



Daylight

Origins Science for Catholics

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The Eye and the Elephant—challenges to evolutionary faith

“The belief that an organ so perfect as the eye could have been formed by natural selection, is enough to stagger anyone.” **Darwin, C.** *Origin of Species* 6th edn, p.154

“My equivalent is to go to the zoo and look at an elephant and say to myself: ‘I believe that that arose by a series of random changes in the sequence of a DNA molecule. As a matter of fact I do think that, but, you know, it takes an effort of the imagination to believe it is true.’” **Professor John Maynard-Smith**, *The Living World—Darwin’s ‘Revolution’*, BBC Radio 4, 23 Sep 1979. Introduced as: “probably a man who knows more about Darwin’s personality, history and theory than anyone else.”



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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 from subscriptions, donations and sales of publications.

- ❖ Publishes the periodical *Daylight* for subscribers in 20 countries.
- ❖ Operates a website at www.daylightorigins.com
- ❖ Publishes and distributes pamphlets on Origins issues.
- ❖ Provides mail-order service for literature and audio-visual material.
- ❖ Promotes links with other Catholic Origins groups worldwide

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EDITORIAL

Book brought to Bishops

It has always been the long-term hope of *Daylight Origins Society* that our activities should in time become redundant. Catholics will then be informed, through schools, catechetics, from the pulpit and in the Catholic media, that modern scientific evidence does not support the materialistic evolutionary world myth. Traditional doctrines relating to Creation, Man, the Fall and the Flood do not conflict with known history and true science, as our Catholic Faith cannot contradict the Truth. Seminary education will be reformed in the training of priests, and Catholic teachers and parents will transmit the same message. The Bishops will have taken the lead, under the Pope, in informing themselves of these developments in scientific understanding and restoring the prominence of traditional teachings, which have of course always been expressed clearly and consistently in official Church documents.

It is now forty years since I first read Henry Morris's book *Scientific Creationism*, and fifty since I took my science degree (Chemistry and Zoology). That book is all it took to convince me that molecules-to-man evolutionism I had been taught to believe was basically a propaganda exercise with no real basis in science. This was later confirmed in many books by well-read and highly-qualified writers, including scientists and Catholic theologians. However, it is not yet apparent that the modern Catholic hierarchy has taken the same intellectual journey; some of the pronouncements from the Vatican have not been helpful (e.g. "*evolution is more than just a theory*," in October 1996). With our very limited resources, we have tried to open the minds of clergy and laity to the errors and dangers of false philosophies based on evolution; we have reminded them of the warning of Pope Pius XII in *Humani Generis* (1950), which was addressed to "... *all Bishops and all heads of religious orders ... to take every possible precaution against the utterance of such opinions [errors detailed in the encyclical, such as putting Genesis 1-11 on the level of myths or legends] in schools, in gatherings for discussions, in writings of whatever sort, and against their being passed on in any fashion either to clerics or to the faithful at large.*" [para. 41] We would like to be able to 'honour' our Bishops in the observance of this stern instruction, but sadly we note that 'breaching' it has become the norm.

The lead in our apostolate was taken by the late John Campbell with his newsletter *Daylight - Organ of the Counter-Evolution Group*, from 1977 to 1983. Following his demise, Peter Wilders became a key activist in forming a small group to continue the work, soon to be linked with the French organisation *Cercle Scientifique et Historique*. Our first venture into publishing was in September 1987 with the CESHE-UK newsletter. In 1988 we promoted the new stratigraphic work of Guy Berthault, and the theological article *In the Beginning* by Fr Peter Fehlner OFM (Conv.). We also distributed pamphlets by Fr Peter Lessiter, Miss Paula Haigh (USA), and Wallace Johnson (Australia). In 1990 we welcomed Peter Wilders' video *Evolution – Fact or Belief?* and organised talks and viewings. We helped to promote tape recordings by *Christus Vincit Productions* of many different speakers, including philosopher Professor William Marra and geneticist Professor Maciej Giertych.

By 1994, *Daylight* magazine (replacing the *CESHE-UK* newsletter in Autumn 1991) had published 9 issues including a wide range of articles supportive of our position. We launched our first clerical mail-shot letter to Cardinal Hume, the Archbishops and Bishops, with enclosures including flyers of the EFOB

video and of Gerard Keane's new book *Creation Rediscovered*.¹ This mailing was extended in 1996 to the 52 members of the Scottish and Irish Hierarchies.² From a total of 79 Bishops I received just five replies. Although this was disappointing, we cannot know what hidden influence the initiative may have achieved. But at least we could then confidently say that the Bishops of the British Isles (a) should know that there are Catholic theologians and scientists opposed to evolution (b) are aware of *Daylight's* existence and aims (c) have raised no objections to what we were doing as a Catholic society.

Some ten years later (in 2005) I sent another letter to update the Hierarchy on our progress, including reference to the growing 'Intelligent Design' movement, the Kolbe Center and their Symposium in Rome in 2002, and including a copy of Bishop Laun's article and Gerard Keane's *Special Creation Rediscovered*.³ The responses from their Lordships Bishop Arthur Roche (Leeds) and James O'Brien (Westminster) were positive in tone, but no other Bishops even sent an acknowledgement.

As detailed in this issue, all the active (i.e. not retired) Bishops in England, Scotland, Wales and Ireland have now been sent a copy of Prof. Giertych's new book, with letters from him and me, a copy of *Daylight* (No 50), and lists of relevant book titles [see pp 33-36]. We received replies from Archbishops Peter Smith (Southwark) and Bernard Longley (Birmingham), Bishops John Wilson (Westminster), Peter Doyle (Northampton) and Alphonsus Cullinan (Waterford & Lismore). The packages should all have been received before Easter. My sincere thanks to those of you who sent extra donations to support this venture, which I doubt I shall repeat in the future. May I suggest this would be an opportune time to *write to your bishop* and ask if he has read the book he was sent and what action he is proposing to take to support this apostolate?

The Fatima Centenary – a clarification

A reader wrote and objected that my article (no 56, p. 27) is "dangerously misleading" as the organising group for the event is *The World Apostolate of Fatima*, which claims that the consecration of Russia has already been done (in 1984). This is indeed controversial! Cardinal Raymond Burke recently appealed for this to be done (19 May, 2017 see www.lifesitenews.com) and I am happy to support him in continuing our prayers for this outcome.

¹ Total of 27 recipients. For more details see *Daylight* No 10 (March 1994)

² See *Daylight* No 19 (Spring 1996) and No 20 (Summer 1996).

³ See *Daylight* No 37 (Summer 2005) for text of letter and more details.

*Open Letter to the Catholic Hierarchy of
England, Wales, Scotland and Ireland*

Re: The Origins of Life and the Theory of Evolution

“An essential subject that deeply interests the Church” – Pope St John Paul II

Your several Eminences, Graces and Lordships,

On behalf of the supporters of Daylight Origins Society, both clergy and laity, I respectfully submit for your attention a new resource that supports the scientific, philosophical and theological validity of Catholic doctrines relating to Creation. In his book ‘*Evolution, Devolution, Science,*’ retired geneticist and former Polish MEP Professor Maciej Giertych presents an authoritative and documented case for a true harmony of Christian tradition with modern science. Included herewith is a letter from him that provides a personal introduction to his book. His expert analysis of the subject substantiates the same position that has met the approval of Catholic authorities in the past.¹

With the encouragement of several Catholic priests and science professionals, including Prof. Giertych, I have edited *Daylight* magazine for 25 years, following on the work of John Campbell, who launched *Daylight* newsletter some 40 years ago.² Now, as then, public education and the media continue to present the materialistic neo-Darwinian evolutionary scenario as if proven by science. Consequently, most people are still unaware that they have only been given one side of the issue. We now have another valuable resource for us to consider fairly the evidence for and against evolution, as Pope Pius XII insisted upon in his encyclical *Humani Generis* (1950). I previously sent an open letter to our Hierarchy (in 1994 and 2005), and since then more resources presenting the Catholic position on Origins have become available. We believe you have the right, as our leaders as teachers of the Faith, to be aware of this opportunity for being well informed on this important subject.

I recently attended the opening Mass for the Centenary Tour of the Pilgrim Statue of Our Lady of Fatima, celebrated on February 18th 2017 in a packed

¹ Please see the summary list of Catholic publications included with this letter.

² A sample copy of *Daylight* is enclosed. Issue Number 56 was recently published. We can offer you a complimentary subscription on request, and back-numbers are also available.

Westminster Cathedral. In the First Reading, we heard the account in Genesis of the Fall of Adam and Eve. Original Sin is a foundational doctrine of the Faith. Our Lady told Saint Bernadette at Lourdes in 1858 that she is the Immaculate Conception, her unique title not shared by Adam and Eve, as they were directly created by God, and so were never ‘conceived’. The view that Adam’s soul was created by God (as are other human souls) but his body arose by evolution from a pair of animals, not only conflicts with reason, science, the text of Holy Scripture, and Sacred Tradition. It undermines the integrity of human nature, sexuality, and respect for life, created perfect and immortal at the beginning. This is invariably accompanied by rejection of the dogma of the special creation of Eve from Adam’s body.³

The scientific weaknesses of the theory of evolution were recognised by many scientists and philosophers even in Darwin’s lifetime. Despite the favourable bias given in education and the media, the scientific evidence has increasingly undermined the credibility of Neo-Darwinism. This is detailed in the book, supported by quotations from many experts across the scientific field. It should be stressed that there is no question of denying the existence of fossils and dinosaurs or the evidence for micro-evolution, selection and adaptation within kinds. Misunderstanding can arise from a failure to distinguish the material evidence from the hypotheses that are proposed to explain its origins.

