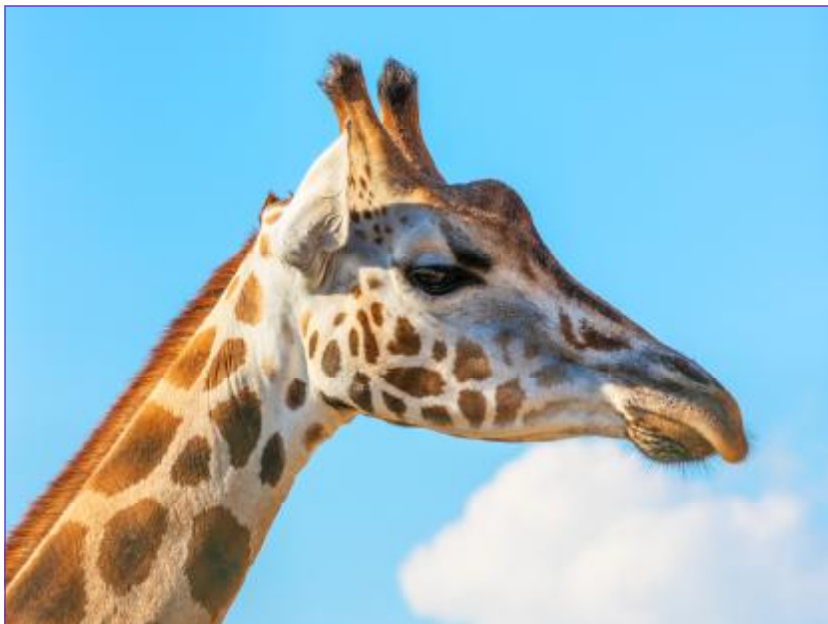




# DAYLIGHT

ORIGINS SCIENCE FOR CATHOLICS

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



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## The beautifully designed Giraffe—no evidence of evolution

“The giraffe, by its lofty nature, much elongated neck, fore-legs, head and tongue, has its whole frame beautifully adapted for browsing on the higher branches of trees.” [Charles Darwin, *Origin of Species*, 6th edition (1872), p.276]. Darwin argued that the longer neck of the nascent giraffe would have favoured survival “to reach even an inch or two above the others.” But female giraffes are up to a metre shorter than males (and the young even shorter) so why did they not die out? There is no fossil evidence of short-necked giraffes. Evolutionist **Stephen Jay Gould** denies this story illustrates natural selection, and calls it “fatuous and unsupported” and a “silly canonical legend.”<sup>1</sup> **Francis Hitching** entitled his 1982 book: *The Neck of the Giraffe, or Where Darwin Went Wrong* [Pan Books].

1 Gould, S.J. *Leonardo's Mountain of Clams and the Diet of Worms* (1998), Vintage, pp 301-318.



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### **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.

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*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](http://www.daylightorigins.com)
- ❖ Publishes and distributes pamphlets on Origins issues.
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- ❖ Promotes links with other Catholic Origins groups worldwide

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## EDITORIAL

**Doubting evolution through studying science**

Many writers and activists who have publically opposed the Theory of Evolution have admitted that they were at one time convinced by it. They include several Catholic scientists and clergy. In this issue, we acknowledge our debt to the late Father Peter Lessiter through both my personal tribute and some extracts from his writings. Watching some godless science programmes on TV led him to realise that the spiritual nature of man was being hidden by the media from children’s education. His wider reading led to him discovering that evolution was baseless in science and harmful to society and religion, and must be countered by the true account of creation.

These are quotations from other writers also ‘converted’ by the scientific facts:

Ten years ago, to humour a friend, I read Father O’Connell’s *Science of Today and the Problems of Genesis*. My belief in evolution disintegrated, accompanied by anger that a whole counter-argument had been kept from me for so long. At the same time I began to discern evolution’s potential threat to religion. I resolved to equip myself to help others to hear the counter-argument which was being so effectively suppressed.

