in a species are habitually used for performing any particular action, they must undergo a structural improvement which would more and more adapt them to the performance of that action; for in each generation constant use would better and better adapt the structures to the discharge of their functions, and they would then be bequeathed to the next generation in this their improved form by heredity. So that, for instance, if there had been a thousand generations of blacksmiths, we might expect the sons of the last of them to inherit unusually strong arms, even if these young men had themselves taken to some other trade not requiring any special use of their arms. Similarly, if there had been a



Giraffe [from *The Animal Kingdom*, Cuvier, 1893]

thousand generations of men who used their arms but slightly, we should expect their descendants to show but a puny development of the upper extremities. Now let us apply all this to the animal kingdom in general. The giraffe, for instance, is a ruminant whose entire frame has been adapted to support an enormously long neck, which is of use to the animal in reaching the foliage of trees. The ancestors of the giraffe, having had ordinary necks, were supposed by Lamarck to have gradually increased the length of them, through many successive generations, by constantly stretching to reach high foliage; and he further supposed that, when the neck became so long as to require for its support special changes in the general form of the animal as a whole, these special

changes would have brought about the dwindling of other parts from which so much activity was no longer required – the general result being that the whole organization of the animal became more and more adapted to browsing on high foliage. And so in the cases of other animals, Lamarck believed that the adaptation of their forms to their habits could be explained by this simple hypothesis that the habits created the forms, through the effects of use and disuse, coupled with heredity.

Such is what is ordinarily known as Lamarck's theory of evolution. We may as well remember, however, that it really constitutes only one part of his theory; for besides this hypothesis of the cumulative inheritance of functionally-produced modifications – to which we may add the inherited effects of any direct action exercised by surrounding conditions of life, – Lamarck believed in some transcendental principle tending to produce gradual improvement in pre-determined lines of advance. Therefore it would really be more correct to designate the former hypothesis by the name either of Erasmus Darwin, or, still better, of Herbert Spencer. Nevertheless, in order to avoid confusion, I will follow established custom, and subsequently speak of this hypothesis as the Lamarckian hypothesis – understanding, however, that in employing this designation I am not referring to any part or factor of Lamarck's general theory of evolution other than the one which has just been described – namely, the hypothesis of the cumulative transmission of functionally-produced, or otherwise "acquired," modifications.

This, then, was the earliest hypothesis touching the causes of organic evolution. But we may at once perceive that it is insufficient to explain all that stands to be explained. In the first place, it refers in chief part only to the higher animals, which are actuated to effort by intelligence. Its explanatory power in the case of most invertebrate – as well as in that of all plants – is extremely limited, inasmuch as these organisms can never be moved to a greater or less use of their several parts by any discriminating volition, such as that which leads to the continued straining of a giraffe's neck for the purpose of reaching foliage. In the second place, even among the higher animals there are numberless tissues and organs which unquestionably present a high degree of adaptive evolution, but which nevertheless cannot be supposed to have fallen within the influence of Lamarckian principles. Of such are the shells of crustacea, tortoises, &c., which although undoubtedly of great use to the animals presenting them, cannot ever have been *used* in the sense required by Lamarck's hypothesis, i.e. actively exercised, so as to increase a flow of nutrition to the part. Lastly, in the third place, the validity of Lamarck's

hypothesis in any case whatsoever has of late years become a matter of serious question, as will be fully shown and discussed in the next volume. Meanwhile it is enough to observe that, on account of all these reasons, the theory of Lamarck, even if it be supposed to present any truth at all, is clearly insufficient as a full or complete theory of organic evolution.

In historical order the next theory that was arrived at was the theory of natural selection, simultaneously published by Darwin and Wallace on July 1st, 1858.

If we may estimate the importance of an idea by the change of thought which it effects, this idea of natural selection is unquestionably the most important idea that has ever been conceived by the mind of man. Yet the wonder is that it should not have been hit upon long before. Or rather, I should say, the wonder is that its immense and immeasurable importance should not have been previously recognised. For, since the publication of this idea by Darwin and Wallace, it has been found that its main features had already occurred to at least two other minds – namely, Dr. Wells in 1813,¹ and Mr. Patrick Matthew² in 1831. But neither of these writers perceived that in the few scattered sentences which they had written upon the subject they had struck the key-note of organic nature, and resolved one of the principal chords of the universe. Still more remarkable is the fact that Mr. Herbert Spencer – notwithstanding his great powers of abstract thought and his great devotion of those powers to the theory of evolution, when as yet this theory was scorned by science – still more remarkable, I say, is the fact that Mr. Herbert Spencer should have missed what now appears so obvious an idea. But most remarkable of all is the fact that Dr. Whewell, with all his stores of information on the history of the inductive sciences, and with all his acumen on the matter of scientific method, should not



Herbert Spencer

only have conceived the idea of natural selection, but expressly stated it as a logically possible explanation of the origin of species, and yet have so stated it merely for the purpose of dismissing it with contempt. This, I think, is most remarkable, because it serves to prove how very far men's



William Whewell

¹ William Charles Wells (1757–1817), a Scottish-American physician. He did some notable medical research, and discussed natural selection as it might apply to human skin colour. *Ed.*

² Patrick Matthew (1790–1874), a Scottish landowner and fruit farmer, discussed artificial and natural selection in relation to trees and timber quality. *Ed.*

minds at that time must have been from entertaining, as in any way antecedently probable, the doctrine of transmutation. In order to show this I will here quote one passage from the writings of Whewell, and another from a distinguished French naturalist referred to by him.