Since the publication of Darwin’s *Origin of Species* in 1859, materialistic philosophies based on evolutionary principles have waged war on Christian faith and morality. Secular Humanism, Marxism, Nazism, racism, eugenics, socialism and *laissez-faire* capitalism have brought vicious consequences to countless millions of people from the application of natural selection to the supposed pursuit of human progress.

The official position of the Church has been to defend traditional teachings on Creation, the Fall, Biblical inerrancy, and the principles for the interpretation of Scripture.⁴ Despite the common belief of most experts by 1950 that ‘evolution’

³ As discussed by Cardinal Ruffini in his book *Evolution Judged by Reason and Faith* (English translation 1959), who concluded:

“We cannot conceal our profound sorrow at perceiving that, while the theory of evolution and transformism is regarded with increasing distrust by persons of unquestionable scientific competence, it has found tardy supporters in men who boast of their filial devotion to the Apostolic Roman Church.” pp. 165-6.

⁴ As illustrated in e.g. the documents of Vatican I, Pius IX, St Pius X, Leo XIII, Vatican II and the Catechism of the Catholic Church.

was an established scientific fact, Pope Pius XII warned that it was not proven, and that Genesis is ‘true history’. However, he did permit research by experts in science and theology to continue on the questions raised by a hypothetical animal ancestry for the human body. Nevertheless, many clergy and theologians in the 20th century have not only been personally convinced that the modern secular story of Neo-Darwinism must be accepted, but also taught that the Genesis account needs to be radically reinterpreted to accommodate it.

To develop and teach a theistic evolution compromise can now be seen as increasingly irrelevant to the modern world, as the scientific and philosophical basis of evolution is exposed as baseless. The Church has taught that true scientific discoveries must harmonise with Divine Revelation, as God is Truth. The way forward is now clear – a programme of informed origins research, discussion and education based on traditional doctrines and scientific facts, not false ideas founded on the speculations of Victorian atheists. The positive implications for a renewal of Christian catechesis and effective evangelisation have never been greater. How fitting it would be for this cause to be joined by many Catholic clergy from Britain, since Darwinism took its origin from England – and in such a significant year for the honour of Our Lady.

We offer you the enclosed items with our support and prayers and should be grateful for whatever assistance you can provide in promoting this work for the Church. I shall be pleased to consider a letter of reply for publication in *Daylight*. Please indicate if you prefer your response to be kept confidential.

With many thanks for your attention to this matter,

Yours sincerely in Christ,

Anthony Nevard (Editor, *Daylight*).

Note:

Footnotes above were included in the letter.

Please contact the Editor if you need to check the names of the bishops who were sent the book. If you wish to nominate a retired bishop or superior of a religious order to be sent a copy, please send me details and a donation of £15. Many thanks! *Ed.*

Letter from Prof. Maciej Giertych

Mailing address & email

January 2017

To all Catholic Bishops of Britain

Your Excellency,

Thanks to an anonymous donor the enclosed book *Evolution, Devolution, Science* is being sent to you for consideration. I wrote the book in order to explain scientific reasons why the theory of evolution should be rejected. The book was intended primarily to inform teachers in natural sciences. Evolution is a topic that is very high on the agenda of the globalists wishing to destroy the Christian faith. I am a scientist and my approach to the subject is from the scientific side. I reject the theory of evolution because it is bad science.

Regrettably in Church circles theistic evolutionism seems to be dominant. The Magisterium should finally say loudly and clearly that Adam and Eve were not conceived in animal wombs. They were created immaculate, not produced by conception. Otherwise the doctrines of the Fall, Redemption, Immaculate Conception and a host of other dogmas are undermined. As a consequence I believe there is an urgent need to return in Catholic teaching to the traditional vision of origins.

I hope you will find this book useful in your work. I would be very pleased to hear any comments.

With filial respects,

Prof. Maciej Giertych

MA Oxon, PhD Toronto, DSc Poznań

*** I hope to have some more copies (the English version) available soon — price £12 + £3 (UK postage) or + £6 (International postage). *Ed.*

SCRIPTURAL DOCTRINES AND FACTS ILLUSTRATED FROM THE SYSTEM OF NATURE

Thomas Dick, LL.D.

From: *The Christian Philosopher; or, The Connection of Science and Philosophy with Religion* (10th Edition, 1846, Vol. II, pp.247-264) ¹

Reverend **Thomas Dick** (1774 – 1857) was a Scottish church [Presbyterian] minister, science teacher and writer, known for his works on astronomy and practical philosophy, combining science and Christianity, and arguing for a harmony between the two.

The format and punctuation of the original work have been retained, but illustrations have been added – *Ed.*



Without spending time in any introductory observations on this subject, it may be remarked in general,

I. – THAT SCIENTIFIC KNOWLEDGE, OR AN ACQUAINTANCE WITH THE SYSTEM OF NATURE, MAY FREQUENTLY SERVE AS A GUIDE TO THE TRUE INTERPRETATION OF SCRIPTURE

It may be laid down as a universal principle, that there can be no real discrepancy between a just interpretation of Scripture and the facts of physical science; and on this principle the following canon is founded, which may be considered as an infallible rule for Scripture interpretation, namely, —*That no interpretation of Scripture ought to be admitted which is inconsistent with any well authenticated facts in the material world.* By *well authenticated facts* I do not mean the theories of philosophers, or the deductions they may have drawn from them, nor the confident assertions or plausible reasonings of scientific men in support of any prevailing system of natural science; but those facts which are universally admitted, and the reality of which every scientific enquirer has it in his power to ascertain; such as, that the earth is not an extended plane, but a round or globular body, and that the rays of the sun, when

¹ Another extract on the “Benevolence of the Deity” appeared in *Daylight* 56, pp 7-13. As noted then, it must be recognised that the writer is not coming from the Catholic position of assigning the ultimate authority of the *Church* to the interpretation of Scripture. However, the value of the book to me is its unique treatment of a vast range of natural science topics from a Christian perspective, in contrast with the evolutionary materialism of modern texts. *Ed.*

converged to a focus by a large convex glass, will set fire to combustible substances. Such facts, when ascertained, ought to be considered as a revelation from God, as well as the declarations of his word. For they make known to us a portion of his character, of his plans, and of his operations. — This rule may be otherwise expressed as follows:— *Where a passage of Scripture is of doubtful meaning, or capable of different interpretations, that interpretation ought to be preferred which will best agree with the established discoveries of science.*

For, since the Author of Revelation and the Author of universal nature is one and the same Infinite Being, there must exist a complete harmony between the revelations of his Word and the facts or relations which are observed in the material universe.² To suppose the



contrary would be to suppose the Almighty capable of inconsistency; a supposition which would go far to shake our confidence in the theology of Nature as well as of Revelation. If, in any one instance, a Record claiming to be a revelation from heaven, were found to contradict a well-known fact

in the material world; if, for example, it asserted, in express terms, to be literally understood, that the earth is a *quiescent* body in the centre of the universe, or that the moon is no larger than a mountain — it would be a fair conclusion, either that the revelation is not Divine — or that the passages embodying such assertions are interpolations — or that science, in reference to these points, has not yet arrived at the truth. The example, we are aware, is inapplicable to the Christian revelation, which rests securely on its own basis, and to which science is gradually approximating, as it advances in the amplitude of its views, and the correctness of its deductions; but it shows us how necessary it is, in interpreting the *Word* of God, to keep our eye fixed upon his *works*; for we may rest assured, that *truth* in the one will always correspond with *fact* in the other.

² The rule as expressed here would seem to give the casting vote to Science over Scripture, whereas the Catholic claims the divinely-guaranteed dogmas of the Church as the definitive guide. The underlying principles that the [Latin Vulgate] scriptures are sacred writings and contain revelation without error, and that (correctly understood) Faith and Reason must be in harmony, are expressed by Pope Leo XIII in *Providentissimus Deus* [1893] thus: "Let them [scholars] loyally hold that God, the Creator and Ruler of all things, is also the Author of the Scriptures — and that therefore nothing can be proved either by physical science or archaeology which can really contradict the Scriptures."