**Wallace Johnson**, *The Death of Evolution*, 1986, Tan Books, p. xi.

In 1955, like all in my generation, I was fully convinced 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... This sounded very scientific and convincing.

In my studies I went on to a BA and MA in forestry, a PhD in plant physiology and finally a DSc in genetics. For a long time I was not bothered by geology, evolution or any suspicious thoughts [...]

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 shifted from paleontology and embryology to population genetics. But population genetics is my subject! [...] Without my noticing it my special field became the supplier of the most pertinent evidence supporting the theory [...] But to claim that these attempted explanations are the primary evidence for the theory was quite unacceptable to me. I started reading up on 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 was accumulated over the years and how very much ideas dominate facts. These ideas have become dogma, yet they have no footing in natural science. They stem from materialistic philosophies.

**Prof. Maciej Giertych**, Foreword to *Creation Rediscovered*, G.J. Keane, 1991, Credis Pty Ltd., p. 1-2.

Real scientists who make original investigations are rare, and as a rule will not descend to mere propaganda. Among such we find several whose investigations compelled them to abandon the theory of evolution and admit special creation; while we do not find the contrary. Among those were the great French authority, Vialleton who lived in the first half of the present [20<sup>th</sup>] century, and Douglas Dewar who died in 1956. Mr Dewar writes as follows of Vialleton:

“Vialleton was a great zoologist. For forty years he worked at embryology, and he devoted himself in his latter years to the study of the limbs and girdles of backboned animals, and as a result of his labour in connection with these, he wrote ‘*Membres et Ceintures des Vertébrés Tetrapodes*’, published in 1924. As in my case, he, when a young man, accepted evolution, and his work in the laboratory and the museum, and mine in the field, led him and me to reject the theory. His last book (*L’Origine des Etres Vivants ; L’Illusion Transformiste*) published in 1929, from which I have just quoted, went through 17 editions within two years of publication, and has done much to cause many French biologists to reject what the French call correctly *Le Transformisme* and we English incorrectly call Evolutionism.” (*Is Evolution Proved?* p. 110).

**Rev. Patrick O’Connell**, *Science of Today and the Problems of Genesis*, 2<sup>nd</sup> Edn. 1969, Book 1, p.43

## **Papal approval for priests who study science**

“To-day it could hardly be hoped that the clergy could hold a similar primacy in every branch of knowledge; the range of human science has become so vast that no man can comprehend it all, much less become distinguished in each its numberless branches. Nevertheless, wise encouragement and help should be given to those members of the clergy, who, by taste and special gifts, feel a call to devote themselves to study and research, in this or that branch of science, in this or that art; they do not thereby deny their clerical profession; for all this, undertaken within just limits and under the guidance of the Church, redounds to the good estate of the Church and to the glory of her divine Head, Jesus Christ.”

**Pope Pius XI**, Encyclical *The Catholic Priesthood* (1935)

## **Back in Darwin’s day**

Readers will have noticed that *Daylight* not only welcomes new writers with pertinent insights into relevant issues but often also includes extracts from sources written even back in the 19<sup>th</sup> century. It can be instructive to read how Darwin’s scientific and religious contemporaries reacted to his theory, and especially of the responses of the Catholic Church. It is revealing how similar the positions and arguments are now to those of over 100 years ago; in my opinion, however, the quality of prose and rhetoric was generally higher in past times. One benefit of today is the availability of digitised texts on the Internet, some of which are expensive or difficult to find as hard copy books but are accessible through sites such as [www.gutenberg.org](http://www.gutenberg.org) and <https://books.google.com> Some of the books I have acquired over the years are now quite rare; I hope you will enjoy the unusual samples from the writings of Thomas Cooper and William Guest that are included in this issue.

## **Please pass them on**

A while ago, I noticed a copy of *Creation Rediscovered* in a charity shop in Hertford, bearing the *Daylight* label (and the name of a subscriber). A few weeks later it had gone, hopefully to inform a newly interested party. You also can help spread the word by recycling surplus counter-evolution books.

