



# Daylight

Origins Science for Catholics

[www.daylightorigins.com](http://www.daylightorigins.com)



No 55

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## ***Oenothera* (evening primrose) - origin of de Vries's mutation theory**

Dutch botanist Hugo de Vries (1848-1935) saw the great flaw in Darwinism was its failure to explain the cause of variation in individuals. His studies, coincident with those independently of Correns (in Germany) and Tschermak (in Austria), led to the rediscovery of Mendel's work in 1900. He noticed new varieties of *Oenothera* appeared naturally and were perpetuated in future generations. Thus he argued that evolution could proceed by 'jumps' which changed the nature of the inherited units that he called 'pangenes' (equivalent to Mendel's 'factors').

[Photo: *Oenothera* © Berty—Fotolia.com]



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**St Oliver Plunkett (for Ireland)**

**St Michael  
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**Professor Maciej Giertych, BA, MA (Oxon), PhD, DSc**

### **AIMS**

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

### **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](http://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*)**

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Editor & Secretary: Anthony Nevard  
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## EDITORIAL

## Twenty-five years progress

The first issue of this publication, relaunched in magazine format, appeared in Autumn 1991 and comprised just 12 A5 photocopied pages. Prior to that, *Daylight* newsletter had been edited by the late **John Campbell** from 1977 to 1983. As we endeavoured to continue and extend his initiative, we were honoured to receive the support of **Professor Maciej Giertych**, then Head of the Institute of Dendrology at the Polish Academy of Sciences. That same year saw the publication of *Creation Rediscovered*, by Gerard Keane [pictured], with the Foreword by Prof. Giertych. (A second, expanded and updated edition appeared in 1999).



The year 1990 had brought us the epic video documentary *Evolution- Fact or Belief?* in which five scientists and a Catholic priest/theologian were interviewed by **Peter Wilders** concerning the weaknesses of the evolution theory. Prof. Giertych summarised the evidence to disprove the Theory of Evolution on the grounds of

modern genetics. He wrote an article for *Daylight* No. 2 and visited England in 1995, when he gave a talk in London hosted by *Daylight*. *Christus Vincit Productions* recorded the event and published it as an audiocassette. We have been very grateful for Prof. Giertych's support; he has included a prominent reference to *Daylight Origins Society* in his new book; more details are featured on the inside back cover page of this issue.

### **Miss Paula Haigh R.I.P. – a doughty defender of Catholic doctrine**

“Would you be interested in receiving a monthly Newsletter devoted to the assimilation of scientific Biblical Creationism into Catholic thought?”

With these words, in a letter dated October 15, 1975, Kentucky-based Paula Haigh invited subscriptions for her group she called *The Catholic Center for Creation Research*. Placing the work under the patronage of St Thomas Aquinas, she hoped that:

“...such an examination will result in a specifically Catholic statement of Creation theology and science [...] Later issues will examine the main points of Creationism and attempt to enrich them with insights drawn from the wealth of Catholic doctrine and tradition. [...] The teachings of the Fathers, the doctors, and Councils of the Church will be drawn upon and collated with modern Creationist discoveries in science. [...] The ultimate goal is a synthesis of ancient and modern knowledge within a Biblical-Christian framework. Since the subject is potentially inexhaustible, the Newsletter can look forward to a practically unlimited run as far as content is concerned.”

The format soon ‘evolved’ from just stapled Gestetnered sheets to be supplemented by magazine-style journals called *The Catholic Creationist*. The last issue I received was dated April 1978, though Paula was still writing articles and letters until much more recently. She encouraged our work and received *Daylight*, which has followed the same aims, though her publication had included some lengthier and more scholarly articles. In 1975 she wrote a 40-page booklet, *What's Wrong with Evolution?*, and in 1976 she published Wallace Johnson's lecture *The Case Against Evolution* as a booklet, which was later developed into his full-length books: *Evolution?* [in 1981] and *The Death of Evolution* [2000].

Paula Haigh died on October 22, 2015 - precisely 40 years and a week after her foundation letter of CCCR. It is possible to read some of her articles on line at <http://www.oocities.org/catholiccreation/menu.htm> .

## Book resources

I regret that owing to lack of funds or space for stock I can hold very few books at home. I recommend Carmel Books as a Catholic bookseller with several titles relevant to creation-science-origins issues. Please note a change of address for **Carmel Books**:

**215 Andover House, George Yard, Andover, Hampshire SP10 1PB**

Website address: <http://www.carmel-books.org/>

Other websites [not Catholic] with links to useful publications include:

<http://www.creationism.org/books/>

<http://creation.com/>

<https://answersingenesis.org/>

<http://www.biblicalcreationtrust.org/>

<http://www.intelligentdesign.org/>

For specific titles, we suggest searching on <https://www.amazon.co.uk/> or for used or older titles not in print try: <http://www.ebay.co.uk>

<http://www.abebooks.co.uk/>

<http://www.alibris.co.uk/>

## Science et Foi – Les nouvelles du CESHE – free samples

*Préférez-vous lire le français?* I have several back numbers of the magazine of Cercle Scientifique et Historique available – if interested in a sample, please send me two 1st Class stamps (for postage in UK), 5 euros (Europe), or 6 US\$.

## In this issue

I conclude the article on Victorian entomologist Eleanor Ormerod, who also happens to be included in a current exhibition entitled: Hertfordshire's Hidden Heroines. This opened at Hertford Museum in April, is now at Verulamium Museum in St Albans, and will be shown at the University of Hertfordshire from October 10<sup>th</sup> – 14<sup>th</sup> 2016. She was a practising Anglican and did not accept Darwinism, but this did not obstruct her success as a scientist.

## Subscriptions and addresses

Please renew subscriptions promptly (expiry number is on address label) and let me know if you wish to cancel or change address – many thanks! *A.N.*

## Eleanor the Entomologist – contemporary of Darwin [Part II]

Anthony Nevard



*Torrington House, St Albans, bears this plaque in recognition of the distinguished Victorian scientist Eleanor Ormerod. Despite a lifetime of working with insects, she was not persuaded to accept Darwinism. Part I of this article [see Daylight 54] described her early life and career – we continue from the time following her moving into Hertfordshire. [Ed.]*

### And so to Herts

In his biographical sketch of Miss Ormerod, Robert Wallace recalls that:

“They left again for Torrington House, St Albans, in September 1887, partly because Sir Joseph resigned the Directorship of Kew Gardens in 1885 and partly because of the increase of population, and the defective and unwholesome drainage of the house.”

Eleanor had been a frequent visitor to the Hookers house in Kew, also using the Gardens to further her research. Lady Hooker recalled of her:

“On these occasions she generally lunched with us and we delighted in her bright and intellectual conversation. She was extremely fond of animals and birds, and could imitate the calls of the animals and the notes of many birds so perfectly that she could collect the creatures around her... Her observation was always on the alert and she saw many minute things in nature that others would have passed by.”<sup>1</sup>

In a letter written before the move that August, Eleanor alludes to fact that “...most of our garden [is] going to be offered for sale next year for small building plots.” On the choice of moving to St Albans, she adds,

“We have many good friends and fellow-workers there or near, and the place is very healthy, and very accessible both for London and the country, and I can, I trust, do my work much more fully there.” This does not seem to have been a

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<sup>1</sup> Eleanor Ormerod, LL.D. *Economic Entomologist, Autobiography and Correspondence*, R. Wallace (Ed.), John Murray (1904), p. 74

decision she ever regretted. Nevertheless, her workload continued to increase, and a proposal was made to procure an assistant for her, but she declined.

“... however agreeable the post might be to my so-called ‘assistant,’ to me the addition would be a trouble – loss of time and other inconveniences beyond telling. It would be more trouble to write to him than to attend myself, and as a referee he would be almost useless. My reference work is to the leading men of the world- those who are known, literally, as the authorities above all others on the special points... I am responsible for the entomological work of the R.A.S.E., and unless it goes through my hands I do not know what may be going on, and no one would know to whom to write, or, in fact, anything definite about the matter, if these were an assistant. I have my own circle of helpers, my own paid special referee, by whom I reach specialists out of my circle, and my lady emanuensis in the house, besides my good sister’s invaluable aid – always promptly and ably given.”<sup>2</sup>

The lady in question was Miss Anne Hartwell, Eleanor’s secretary and companion, who was to take up residence at Torrington House in May, 1888. She and Georgiana,



“...generally worked all the morning, and in the afternoon they would walk out together, take a drive, or pay calls. They frequently had visitors for a few days, and nephews and nieces would come and go- which was always a pleasure to them. They were devoted to each other and spent much time together. Miss Georgiana’s death, on August 19, 1896, was a sad blow to Miss Eleanor, who missed her sister’s companionship and sympathy dreadfully.”

The daily routine began with rising early, breakfast at eight, followed by reading the “Times”. Work began with responding to inquiries, the entomological tasks, and then personal correspondence.