[The writer then illustrates the application of the rule in respect of the possibility of interpreting the Mosaic account of the origin of the world, to suit the findings of geology, as intended to convey the idea of the arrangement of its form and order rather than strictly stating the *time* of this event. The observation within recent centuries of new stars in the heavens could imply that “God rested from all his works” should be understood in terms of this earth, not absolutely across the whole system of nature. Again, there are passages such as “the stars shall fall from heaven” that suggest either that such expressions are merely metaphorical, or that they describe the *appearance*, not the *reality* of things.]³

Now, the scientific student of Scripture alone can apply the canon to which I have adverted; he alone can appreciate its utility in the interpretation of the sacred oracles. For he knows the facts which the philosopher and the astronomer have ascertained to exist in the system of nature; from the want of which information many divines, whose comments on Scripture have in other respects been judicious, have displayed their ignorance, and fallen into egregious blunders, when attempting to explain the first chapters of Genesis, and several parts of the book of Job — which have tended to bring discredit on the oracles of heaven.

II. —THE SYSTEM OF NATURE CONFIRMS AND ILLUSTRATES THE SCRIPTURAL DOCTRINE OF THE DEPRAVITY OF MAN.⁴

In the preceding parts of this work, I have stated several striking instances of Divine benevolence, which appear in the construction of the organs of the animal system, in the constitution of the earth, the waters, and the atmosphere, and in the *variety* of beauties and sublimities which adorn the face of nature; all which proclaim, in language which can scarcely be mistaken, that the Creator has a special regard to the happiness of his creatures. Yet the Scriptures uniformly declare, that man has fallen from his primeval state of innocence, and has violated the laws of his Maker; that “his heart is deceitful above all things, and desperately wicked;” and that “destruction and misery are in his ways.” Observation and experience also demonstrate, that a moral disease pervades the whole human



³ This passage, and a later section, have been edited here for reasons of brevity. *Ed.*

⁴ Deprived of sanctifying grace and wounded in nature, but not completely corrupted; man yet retains free will, can know religious truths and perform good actions. *Ed.*

family, from the most savage to the most civilized tribes of mankind; which has displayed its virulence in those wars and devastations which have, in all ages, convulsed the world; and which daily displays itself in those acts of injustice, fraud, oppression, malice, tyranny, and cruelty, which are perpetrated in every country, and among all the rank even of civilized life. That a world inhabited by moral agents of this description would display, in its physical constitution, certain indications of its Creator's displeasure, is what we should naturally expect, from a consideration of those attributes of his nature with which we are acquainted. Accordingly we find, that, amidst all the evidences of benevolence which our globe exhibits, there are not wanting certain displays of "the wrath of Heaven against the ungodliness and unrighteousness of men," in order to arouse them to a sense of their guilt, and to inspire them with reverence and awe of that Being whom they have offended. The following facts, among many others, may be considered as corroborating this position.

In the first place, *the present state of the interior strata of the earth* may be considered as a presumptive evidence, that a moral revolution has taken place since man was placed upon the globe. When we penetrate into the interior recesses of the earth, we find its different strata bent in the most irregular forms; sometimes lying horizontally, sometimes projecting upwards, and sometimes downwards, and thrown into confusion; as if some dreadful concussion had spread its ravages through every part of the solid crust of our globe. This is visible in every region of the earth. Wherever the miner penetrates among his subterraneous recesses, wherever the fissures and caverns of the earth are explored, and wherever the mountains lay bare their rugged cliffs, the marks of ruin, convulsion, and disorder, meet the eye of the beholder. Evidences of these facts are to be found in the records of all intelligent travellers and geologists who have visited Alpine districts, or explored the subterraneous regions of the earth; of which I have already stated a few instances in the article *Geology*. — These facts seem evidently to indicate, that the earth is not now in the same state in which it originally proceeded from the hand of its Creator; for such a scene of disruption and derangement appears incompatible with that order, harmony, and beauty, which are apparent in the other departments of nature. We dare not assert, that such terrible convulsions took place by chance, or independent of the will of the Creator; nor dare we insinuate, that they were the effects of a random display of Almighty power; and, therefore, we are necessarily led to



infer, that a moral cause, connected with the conduct of the rational inhabitants of the globe, must have existed, to warrant so awful an interposition of Divine power; for the fate of the animated beings which then peopled the earth, was involved in the consequences which must have attended this terrible catastrophe. The volume of Revelation on this point concurs with the deductions of reason, and assigns a cause adequate to warrant the production of such an extraordinary effect. “The wickedness of man was GREAT upon the earth; the earth was FILLED WITH VIOLENCE; every purpose and desire of man’s heart was ONLY EVIL CONTINUALLY.”⁵ Man had frustrated the end of his existence; the earth was turned into a habitation of demons; the long period to which his life was protracted, only served to harden him in his wickedness, and to enable him to carry his diabolical schemes to their utmost extent, till the social state of the human race became a scene of unmixed depravity and misery. And the physical effects of the punishment of this universal defection from God are presented to our view in every land, and will remain to all ages, as a visible memorial that man has rebelled against the authority of his Maker.⁶

[...] The writer continues with extensive descriptions of “the existence of volcanoes and the terrible ravages they produce,” citing the eruption of Vesuvius in 1784, Cotopaxi in 1744, and Kirauea (Hawaii). They may be found “in every quarter of the world”, and at the time of writing the book, “about 205 volcanoes are known, including only those which have been active in a period to which history of tradition reaches... 107 are in islands and 98 on the great continents.” (Currently about 500 active volcanoes are listed by the International Association of Volcanology). *Ed.*

⁵ “And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times,” Gen. 6:5 [Douai]. *Ed.*

⁶ It is not meant here to insinuate that *all* the dislocations and irregularities found in the strata of the earth are to be attributed to the action of the deluge; but it can scarcely be called in question that certain traces of the effects of this catastrophe are to be found in most countries. The simple fact, recorded in Revelation, that “the fountains of the great deep were broken up, and the flood-gates of the heavens opened” — that “The storm of rain continued upon the earth forty. days and forty nights,” and that the earth was covered with water for nearly the space of a whole year — could not but produce a very sensible and extensive effect upon the solid parts of the globe, though it may be difficult in some instances to distinguish some of the effects produced by Noah’s flood from those which were the result of previous catastrophes. At any rate, the sacred historian is explicit in declaring it was “because the wickedness of man was great,” that “a flood of waters was brought upon the earth.” [Note in original text].

Can we then suppose that so many engines of terror and destruction, dispersed over every quarter of the globe, are consistent with the conduct of a benevolent Creator towards an innocent race of men? If so, we must admit either that the Creator had it not in his power, when arranging our terrestrial system, to prevent the occasional action of these dreadful ravagers; or that he is indifferent to the happiness of his innocent offspring. The former admission is inconsistent with the idea of his Omnipotence, and the latter with the idea of his universal Benevolence. It is not, therefore, enthusiasm but the fairest deduction of reason, to conclude, that they are indications of God's displeasure against a race of transgressors who have apostatized from his laws.⁷



The same reasoning will apply to the ravages produced by Earthquakes. Next to volcanoes, earthquakes are the most terrific phenomena of nature, and are even far more destructive to man, and to the labours of his hands.

[...] Examples given in more detail include Sicily (1693), Antioch (115), Lisbon (1755), Aleppo (1822) and St. Domingo (1842). *Ed.*



San Francisco earthquake 1906

To suppose that the human beings who have been victims to the ravages of earthquakes and volcanoes “were sinners above all who dwelt around them,” would be the height of impiety and presumption. But the fact that thousands of rational beings have been swept from existence, in a manner so horrible and tremendous, seems plainly to indicate, that they belonged to a race of apostate intelligences, who had violated the commands of their Creator. Such visitations are quite accordant to the idea of man being in the condition of a transgressor; but, if he were an innocent creature, they would be altogether unaccountable, as happening under the government of a Being of unbounded benevolence.

⁷ The doctrine of Original Sin is the key to the issue of reconciling God's perfections with the existence of evil. Atheists from Huxley and Haeckel to Dawkins and Hitchens claim that ‘evolution’ better explains evil — but can they explain ‘goodness’? *Ed.*

The phenomena of thunder-storms, tempests, and hurricanes, and the ravages they produce, are also presumptive proofs that man is a depraved intelligence. In that season of the year when Nature is arrayed in her most beautiful attire, and the whole terrestrial landscape tends to inspire the mind with cheerfulness — suddenly a sable cloud emerges from the horizon — the sky assumes a baleful aspect — a dismal gloom envelopes the face of Nature — the lightnings flash from one end of the horizon to another — the thunders roll with awful majesty along the verge of heaven, till at length they burst over head in tremendous explosions. The sturdy oak is shattered and despoiled of its foliage; rocks are rent into shivers; and the grazing herds are struck into a lifeless group. Even man is not exempted from danger in the midst of this appalling scene. For hundreds in every age have fallen victims either to the direct stroke of the lightning, or to the concussions and conflagrations with which it has been attended. In tropical countries, the phenomena of thunder-storms are more dreadful and appalling than in our temperate climate. The thunder frequently continues for days and weeks in almost one incessant roar; the rains are poured down in torrents; and the flashes of lightning follow each other in so rapid a succession that the whole atmosphere and the surrounding hills seem to be in a blaze. In some instances, the most dreadful effects have been produced by the bursting of an electrical cloud. In 1772, a bright cloud was observed at midnight to cover a mountain in the island of Java; it emitted globes of fire so luminous that the night became as clear as day. Its effects were astonishing. Every thing was destroyed for seven leagues round; houses were demolished; plantations buried in the earth; and 2140 people lost their lives, besides 1500 head of cattle, and a vast number of horses and other animals.