In 1846 Whewell wrote:—

Not only is the doctrine of the transmutation of species in itself disproved by the best physiological reasonings, but the additional assumptions which are requisite to enable its advocates to apply it to the explanation of the geological and other phenomena of the earth, are altogether gratuitous and fantastical.³

Then he quotes with approval the following opinion:—

Against this hypothesis, which, up to the present time, I regard as purely gratuitous, and likely to turn geologists out of the sound and excellent road in which they now are, I willingly raise my voice, with the most absolute conviction of being in the right.⁴

And, after displaying the proof rendered by Lyell of uniformitarianism in geology, and cordially subscribing thereto, Whewell adds:—

We are led by our reasonings to this view, that the present order of things was commenced by an act of creative power entirely different to any agency which has been exerted since. None of the influences which have modified the present races of animals and plants since they were placed in their habitations on the earth's surface can have had any efficacy in producing them at first. We are necessarily driven to assume, as the beginning of the present cycle of organic nature, an event not included in the course of nature.⁵

So much, then, for the state of the most enlightened and representative opinions on the question of evolution before the publication of Darwin's work; and so much, likewise, for the only reasonable suggestions as to the causes of evolution which up to that time had been put forward, even by those few individuals who entertained any belief in evolution as a fact. It was the theory of natural selection that changed all this, and created a revolution in the thought of our time, the magnitude of which in many of its far-reaching consequences we are not even yet in a position to appreciate; but the action of which has

³ Whewell, *Indications of the Creator*, 2nd ed., 1846.

⁴ De Blainville, *Compte Rendu*, 1837.

⁵ Whewell, *ibid.*, p. 162.

already wrought a transformation in general philosophy, as well as in the more special science of biology, that is without a parallel in the history of mankind.

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Extract from Whewell, *The Philosophy of the Inductive Sciences*, pp. 706-708.

12. Thus we necessarily infer a First Cause, although the Palaetiological Sciences [*sic*] only point *towards* it, and do not lead us *to* it. But I must observe further; that in each of the series of events which form the subject of Palaetiological research, the First Cause is the *same*. Without here resting upon reasoning founded upon our Conception of a First Cause, I may remark that this identity is proved by the close connexion of all the branches of natural science, and the way in which the causes and the events of each are interwoven with those which belong to the others. We must needs believe that the First Cause which produced the earth and its atmosphere is also the Cause of the plants which clothe its surface; that the First Cause of the vegetable and of the animal world are the same; that the First Cause which produced light produced also eyes; that the First Cause which produced air and organs of articulation produced also language and the faculties by which language is rendered possible: and if *those* faculties, then also all man's other faculties;—the powers by which, as we have said, he discerns right and wrong, and recognizes a providential as well as a natural course of things. Nor can we think otherwise than that the Being who gave these faculties, bestowed them for some purpose;—bestowed them for that purpose which alone is compatible with their nature:—the purpose, namely, of guiding and elevating man in his present career, and of preparing him for another state of being to which they irresistibly direct his hopes. And thus, although, as we have said, no one of the Palaetiological Sciences can be traced continuously to an Origin, yet they not only each point to an Origin, but all to the same Origin. Their lines are broken indeed, as they run backwards into the early periods of the world, but yet they all appear to converge to the same invisible point. And this point, thus indicated by the natural course of things, can be no other than that which is disclosed to us as the starting point of the providential course of the world; for we are persuaded by such reasons as have just been hinted, that the Creator of the natural world can be no other than the Author and Governor and Judge of the moral and spiritual world.

13. Thus we are led, by our material sciences, and especially by the Palaetiological class of them, to the borders of a higher region, and to a point of view from which we have a prospect of other provinces of knowledge, in which other faculties of man are concerned besides his intellectual, other interests involved besides those of speculation. On these it does not belong to our present plan to dwell: but even such a brief glance as we have taken of the connexion of material with moral speculations may not be useless, since it may serve to show that the principles of truth which we are now laboriously collecting among the results of the physical sciences, may possibly find some application in those parts of knowledge towards which men most naturally look with deeper interest and more serious reverence.

Professors and Prehistoric Men

G. K. Chesterton

From *The Everlasting Man* [1925] – Part One – II.