“She wrote with great facility and with extraordinary rapidity and accuracy. She had many colonial and continental correspondents who held standing invitations to pay her visits, when in this country. Many came, and graciously she received them, and courteously and royally she entertained them with

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<sup>2</sup> *ibid.*, pp. 79-80.[RASE = Royal Agricultural Society of England – Ed].

much pleasure to herself. None so honoured can ever forget the cordiality of the breezy welcome which, accompanied by her hearty and genuinely natural and friendly laugh, were merely harbingers of the intellectual treat and the other good things that were in store for them.

“Among her most intimate immediate friends were Lord and Lady Grimthorpe, the Bishop of St Albans (Dr Festing) and his sister, the Dean (Walter John Lawrence, MA) General and Mrs Bigge, Colonel and Miss Cartwright, Dr and Mrs Norman, and Dr Lipscomb and Miss Lipscomb. She was always pleased to see friends who called, and she was very witty and cheerful with them. It was not at all necessary that they should be scientific.”<sup>3</sup>



**Torrington House, St Albans (2015)**

Eleanor’s charity and time were by no means restricted to her own friends. “She maintained throughout a practical interest in the survivors of her mother’s old servants, and she extended her kindness and thoughtfulness to those of her own household... She subscribed liberally to St Albans’ charities and other public objects in the Abbey parish in which she lived, as well as in St Michael’s, where she attended church... She also extended personal sympathy

and practical help to many of her poor neighbours by whom she was loved and esteemed.”<sup>4</sup>

So far as her leisure and recreation are concerned, mention should be made of her pastime of modelling in plaster of Paris, her needlework, and musical talents, both singing and playing the piano. “She also composed music with facility and might have developed musical tastes, but for the overpowering love of science which was the absorbing interest of her life.”<sup>5</sup>

<sup>3</sup> *ibid*, p. 91

Edmund Beckett, 1<sup>st</sup> Baron Grimthorpe (1816 – 1905) was architect for restoration work on St Albans Cathedral [*The verb "to Grimthorpe" entered the English language of the time as a pejorative term for such insensitive "restoration,"*] ; also lawyer, astronomer and horologist (e.g. the clock mechanism of ‘Big Ben’). He is quoted as having said: “I am the only architect with whom I have never quarrelled.”

Dr Eustace Lipscomb (1860 – 1924) was Eleanor’s doctor – Medical Officer of St Albans Hospital, on the City Council, Mayor in 1909, and a ‘prominent freemason’.

<sup>4</sup> *ibid*, pp. 94-95

<sup>5</sup> *ibid*, pp. 95



## Extracts from letters on a variety of subjects

The published correspondence that fills two-thirds of the main resource for this article cannot be adequately summarised here, but provide many enjoyable aspects for the general reader, irrespective of their previous interest in entomology. Eleanor's intelligence, character and personality radiate from these pages, and one cannot overestimate the value of her work and the esteem in which she was held by her peers. As she destroyed most letters that were not of scientific or business importance, most of those published in the book were to or from prominent public men. These include: Dr J. Fletcher, Dominion Entomologist (Canada); Professor J. Ritzema Bos (Amstredam); Dr Enzo Reuter (Finland); Professor Dr A. Nalepa (Vienna); C.P.Lounsbury, Government Entomologist, Cape Town; J.C.Medd, Agricultural Education Committee, Cirencester; Professor Robert Wallace, University of Edinburgh. These examples show that the contribution of this one individual to the progress of this aspect of science depended, among other things, on the application of team work, effective communication, careful and thorough observation, manual dexterity, honesty, humility, generosity, professionalism, courage, tenacity, and a sense of humour. From this corpus have been selected just a few items that this writer found of interest.

*In reference to preparing a lecture to the London Farmers Club in 1888*

“Professor Herbert Little, one of the council of the Royal Agricultural Society, brought me the message, and at first I felt fairly frightened at the idea, and tried to ‘make excuse,’ for it is a somewhat anxious prospect (in the words of old John Knox) for a gentlewoman to look in the face of so many ‘bearded men and not be over much afraid,’ but I got such serious remonstrance, almost rebuke, from various quarters that I have consented to endeavour to prepare as good a paper as I can, and read it myself.”<sup>6</sup>

“I should like to lay before the members of the club some ideas for their consideration as to how some reasonable amount of plain serviceable information might be got abroad. I do not believe in all this lecturing, examining and talking of classification. To my thinking it is beginning at the wrong end, and that the learners need first to make sure of their facts in the field and classify them when they have got them, if they do it at all.”<sup>7</sup>

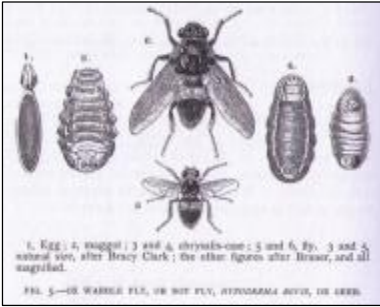
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<sup>6</sup> *ibid*, pp. 110, letter to Wm. Bailey, Aldersey Grammar School, Cheshire.

<sup>7</sup> *ibid*, pp. 102, letter to Colonel Coussmaker, Jan 26, 1888. [I imagine Eleanor would be equally irritated by the modern fetish for trying to put everything into an evolutionary scenario – Ed.]

*From a letter by Mr Bailey, Head of Aldersey School, to the Duke of Westminster (28 Oct. 1887)*

This relates to the campaign to eradicate Warble fly in the Bunbury locality.



The boys had been commissioned to help, as, “the great majority of [them] are either sons of farmers, or of farm labourers.” They were encouraged to examine their cattle at home for the maggots under the skin, press them out and destroy them. “School boys can do this work, and feel pleasure in the task. What has been accomplished by Bunbury boys can be equally well done by the boys of any other village school.”<sup>8</sup>

### The Warble Fly – life stages

*Miss Ormerod and Aldersey School – correspondence with Headteacher Bailey*

“It is a very great pleasure to me that they are continuing their attention, under your skilled help and guidance, to observation of farm pests, and their work stands first as a proof of what can be done in getting rid of one insect pest.” It appears that there was almost total success that year in Bunbury farms.<sup>9</sup>

“You mention arranging the observations of the boys who take up the study of crop and food pests on a system which, though so simply worked, really forms an excellently complete course. You say that one week the boys bring samples of infestation injurious to fruit; in a second week attacks on garden vegetables<sup>7</sup> in another week on field crops; in another on timber; in another living examples of the subjects figured in the insect diagrams which my sister and I have had the pleasure of contributing to your school collections, and yet in another week you receive notes of serviceable means of prevention and remedies. This plan seems to me so sound and good that I hope I may be forgiven for intruding a few minutes of you time in greatly desiring to draw

<sup>8</sup> *ibid*, pp. 111-113, letter by Bailey. The boys were also instructed in the identification, prevention and remedy for other pests of food crops, and encouraged to collect specimens, “bird’s-nesting having to a very great extent been superseded by this new pursuit.”

<sup>9</sup> *ibid*, p. 119, letter to Bailey, 18 June 1893. A footnote by Bailey adds “I have in late years granted the boys a ‘roving commission.’ *On their bicycles* they visit farms which are many miles away from their homes.” [italics in original – Ed.]

the attention of the influential visitors who will be present at your meeting to how excellently this plan meets many difficulties.”<sup>10</sup>

And from Mr Bailey, writing after her death:

“The Haberdashers’ Company are the Governors of my school, and at our Midsummer distribution of prizes in June 1882, Mr Curtis [...] suggested that it would be a good thing to give instruction to the boys on Injurious Insects. Failing to obtain a lecturer through South Kensington, at my suggestion, he called on Miss Ormerod. She suggested that I should take the subject, and added that she would give me all the assistance in her power. From that day until the day of her death she took the kindest interest in our work. She presented to the school many books, beautiful diagrams, and a series of insect cases [...] and was a liberal donor of prizes at Midsummer from 1885 to 1901.”<sup>11</sup>

“Since my sister and I came to St Albans we are almost like different people. We have a beautiful house with such thick walls that we do not feel the changes of temperature, and a lovely country view along the valley. We have also met with a most kindly reception, and, last but not least among blessings and comforts for which we are deeply grateful, is that educated earnest clergy form a decided element in the Society.”<sup>12</sup>

*Meeting the Prince of Wales (future King Edward VII)*

“Now I am working on my exhibit of Economic Entomology for the Bath and West of England Society Show at St Albans... Georgiana helps me with twenty diagrams – more beautiful than any of her previous ones...” Letter to Bailey, April 6, 1896.