Is it not reasonable, then, to conclude, that such phenomena as storms, volcanoes, and earthquakes are so many occasional indications of the frown of an offended Creator upon a race of transgressors, in order to arouse them to a sense of their apostasy from the God of heaven? We cannot conceive that such physical operations, accompanied by so many terrific and destructive effects, are at all compatible with the idea that man is at present in a paradisiacal state, and possessed of that moral purity in which he was created. Such appalling displays of Almighty power are in complete unison with the idea, that man is a transgressor, and that the present dispensations of God are a mixture of mercy and of judgment; but if he belong to an innocent race of moral intelligences, they appear quite anomalous, and are altogether inexplicable, on the supposition, that a Being of infinite benevolence and rectitude directs the operations of the physical and moral world; more especially when we consider the admirable care which is displayed in the construction of animal bodies, in

order to prevent pain, and to produce pleasurable sensations. When man was first brought into existence, his thoughts and affections, we must suppose, were in unison with the will of his Creator; his mind was serene and unruffled; and consequently, no foreboding apprehensions of danger would, in such a state, take possession of his breast. But after he had swerved from the path of primeval rectitude, and especially after the Deluge had swept away the inhabitants of the Antediluvian world, the constitution of the earth and the atmosphere seems to have undergone a mighty change, corresponding to the degraded state into which he had fallen; so that those very elements which may have formerly ministered to his enjoyment — by being formed into different combinations — now conspire to produce terror and destruction.

The same important conclusion might have been deduced, from a consideration of the immense deserts of marshes and barren sands which are dispersed over the globe — the vast and frightful regions of ice around the poles — the position of the mineral strata, and the vast disproportion which the extent of the dry land bears to the expanse of the ocean, — all which circumstances, and many others, in conjunction with the facts above stated, conspire to show, that man no longer stands in the rank of a pure intelligence; and that his habitation corresponds, in some degree, to his state of moral degradation. By overlooking this consideration, St. Pierre and other Naturalists have found themselves much at a loss, when attempting to vindicate the wisdom and equity of Providence in the physical disorders which exist in the present constitution of our globe. The circumstance, that man is a fallen creature, appears the only clue to guide us in unravelling the mysteries of Providence, and to enable us to perceive the harmony and consistency of the Divine operations in the system of nature; and no other consideration will fully account for the disorders which exist in the present economy of our world.



But it is a most consoling consideration, that, amidst all the physical evils which abound, the benevolence and mercy of God are admirably blended with the indications of his displeasure. Thunder-storms and tempests contribute to the purification of the atmosphere; and volcanoes are converted into funnels for vomiting up those fiery materials which produce earthquakes, and which might otherwise swallow up whole provinces in one mighty gulf. In the ordinary course of things, such phenomena are more terrific than destructive; and are

calculated rather to rouse an unthinking world to consideration, than to prove the instruments of human destruction. Compared with the miseries which men have voluntarily inflicted on one another, the destructive effects of the elements of nature dwindle into mere temporary and trifling accidents. We have reason to believe, that a much greater destruction of human beings has been produced by two or three of the late battles in modern Europe, such as those of Waterloo, Borodina, and Smolensko, than has been produced by all the electrical storms, earthquakes and volcanic eruptions, which have raged for the space of several



hundreds of years. It has been calculated, that, during the Russian Campaign of 1812, including men, women, and children, belonging to the French and Russians, there were not less than five hundred thousand human victims sacrificed to the demon of war. It is probable, that the destruction produced

among the human race, by the convulsions of nature, since the commencement of time, (the deluge only excepted,) does not amount to above four or five millions of lives; but were we to take into account the destruction of human life produced by ambition, tyranny, oppression, superstition, wars, devastations, murders, and horrid cruelties, in every period of the world, it would, doubtless, amount to several thousands of millions.⁸ So that, amidst the most terrible displays of the displeasure of God against the sins of men, mercy is mingled with judgment; and while man is the greatest enemy and destroyer of his own species, benevolence is the prominent feature of all the arrangements of the Deity in the physical world. For although he is great in power he is slow to anger, and “his tender mercies are over all his works.” The evils which flow from the operation of the elements of nature ought not to be considered as the inflictions of avenging justice, but as the kind admonitions of a benevolent Father, who willeth not that any should perish, but that all should come to repentance — and who has displayed his love to the human race in such a wonderful manner that “he gave his only-begotten Son, that whosoever believeth in him might not perish but have everlasting life.”



⁸ This was, of course, written in the 1840s, but there is good reason to believe it true today: statistics from Wikipedia.org provided the following estimates:
 Ten deadliest natural disasters since 1900 (total deaths): 7.1 million.
 Ten deadliest earthquakes: 3.4 million. Ten deadliest floods 4.7 million
 Ten deadliest wars (total): **332.5** million. 20 others with over 1 million.
 Abortion statistics from www.johnstonsarchive.net – 1926-2015: **57.6** million in US;
 1921-1991: **290.1M** in Russia; 1963-2012: **382.5M** in China. *Lord, have mercy! Ed.*

Round Numbers

James Lynch

In training to be auditors and accountants, we students were always taught to be suspicious of round numbering in accounts. It indicated ambivalence between presenting a real set of accounts or, at an extreme, outright fraud. The tax inspector would equally be cognisant of rounded numbers as business is not generally so *well rounded*. Indeed we invariably find items priced £1.99 or £19.99, thus not lending the sales figures to be *nicely* rounded!

Many teachers give extraordinarily long ages to so-called finds in geology, etca. Take an example I heard recently on the BBC where a professor was describing a fossil record going back 350 million years. Millions of years were being attributed to many of the layers of rocks and specimens contained being discussed, or rather explained. What does 350 million years look like when written numerically? Let's see..... 350,000,000 years. There certainly are a lot of zeros here!

A professor was describing to students the age of a rock layer on a beach in Ireland and said the rock was 5 million years old. A local interjected at this point to say that the rock layer was actually 5 million and 5 years old today, as another professor 5 years ago said it was 5 million years old then! We are seeking accuracy in the cause and age, so we should be precise in all our presentations.

When giving directions you do not describe the roundabout, you point out which exit to take. Anything else would be futile; similarly, if you are describing anything in a roundabout way, then you are not being accurate. A near miss is as bad as a far miss when you are aiming at an enemy armed soldier, intent on accelerating your demise!



Let the historian witnesses be our guide

The Bible includes a unique history of the world. No more books are being added to it. It is a deposit of history second to none as it predates all known histories (*it starts at the beginning of time!*). Yes, it has been transmitted and translated to us, and for Christians it is narrated by the Holy Spirit. Great historians like Herodotus, Josephus and Moses have left us with an indelible mark of history, in chronological order, witnessing to a young Earth. We cannot get a true view of the past from any other science other than historical science — what actually happened, even if some of the events appear miraculous. An example may help. The names of long-lived persons are given, with their ancestry, and progeny. Few others lived to such ages of course. It was to a select chosen-few that long ages were given and narrated.

The historian sticks to facts. When Zachaeus climbed the tree to view Christ it is narrated it was a “*sycamore*” tree ¹.....how wonderfully detailed and accurate.....When Christ appeared to the disciples at the sea of Tiberias it is narrated the number and size of the fish caught, “*full of great fishes, one hundred and fifty-three*”. ²

Teachers giving rounded ages to time-spans are not being fair to time and are misleading. It is a *worldview* problem founded on an accommodation for so called evolutionary progress. In effect, given enough time, just about anything can be fitted into a time-span, and as more and more non-fit (*no pun intended*) fossils are found, then the time-span has to keep growing. I do not recall any reduction or elimination of time-spans in the geological record, or corrections downward in time. When I was at school in the 1980s, the world was supposedly 6,000,000 years old (*6 billion for some*), but now is claimed to be 16,000,000 years old (*16 billion for some*), and seems to be growing — not at an annual rate, but rather explosively. Surely it is recklessness to time itself which is undermining the importance of each of our ancestors and our own lives!

In conclusion the only accuracy of rounding in numbering equates to zero, a definite round number. Counting many zeros will add up to where you began, at zero. You have been warned!

Round numbers = 0 = Zero = Roundabouts

¹ Luke 19:4

² John 21:11

Introducing Alfred Russel Wallace

A.R. Wallace [1823 – 1913] was the naturalist whose paper on the theory of natural selection, following that of Charles Darwin, was presented to the Linnaean Society in London in 1858. Trained as a surveyor, he developed a love of nature and travel that in 1848 led him to South America to explore the Amazon and collect specimens of the flora and fauna; he arrived back in England in 1852 and the following year published two books based on his experiences. Wallace's next excursion [1854-1858] was eastward to the Malay Archipelago, which he would call "the central and controlling incident of my life." Like Darwin, he had read Malthus's essay on population, and from his teenage years imbibed the ideas of radical socialism and religious scepticism. During his Malay period, he developed a theory of survival of the fittest similar in principle to that of Darwin, though closer consideration shows there were significant differences.