SCIENCE is weak about these prehistoric things in a way that has hardly been noticed. The science whose modern marvels we all admire succeeds by incessantly adding to its data. In all practical inventions, in most natural discoveries, it can always increase evidence by experiment. But it cannot experiment in making men; or even in watching to see what the first men make. An inventor can advance step by step in the construction of an aeroplane, even if he is only experimenting with sticks and scraps of metal in his own backyard. But he cannot watch the Missing Link evolving in his own backyard. If he has made a mistake in his calculations, the aeroplane will correct it by crashing to the ground. But if he has made a mistake about the arboreal habitat of his ancestor, he cannot see his arboreal ancestor falling off the tree. He cannot keep a caveman like a cat in the backyard and watch him to see whether he does really practice cannibalism or carry off his mate on the principles of marriage by capture. He cannot keep a tribe of primitive men like a pack of hounds and notice how far they are influenced by the herd instinct. If he sees a particular bird behave in a particular way, he can get other birds and see if they behave in that way; but if he finds a skull, or the scrap of a skull, in the hollow of a hill, he cannot multiply it into a vision of the valley of dry bones. In dealing with a past that has almost entirely perished, he can only go by evidence and not by experiment. And there is hardly enough evidence to be even evidential. Thus while most science moves in a sort of curve, being constantly corrected by new evidence, this science flies off into space in a straight line uncorrected by anything. But the habit of forming conclusions, as they can really be formed in more fruitful fields, is so fixed in the scientific mind that it cannot resist talking like this. It talks about the idea suggested by one scrap of bone as if it were something like the aeroplane which is constructed at last out of whole scrapheaps of scraps of metal. The trouble with the professor of the prehistoric is that he cannot scrap his scrap. The marvellous and triumphant aeroplane is made out of a hundred mistakes. The student of origins can only make one mistake and stick to it.

We talk very truly of the patience of science; but in this department it would be truer to talk of the impatience of science. Owing to the difficulty above

described, the theorist is in far too much of a hurry. We have a series of hypotheses so hasty that they may well be called fancies, and cannot in any case be further corrected by facts. The most empirical anthropologist is here as limited as an antiquary. He can only cling to a fragment of the past and has no way of increasing it for the future. He can only clutch his fragment of fact, almost as the primitive man clutched his fragment of flint. And indeed he does deal with it in much the same way and for much the same reason. It is his tool and his only tool. It is his weapon and his only weapon. He often wields it with a fanaticism far in excess of anything shown by men of science when they can collect more facts from experience and even add new facts by experiment. Sometimes the professor with his bone becomes almost as dangerous as a dog with his bone. And the dog at least does not deduce a theory from it, proving that mankind is going to the dogs – or that it came from them.

For instance, I have pointed out the difficulty of keeping a monkey and watching it evolve into a man. Experimental evidence of such an evolution being impossible, the professor is not content to say (as most of us would be ready to say) that such an evolution is likely enough anyhow. He produces his



little bone, or little collection of bones, and deduces the most marvellous things from it. He found in Java a piece of a skull, seeming by its contour to be smaller than the human. Somewhere near it he found an upright thigh-bone and in the same scattered fashion some teeth that were not human. If they all form part of one creature, which is doubtful, our conception of the creature would be almost equally doubtful. But the effect on popular science was to produce a complete and even complex figure, finished down to the last details of hair and habits. He was given a name as if he

were an ordinary historical character.⁶ People talked of Pithecanthropus as of Pitt or Fox or Napoleon. Popular histories published portraits of him like the portraits of Charles the First and George the Fourth. A detailed drawing was reproduced, carefully shaded, to show that the very hairs of his head were all numbered. No uninformed person looking at its carefully lined face and wistful eyes would imagine for a moment that this was the portrait of a thigh-bone; or of a few teeth and a fragment of a cranium. In the same way people talked

⁶ Illustrations of Java Man – Wikimedia – ‘Creative Commons’.

about him as if he were an individual whose influence and character were familiar to us all. I have just read a story in a magazine about Java and how modern white inhabitants of that island are prevailed on to misbehave themselves by the personal influence of poor old Pithecanthropus. That the modern inhabitants of Java misbehave themselves I can very readily believe; but I do not imagine that they need any encouragement from the discovery of a few highly doubtful bones. Anyhow, those bones are far too few and fragmentary and dubious to fill up the whole of the vast void that does in reason and in reality lie between man and his bestial ancestors, if they were his ancestors. On the assumption of that evolutionary connection (a connection which I am not in the least concerned to deny), the really arresting and remarkable fact is the comparative absence of any such remains recording that connection at that point. The sincerity of Darwin really admitted this; and that is how we came to use such a term as the Missing Link. But the dogmatism of Darwinian has been too strong for agnosticism of Darwin; and men have fallen into turning this entirely negative term into a positive image. They talk of searching for the habits and habitat of the Missing Link; as if one were to talk of being on friendly terms with the gap in a narrative or the hole in an argument, of taking a walk with a *non-sequitur* or dining with an undistributed middle.