“I want to tell you how kind and nice the Prince and Princess were at the Show.” She was introduced to them, and accompanied the Royal tour of the Show. “I was told by one of the officials that the Prince expressed himself afterwards as much interested, and my informant had told the Prince that I was doing work in this country which was done in other countries by the State.” To Bailey, May 30, 1896.<sup>13</sup>

*Biological balance and control – caddis worms, trout and water cress*

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<sup>10</sup> *ibid*, p. 120, letter to Bailey, 29 May, 1894

<sup>11</sup> *ibid*, p. 114, Bailey, writing in August 1902

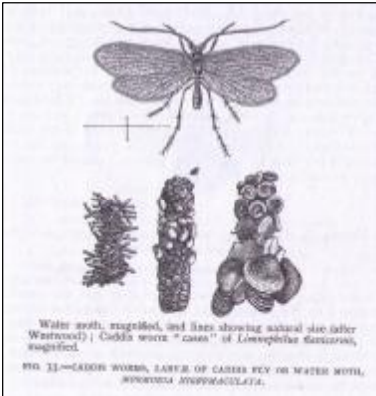
<sup>12</sup> *ibid*, p. 115, letter to Bailey, 24 Nov 1887.

<sup>13</sup> *ibid*, p. 123-4, letter to Bailey.

“There is a very large trade in water-cresses from the little river here, [*the River Ver, a chalk stream – cress beds still exist, but not the trade – Ed.*] but there are such quantities of trout in it, that probably these keep the Caddis worms in moderate limits... [letter to Chas. Wise, April 16, 1896]

On this subject, she wrote to Dr Fletcher:

“Did I tell you about the Caddis worm attack on water-cresses? So much harm was being done that the unlucky grower was in much trouble, and on running the matter up it appeared that formerly there were numbers of trout in the water; but lately the landlord’s wife had a fancy to encourage herons, and so came the curious sequence. The herons cleared off the insect-loving trout, so the vegetable-eating insects got ahead, and the watercress grower could not pay the rent of his half-acre of cresses. I suggested that as the herons were encouraged by the lady, perhaps she, if applied to, might to some degree make good the damages!”<sup>14</sup>



**Caddis fly and larva**

### *A preventive organic remedy to Black Currant Gall mite*

The ravages caused by *Phytoptus ribes* on blackcurrant bushes, and consequently on the livelihood of the growers, were much reduced by a combination of physical and chemical methods recommended by Eleanor. But she later proposed a better method:

“My only hope for real prevention where black-currants are grown on this large scale, is in an alteration of the method of cultivation. As it stands now, the mites can convey themselves, or be carried by wind-borne leaves, or may creep from one bush to another on the ground, but if there could be a mixing of some field crops in strips with the black-currant, I believe it would do a deal preventively. If the ground between the rows were occupied by some crop that the *Phytopti* would not pass, it could not fail to lessen their presence. Even strips of strawberries or of gooseberries would be beneficial.”<sup>15</sup>

<sup>14</sup> *ibid*, p. 151, 153.

<sup>15</sup> *ibid*, p. 154.

*Cutting the mustard pests*

“Mine and the grower’s chief investigation at present is as to finding measures to check the attack of the Mustard beetle, *Phaedon betulae*, and evil-doers of similar habits, and I am making a kind of link in operations with Messrs Colman and Messrs Keen, our two great rival mustard firms, and I greatly hope we shall make some advance.”<sup>16</sup> [To Dr Fletcher in Ottawa]

*Links with research in Harpenden*

**Rothamsted Institute**

“We hope that you will come to England this summer, it would be such a benefit to me and such a pleasure both to my sister and myself... this is a very good centre, and Rothamsted [the great English Agricultural Experimental Station] is only about four and a half miles off, and I am quite sure the staff would be delighted to show you everything.”<sup>17</sup> [To Dr Fletcher].

“Just after you left...England, the Rothamsted Jubilee took place, which brought very many distinguished agriculturists to this part of the country...”<sup>18</sup>

*Pests of stored materials*

Eleanor’s letters refer to cases she investigated, or on which she advised, involving not only insect attacks on animals and livestock, crops, fruit bushes and trees, flowers, shrubs and timber, but materials derived from organic sources, such as leather, hides, wood, grain, peas and beans, flour, even chocolate. One chapter of her own reminiscences describes a legal case in the High Court in 1889 where her expertise on insect identification and life-history was crucial in deciding responsibility for the infestation of a shipment of flour by beetles.<sup>19</sup>

*Seasonal variation in weather*

“We are having an extraordinarily mild winter, and vegetation is said in some places to be one or two months over-forward. Of course, insects are plying their trades heartily underground, but (so far) I do not see any difference in

<sup>16</sup> *ibid*, p. 215 – letter March 13-16, 1893

<sup>17</sup> *ibid*, p. 203 – letter March 24, 1890

<sup>18</sup> *ibid*, p. 217 – letter Sept. 29-30, 1893.

<sup>19</sup> *ibid*, p. 68-72.

amount of above-ground appearances. If this is so generally, would it be too far-fetched an idea to think it was a still further confirmation of hibernation being constitutional, not an effect of weather?"<sup>20</sup>

### *Grease-banding of fruit trees*

The method of reducing Codlin moth attacks by smearing a band of grease around the trunks of trees was successfully modified by Miss Ormerod to avoid harmful material penetrating the bark, as living material (phloem) lies below it.

“On the first glance it might seem doubtful whether papering was not one of the ‘study’ applications which there are too many of, but it answers so well, that at the great Toddington Fruit Grounds the managers told me they were treating 120,000 trees in this way. The paper is what is used by grocers as ‘grease proof.’ ”<sup>21</sup>

### *A local (Albanian) note*



**St Michael's church, St Albans**



**St Michael's church (interior)**

In a letter to Prof. Wallace (April 21, 1900):

“My journey was not so successful as I hoped. The wind was very cold on St Albans platform and I got a chill, but I was up again yesterday, and hope to be just as usual in a day or two...One day ... we would drive over to Batch Wood to tea, and Lord Grimthorpe will certainly come in and have a chat if he be well enough. In a parenthesis, would you care to drive over to Rothamsted? I know Sir Henry and Lady Gilbert and Mr Warrington.”

<sup>20</sup> *ibid*, p. 226; letter to Dr Fletcher, Feb 16, 1898.

<sup>21</sup> *ibid*, p. 277; letter to Professor R. Wallace, Nov 25 1889.



And from another letter (April 23 1900): “I generally go to church at St Michael’s (where Lord Bacon is buried) in the morning, but there is much good music at the Abbey close by...”<sup>22</sup>



**Tomb of Lord Francis Bacon**

**St Albans Abbey & Cathedral**

### **Recommended reading – not Darwinism**

“About a text-book on Injurious Insects – it is not well to recommend one’s own work, but I most earnestly wish that I knew of any better English book for plain work than my own ‘Manual.’ I formed it because there was no other book that met the everyday needs of Agricultural Entomology, excepting my own Annual Reports, and the reports of the Department of Agriculture, which are formed in great part from my work and revised by myself. I do not know of any work on Agricultural Entomology which I can recommend.

“If you want something very good about the lower creatures up to date I suppose you could not mend ‘Text Book of Zoology,’ by Dr Claus, translated by Adam Sedgwick. This is a grand book, but I would not put it in my students’ hands without a strong observation that I consider Darwinism, &c, of this nature perfectly unproved and baseless. I certainly think that presently this view will follow ‘spontaneous generation.’”

An editorial footnote in the text adds: *Miss Ormerod did not latterly oppose Darwinianism [sic], but we are not aware that she ever accepted it.*<sup>23</sup> This was not unusual, as Darwin had already complained to Lyell in 1863 that the entomologists’ resistance was holding back acceptance of his theory.<sup>24</sup>

<sup>22</sup> *ibid*, p. 298; Batchwood Hall was bought by St Albans Council in 1935 and now hosts a night club and golf club. It is likely that the design of the course was influenced by Samuel Ryder, past Mayor of St Albans (of ‘Ryder Cup’ fame). St Michael’s is a popular C of E church and the Abbey has a good musical reputation. (It is still possible to get a chill on St Albans station, while waiting for the arrival of Thameslink trains.)

<sup>23</sup> *ibid*, p. 276; letter to Professor R. Wallace, Nov 12, 1889.

<sup>24</sup> See Sheffield, *Revealing New Worlds*, p. 169, and [www.darwinproject.ac](http://www.darwinproject.ac)

## The Recognition of Science

“We have it on excellent authority that the very greatest pleasure of all her public recognitions was experienced on April 14, 1900, in the McEwan Hall, Edinburgh, when the LL.D of the University was conferred upon her in company with a group of distinguished recipients of that honour before an assemblage of about 3,000 people.”