Wallace's home [1828-1837] at 11 St Andrew's St, Hertford, England

The rift with Darwinism was to surface in 1869 with Wallace's review of Lyell's tenth edition of *Principles of Geology*. In Wallace's view, natural selection could not possibly account for the unique features of Man, for which another cause of action must be invoked: "An Overruling Intelligence". By this time, he had become involved with Spiritualism, and developing a theory of intelligent evolution that was to culminate in his book *The World of Life* [1910], in which he rejected both Haeckel's monism and Huxley's materialism and recognised preconceived design ('directed power') in nature (e.g. the bird's feather, insect metamorphosis). He would also oppose the developing 'science' of Eugenics. Since he had concluded that both life itself and the human soul required acts of creation, it is not so surprising that Wallace had also studied astronomy and Earth science and was convinced that only our planet offers habitable conditions, and that "man is the unique and supreme product of this vast universe [...] and the universe was actually brought into existence for this very purpose." Much of his supporting evidence and arguments shares common ground with that of modern proponents of Intelligent Design and Creationism. Ed.

THE PHYSICAL CONDITIONS ESSENTIAL FOR ORGANIC LIFE

Alfred Russel Wallace

From: *MAN'S PLACE IN THE UNIVERSE A Study of the Results of Scientific Research in Relation to the Unity or Plurality of Worlds* (Ch. XI)¹

THE physical conditions on the surface of our earth which appear to be necessary for the development and maintenance of living organisms may be dealt with under the following headings:

1. Regularity of heat-supply, resulting in a limited range of temperature.
2. A sufficient amount of solar light and heat.
3. Water in great abundance, and universally distributed.
4. An atmosphere of sufficient density, and consisting of the gases which are essential for vegetable and animal life. These are Oxygen, Carbonic-acid Gas [CO₂], Aqueous vapour, Nitrogen, and Ammonia. These must all be present in suitable proportions.
5. Alternations of day and night.

**SMALL RANGE OF TEMPERATURE
REQUIRED FOR GROWTH AND
DEVELOPMENT**

Vital phenomena for the most part occur between the temperatures of freezing water and 104 Fahr. [40°C], and this is supposed to be due mainly to the properties of nitrogen and its compounds, which between these temperatures only can maintain those peculiarities which are essential to life — extreme sensitiveness and lability; facility of change as regards chemical combination and energy; and other properties which alone render nutrition, growth, and continual repair possible. A very small increase or decrease of temperature beyond these limits, if continued for any considerable time, would certainly destroy most existing forms of life, and would not improbably render any further development of life impossible except in some of its lowest forms.



¹ Chapman & Hall, 1904, 3rd Edn.). <http://creativecommons.org/licenses/publicdomain>

Several other works by Wallace can be read or downloaded on-line.

Wallace A.R., *Man's Place in the Universe* [3rd Edition, 1904] (The Echo Library, 2012)

[Illustrations added for this extract].

As one example of the direct effects of increased temperature, we may adduce the coagulation of albumen. This substance is one of the proteids [proteins], and plays an important part in the vital phenomena of both plants and animals, and its fluidity and power of easy combination and change of form are lost by any degree of coagulation which takes place at about 160° Fahr. [71° C]

The extreme importance to all the higher organisms of a moderate temperature is strikingly shown by the complex and successful arrangements for maintaining a uniform degree of heat in the interior of the body. The normal blood-heat in a man is 98 Fahr., and this is constantly maintained within one or two degrees though the external temperature may be more than fifty degrees below the freezing-point. High temperatures upon the earth's surface do not range so far from the mean as do the low. In the greater part of the tropics the air-temperature seldom reaches 96 Fahr., though in arid districts and deserts, which occur chiefly along the margins of the northern and southern tropics, it not unfrequently surpasses 110 Fahr., and even occasionally rises to 115 or 120 in Australia and Central India. Yet with suitable food and moderate care the blood-temperature of a healthy man would not rise or fall more than one or at most two degrees. The great importance of this uniformity of temperature in all the vital organs is distinctly shown by the fact that when, during fevers, the temperature of the patient rises six degrees above the normal amount, his condition is critical, while an increase of seven or eight degrees is an almost certain indication of a fatal result. Even in the vegetable kingdom seeds will not germinate under a temperature of four or five degrees above the freezing-point.

Now this extreme sensibility to variations of internal temperature is quite intelligible when we consider the complexity and instability of protoplasm, and of all the proteids in the living organism, and how important it is that the processes of nutrition and growth, involving constant motion of fluids and incessant molecular decompositions and recombinations, should be effected with the greatest regularity. And though a few of the higher animals, including man, are so perfectly organised that they can adapt or protect themselves so as to be able to live under very extreme conditions as regards temperature, yet this is not the case with the great majority, or with the lower types, as evidenced by the almost complete absence of reptiles from the arctic regions.

It must also be remembered that extreme cold and extreme heat are nowhere perpetual. There is always some diversity of seasons, and there is no land animal which passes its whole life where the temperature never rises above the freezing point.

THE NECESSITY OF SOLAR LIGHT

Whether the higher animals and man could have been developed upon the earth without solar light, even if all the other essential conditions were present, is doubtful. That, however, is not the point I am at present considering, but one that is much more fundamental. Without plant life land animals at all events could never have come into existence, because they have not the power of making protoplasm out of inorganic matter. The plant alone can take the carbon



out of the small proportion of carbonic acid in the atmosphere, and with it, and the other necessary elements, as already described, build up those wonderful carbon compounds which are the very foundation of animal life. But it does this solely by the agency of solar light, and even uses a special portion of that light. Not only, therefore, is a sun needed to

give light and heat, but it is quite possible that any sun would not answer the purpose. A sun is required whose light possesses those special rays which are effective for this operation, and as we know that the stars differ greatly in their spectra, and therefore in the nature of their light, all might not be able to effect this great transformation, which is one of the very first steps in rendering animal life possible on our earth, and therefore probably on all earths.

WATER A FIRST ESSENTIAL OF ORGANIC LIFE

It is hardly necessary to point out the absolute necessity of water, since it actually constitutes a very large proportion of the material of every living organism, and about three-fourths of our own bodies. Water, therefore, must be present everywhere, in one form or another, on any globe where life is possible. Neither animal nor plant can exist without it. It must also be present in such quantity and so distributed as to be constantly available on every part of a globe where life is to be maintained; and it is equally necessary that it should have persisted in equal profusion throughout those enormous geological epochs during which life has been developing. We shall see later on how very special are the conditions that have secured this continuous distribution of water on our earth, and we shall also learn that this large amount of water, its wide distribution, and its arrangement with regard to the land-surface, is an essential factor in producing that limited range of temperature which, as we have seen, is a primary condition for the development and maintenance of life.

THE ATMOSPHERE MUST BE OF SUFFICIENT DENSITY AND COMPOSED OF SUITABLE GASES

The atmosphere of any planet on which life can be developed must have several qualities which are unconnected with each other, and the coincidence of which may be a rare phenomenon in the universe. The first of these is a sufficient density, which is required for two purposes — as a storer of heat, and in order to supply the oxygen, carbonic acid, and aqueous vapour in sufficient quantities for the requirements of vegetable and animal life.

As a reservoir of heat and a regulator of temperature, a rather dense atmosphere is a first necessity, in co-operation with the large quantity and wide distribution of water referred to in the last section. The very different character of our south-west from our north-east winds is a good illustration of its power of distributing heat and moisture. This it does owing to the peculiar property it possesses of allowing the sun's rays to pass freely through it to the earth which it warms, but acting like a blanket in preventing the rapid escape of the non-luminous heat so produced. But the heat stored up during the day is given out at night, and thus secures a uniformity of temperature which would not otherwise exist. This effect is strikingly seen at high altitudes, where the temperature becomes lower and lower, till at a not very great elevation, even in the tropics, snow lies on the ground all the year round. This is almost wholly due to the rarity of the air, which, on that account, has not so much capacity for heat. It also allows the heat it acquires to radiate more freely than denser air, so that the nights are much colder. At about 18,000 feet high our atmosphere is exactly half its density at the sea-level. This is considerably higher than the usual snow-line, even under the equator, whence it follows that if our atmosphere was only half its present density it would render the earth unsuitable for the higher forms of animal life. It is not easy to say exactly what would be the result as regards climate; but it seems likely that, except perhaps in limited areas in the tropics, where conditions were very favourable, the whole land-surface would become buried in snow and ice. This appears inevitable, because evaporation from the oceans by direct sun-heat would be more rapid than now; but as the vapour rose in the rare atmosphere it would rapidly become frozen, and snow would fall almost perpetually, although it might not lie permanently on the ground in the equatorial lowlands. It appears certain, therefore, that with half our present bulk



of atmosphere life would be hardly possible on the earth on account of lowered temperature alone. And as there would certainly be an added difficulty in the needful supply of oxygen to animals and carbonic acid to plants, it seems highly probable that a reduction of density of even one-fourth might be sufficient to render a large portion of the globe a snow- and ice-clad waste, and the remainder liable to such extremes of climate that only low forms of life could have arisen and been permanently maintained.