In this sketch, therefore, of man in his relation to certain religious and historical problems, I shall waste no further space on these speculations on the nature of man before he became man. His body may have been evolved from the brutes; but we know nothing of any such transition that throws the smallest light upon his soul as it has shown itself in history. Unfortunately the same school of writers pursue the same style of reasoning when they come to the first real evidence about the first real men. Strictly speaking of course we know nothing about prehistoric man, for the simple reason that he was prehistoric. The history of the prehistoric man is a very obvious contradiction in terms. It is the sort of unreason in which only rationalists are allowed to indulge. If a parson had casually observed that the Flood was antediluvian, it is possible that he might be a little chaffed about his logic. If a bishop were to say that Adam was Pre-Adamite, we might think it a little odd. But we are not supposed to notice such verbal trifles when sceptical historians talk of the part of history that is prehistoric. The truth is that they are using the terms historic and prehistoric

without any clear test or definition in their minds. What they mean is that there are traces of human lives before the beginning of human stories; and in that sense we do at least know that humanity was before history.

Human civilization is older than human records. That is the sane way of stating our relations to these remote things. Humanity has left examples of its other arts earlier than the art of writing; or at least of any writing that we can read.



Rock paintings in Sahara Desert, Algeria © Dmitry Pichugin - Fotolia

But it is certain that the primitive arts were arts; and it is in every way probable that the primitive civilizations were civilizations. The man left a picture of the reindeer, but he did not leave a narrative of how he hunted the reindeer; and therefore what we say of him is hypothesis and not history, But the art he did practice was quite artistic; his drawing was quite intelligent

and there is no reason to doubt that his story of the hunt would be quite intelligent, only if it exists it is not intelligible. In short, the prehistoric period need not mean the primitive period, in the sense of the barbaric or bestial period. It does not mean the time before civilization or the time before arts and crafts. It simply means the time before any connected narratives that we can read. This does indeed make all the practical difference between remembrance and forgetfulness; but it is perfectly possible that there were all sorts of forgotten forms of civilization, as well as all sorts of forgotten forms of barbarism. And in any case everything indicated that many of these forgotten or half-forgotten social stages were much more civilized and much less barbaric than is vulgarly imagined today. But even about these unwritten histories of humanity, when humanity was quite certainly human, we can only conjecture with the greatest doubt and caution. And unfortunately doubt and caution are the last things commonly encouraged by the loose evolutionism of current culture. For that culture is full of curiosity; and the one thing that it cannot endure is the agony of agnosticism. It was in the Darwinian age that the word first became known and the thing first became impossible.

Fr. Henri-Dominique Lacordaire, O.P., on the Creation of Eve

Tim Williams

In the 19th century, the great French Dominican, Fr. Henri-Dominique Lacordaire – who was greatly admired by St. John Vianney, the Curé of Ars – gave a series of lectures in Notre Dame Cathedral in Paris. The Archbishop of Paris would preside. The lectures spanned more than a decade.

The book from which I have chosen two extracts is entitled *Jesus Christ. God and Man*. It was translated, with Fr. Lacordaire’s permission, by a Dominican Tertiary. The footnotes are those in the original.

In one of the talks, entitled ‘Man as a Social Being’, Fr. Lacordaire gave the following beautiful teaching on the Creation of Eve. The whole manner of this creation clearly undermines evolution - whether theistic or purely Darwinian.

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“My Lord, Gentlemen,

When God had made man, and when, after having animated him with the breath of life, He also shed in his soul light and justice – the light of truth and the justice of charity – He halted, if I may so speak, to contemplate His work, and seeing the eyes of man opening, his ears hearing, his lips trembling with the first vibration of speech, that clay, *in fine*, which He had touched with His mighty hand, become a sensible and a reasonable creature, He remained thoughtful, as if something were wanting to the masterpiece he had just produced. In fact, the mystery of our creation was not accomplished; God withdrew a second time within Himself to stamp our nature with the seal of a higher perfection, and beforehand He declared His design by saying: “Non est bonum esse hominem solum” - *It is not good for man to be alone.*¹

¹ *Genesis ii. 18.*



Verona – relief of creation of Adam
in San Zeno Church.

“When God had uttered that beautiful expression: ‘It is not good for man to be alone’, the Scriptures tell us that He caused a deep and mysterious sleep to fall upon Adam, our first father. It would seem that God, so to say, feared to be troubled by the look of man during the sublime work He was about to perform; He willed that no other thought than His own should intervene in the act which was about to give plurality to man without destroying his unity. For such was the work which His sovereign power purposed to accomplish. Taking the eternal order of the divine society as the pattern of the human society, He designed that there should not only be moral unity in the relations between man and man; but that those relations should take their source in one substantial unity, imitating as much

as possible the tie that unites the three uncreated persons in an ineffable perfection. Mankind was to be one by nature, by origin, by blood; and by means of that triple unity, to form but one single soul and one single body of all its members. This plan was in conformity with the general end of God, which was to create us in His image, and after His likeness, in order to communicate to us all His blessings; it was worthy of His wisdom as well as of His goodness; and when I think that vulgar impiety has been able to laugh at the magnificent act which realised it, I am overwhelmed with pity for the abasement to which the intelligence falls that misunderstands the intelligence of God.