In presenting her for ‘capping’, the Dean, Sir Ludovic Grant, said:

“Our roll of Hon. Graduates in Law contains the names of many illustrious men, but you will search it in vain for the name of a woman. Today, however, a new roll is to be opened – a roll of illustrious women; and it is a matter of congratulation that the roll should begin with a name so honoured as that of Miss Ormerod. The pre-eminent position which Miss Ormerod holds in the world of sciences is the reward of patient study and unwearying observation. Her investigations have been chiefly directed towards the discovery of methods for the prevention of ravages of those insects which are injurious to orchard, field and forest. Her labours have been crowned with much success, that she is entitled to be hailed as the protectress of agriculture and the fruits of the earth – a beneficent Demeter of the nineteenth century...She was the first lady to be admitted a Fellow of the Royal Meteorological society, and she has been awarded the Silver Medal of the ‘Société Nationale d’Acclimatation’ of France.”<sup>25</sup>



**Eleanor Ormerod LL.D.**

In a letter to her friend Mr Bailey (March 2, 1900), Eleanor remarks:

“Thank you for your kind congratulations. I take it as a very great honour for the University of Edinburgh to give me a Doctor of Laws Degree, &c, &c, &c... But I do not wish to go out of my own quiet lines, and I do not certainly wish to be called ‘Doctor’. Would not the right thing be for me to just put LL.D. after my name where desirable?”<sup>26</sup>

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<sup>25</sup> *ibid*, p. 97

<sup>26</sup> *ibid*, p. 126



Eleanor's correspondence includes several letters congratulating her on this well-deserved honour, though she found it quite a trial to go through the ceremony, using a walking stick and struggling to manage steps owing to arthritis. Nevertheless, "the ceremonial passed off without a hitch of any kind, and the students gave the first honorary woman graduate a magnificent reception."<sup>27</sup>

KEY TO MEDALS PRESENTED TO MISS ORMEROD AND SHOWN ON PLATE XXII, OPPOSITE.	
Royal Horticultural Society, Victoria Medal of Honour, 1900. (Gold Medal.)	University of Moscow, 1872. Emperor Peter I., 30th May, 1672. Emperor Alexander II., 30th May, 1872. (Gold Medal.)
Royal Horticultural Society. For Collection of Economic Entomology. 1870. (Silver Medal.)	International Health Exhibition, London, 1884. (Silver Medal.)
Société Nationale d'Acclimatation de France. Entomologie Appliquée. 1899. (Silver Medal.)	Moscow Polytechnic Exhibition, 1872. (Silver Medal.)



Other positions which she held in addition were: (for ten years) Consulting Entomologist to the Royal Agricultural Society of England; (for three years) Examiner in Agricultural Entomology in the University of Edinburgh (1896-8); Fellow of the Entomological Society, London; Hon. Fellow of the Entomological Society, Stockholm; Member of the Entomological Society, Washington, USA; Member of the Association of official Economic Entomologists, Washington, USA; Hon. Member of the London Farmers Club; Honorary and Corresponding Member of the Royal Agricultural and Horticultural Society of South Australia; Hon. Member of the Entomological Society of Ontario, and Corresponding Member of the Field Naturalists' Club of Ontario, Canada; and Member of the Eastern Province Naturalists Society, Cape Colony.<sup>28</sup>

### Eleanor's career draws to a close

Her very demanding work continued until she was 73, by which time her health was in jeopardy. In a letter to Mr Bailey (April 26, 1901) she reveals her intention to discontinue her entomological work:

<sup>27</sup> *ibid*, p. 294

<sup>28</sup> *ibid*, p. 95

“... the attention to insect inquiries and (almost worse) the requests for cooperation in philanthropic literary schemes had become a burthen so very injurious to me that I was warned both by my doctor and literary colleagues that without rest the consequences might be very serious. All last year my health was failing, and ... an attack of influenza early in March, followed by what are called ‘effects,’ has caused me great suffering... Natural history is on a very different footing now from what it was in 1884... But now yourself, your school and your scholars have a world-wide name, and as you will fully appreciate that to continue, however much I may wish it, publically attached to any one philanthropic economic work throws me open still to whole hosts of applications, I am sure you will understand my wish to withdraw.”<sup>29</sup>

The extracts from Eleanor’s letters written from late 1900, in the words of Wallace, are, “a noble record of fortitude and resignation during a trying struggle for health and life, and the close is touchingly pathetic.”<sup>30</sup> She began work on her ‘Reminiscences’ about this time, though most of her letters in early 1901, often more than one a week, refer to her health issues – a broken blood vessel in the eye, a nasty cough, a kidney infection, feverish ‘rigors,’ congestion of the lungs, and ‘weeks and weeks’ of after effects of influenza:

“One of my doctor nephews looked in yesterday, and he told me that a characteristic of some of the influenzas which have been about is that they do not seem much at the time, but they leave those detestable effects on the system.”<sup>31</sup>



**The sisters' grave**

(Hatfield Road, St Albans)

To her great regret, she was unable to complete her ‘Reminiscences’ before her death, but left papers with Prof. Wallace to use posthumously. On May 28, 1901, Eleanor sensed that she was not improving, and wrote to him:

“I believe myself the end may come any time now, but I go in happy hope, and that it may please God to bless you is the prayer of your affectionate friend.”<sup>32</sup>

The end came on Friday, July 19<sup>th</sup> 1901, attributed in the *Times* obituary (July 20, 1901) to:

<sup>29</sup> *ibid*, p. 126

<sup>30</sup> *ibid*, p. 313

<sup>31</sup> *ibid*, p. 323 – letter to Wallace, April 19 1901.

<sup>32</sup> *ibid*, p. 325

“... malignant disease of the liver. Her loss is not to this country alone, but to the whole civilised world, though the famers of the United Kingdom will feel in a special degree that a trusted friend has been taken from them.”<sup>33</sup>

The Canadian Entomologist (September 1901) concurred:

“Miss Ormerod was one of the most remarkable women of the latter half of the nineteenth century., and did more than any one else in the British Isles to further the interests of farmers, fruit-growers and gardeners, by making known to them methods for controlling and subduing their multiform insect pests. Her labours were unwearied and unselfish; she received no remuneration for her services, but cheerfully expended her private means in carrying out her investigations and publishing their results.”<sup>34</sup>



**Eleanor Anne Ormerod**  
1828 - 1901



**Georgiana Elizabeth Ormerod**  
1823 - 1896

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**Photos of St Albans area:** © Anthony Nevard

<sup>33</sup> *ibid*, p. 326

<sup>34</sup> *ibid*, p. 326

## BISHOP STENSEN, ANATOMIST AND FATHER OF GEOLOGY

James J. Walsh, M.D., PhD., LLD.

From *Catholic Churchmen in Science* (1906) [Part I of two]



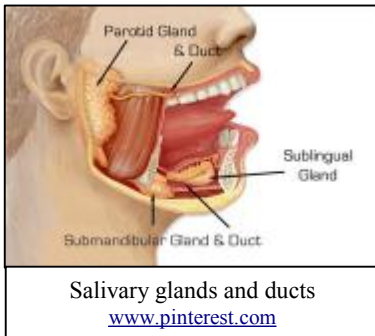
*Blessed Nicolas Steno (1638-1686) provides an excellent example of the harmonious relationship between scientific progress and the Catholic Church. The process for his canonisation was begun in 1938, and he was beatified by John Paul II in 1988. His leading contributions to anatomy and geology were based on sound scientific principles. His entry in Wikipedia states: Steno was trained in the classical texts on science; however, by 1659 he seriously questioned accepted knowledge of the natural world. Importantly he questioned explanations for tear production, the idea that fossils grew in the ground and explanations of rock formation. His investigations and his subsequent conclusions on fossils and rock formation have led scholars to consider him one of the founders of modern stratigraphy and modern geology.*<sup>1</sup> Ed.

In the sketch of the life of Father Athanasius Kircher, the distinguished Jesuit scientist, mathematician, and Orientalist, I called attention to the fact that, at the very time when Galileo was tried and condemned at Rome, because of his abuse of Scripture for the demonstration of scientific thesis, a condemnation which has been often since proclaimed to be due to the Church's intolerant opposition to science, the ecclesiastical authorities at Rome invited Father Kircher, who was at that time teaching mathematics in Germany, to come to Rome, and during the next half-century encouraged him in every way in the cultivation of all the physical sciences of the times. It was to popes and cardinals, as well as to influential members of his own order of the Jesuits, that Father Kircher owed his opportunities for the foundation of a complete and magnificent museum, illustrating many phases of natural science—the first of its kind in the world, and which yet continues to be one of the noteworthy collections.<sup>2</sup>

<sup>1</sup> [https://en.wikipedia.org/wiki/Nicolas\\_Steno](https://en.wikipedia.org/wiki/Nicolas_Steno)

<sup>2</sup> See 'Father Kircher S.J. ...' by James Walsh, in two parts in *Daylight* 53 and 54.

During the decade in which the condemnation of Galileo and the invitation of Father Kircher to Rome took place, there was born, at Copenhagen, a man whose career of distinction in science was to prove even more effectively than that of Kircher, if possible, that there was no opposition in ecclesiastical circles in Italy, during this century, to the development of natural science even in departments in respect to which the Church has, over and over again, been said to be specially intolerant. This scientist was Nicholas Stensen, the discoverer of the duct of the parotid gland, which conducts saliva into the mouth, and the founder, in the truest sense of the word, of the modern science of geology.