THE GASES OF THE ATMOSPHERE

Coming now to consider the constituent gases of the atmosphere, there is reason to believe that they form a mixture as nicely balanced in regard to animal and vegetable life as are the density and the temperature. At a first view of the subject we might conclude that oxygen is the one great essential for animal life, and that all else is of little importance. But further consideration shows us that nitrogen, although merely a diluent of the oxygen as regards the respiration of animals, is of the first importance to plants, which obtain it from the ammonia formed in the atmosphere and carried down into the soil by the rain. Although there is only one part of ammonia to a million of air, yet upon this minute proportion the very existence of the animal world depends, because neither animals nor plants can assimilate the free nitrogen of the air into their tissues.²

Another fundamentally important gas in the atmosphere is carbonic acid, which forms about four parts in ten thousand parts of air, and, as already stated, is the source from which plants build up the great bulk of their tissues, as well as those protoplasm and proteids so absolutely necessary as food for animals. An important fact to notice here is, that carbonic acid, so essential to plants, and to animals through plants, is yet a poison to animals. When present in much more than the normal quantity, as it often is in cities and in badly ventilated buildings, it becomes highly prejudicial to health; but this is believed to be partly due to the various corporeal emanations and other impurities associated with it. Pure carbonic acid gas to the amount of even one per cent, in otherwise pure air can, it is said, be breathed for a time without bad effects, but anything more than this proportion will soon produce suffocation. It is probable,

² It is now better understood that the supply of nitrogen to plants for protein synthesis largely involves bacterial activity in the soil 'fixing' nitrogen into nitrates, and other bacteria involved in organic decay processes also supplying nitrates for plants to absorb. Animals depend on metabolising proteins from their diet. Ammonia from the air is not the source of nitrogen. *Ed.*

therefore, that a very much smaller proportion than one per cent, if constantly present, would be dangerous to life ; though no doubt, if this had always been the proportion, life might have been developed in adaptation to it. Considering, however, that this poisonous gas is largely given out by the higher animals as a product of respiration, it would evidently be dangerous to the permanence of life if the quantity forming a constant constituent of the atmosphere were much greater than it is.

AQUEOUS VAPOUR IN THE ATMOSPHERE

This water-gas [water vapour], although it occurs in the atmosphere in largely varying quantities, is yet, in two distinct ways, essential to organic life. It prevents the too rapid loss of moisture from the leaves of plants when exposed to the sun, and it is also absorbed by the upper surface of the leaf and by the young shoots, which thus obtain both water and minute quantities of ammonia when the supply by the roots is insufficient. But it is of even more vital importance in supplying the hydrogen which, when united with the nitrogen of the atmosphere by electrical discharges, produces the ammonia, which is the main source of all the proteids of the plant, which proteids are the very foundation of animal life.³

From this brief statement of the purposes served by the various gases forming our atmosphere, we see that they are to some extent antagonistic, and that any considerable increase of one or the other would lead to results that might be injurious either directly or in their ultimate results. And as the elements which constitute the bulk of all living matter possess properties which render them alone suitable for the purpose, we may conclude that the proportions in which they exist in our atmosphere cannot be very widely departed from wherever organic forms are developed.

THE ALTERNATION OF DAY AND NIGHT

Although it is difficult to decide positively whether alternations of light and darkness at short intervals are absolutely essential for the development of the various higher forms of life, or whether a world in which light was constant might do as well, yet on the whole it seems probable that day and night are

³ See Footnote 2 – though there is some nitrate formation through lightning action, the hydrogen atoms required for photosynthesis come from the splitting up of water molecules in the plant cell chloroplasts, using light energy absorbed by chlorophyll. *Ed.*

really important factors. All nature is full of rhythmic movements of infinitely varied kinds, degrees, and durations. All the motions and functions of living things are periodic; growth and repair, assimilation and waste, go on alternately. All our organs are subject to fatigue and require rest. All kinds of stimulus must be of short duration or injurious results follow. Hence the advantage of darkness, when the stimuli of light and heat are partially removed, and we welcome 'tired nature's sweet restorer, balmy sleep' giving rest to all the senses and faculties of body and mind, and endowing us with renewed vigour for another period of activity and enjoyment of life.



Plants as well as animals are invigorated by this nightly repose; and all alike benefit by these longer periods of greater and less amounts of work caused by summer and winter, dry and wet seasons. It is a suggestive fact, that where the influence of heat and light is greatest — within the tropics — the days and nights are of equal length, giving equal periods of activity and rest.

But in cold and Arctic regions where, during the short summer, light is nearly perpetual, and all the functions of life, in vegetation especially, go on with extreme rapidity, this is followed by the long rest of winter, with its short days and greatly lengthened periods of darkness.

Of course, all this is rather suggestion than proof. It is possible that in a world of perpetual day or in one of perpetual night, life might have been developed. But on the other hand, considering the great variety of physical conditions which are seen to be necessary for the development and preservation of life in its endless varieties, any prejudicial influences, however slight, might turn the scale, and prevent that harmonious and continuous evolution which we know must have occurred.⁴

So far I have only considered the question of day and night as regards the presence or absence of light. But it is probably far more important in its heat aspect; and here its period becomes of great, perhaps vital, importance. With its present duration of twelve hours day and twelve night on the average, there is

⁴ As we know, the writer [Wallace] is committed to belief in the grand sweep of evolutionary change over millions of years, yet the evidence that he offers here shows again and again that life depends on many parameters of the physical environment that could not have changed beyond certain limits that would otherwise make this planet uninhabitable.

not time, even between the tropics, for the earth to become so excessively heated as to be inimical to life; while a considerable portion of the heat, stored up in the soil, the water, and the atmosphere, is given out at night, and thus prevents a too sudden and injurious contrast of heat and cold. If the day and night were each very much longer — say 50 or 100 hours — it is quite certain that, during a day of that duration, the heat would become so great as to be inimical, perhaps prohibitive, to most forms of life; while the absence of all sun-heat for an equally long period would result in a temperature far below the freezing point of water. It is doubtful whether any high forms of animal life could have arisen under such great and continual contrasts of temperature.

We will now proceed to point out the special features which, in our earth, have combined to bring about and to maintain the various and complex conditions we have seen to be essential for life as it exists around us.

The following chapters deal in some detail with the benefits of the position of the Earth in relation to the Sun [range of temperatures]; the rotation, angle of axis and revolution of the Earth round the Sun [day and night, seasons, climate]; climate change and fossils; water distribution, oceans and continents [temperature stability, ocean currents, water cycle]; atmosphere, clouds, atmospheric dust [winds, rain, sky colour, lightning]. None of the planets or stars has conditions suitable for life. *Ed.*

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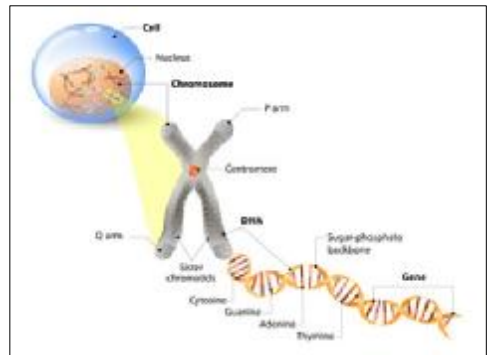
The Emu's Egg Makes More Sense

Howard Law-Thompson

Why does anybody believe in the evolution myth? Yes, I do mean myth, and a rather implausible myth it is too. There are two reasons: a little intellectual sleight-of-hand – too quick to spot, just like all the best conjuring tricks – and a media environment in which the evolution story goes unchallenged, its flaws go unreported, and its opponents are given (to use the phrase of the moment) no platform.

The trick to which I refer is the use of the word ‘evolution’ to mean two precisely opposite processes, one of which really does happen and one which does not and cannot. Scientists use the separate terms micro-evolution and macro-evolution. The former is the evolution that really does happen in observable ways when the gene pool is narrowed deliberately, by chance or in response to environmental factors, to select certain characteristics. This may result in the development of different species of the same basic kind of animal, and of breeds or sub-species. The latter, on the other hand, is what people generally mean when they say “evolution”; i.e. the emergence of one kind of animal from another. This requires the gene pool magically to increase itself, creating the substance from which the new life-form emerges – not in the way wild canines or felines may ‘evolve’ into domestic dogs and cats, but in the way all creatures are alleged to have evolved from something very like pond slime.

All the scientific evidence discovered over the last eleven decades, beginning with the discovery of chromosomes, has indicated that macro-evolution is impossible. The nature of the chromosome means that if it were to happen, it would happen in a numerical fashion with creatures with one pair evolving into others with two and so on in accordance with some regular pattern (adding



Cell – Chromosome – DNA - Gene

one, doubling, and the Fibonacci sequence ¹ are common natural patterns), rather than between creatures that have no similarities at the chromosomal level, however similar they might appear as babies. Species identity derives solely from the number and structure of chromosomes, which cannot be imagined to jump up and down at random as creatures evolve from one thing into something else. As for appearances, if we went by looks we would have to say that the duck evolved into the otter or, perhaps, vice versa, because the platypus appears very clearly to be halfway between the two.