Man was, then, at the feet of his Creator and Father, overcome by the inertness of a superhuman sleep, knowing nothing of what was intended for him, and God looked thoughtfully upon him. Was it necessary to divide that beautiful creature in order to multiply him? Was it necessary to create by his side an image of himself, without other community than likeness, and cause the human race to spring from one primitive being associated with a second? It would have destroyed unity in the very root from whence it should blossom. There would have been two bloods, and only one was required. It was needful that all

mankind should come from one single man, in order that living plurality should spring from living unity, and that man, multiplied without division, should recognise in his fellow-creature, emanated from himself, “the bone of his bones and the flesh of his flesh”.² With this thought God bends towards man and is about to touch him: but where will he touch him? The brow of man, where, with his intelligence, reposes the eminent seat of his beauty, naturally presents itself to the creating hand, and seems to invite the new benediction about to descend upon us. God did not touch it. However beautiful the faculty of intelligence may be, it is not the term of our perfection. Calm as light, and cold also, it was not from the point which corresponds to Him in the outer architecture of man that God was to draw forth the miracle of our consubstantial plurality. He knew a better part. He placed His hand upon it. He placed His hand upon the bosom of man; there, where the heart by its movement marks the course of life; there, where all the holy affections have their echo and rebound. God listened for a moment to that heart so pure which He had just created, and by a thought of His omnipotence removing a part of the natural shield that covered it, He formed woman of the flesh of man, and her soul of the same breath which had made the soul of Adam.”



Verona – relief of creation of woman
in San Zeno Church.

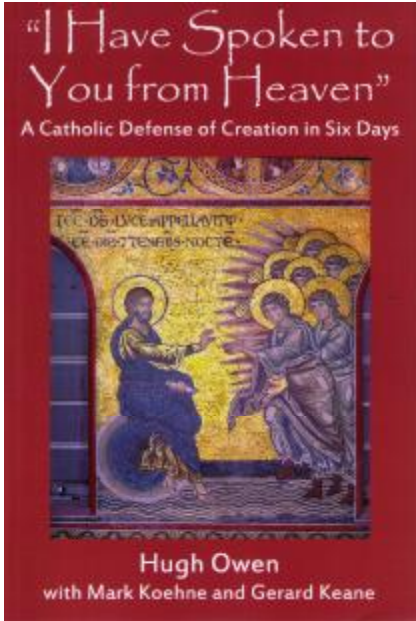
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[Graphics added by Editor]

² *Genesis ii. 23.*



*I Have Spoken to You from Heaven:
A Catholic Defense of Creation in
Six Days*

By **Hugh Owen**

with Mark Koehne and Gerard Keane

The Kolbe Center for the
Study of Creation

204 pages, \$10.00 print - available
from publishers:

<http://kolbecenter.org>).

Book Review by **Donal Anthony Foley**

[www.theotokos.org.uk]

This is a very engaging book, particularly in the light of the increasing awareness among traditionally-minded Catholics that there are serious, not to say insuperable, difficulties involved in believing in the theory of evolution. This has led to a realization that perhaps it is time to look again at the first chapters of Genesis to see what they really do say about creation.

The focus of *I Have Spoken to You from Heaven* is on the six days of creation as described in Genesis, and the 12 chapters and 3 useful appendices the book contains look at this theme from different perspectives. It begins by reiterating the traditional Catholic position that the Bible is inspired by God and inerrant, and therefore free from all error. This is the constant teaching of the Fathers and Doctors of the Church, and also the Popes and Council Fathers down through Church history. As Pope Pius XII pointed out, this means that, “all of

those statements in Scripture intended as historical must be accepted as statements of historical fact.”

Two ecumenical Councils have defined that when the Fathers of the Church unanimously agree on a particular interpretation of Scripture that pertains to a doctrine of faith or morals, then that interpretation must be accepted by the Faithful. (The Church Fathers are that body of eminent Bishops, teachers and theologians, mostly dating from the first four or five centuries of the Christian era, who have best expounded the teaching of the Church and summed up what should be regarded as normative and doctrinally sound for future generations).

As regards Creation and evolution, what this means in practice is that since the Church Fathers saw the “days” of Genesis as normal 24 hour days, then this effectively rules out any evolutionary explanation for human origins, including theistic evolution, which is the idea that God utilized hundreds of millions of years to evolve the bodies of the first humans.