Stensen's discovery of the duct which has since borne his name was due to no mere accident; for he was one of the really great anatomists of all time, and one distinguished particularly for his powers of original observation and investigation. To have the two distinctions, then, of a leader in anatomy and a founder in geology, stamps him as one of the supreme scientific geniuses of all time, a man not only of a fruitfully inquiring disposition of mind, but also one who

possessed a very definite realization of how important for the cause of scientific truth is the necessity of testing all ideas with regard to things physical, by actual observations of nature and by drawing conclusions not wider than the observed facts.

Notwithstanding this characteristically scientific temper of mind, which, according to most modern ideas, at least, would seem to be sure to lead him away from religious truth, Stensen at the very height of his career as a scientist, while studying anatomy and geology in Italy, became a convert from Lutheranism, in which he had been born, to Catholicism<sup>3</sup>, and thereafter made it one of the prime objects of his life to bring as many others as possible of the separated brethren into the fold of the Church. When he accepted the professorship of anatomy at the University of Copenhagen, it was with the definite idea that he might be able to use the influence of his position to make people realise how much of religious truth there was in the old Church from which they had been separated in the preceding century. After a time, however, his zeal led him to resign his position, and ask to be made a priest, in order that

<sup>3</sup> We would now prefer the term 'Catholicism' – Ed.

he might be able more effectively to fulfil what he now considered the main purpose of his life, the winning of souls to the Church. As, since his conversion, he had given every evidence of the most sincere piety and humble simplicity, his desires were granted. His book on geology, however, was partly written during the very time when he was preparing for sacred orders, and was warmly welcomed by all his Catholic friends. After spending some time as a missionary, and attracting a great deal of attention by his devout life and by the many friends and converts he succeeded in making, the recently converted Duke of Hanover asked that the zealous Danish convert should be made bishop of his capital city. This request was immediately granted, and Stensen spent several years in the hardest missionary labor in his new field. As a matter of fact, his labors proved too much for his rather delicate constitution, and he died at the comparatively early age of forty-eight. The visitor to the University of Copenhagen marvels to find among the portraits of her professors of anatomy one in the robes of a Roman Catholic bishop. This is Stensen. In 1881, when the International Geographical Congress met at Bologna, it adjourned at the end of the session to Florence to unveil a bust of Stensen, over his tomb there. Here evidently is a man whose life is well worth studying, because of all that it means for the history of his time.



Nicholas Stensen—or, as he is often called, Steno, because this is the Latin form of his name, and Latin was practically exclusively used, during his age, in scientific circles all over Europe— was born 20 January, 1638, in Copenhagen. His father died while he was comparatively young, and his mother married again, both her husbands being goldsmiths in high repute for their skill, and both of them in rather well-to-do circumstances. His early education was obtained at Copenhagen, and the results displayed in his attainments show how well it must have been conducted. Later in life he spoke and wrote Latin very fluently and had, besides, a very thorough knowledge of Greek and of Hebrew. Of the modern languages, German, French, Italian, and Low Dutch he knew very well, mainly from residence in the various countries in which they are spoken. A more unusual attainment at that time, and one showing the ardor of his thirst for knowledge, was an acquaintance with English. In early life he was especially fond of mathematics and, indeed, it was almost by accident that this did not become his chosen field of educational development.

At eighteen he became a student of the University of Copenhagen, and after some preliminary studies in philosophy and philology devoted himself mainly

to medicine. At this time the Danish University was especially distinguished for its work in anatomy. The famous family of Bartholini, who had for several generations been teaching there, had proved a copious source of inspiration for the students in their department, and as a consequence original investigation of a high order, with enthusiasm for the development of anatomical science, had become the rule. The external situation was not favorable to learning, for Denmark was engaged in harassing and costly wars during a considerable portion of the seventeenth century; yet the work accomplished here was, undoubtedly, some of the best in Europe. Young Stensen had the advantage of having Thomas Bartholini as his preceptor, and soon, because of his enthusiasm for science, as friend and father.

Stensen had been at the University scarcely two years when the city of Copenhagen was besieged by the Swedes. Professor Lutz, of the University of St. Louis, who has recently written an article on Stensen, which appeared in the “Medical Library and Historical Journal” for July, 1904, says of this period:-

A regiment of students numbering two hundred and sixty-six, called “the black coats” on account of their dark clothes, was formed for the defence of the city; upon its roster we find the name of young Steno. During the day they were at work mending the ramparts, and the nights were spent in repelling the attacks of the enemy. In the course of this long siege, the city was compelled to cope with a more formidable enemy than the Swedes—famine with all its horrors—before relief came in the shape of provisions and reinforcements furnished by the Dutch fleet. Throughout these turbulent days the student soldiers rendered valuable services to their country, and though it be true that “inter arma silent musae”—“the war gods do not favor the muses”—it appears nevertheless that Steno attended the lectures and dissections which were conducted by the teachers in the intervals when the students were not on duty.

After some three years spent at the University of Copenhagen, Stensen, as was the custom of the times, went to pursue his post-graduate studies in a foreign



University of Copenhagen

[Mik Hartwell - Wikipedia Creative Commons]

university. Bartholini furnished him with a letter of recommendation to Professor Blasius, who was teaching anatomy at Amsterdam in Holland. Amsterdam had become famous during the seventeenth century for the very practical character of its anatomical teaching. As the result of the cordial commendation of

Bartholini, Stensen became an inmate of the house of Professor Blasius, and was given special opportunities to pursue his anatomical studies for himself. He had been but a very short time at Amsterdam, when he made the discovery to which his name has ever since been attached, that of the duct of the parotid gland. Stensen's discovery was made while he was dissecting the head of a sheep. He found shortly afterwards, however, that the canal could be demonstrated to exist in the dog, though it was not so large a structure. Blasius seems to have been rather annoyed at the fact that a student, just beginning work with him, should make so important a discovery, and wished to claim the honor of it for himself. There is no doubt, however, now, notwithstanding the discussion over the priority of the discovery which took place at the time, that Stensen was the first to make this important observation.

Not long before, Wharton, an English observer, had demonstrated the existence of a canal leading from the submaxillary gland into the mouth. This might have been expected to lead to the discovery of other glandular ducts, but so far had not. As a matter of fact, the function of the parotid gland was not well understood at this time. During the discussion as to priority of discovery, Steno pointed out one fact which he very properly considers as the most conclusive proof that Blasius did not discover the duct of the gland. He says:

“Blasius shows plainly in his treatise ‘*De Medicina Generali*’ that he has never sought for the duct, for he does not assign to it either the proper point of beginning or ending, and assigns to the parotid gland itself so unworthy a function as that of furnishing warmth to the ear, so that if I were not perfectly sure of having once shown him the duct myself, I should be tempted to say that he had never seen it.”

Bartholini settled the controversy, and at the same time removed any discouragement that might have arisen in his young pupil's mind, by writing to him:

Your assiduity in investigating the secrets of the human body, as well as your fortunate discoveries, are highly praised by the learned of your country. The fatherland congratulates itself upon such a citizen, I upon such a pupil, through whose efforts anatomy makes daily progress, and our lymphatic [sic] vessels are traced out more and more. You divide honors with Wharton, since you have added to his internal duct an external one, and have thereby discovered the sources of the saliva concerning which many have hitherto dreamed much, but which no one has (permit the expression) pointed out with the finger. Continue, my Steno, to follow the path to immortal glory which true anatomy holds out to you.

Under the stimulus of such encouragement, it is no wonder that Stensen



continued his original work with eminent success. He published an extensive article on the glands of the eye and the vessels of the nose. Bartholini wrote to him again: “Your fame is growing from day to day, for your pen and your sharp eye know no rest.” Later he wrote again: “You may count upon the favor of the king as well as upon the applause of the learned.” After three years at the University of Amsterdam, Steno returned to Copenhagen, where he published his “Anatomical Observations Concerning the Muscles and Glands.” It was in this book that he announced his persuasion that the heart was a muscle. As he said himself, “the heart has been considered the seat of natural warmth, the throne of the soul; but if you examine it more closely, it turns out to be nothing but a muscle. The men of the past would not have been so grossly mistaken with regard to it, had they not preferred their imaginary theories to the results of the simple observation of nature” It is easy to understand that this observation created a very great sensation. It had much to do with overthrowing certain theoretic systems of medicine, and nearly a century later the distinguished physiologist, Hailer, did not hesitate to proclaim the volume in which it occurs, as a “golden book.”

Stensen’s studies in anatomy stamp him as an original genius of a high order, and this is all the more remarkable because his career occurs just in those years when there were distinguished discoverers in anatomy in every country in Europe. When Stensen began his work in anatomy, Harvey was still alive. The elder Bartholini, the first who ever established an anatomical museum, was another of his contemporaries. Among the names of distinguished anatomists with whom Stensen was brought intimately in contact during the course of his studies in Holland, France and Italy are those of Swammerdam, Van Horne, and Malpighi. There is no doubt that his intercourse with such men sharpened his own intellectual activity, and increased his enthusiasm for original investigation in contradistinction to the mere accumulation of information.