European Otter



Duck-Billed Platypus



Duck

The media environment is well known to us all. While it tolerates some aspects of religious practice, it does not tolerate serious, all-pervading faith as the basis on which we build and organise our lives. The intellectual dishonesty I have described originates with atheistic scientists, but it is propagated outside the scientific establishment by unremitting disinformation in the media that mock creationists and lionise evolutionists. In countries where creationists can broadcast and publish freely, public opinion favours the truly logical and scientific option in preference to a myth that contradicts that simplest of Shakespearean dicta: Nothing will come of nothing.

Even the myths of supposedly primitive peoples make more sense – Maoris have seen emus laying eggs, so to say that a great emu laid a cosmic egg is more reasonable than to imagine a cosmos popping into existence of its own accord. From such delusions, Good Lord, deliver us all. Amen.



Egg of the Emu

¹ Leonardo **Fibonacci** [of Pisa, c 1170-1230] helped to promote the Arabic system of numerals to replace the Roman system, including explaining ‘place value’ and the use of zero. The Fibonacci Series is the arithmetic sequence 1, 1, 2, 3, 5, 8, 13, 21, 34 ... in which each term equals the sum of the two previous terms. Many instances of this sequence occur in natural objects (e.g. flower petal and leaf arrangements). *Ed.*

[Illustrations added: otter © belizar@fotolia.com platypus photosvac@fotolia.com Emu egg © electrakay-smith@fotolia.com *Ed.*]

The Doctrines of Original Sin and the Immaculate Conception

Rev. Charles Hart, B.A.

From: *The Student's Catholic Doctrine*, Burns Oates & Washbourne, 1926, pp 107-112

Sin, we are told, is an offence against God, by any thought, word, deed, or omission, against the law of God; and we are further told that there two kinds of sin, *original sin* and *actual sin*.²

Now *original sin* is that guilt or stain of sin in which we are conceived and born into the world, and is a result of Adam's sin when he ate the forbidden fruit: "As by one man sin entered into this world, and by sin death, so death passed upon all men, *in whom all have sinned*." (Rom. v. 12). This sin of Adam, who was the origin and head of all mankind, would have excluded both him and us eternally from heaven, had not the Son of God purchased our redemption; and it is by *Baptism* that the merits of this Redemption are applied to our souls for the remission of *original sin*: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God" (John iii. 5).

All men sinned in Adam, their first parent, and so his sin and its consequent evils are handed down to all his posterity in their very conception. This sin, which is called *original sin*, because we contract it from our origin and head, consists, according to most theologians, in two things, first that the soul is turned away from God, its true end, secondly that it is conceived devoid of sanctifying grace. The first of these two states constitutes the guilt of sin, the second its stain. Had Adam not sinned, we should all have been created in a state of sanctifying grace and pleasing to God.



Original sin is removed from the soul by Baptism, the regenerating waters of which wash away the stain contracted in our birth. No shadow of sin remains after this spiritual cleansing, but we are still liable to the consequences of original sin, concupiscence and all the miseries of life — sickness, pain, sorrow, and death.

² Actual sin being a sin we commit by our own willed actions (mortal or venial). *Ed.*

By original sin, then, man, both with regard to his body and with regard to his soul, fell from the state of integrity, of justice, and of holiness in which he was created. As a consequence of the fall he lost many gifts which enlightened his understanding with light from on high, strengthened his will against evil, assured to him the mastery over his lower nature, and rendered him exempt from all the ills of life. Thus, *ignorance*, which left the understanding in darkness; *weakness*, which left the will incapable of doing anything towards salvation without the help of grace; *concupiscence*, which makes itself felt in the cravings of the lower appetites for sensual indulgence; the infirmities of the body, pain and death: these are some of the consequences of original sin which remain even after its guilt has been forgiven.

Every descendant of Adam has, by generation, contracted the guilt of original sin, with one admirable exception. Mary, the Immaculate Virgin-Mother of God, was, through the merits of her Divine Son, alone of all the children of men conceived without the least guilt or stain of original sin.



The Immaculate Conception

Our Lady's glorious privilege of being preserved from original sin through the special grace of God and the future merits of her Divine Son, is called the Immaculate Conception, the feast of which we celebrate on the 8th December. The feast itself is very ancient, dating as far back as the twelfth century [...]

It may be remarked, in regard to the proclamation of this doctrine, that the Church did not then acquire a new revelation which was wanting to her in the beginning. When it is said that our Saviour grew in grace and in wisdom, we do not mean that He was wiser at any period of His life than He was at the moment of His conception, but that He chose to manifest increasing signs of wisdom as He increased in years; in like manner the Church, which possesses, from her very origin, the wisdom of God, manifests it only according to the order of Providence and the needs of her children. [...]

Before the dogma of the Immaculate Conception was proclaimed [1854] it was the teaching of the Church throughout the ages that Mary, in the first moment of her conception, was preserved from original sin. This pious belief was

founded on the teaching of the Fathers and of theologians, as well as on the conduct of the Church; for, if the Church had not regarded the Immaculate Conception as an assured fact, she would never have established a feast in honour of our Lady's Conception, which she did long before the definition of the dogma.

The Fathers [base this doctrine on the words of the Angel Gabriel: “Hail, *full of grace...*” and] assert that, when God, immediately after man's fall, cursed the serpent and said: “I will put enmities between thee and the woman, and between thy seed and *her seed*; she shall crush thy head” (Gen. iii. 15), it was of Mary that He spoke, who, by *her seed*, that is to say, her Son, was to crush the head and demolish the empire of the devil. It was not fitting, they say, that she who, by becoming the mother of God, crushed the serpent's head, should have been even for a moment infected by the serpent's breath, or a slave of him whose kingdom she had come to destroy through her Divine Son. The enmity between her and the serpent is her triumph over sin, her glorious Immaculate Conception. “We cannot think,” says St. Bernardin of Siena, “that the Son of God would have willed to be born of the Blessed Virgin, or to have clothed Himself with her flesh, if she had been stained with original sin.”

That God should preserve Mary from original sin was also befitting the honour of the three Persons of the Blessed Trinity; of the Father, whose cherished daughter she was; of the Son, whose mother she was, since He condescended to take His flesh and blood from her; and of the Holy Spirit, who, in the Mystery of the Incarnation, took Mary to be His spouse, on whom, on account of her exalted dignity, He showered His choicest graces: “Thou art all fair, my love, and there is no spot in thee” (Cant. iv. 7).

If, furthermore, God was able — as He certainly was — to preserve Mary from original sin, and to form her in a state of holiness as He had formed Eve and the Angels, and if her close relationship with the three Divine Persons made it eminently fitting that He should do so, we may justly conclude that He actually did thus form her. This has ever been the Tradition of the Church and the belief of the Fathers; so that, when the saintly Pius IX declared and solemnly defined, as a dogma revealed by God, that the Blessed Virgin was conceived without the least guilt or stain of original sin, he was but giving the public seal of the Church to what had been the general and constant belief of the universal Church.

CATHOLIC RESOURCES ON CREATION, SCIENCE AND EVOLUTION



This list includes many of the books on Creation and Origins, written by Catholics in English in the past century, that take a counter-evolution position. It is not claimed to be absolutely complete and definitive.



The Case against Evolution

George Barry O'Toole

Monsignor O'Toole was an American Professor of Theology, Philosophy and Animal Biology, so highly qualified to analyse the subject. Published in 1925, it has the 'Nihil Obstat' and 'Imprimatur'. "Evolution has long since degenerated into a dogma, which is believed in spite of the facts, and not on account of them." Published by Macmillan 408 pp.



The Theory of Evolution Judged by Reason and Faith

Cardinal Ernesto Ruffini

"I have undertaken this work in order to show that evolution applied to living beings, as it is propounded by materialists, has no scientific basis; and that, in particular, transformism applied to man – even if restricted to the body – cannot be admitted." 1959 F. O'Hanlon (trans.) 205 pp.



Science of Today and the Problems of Genesis

Rev. Patrick O'Connell

First published in 1959 (second edition 1969), the culmination of 50 years of study, this book of c 350 pp considers the 6 Days of Creation, the Origin of Man, and the Deluge, in the light of Science, the Bible, and Christian Doctrines. Fr O'Connell concludes: "It is now morally certain that man's body was not evolved from any lower animal."



Man's Origins

Anthony Michael Fides

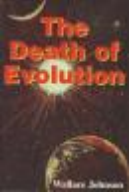
A 32-page pamphlet by "an orthodox Roman Catholic priest, writing under a pseudonym ... which exposes the dangers and fallacies of placing unquestioning faith in a materialistic creed which purports to account for the origin of the human race without reference to God the Creator." Augustine Publishing Co., 1978.



Man and the Evolution Myth

Fr Peter Lessiter

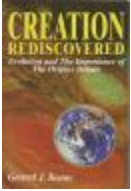
A 40-page pamphlet in the 'Personal Spiritual Renewal Series,' with forward by Fr Guy Brinkworth, SJ, BSc. With 'Nihil Obstat' and 'Imprimatur.' Summarises key issues re evolution of life, fossils, origin of man, dating methods and Catholic teaching. 1982.