As Hugh Owen points out, given the catastrophic crisis of faith the Church has gone through in recent years, it is incumbent on Catholics to look again at the traditional teaching of the Church that the world was indeed created in six days. He also points out that there is no question but that the *genre* of the first eleven chapters of Genesis is history, and not poetry, myth, or a mixture of myth and history, and that this position has been repeatedly reaffirmed by the Magisterium of the Church, as for example during the Council of Trent—which tellingly described Genesis as “sacred history.”

The author details how the Fathers of the Church took the days of Genesis to be normal days, and not extended periods of time, and quotes from St Ephraim the Syrian to that effect. The only dissenting voice, out of thirty Church Fathers, is that of St Augustine, who advanced the position that the days could be understood in a figurative sense.¹ But since he did not put forward convincing arguments to support his position, and did not understand the Hebrew language—unlike scholars such as St Jerome—then his testimony on this point is not decisive.

St Thomas Aquinas’s thought regarding this question, as expressed in his *Summa Theologicae*, finds him, in numerous places, affirming his strong belief

¹ This might well imply that the acts of Creation need not have taken six ‘literal days’, but in fact could have occurred within a much *shorter* time period. *Ed.*

in the six days of Genesis as being normal 24 hour days – hence this points to a young universe.

The author discusses the important *Firmiter* decree of the Fourth Lateran Council, which took place in 1215, and the meaning of the word *simul* (“at once”) in the following conciliar statement: “God ... by his own omnipotent power *at once* from the beginning of time created each creature from nothing...”

This statement, as it is, clearly rules out any evolution of mankind over long ages, but toward the end of the 19th century some theologians, anxious to accommodate the new evolutionary thinking, began to argue that *simul* could mean “in common” or “equally,” and this is the interpretation which won the day in Catholic theological circles. The problem is that this position cannot be reconciled with traditional Catholic teaching, particularly as expressed in the *Catechism of the Council of Trent*.

It is also true that three of the greatest post-Lateran IV commentators on Genesis, Denys the Carthusian, St Lawrence of Brindisi and Cornelius a Lapide, all held the position that the Genesis days were to be understood as normal 24 hour days.

I Have Spoken to You from Heaven also discusses the position that the early Genesis texts were probably preserved on clay tablets, and that evidence of this can even be found in the structure of the written text today, where “colophons” or repeat lines are found. In ancient times, clay tablets in a series were linked by these “catch-lines” linking one tablet to the next—thus they could be read in the right order.

So instead of the Genesis texts being the result of a combination of the work of various editors at a relatively late stage in Israelite history, they can be seen as accurate historical records which were passed down, probably on clay tablets in the early days, with Moses acting as the editor of this pre-existing material in the production of the Pentateuch, the first five books of the Bible.

The book also looks at other aspects of the creation week of Genesis, including the very widespread idea of a seven-day week with a Sabbath rest, an idea which is not based on any natural cycle.² It is fascinating to read of examples

² i.e. unlike the lengths of the day, the lunar month, and the year. *Ed.*

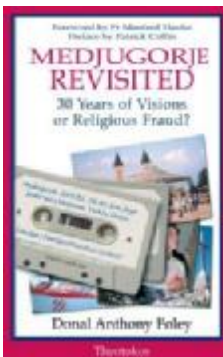
of 7 day rhythms in nature, involving plants, insects and animals, which seem to be innate, and not due to any human cultural influence. Human beings also have these mysterious 7 day rhythms, as regards blood pressure, heartbeat and even the common cold.

Hugh Owen points out that there is not a single scientific experiment or observation that contradicts the six-day creation and biblical chronology, only *interpretations* of such scientific work, and that science, of itself, cannot tell us anything about origins—all it can do is investigate the world as it is now, and make extrapolations—that is, educated guesses—about what may have happened in the past.

There are numerous other related topics covered in this book, including a very good chapter on the difficulties involved in accepting an extremely old universe. This deals with topics such as problems regarding the Big Bang; how geological activity on the earth and planets testifies to a recent creation; and particularly how geological evidence on earth points to a recent creation and global flood.

This new evidence shows how, rather than the sedimentary layers requiring long ages for their deposition, a better model sees them being laid down quickly as a result of rapid sedimentation in moving currents of water—as happened during the Great Flood of Noah. Thus the fossils in the geological column are not due to long-age evolution, but are the remains of the animals that died during that cataclysmic event.

This book repays careful study, and this brief review cannot do justice to the many excellent points made by the author. Anyone who approaches it with an open mind will find much that is thought-provoking and stimulating.