His contemporaries, indeed, exhausted most of the adjectives of the Latin language in trying to express their appreciation of his acuity of observation. He was spoken of as *oculatissimus*— that is, as being all eyes, *subtilissimus*, *acutissimus*, *sagacissimus* in his knowledge of the human body, and as the most perspicacious anatomist of the time. Leibnitz and Hailer were in accord in considering him one of the greatest of anatomists. In later years this admiration for Stensen’s genius has not been less enthusiastically expressed. Haeser, in his “History of Medicine,” the third edition of which appeared at Jena in 1879, says: “Among the greatest anatomists of the seventeenth century belongs Nicholas Steno, the most distinguished pupil of Thomas Bartholini. Steno was

rightly considered in his own time as one of the greatest of anatomical discoverers. There is scarcely any part of the human body the knowledge of which was not rendered more complete by his investigations.”

The most valuable discovery made by Stensen was undoubtedly that the heart is a muscle. It must not be forgotten that in his time, Harvey’s discovery of the circulation of the blood was not yet generally accepted; indeed, there were many who considered the theory (as they called it) of the English investigator as one of the passing fads of medicine. Two significant discoveries, made after



**Anatomy of muscle**

[Wiki Commons – Wellcomeimages]

Harvey, served, however, to establish the theory of the circulation of the blood on a firm basis and to make it a definite medical doctrine. The most important of these was Malpighi’s discovery that the capillaries—that is, the minute vessels at the end of the arterial tree on the surface of the body and in various organs—served as the direct connexion between the veins and the arteries. This demonstrated just how the blood passed from the arterial to the venous system. Scarcely less important, however, for the confirmation of Harvey’s teaching was Stensen’s demonstration of the muscular character of the tissue of the heart.

Some of his observations upon muscles are extremely interesting, and, though he made many mistakes in explaining their function, he added not a little to the anatomical and physiological knowledge of the time in their regard. He seems to have been one of the first to recognize the fact that in the higher animals the heart may continue to beat for a considerable time after the animal is apparently dead; and, indeed, that by irritation of the removed heart, voluntary contractions may be brought about which will continue spontaneously for some moments.

With regard to the objections made by some, that such studies as these upon muscles could scarcely be expected to produce any direct result for the treatment of disease, or in the ordinary practice of medicine, Stensen said in reply that it is only on the basis of the anatomical physiological, and pathological observation that progress in medicine is to be looked for. In spite,

then, of the discouragement of the many, who look always for immediate practical results, Stensen continued his investigation, and even proposed to make an extended study of the mechanism of the muscular action.

In the meantime, however, there had gradually been coming into his life another element which was to prove more absorbing than even his zeal for scientific discovery. It is this which constitutes the essential index of the man's character and has been sadly misunderstood by many of his biographers.

Sir Michael Foster, of Cambridge, England, in his "Lectures on the History of Physiology," originally delivered as the Lane Lectures at Cooper Medical College, San Francisco, said:

While thus engaged, still working at physiology, Stensen turned his versatile mind to other problems as well as to those of comparative anatomy) and especially to those of the infant, indeed hardly as yet born, science of geology. His work "*De solido intra solidum*" is thought by geologists to be a brilliant effort toward the beginning of their science.

In 1672 he returned for a while to his native city of Copenhagen, but within two years he was back again at Florence; and then there came to him, while as yet a young man of some thirty-six summers, a sudden and profound change in his life.

In his early days he had heard much, too much perhaps, of the doctrines of Luther. Probably he had been repelled by the austere devotion which ruled the paternal roof. And, as his answer to Bossuet shows, his university life and studies, his intercourse with the active intellects of many lands, and his passion for inquiry into natural knowledge, had freed him from passive obedience to dogma. He doubtless, as did many others of his time, looked upon himself as one of the enlightened, as one raised above the barren theological questions which were moving the minds of lesser men.

Yet it was out of this sceptical state of mind, that life in Italy and intimate contact with ecclesiastics and religious, so often said to be likely not to have any such effect, brought this acute scientific mind into the Catholic Church. Nor did he become merely a formal adherent, but an ardent believer, and then an enthusiastic proselytizer. One American writer of a history of medicine, in his utter failure to comprehend or sympathize with the change that came over Stensen, speaks of him as having become at the end of his life a mere "peripatetic converter of heretics." This phase of Stensen's life has, however, as ample significance as any that preceded it.

Steno's expectations of the professorship of anatomy at Copenhagen were disappointed, but the appointment went to Jacobson, whose work indeed is

scarcely less distinguished than that of his unsuccessful rival. The next few years Stensen passed in Paris, where he was assiduous in making dissections and where he attracted much attention; and then, somewhat later, in Italy; in 1665 and 1666 he was in Rome. Thence he went to Florence in order to perfect himself in Italian. The next few years he spent in this city, having received the appointment of body physician to the Grand Duke, as well as an appointment of visiting physician, as we would call it now, to the Hospital of Santa Maria Nuova.

It was while at Florence that the whole current of Stensen's life was changed by his conversion to Catholicity. His position as physician to the Hospital of Santa Maria Nuova brought him frequently into the apothecary shop attached to the hospital. As a result he came to know very well the religious in charge of the department, Sister Maria Flavia, the daughter of a well-known Tuscan family. At this time she had been for some thirty-five years a nun. Before long she learned that the distinguished young physician, at this time scarcely thirty years of age, who was such a pleasant gentleman in all his ways, was a Lutheran. She began, as she told afterwards first by prayer, and then by friendly suggestions, to attempt to win him to the Catholic Church. Stensen, who seems already to have been well-disposed toward the Church, and who had always been known for a wonderful purity of heart and simplicity of character, listened very willingly to the naive words of the old religious, who might very well have been his mother.

Many years later, by the command of her confessor, the good Sister related the detailed story of his conversion. She began very simply by telling him one day that if he did not accept the true Catholic faith, he would surely go to hell. He listened to this without any impatience, and she said it a number of other times, half jokingly perhaps, but much more than half in earnest. As he listened so kindly, she said to him one day that he must pray every day to God to let him know the truth. This he promised to do and, as she found out from his servant (what is it these nuns do not find out?) he did pray every evening. One day, while he was in the apothecary shop, the Angelus bell rang, and she asked him to say the Angelus. He was perfectly willing to say the first part of the Hail Mary, but he did not want to say the second part, as he did not believe in the invocation of the Blessed Virgin and the saints. Then she asked him to visit the Church of the Blessed Virgin, the Santissima Nunziata, which he did. After this she suggested to him that he should abstain from meat on Fridays and Saturdays, which he promised to do, and which the good nun found out once more from his servant, he actually did do. And then the religious thought it was time to suggest that he should consult a clergyman and his conversion was not long delayed.

Young Stensen seems to have been the object of solicitude on the part of a number of the good, elderly women with whom he was brought in contact. He discussed with Signora Arnolfini the great difficulty he had in believing the mystery of the Eucharist. Another good woman, the Signora Lavinia Felice, seeing how interested he was in things Catholic, succeeded in bringing him to the notice of a prominent Jesuit in Florence. As his friend, Sister Maria Flavia, had recommended the same Father to him, he followed the advice all the more readily, and it was not long before his last doubts were solved.

It was after his conversion that Stensen received his invitation to become the professor of anatomy at the University of Copenhagen. Much as he had become attached to Florence, the thought of returning to his native city was sweet; and then besides he hoped that he might be able to influence his countrymen in their views toward the Catholic Church. It was not long, however, before the bigotry of his compatriots made life so unpleasant for him in Copenhagen that he resigned his position and returned to Italy. Various official posts in Florence were open for him, but now he had resolved to devote himself to the service of the Church, and so he became a priest. His contemporary, the Cardinal Archbishop of Florence, said with regard to him: "Already as a member of a Protestant sect he had lived a life of innocence and had practised all the moral virtues. After his conversion he had marked out for himself so severe a method of life and had remained so true to it that in a very short time he reached a high degree of perfection." The Archbishop does not hesitate to say that he had become a man of constant union with God and entirely dead to himself. There was very little hesitation, then, in accepting him as a candidate for the priesthood, and as his knowledge of theology was very thorough, most of the delay in raising him to that dignity came from his own humility and his desire to prepare himself properly for the privilege. He made the exercises of St. Ignatius as part of his preparation, and after his ordination it was a source of remark with how much devotion he said his first and all succeeding Masses. It was not long before the piety of Stensen's life attracted great attention. At this time he was in frequent communication with such men as Spinoza and Leibnitz, the distinguished philosophers. It is curious to think of the ardent mystic, the pantheistic philosopher, and the speculative scientist, so different in character, having many interests in common.

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The second part, in the next issue, will conclude with Stensen's work as a geologist and relationships with Leibnitz and Descartes. The following article will help to explain why Stensen converted from Lutherism to the Catholic Faith, and through the Grace of God became a Bishop and a Saint. [Ed.]