The Death of Evolution

Wallace Johnson

This Australian teacher's faith in evolution disintegrated after reading Fr O'Connell's book [see above], and after much study he began giving public lectures. These were recorded and later published in 1976 as "The Case Against Evolution." This developed further in 1982 as "The Crumbling Theory of Evolution," in 1981 as "Evolution?" and in 2000 was published by TAN Books under the above title. 204 pp



Creation Rediscovered

Gerard J. Keane

Subtitled: "Evolution and the Importance of the Origins Debate," this book by an Australian layman first appeared in 1991, but updated and expanded (c 300 to c 400 pp) in 1999 [TAN Books]. An in-depth study of the theory of Evolution from the scientific, philosophical, biblical and theological angles, and its implications for Catholics.



International Catholic Symposium on Creation

Rome, 24-25 October, 2002

Catholic Scientists & Clergy

The case against Evolution from Catholic experts in Theology and Science, given at a conference in Rome. Bishop Andreas Laun concludes: "... the theologians should take leave of the theory of evolution 'acceptable to Catholics' ". 437 pp



Creation vs. Evolution

Eric Bermingham

The writer is "a Catholic creationist and an aerospace engineer [and] a member of the Advisory board of Kolbe Center for the Study of Creation. 'Scripture and the teachings of the Catholic Church are very favourable to a literal creation and unfavourable to a Theory of Evolution that cannot stand up against the facts.' " 2003 56 pp



Special Creation Rediscovered

Gerard J. Keane

Subtitled “*Catholicism and the Origins Debate*”, and published by the Kolbe Center in 2004, this booklet was the last work from the late author, summarising but also updating his “*Creation Rediscovered*” text. “*How much longer will evolution theory be portrayed as fact in Catholic schools, in disregard of Tradition and of truth known from modern science?*” 96 pp



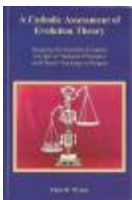
The Doctrines of Genesis 1-11 **Rev. Victor P. Warkulwiz, M.S.S.**

Subtitled “*A Compendium and Defense of Traditional Catholic Theology on Origins*,” Fr Warkulwiz examines the Catholic dogmas on Creation and the Flood in the light of science, Scripture and the teaching of the Church Fathers. It includes a comprehensive glossary and bibliography. The writer has a doctorate in physics and had a distinguished professional career prior to ordination. 2007 519 pp



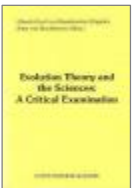
A Scientific Critique of Evolution **Various Catholic Scientists**

Contains the proceedings of an historic conference held at Rome’s Sapienza University in November 2008. Scientific arguments against evolution from specialists in the fields of sedimentology, biology, population genetics, atomic physics and geophysics. (Some are quite technical in content.) 84 pp



A Catholic Assessment of Evolution Theory **John M. Wynne**

In-depth study showing that the harmony of truth in science, history, theology, and Thomistic philosophy unanimously teaches the immediate creation of man by God, to the exclusion of any evolutionary process. Written by a biologist who was “*raised as a conservative Protestant.*” Website at www.RestoringTruthMinistries.org 2011 514 pp



Evolution and the Sciences: A Critical Examination

Catholic Scientists

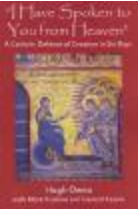
Evolution and the Sciences is the first multi-disciplinary critique of evolutionary theory, containing penetrating critical evaluations by Catholic theologians, philosophers and natural scientists from all over the world. Kolbe Center 2012 480 pp



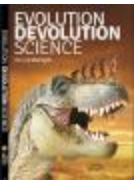
Humani Generis on Evolution *Rev. Victor P. Warkulwiz, M.S.S.*
 Subtitled 'Reading It Completely and Consistently', the writer concludes "Thus we see from Humani Generis that the macroevolution of living species is not a respectable position for a Catholic to hold. Darwinian evolution is ruled out because it contradicts the "literal and obvious" meaning of Genesis I. The facts of natural science do not make it a necessity to depart from it." 2013 65 pp



"The Two Shall Become One" Roman Symposium Proceedings (Printed transcript) [2015]
Proceedings of the conference in Rome on "The Creation of Adam and Eve as the Foundation of the Church's Teaching on Holy Marriage." (Available as PDF from Kolbe Center.) 194 pp



"I have spoken to you from Heaven": a Catholic Defense of Creation in Six Days. *Hugh Owen, Mark Koehne, Gerard Keane*
 Demonstrates that the evidence for the truth that God created the heavens, the earth, the seas and all they contain in six natural days is so overwhelming that the Magisterium—the teaching authority of the Catholic Church—has all of the precedent that it needs to define this truth once and for all in the future. 2014 204 pp



Evolution, Devolution, Science *Prof. Maciej Giertych, PhD*
 Based on a conference in the European Parliament, Oct 11 2006, on the teaching of the theory of evolution in European schools. Prof. Giertych gained his MA in forestry at Oxford and was a population geneticist for the Polish Academy of Sciences (1962-2006). First published in Polish as "Ewolucja, Dewolucja, Nauka." 2016 184 pp

Other resources over the years have included audiotapes of talks, e.g. from *CV Productions*, and videotapes & DVDs from *CESHE France*. There were newsletters from Miss Paula Haigh's *Catholic Center for Creation Research, Science et Foi* magazine (CESHE), and of course *Daylight* magazine.

A selection of the books listed above can be obtained from www.kolbecenter.org. Some items may be ordered through www.amazon.com ; some older books might be found on www.alibris.com or www.abebooks.co.uk.

Marian Dogmas linked with Creation

The Dogma of the Immaculate Conception of Our Lady

The most Blessed Virgin Mary in the first instant of her conception, by a unique grace and privilege of the omnipotent God and in consideration of the merits of Christ Jesus the Saviour of the human race, was preserved free from all stain of original sin.

The Bull *Ineffabilis Deus*, December 8, 1854, Pope Pius IX

I will put
enmities
between thee
and the
Woman, and
between thy
seed and her
Seed

[Gen. 3. 15]



*A great sign
appeared in
heaven: a woman
clothed with the
sun, and the moon
under her feet,
and on her head a
crown of twelve
stars. [Apoc. 12.1]*

The Dogma of the Assumption of Our Lady

The Immaculate Mother of God, Mary ever Virgin, after her life on earth, was assumed, body and soul, to the glory of heaven.

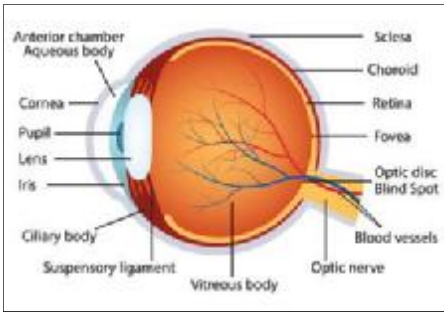
The Bull *Munificentissimus Deus*, November 1, 1950, Pope Pius XII

Vespers Hymn for the Assumption: *O prima Virgo* (vv 1-3)

O Virgin, first conceived in the Spirit of the Creator and predestined to bear in thy womb the Son of the Most High. Thou alone, the woman foretold as the devil's enduring foe, art filled with grace by thy Immaculate Conception. In thy womb thou conceivedst Life, and the life, lost by Adam, was renewed when thou gavest flesh to the divine Victim who was to be sacrificed.

[The Assumption picture – © zatletic@fotolia.com]

Seeing and believing—creation or evolution?



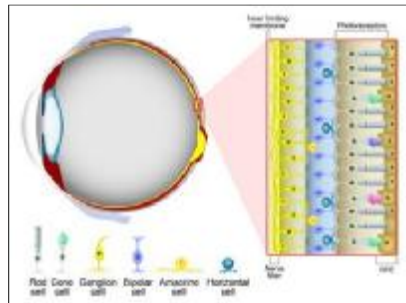
“To suppose that the eye with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for the correction of spherical and chromatic aberration, could have been formed by natural selection, seems, I freely confess, absurd in the

highest degree.”

Charles Darwin, *Origin of Species* (6th Edn.), p.134

Darwin argued that the range of eye structures among animals provided evidence of intermediate forms that might explain the origin of complex mammalian eyes. Dawkins devotes the longest chapter (54 pp) of his book *Climbing Mount Improbable* (1996) to develop the same argument., but concludes that “eyes have developed forty times independently” as there is no evidence of intermediates. Michael Behe (*Darwin’s Black Box* (1996), pp. 15-22) points out that the biochemistry of vision, now understood at a depth of which Darwin was totally unaware, is itself an example of ‘irreducible complexity’ that could not evolve in small steps.

It has been argued that our ‘reversed retinas,’ in which light passes through the layers of nerve cells before reaching the sensitive rods and cones, is a poor design as it creates a ‘blind spot’ for the exit of the optic nerve. However, even Dawkins says ‘it makes little difference’ (ibid, p.159), and an article by Bergman and Calkins shows it can be advantageous.



<http://www.icr.org/article/backwards-human-retina-evidence-poor-design/>

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Fig. 2: © designua@fotolia.com

Front page elephant: © JohanSwanepoel@fotolia.com

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