## **Updating our subscribers list**

Many thanks to those of you who have sent back the GDPR form and renewed subs. If we have had no communication from you for over two years, we may need to discontinue sending *Daylight*. Happy Christmas to all!

# FR PETER EDWARD LESSITER (RIP)

1<sup>ST</sup> MAY 1934 – 8<sup>TH</sup> SEPTEMBER 2018



## A TRIBUTE BY ANTHONY NEVARD

The Latin Mass Society included an Obituary for Fr Peter Lessiter by Fr Peter Morgan in their magazine *Mass of Ages*, and there have been other appreciations of his life and work from various quarters, including one from 2011.<sup>1</sup> None that I have read has made any reference to his notable contributions to catechetics in his publications both in print and on audiotape. Since Fr Lessiter was a key figure in encouraging me to re-launch *Daylight* in 1991, we owe him our gratitude and prayers.

I first heard of Fr Lessiter from Fr William Lawson SJ, whom I was advised by Fr Paul Crane SJ (founder and editor of the magazine *Christian Order*) to consult when I first took an interest in the counter-evolution movement. I visited him at his church in Barnes, London, on 19<sup>th</sup> November 1977 and he gave me a range of relevant materials to read, and told me he was writing a pamphlet called *Man's Origins*.<sup>2</sup> I had been 'converted from evolution' in May of that year, mainly by reading Dr Henry Morris's *Scientific Creationism*, and was looking for confirmation from an informed Catholic priest that I was on sound ground. From the discussion we had, I left totally reassured that this was indeed a position that was both supported by the *known facts* of modern science

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<sup>1</sup> 1. *Mass of Ages* No 198 – Winter 2018, p.27.

2. <http://linenonthehedgerow.blogspot.com/2013/05/in-presence-of-living-saint.html>

3. <http://jarrowscritorium.blogspot.com/2011/11/man-who-has-done-more-to-keep-latin.html>

<sup>2</sup> This visit was noted in my diary – Fr Lessiter was then curate at St Osmund's. The year '1973' for him leaving Barnes, as given in the articles, therefore appears to be a misprint for 1983.

and by the traditional doctrines of the Church. It was, of course, already obvious to me that the Creation/Flood scenario was more consistent with the Scriptures!

The 32-page pamphlet was published in June 1978 by Augustine Publishing Co., which was run from 1976 till 1995 by Timothy Tindal-Robertson [known for his writings on Fatima]. I believe it was the first such booklet on ‘origins’ supporting Christian tradition, by a Catholic priest, to appear since Pius XII’s *Humani Generis* in 1950, or perhaps even since Darwin! Father Lessiter assumed a *nom-de-plume*, but included lists of other publications and his mailing address. He acknowledged the assistance he had received from Miss Paula Haigh, of the *Catholic Center for Creation Research*, in America, and from Wallace Johnson, of Australia, who had also recently published a booklet, *The Case Against Evolution*, in 1976. Most of the material quoted in the booklet can now, forty years later, be easily found elsewhere, and I would not expect the pamphlet to be reprinted. However, I thought readers would like to read Father’s more personal passages taken from the back cover, his introduction, and the conclusion. Although the introduction expresses his intention of bringing out further pamphlets on the issue of Evolution, this did not come to fruition, though one further booklet was written.

Father’s concerns about the direction being taken by many in the Church were far from being confined to the issue of human origins, but included the liturgy, the sacraments, catechetics, moral and social teachings, and the promotion of the message of Fatima. He increasingly favoured celebrating Holy Mass using the Traditional (‘Tridentine’) Rite, and my wife and I were privileged when he agreed to celebrate Nuptial *Missa Cantata* for our wedding on 26<sup>th</sup> May 1979, the first such in the parish of SS Alban and Stephen, St Albans, since the introduction of the *Novus Ordo Missae* in 1971.<sup>3</sup> Later that year, I invited Fr Lessiter to speak on ‘Origins’ to the Sixth Form at St Columba’s College, which took place on 25<sup>th</sup> October 1979. Much of the material in that talk was included in a cassette tape, *Our Origins: Creation or Evolution?* published by *Christus Vincit Productions*, the very worthy apostolate of John Edwards RIP.<sup>4</sup>

At this time, John Campbell of Ayrshire (friend of the renowned Hamish Fraser of *Approaches*) was still producing his newsletter *Daylight*. Another Catholic initiative of that period was “The First ‘R’ Series”, “based on the principle that before the “Three R’s” comes the first — RELIGION.” These were published as

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<sup>3</sup> The photo at the head of this article was taken at the wedding.