## A Revisionist View on Martin Luther?



Martin Luther –  
by Lucas Cranach  
the Elder  
[public domain]

Germany’s Catholic bishops have praised Martin Luther as a “Gospel witness and teacher of the faith”. [*Catholic Herald*, 19 August 2016.]

Prefect of the Congregation for the Doctrine of the Faith, Cardinal Gerhard Müller ... said:

“We Catholics have no reason to celebrate October 31, 1517, the date that is considered the beginning of the Reformation that would lead to the rupture of Western Christianity.” [*ibid.*]<sup>1</sup>

To illustrate the traditional Catholic position on Luther, here are some exchanges taken from “Radio Replies” by Rev. Dr. Rumble, MSC, from his radio ‘Question Box’ programme in Australia and published in 1937.<sup>2</sup>

### **265. *Did not Luther give ninety reasons for leaving the Catholic Church?***

He gave many excuses, but no real reasons. Before he left the Church, he was a member of a religious order, vowed for the love of Christ to poverty, chastity, and obedience. He broke all three vows. Vices, whether intellectual or moral, are excuses, not reasons, for leaving the Church.

### **266. *Was not Luther a brave man to follow his convictions despite the opposition of the Catholic Church?***

He had a certain natural courage. But that was no more a virtue than the courage often found in evil-doers. I do not maintain that merely human courage is the monopoly of good Christian men. However, I deny that Luther was following his sincere convictions. Rather he followed his passions.

<sup>1</sup> Luther is commemorated on 18 February in the Lutheran Calendar of Saints and in the Episcopal (United States) Calendar of Saints. In the Church of England's Calendar of Saints he is commemorated on 31 October. Reformation Day commemorates the publication of the Ninety Five Theses in 1517 and is celebrated in several German states, Slovenia, Austria, Switzerland, and elsewhere around the world. [Ref: [https://en.wikipedia.org/wiki/Martin\\_Luther](https://en.wikipedia.org/wiki/Martin_Luther) ]

<sup>2</sup> Rumble & Carty, *Radio Replies*, Cathedral Press , St Paul, Minn. [1938]. Dr Rumble was a Catholic priest convert from Anglicanism. Fr Carty published an American edition. [Other extracts have appeared in *Daylight* No. 21 and 35].

**267. *Luther knew that his love for God did not forbid his entering the state of matrimony which Jesus had blessed at Cana.***

Luther knew that it was certainly contrary to his duty to God to violate the solemn vows he had made to God, and still more so, to take a Nun from her Convent as his wife. As for love of God, Jesus invited His Apostles to love Him so much as to leave aside all attachment to father, mother, wife, or children, in order the more closely to follow Him. He blessed marriage for such as are called to that state. But He Himself did not marry, nor did His Apostles after they were called to the ministry.

**268. *Luther believed that he is happy whose conscience alloweth the thing that he doth.***

The only lawful sense of such a saying is, "Happy is he whose conduct never goes against what a right conscience allows." With Luther it meant, "Happy is he whose conscience is twisted and distorted until it allows whatever one wishes to do." If a Catholic Priest today did what Luther did then, the Protestant world would hold up its hands in horror, and the newspapers would broadcast it as yet another scandal in the Catholic Church. Picture the heading, "*Priest runs away with Nun!*" Yet you pretend that it is edifying in Luther. No one who has an elementary knowledge of the life of Christ and of that of Luther could possibly reconcile them. The majority of those who glorify Luther know little or nothing about him save his name. They believe in a legendary Luther, accepting it on trust that he tried to follow the pure Gospel. Sincere Protestants today do wish to follow Christ, but the more they do so, the less like Luther they become.

**269. *Do you know of any good in Luther?***

Intellectually, not much. He declared that reason was of the devil, and that the Christian must regard it as his greatest enemy. Morally, less still. St. Paul says that those who are Christ's have crucified their flesh with its vices and concupiscences [Gal V, 24]. That Luther indulged his vices and concupiscences is clear from his writings, where he gives disgraceful descriptions of his own indulgence in everything passionate. His diaries record shocking excesses of sensuality, which could not be printed in any decent book today. A true Apostle of Christ does not give vent to such expressions as, "To be continent and chaste is not in me," or, "Why do I sit soaked in wine." I do not say these things merely to detract from the memory of Luther. But it is not right that people should be duped with the thought that Luther was a well-balanced and saintly reformer. He was not entirely devoid of good qualities. He was endowed with a certain kindness and generosity. But this does not compensate for his vices. He

should have controlled his sentimentality and emotional nature in the light of Christian principles. He did not, but gave free rein to his lower passions, calmly saying that a man has to do so, and will not be responsible for such conduct.

***791. We owe the great principle of justification by faith alone to the early reformers.***

All decent Protestants are getting rid of that principle as rapidly as possible. Faith alone without a good moral life is not enough. Everyone is disgusted with the man who professes a Christian life yet who lives an evil life, and no one really believes that to be the road to salvation. St James tells us that, "Faith without works is dead in itself." [II, 17]. Martin Luther knew that this text was the end of his doctrine, so he rejected the epistle of James, calling it an epistle of straw. But Protestants have had to accept that epistle. Far from owing gratitude to Luther for his principle of justification by faith only, most Protestants are heartily ashamed of it. *[end of book extract]*

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Although Luther's 95 propositions of 1517 were directed against the abuse of indulgences, he increasingly struck out from doctrinal truths he had previously preached and taught as a priest and theologian. He claimed that faith alone secures salvation; he denied free-will in man and the infallibility of Church Councils; he rejected the primacy of the Pope and the necessity for hierarchy and priesthood; the sacraments and exterior worship were profitless; feasts and holidays should be abolished; German was to replace Latin; the Mass was idolatry, but he taught that the priesthood was universal. These beliefs appealed to many people by giving absolute freedom from restraint and church authority, and appealing to their spirit of nationality and greed. By 1532, Luther himself recognized that degradation in public morals had ensued since his doctrines had been promoted.<sup>3</sup> His writings included not just attacks on Catholicism but also against Muslims and Jews.

"According to the prevailing view among historians, his anti-Jewish rhetoric contributed significantly to the development of antisemitism in Germany, and in the 1930s and 1940s provided an "ideal underpinning" for the Nazis' attacks on Jews."<sup>4</sup>

It seems not just ironic but disturbing that German clergy should wish to honour a heretic whose anti-Jewish works were admired by Heinrich Himmler.

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<sup>3</sup> See W. Addis & T. Arnold, *A Catholic Dictionary*, Virtue & Co., 1954, pp. 517–521.

<sup>4</sup> From 'Wikipedia' article cited above.



## Foreword to *Creation Rediscovered*

G.J. Keane TAN Books 1999

**By Professor Maciej Giertych**

Sometime in 1955, when I was taking Honour Moderations in Science (Botany, Chemistry and Geology) at Oxford University, the O.U. Biology Club announced a lecture against the theory of Evolution. The largest auditorium in the Biology Labs was filled to capacity. When the speaker was introduced (I regret I do not remember his name), it turned out he was an octogenarian with a Ph.D. in biology from Cambridge, obtained in the 19th century.



He spoke fervently against the theory of Evolution, defending what was for us an obviously indefensible position. He did not convince anybody with his antique arguments; he did not understand the questions that were fired at him; he rejected science as we knew it. We all had a good laugh hearing this dinosaur. He fought for his convictions against a sophisticated scientific environment, deaf to any opinions inspired by religious beliefs. Today his views are being vindicated by new evidence from natural sciences. May his soul rest in peace.

In 1955, like all in my generation, I was fully convinced that Evolution was an established biological fact. The evidence was primarily paleontological. We were taught how to identify geological strata with the help of fossils, specific for a given epoch. The rocks were dated by the fossils, the fossils by the strata. A lecturer in stratigraphy, when asked during a field trip how the strata were dated, explained that we know the rate of current sedimentation, the depths of strata and thus the age of rocks. In any case, there are new isotopic techniques that confirm all this. This sounded very scientific and convincing.

In my studies I went on to a B.A. and M.A. in forestry, a Ph.D. in plant physiology and finally a D.Sc. in genetics. For a long time I was not bothered by geology, Evolution or any suspicious thoughts. I had my own field of

research in population genetics of forest trees, with no immediate relevance to the controversy over Evolution.

Gradually, as my children got to the stage of learning biology in school and discussing their problems with Dad, I realized that the evidence for Evolution had shifted from paleontology and embryology to population genetics. But population genetics is my subject! I knew it was used to explain how Evolution progressed, but I was not aware it is used to prove it. Without my noticing it, my special field had become the supplier of the most pertinent evidence supporting the theory.

If Evolution were proved in some field I was not familiar with, I understood the need to accommodate my field to this fact, to suggest explanations how it occurred in terms of genetics. But to claim that these attempted explanations are the primary evidence for the theory was quite unacceptable to me. I started reading the current literature on the topic of Evolution. Until then I was not aware how shaky the evidence for Evolution was, how much of what was “evidence” had to be discarded, how little new evidence had been accumulated over the years, and how very much ideas dominate facts. These ideas have become dogma, yet they have no footing in natural sciences. They stem from materialistic philosophies.