Donal Anthony Foley is the author of a number of books on Marian Apparitions, and maintains a related web site at www.theotokos.org.uk





Daylight website & ministry updates

Paul Spaine (Webmaster)

Dear Supporters,

It is a great privilege to write an account of the continual gradual progress that has been made in the cyber world for the Daylight Origins ministry. We've been blessed with our current website infrastructure, which is easy to manage and update. Our current website format is doing the job we need it to do. Obviously, there is no end to what could be done. However, being mindful of limited resources, the current stage of development is reasonably good. We no longer need to overhaul structurally like we have done before. So the website is in a good place. We have our social media presence well established too, from which we can enjoy the benefits. Any further developments will be surplus going forward. That is the general gist of things, and we'd like to break developments down further.

Social media



Our Facebook page is continuing to grow with 931 likes at present. You can visit and like us here at <https://www.facebook.com/DaylightOriginsSociety>

if you have not done so already. We regularly post our blogs to the Facebook page, so it's worth visiting. A lot of our website viewer traffic comes via our Facebook page.

Our Twitter and Google+ accounts are also getting a look in, with occasional new followers now and again. Our Twitter account too brings in additional viewing traffic to our website.

Database

Our e-newsletter database has grown incrementally, which reflects the website infrastructural changes made last year. This is good news, as sending out occasional e-newsletters is a great way to keep in touch with our supporters. Please add our email address to your safe sender's list, so that anything we send, does not end in your junk box – daylightorigins@hotmail.com

Wordpress content management system



The Daylight website is a Wordpress based site, and offers us an intuitive content management system that anyone can quickly adapt to. We believe it is the optimum platform for our ministry, enabling us to gain more website viewers. Our blog section is regularly updated, and we are careful to optimise each article for

a wider cyber world reach. Our website enjoys in excess of 2000 unique visitors per month, and our blog is the driving force. We blog about anything we think might have some relevance, or we tailor our mission into each blog. This is particularly true when we try to broaden out our topics. A recent blog we did met with good success, and one which was opportunist in nature. It was about an Irish television rugby pundit, confessing on Ireland's national broadcast network (RTE) of his doubts about evolution. George Hook is the name of this rugby pundit, and he is a type of Catholic revert from County Cork. Hook is a household name in Irish rugby circles and presents his own radio show called 'The Right Hook'. You can read our unique blog about his interview on RTE, which gave us a lot of unique & new web traffic - <http://www.daylightorigins.com/george-hooks-confession/>

Daylight webstore

We are delighted to have installed on our website a new book & media webstore with a focus on Special Creation interests. This webstore is a great boon to our website, giving it enhanced purpose. We are no longer just about selling the Daylight Magazine; we are broadening our product range. This has been achieved with little effort nor additional commitment on our part. We are grateful to Hugh Owen of the 'Kolbe Center for the Study of Special Creation' for granting us permission to embed his webstore onto the Daylight website.

All purchases naturally benefit the Kolbe Center, which we believe is doing an important job giving Special Creation seminars across the globe. Hugh Owen has also agreed to put the Daylight magazine in his webstore, so we now enjoy a greater sales reach through the Kolbe website. The benefits work both ways, as we have a more functional website without the added responsibility, and the Kolbe Center webstore gets more coverage.

<http://www.daylightorigins.com/creation-evolution-reading/special-creation-super-store/>

Divine Mercy Conference

Daylight Origins are grateful to Eamon Murphy, of the Divine Will Centre, for allowing our Daylight magazine to be sold at his stall at the recent annual Divine Mercy Conference in Dublin.



There was some interest in the origins science topic, and a few engagements with curious attendees at the conference. One fellow was against what Daylight is doing, and expressed his opinion that we are ‘doing damage’.

This particular man is involved with the Catholic evolution-based ‘Faith Movement’ in the UK. When he told us that Daylight is doing damage, we could feel some satisfaction, as we believe that our correction of the evolutionary assumptions of the Faith Movement is in fact important in benefiting the Catholic faithful. However, it is likely that our opponent did not really mean to express his sentiments in this fashion. Never mind! We take things in our stride for the glory of God, and in reverence to Our Blessed Mother.

Another individual claimed to believe in Adam & Eve, but posited a pre-Adamite hypothesis. He did this because he has scientific qualifications, and because as far as he was concerned, the evidence for long ages cannot be ignored. Scientific facts need to be faced, and that was how he saw it. However, we were fortunate to have read some of Hugh Owen’s new book called ‘I Have Spoken to You From Heaven’. With the knowledge gained from this book, we were able to have recourse to the Church Fathers whose consensus clearly show that they believed in a literal 6 (24 hour) day creation of the universe (97% consensus view). It would make better sense for Catholic scientists to stick to the Church Fathers, and interpret natural science in light of what the Fathers have laid before us. This will also assist the hermeneutic of

continuity that is somewhat lacking today. Another man from County Cork was pleased to find out about the Daylight Origins Society, and bought a Daylight magazine, as well as Hugh Owen's new book. We had a good chat with him, and perhaps our paths will cross again.

The Kolbe Center



Speaking of Hugh Owen, we are pleased to announce his return to Ireland this May 2015. The Dublin event will be held in St. Mary of the Servant's Parish, in Blakestown thanks to an open-minded priest based there. We are very much indebted to a U.S. benefactor (name withheld) for making these Irish events possible.