My primary objection as a geneticist was to the claim that the formation of races, or microevolution, as it is often referred to, is a small scale example of macroevolution—the origin of species. Race formation is, of course, very well documented. All it requires is isolation of a part of a population. After a few generations, due to natural selection and genetic drift, the isolated population will irreversibly lose some genes, and thus, as long as the isolation continues, in some features it will be different from the population it arose from. In fact, we do this ourselves all the time when breeding, substituting natural with artificial selection and creating artificial barriers to generative mixing outside the domesticated conditions.

The important thing to remember here is that a race is genetically impoverished relative to the whole population. It has fewer alleles (forms of genes). Some of them are arranged into special, interesting, rare combinations. This is particularly achieved by guided recombination of selected forms in breeding work. But these selected forms are less variable (less polymorphic). Thus what is referred to as micro-evolution represents natural or artificial reduction of the

gene pool. You will not get Evolution that way. Evolution means construction of new genes. It means increase in the amount of genetic information, and not reduction of it.

The evolutionary value of new races or selected forms should be demonstrable by natural selection. However, if allowed to mix with the general breeding population, new races will disappear. The genes in select combinations will disperse again; the domesticated forms will go wild. Thus there is no evidence for Evolution here.

Mutations figure prominently in the Evolution story. When in the early '60s I was starting breeding work on forest trees, everyone was very excited about the potential of artificial mutations. In many places around the world, special "cobalt bomb" centers were established to stimulate rates of mutations. What wonderful things were expected from increased variability by induced mutations. All of this work has long since been abandoned. It led nowhere. All that was obtained were deformed freaks, absolutely useless in forestry.

Maybe occasionally some oddity could be of ornamental value, but never able to live on its own in natural conditions. A glance through literature on mutations outside forestry quickly convinced me that the pattern is similar everywhere. Mutations are either neutral or detrimental. Positive ones, if they do occur, are too rare to be noticeable. Stability in nature is the rule. We have no proofs for Evolution from mutation research.

It is sometimes claimed that strains of diseases resistant to antibiotics, or weeds resistant to herbicides, are evidence for positive mutations. This is not so. Most of the time, the acquired resistance is due to genetic recombination and not due to mutations. Where mutations have been shown to be involved, their role depends on deforming part of the genetic code, which results in a deformed, usually less effective protein that is no longer suitable for attachment by the harmful chemical.

Herbicides are "custom made" for attachability to a vital protein specific for the weed species, and they kill the plant by depriving the protein of its function when attached to it. A mutation that cancels attachability to the herbicide and does not totally deprive the protein of its function is in this case beneficial, since it protects the functionality of the protein. However this is at a price, since in fact the change is somewhat detrimental to normal life processes. At

best it is neutral. There are many ways in which living systems protect functionality. This is one of them. Others include healing or eliminating deformed parts or organisms. Natural selection belongs here. So does the immunological adaptation to an invader. Of course such protective adaptations do not create new species, new kinds, new organs or biological systems. They protect what already exists, usually at a cost. Defects accumulate along the way.

Within the genome of a species, that is, in the molecular structure of its DNA, we find many recurrent specific nucleotide sequences, known as “repeats.” Different ones occur in different species. If this variation (neutral as far as we know) arose from random mutations, it should be random. How then did the “repeats” come to be? If mutations are the answer, they could not have been random. In this context “genetic drive” is postulated, as distinct from “genetic drift.” But Who or what does the driving? The empirical science of genetics knows only random mutations.

Currently there are new suggestions that molecular genetics provides evidence for Evolution. Analyses of DNA sequences in various species should show similarities between related ones and big differences between systematically far-removed species. They do exactly that. Molecular genetics generally confirms the accuracy of taxonomy. But at the same time, it does not confirm postulated evolutionary sequences. There are no progressive changes, say from fishes to amphibians, to reptiles to mammals. Molecular genetics confirms systematics, not phylogeny; Linnaeus, not Darwin.

No. Genetics has no proofs for Evolution. It has trouble explaining it. The closer one looks at the evidence for Evolution, the less one finds of substance. In fact, the theory keeps on postulating evidence and failing to find it, and moves on to other postulates (fossil missing links, natural selection of improved forms, positive mutations, molecular phylogenetic sequences, etc.). This is not science.

A whole age of scientific endeavour was wasted searching for a phantom. It is time we stopped and looked at the facts! Natural sciences failed to supply any evidence for Evolution. Christian philosophy tried to accommodate this unproved postulate of materialist philosophies. Much time and intellectual effort went in vain, leading only to negative moral consequences. It is time those working in the humanities were told the truth.

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# Evolution, Devolution, Science

Professor Maciej Giertych

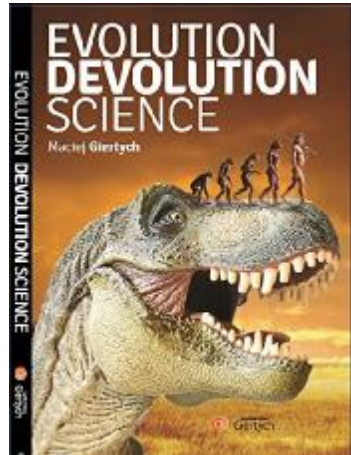
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Just ten years ago [11<sup>th</sup> Oct. 2006], when Prof. Giertych was a Member of the European Parliament, he organised a conference in Brussels on the teaching of evolution in European schools. The main speakers provided arguments from their specialist fields of expertise that the evidence of natural sciences showed **devolution**<sup>1</sup> rather than evolution.

**Prof. Giertych** showed that *population genetics failed to explain* the formation of races through mutations and neo-Darwinian selection.

**Dr Hans Zillmer** [German palaeontologist] demonstrated the *lack of fossil evidence* for evolution, and for the co-existence of dinosaurs and humans.

**Dr Guy Berthault** [French sedimentologist] presented research studies from his work with **Prof. Pierre Julien** at Colorado State University that proved that the formation of *geological strata occurs rapidly* – millions of years are not needed.

**Prof. Joseph Mastropaolo** [human physiologist from California State University] argued that the trend of geometric increase in *genetic diseases resulting from mutations* demonstrated the *opposite direction* to evolution.

This book expands on these presentations to include chapters on the scientific opposition to evolution, its implications for ethics and world religions, and the teaching of Catholic Church [3pp]. The sections on mutations, sedimentology, Nobel Prize winners, eugenics, and extinction are particularly well developed. Beautifully illustrated – unique in style and content. Brilliant! [Ed.]

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<sup>1</sup> **Devolution** – a branch of science that, in contrast to evolution the direct effects of which we cannot see, observes a continuous extinction of species and information resources of the biosphere [the regions of land, sea and atmosphere occupied by life].

## Mutation Theory Fails

German biologist **August Weismann** (1834-1914), following Pasteur's experiments of 1860 which disproved 'spontaneous generation', argued that life was therefore



continuous and immortal. Microorganisms simply divided, grew, and divided again without growing old. Multicellular organisms could be traced back to the egg and sperm—there was 'continuity of the germ plasm'; or, as Samuel Butler put it: "A hen is only an egg's way of producing another egg."

There was no known way that the environment could change the germ plasm—now termed 'the Weismann barrier' and a principle of modern biology. He rejected the Lamarckian notion of inheritance of acquired characteristics, and demonstrated a proof by cutting the tails off 22 generations <sup>(1)</sup> of mice, which still grew full sized tails. He also suggested [c. 1890] that chromosomes contained the hereditary machinery and that this was halved during meiosis when eggs and sperm were formed, to be restored by fertilization.

These facts should have been fatal for Darwinism, as **Isaac Asimov** stated:

"If accepted literally, Weismann's theory froze evolution on the spot and left it a mystery how any evolutionary change could ever have come to be. It was only the theory of mutations of De Vries that unfroze evolution once more." <sup>(2)</sup>

In **De Vries's** two-volume publication *The Mutation Theory* (1900–1903) he argued that evolution, especially the origin of species, might occur more frequently with larger-scale changes than via Darwinian gradualism, basically suggesting a form of saltationism. This was a chief contender for the explanation of how evolution worked, leading, for example, to experiments by **T.H. Morgan** on mutations in the fruit fly. Ironically, the large-scale primrose variations turned out to be the result of chromosomal duplications (polyploidy), while the term 'mutation' is now generally restricted to discrete changes in the DNA sequence.

Genetics Professor **Maciej Giertych** researched radiation-induced mutations in forest trees in the 1960s. He confirms that:

**"Mutations are either neutral or detrimental... We have no proofs of Evolution from mutation research."** <sup>(3)</sup>



(1) Wikipedia Article on Weismann states only 5 generations.

(2) *Asimov's Biographical Encyclopaedia of Science and Technology*, Pan (1975) p. 408

(3) Keane G. *Creation Rediscovered*, Tan Books (1999), p. xi