P.S. At the recent Kolbe seminar in Ireland, Hugh Owen came on his Divine Will tour, and gave Daylight Origins the opportunity for a seminar on 'Adam & Eve – The meaning of marriage'. The seminar was hosted in a small parish in Dublin West, thanks to the openness of Fr. Liam. We have recorded this event, and the video is plugged on both the Kolbe Center website as well as our own Daylight website. You can view it here at:

<http://www.daylightorigins.com/kolbe-center-marriage-seminar/>

P.S.

Greg Clovis spoke in London at St. George's Cathedral at the Family & Life International Conference, May 2nd 2015. He gave an excellent and original illustrated presentation to about 100 people, with the title: 'From the Garden of Eden to the Descent of Man'. This featured a particular focus on the issue of information theory and the impossibility of a naturalistic origin of life and mankind. The *Daylight* table appeared as usual, and we are grateful to FLI for permitting this and encouraging our work.

Ed.

**St Therese of
Lisieux**
(1873 – 1897)



The 'Little Flower' was canonised in 1925. On October 19, 1997 Pope John Paul II declared her a Doctor of the Church.

On Faith and the Scriptures

“The holy Virgin and Saint Joseph knew quite well that Jesus was God, but great mysteries nevertheless remained hidden from them, and, like us, they lived by faith.”

“Only in heaven will we see the absolute truth in all things. On the earth, even in the holy Scriptures, that is the obscure and mysterious side. I’m upset by seeing the differences among translations. If I had been a priest, I would have learned Hebrew in order to be able to read the word of God as He deigned to express it in human speech.” [CTL, p. 299].

On Adam and Death – quoting Genesis 2:17

We no longer understood the progress of the sickness, and one of us said: “What are you dying from?”

“I’m dying from death! Didn’t God tell Adam what he would die of in these words: ‘You will die the death.’ That’s it in simple words.” [STL, p. 131]

On her trial of faith, [August 1897]

“If you only knew what frightful thoughts obsess me! Pray very much for me in order that I do not listen to the devil who wants to persuade me about so many lies. It’s the reasoning of the worst materialists which is imposed upon my mind: Later, unceasingly making new advances, science will explain everything naturally; we shall have the absolute reason for everything that exists and that still remains a problem, because there remain very many things to be discovered, etc., etc.” [STL, p.257].

CTL = Edmonson, R. (Trans.) *The Complete Thérèse of Lisieux*, Paraclete Press, 2009.

STL = Clarke, J. (Trans.) *St Thérèse of Lisieux – her last conversations*, ICS, 1977.

Analogy and Homology

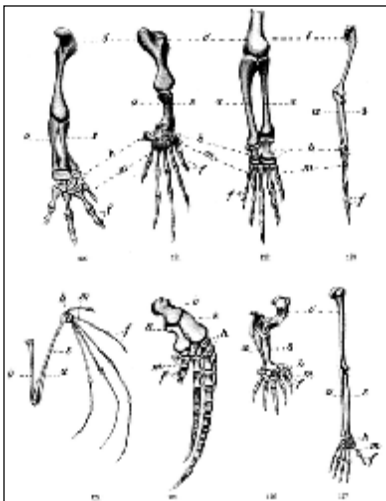
Analogous = resemblance of structures dependent on similarity of function.

Homologous = resemblance of structures resulting from development (and/or supposed evolution) from corresponding embryonic parts.

TRUE FLIGHT is a key feature of insects, birds and bats. All use wings (analogous organs), but according to evolutionists, they must have evolved from three different ancestors.



Both birds and bats are vertebrates, and their limb structure is based on the 'pentadactyl' skeletal plan. However, bird flight depends on the complex design



salamander, turtle, crocodile, bird,
bat, whale, mole, human.
[Wilhelm Leche 1909 public domain]

of feathers, moved by muscles attached to the arm bones, while the bat wing is skin stretched between elongated 'finger bones'. The design of the pentadactyl limb is perfectly suited to the animal's locomotion, whether it be for walking, running, climbing, digging, swimming or flight. Their anatomical similarities do not prove common ancestry, for which there is neither evidence nor mechanism.

Embryologist Professor Sir Gavin de Beer reported in his book *Homology, An Unsolved Problem*, [Oxford University Press, 1971] that his studies of development did not support theories of common ancestry; clearly they do support common design. Molecular biologist Dr Michael Denton extends this

argument by pointing out that both forelimbs and hindlimbs conform to the pentadactyl pattern, but no-one argues that one evolved into the other. "There are many cases of 'homologous like' resemblance which cannot by any stretch of the imagination be explained by descent from a common ancestor."

- Denton, *Evolution—a Theory in Crisis*, 1985, p. 151
- [flying fox photo: © hajornyot —Fotolia.com]