<sup>4</sup> This tape has been transferred to audio-CD and is available from *Daylight*.

pamphlets of about 40 pages as part of the *Personal Spiritual Renewal Series*, from the Convent of Mercy, Fishguard, Wales. Fr Lessiter contributed a completely rewritten booklet entitled *Man and the Evolution Myth* as Part 10 of the series. Again, his skills as preacher and teacher came to the fore to produce a comprehensive, concise and readable introduction to the subject. Published in 1982, this pamphlet bore Father's real name, and also included the *Nihil Obstat* and *Imprimatur*<sup>5</sup> In addition, it carried the approval of the redoubtable past Head of St Ignatius College, Stamford Hill, Fr Guy Brinkworth, SJ, BSc.<sup>6</sup> Again, this pamphlet is out of print and difficult to find, but I hope readers will find it interesting to read here both the Foreword and the Introduction, and a summary of its contents.

After Fr Lessiter left the Southwark diocese, he was associated for a time with the Society of St Pius X when Fr Edward Black was Superior. However, although clearly happy to be using the Old Rite and meeting many people, he told me he began to feel that he was spending far too much time just driving from one Mass Centre to another and not building up any parish life. He acquired a property in Leicester ("sounds appropriate!") and this became his base for several years, attracting a small community of supporters. Over these years Fr Lessiter also produced more audio-cassettes on the following themes:

- (1) St Joseph's Correspondence School. A series of ten lessons, over the liturgical year, presented both on cassette and in booklet form, each of seven sections: Catechism questions; the Liturgical Season; Feasts of the season; Devotions, prayers and hymns; the History of the Church; The life of Our Lord; The Bible; a quiz on the above topics.
- (2) The Catholic Faith. A set of 12 cassettes, covering all the essentials.
- (3) The Life of Our Lord Jesus Christ. A set of five cassettes.
- (4) The Story of Lourdes.

Of course, all of these publications preceded the availability of the Internet and other computer-based media, but Fr Lessiter's work on them made a valuable contribution to the catechetical resources of the late 20<sup>th</sup> century. *Deo Gratias!*

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<sup>5</sup> These are declarations by the Censor and Bishop that the publication contains no doctrinal or moral error, though this does not imply that they agree with all the contents. As I recall, this would have been published after Fr Lessiter left Barnes and assumed a more 'independent' ministry (or as the Southwark Directory put it diplomatically after his name: 'further studies').

<sup>6</sup> Fr Brinkworth retired in 1963, having been head for 24 years. He wrote or edited several books before and after retirement, and corresponded with C.S. Lewis in the 1940s. I believe his science degree was in Physics, which he taught in the College. He died in 1987.



## MAN'S ORIGINS [back cover]



Anthony Michael Fides is an orthodox Roman Catholic priest, writing under a pseudonym to protect his pastoral work, who is disturbed at the widespread ignorance of the true meaning of Evolution, and at the way in which a theory which still remains to be proven has largely supplanted the Christian doctrine of the Genesis account of the origin of man and the world.

The claims advanced by the Evolutionists over the past century are subjected to a detailed scrutiny to ascertain whether they are based upon true and scientific fact. The author demonstrates that not only are their findings often in conflict with each other: more serious is the fact that every time it is a question of producing the geological, anthropological, biological, chemical, genetic or other evidence necessary to establish the supposed evolutionary link between a lower and a higher species—that evidence is either found to be non-existent, or else it is too tenuous to constitute true scientific proof.

Thus it is Evolutionists, and not Christians, as the former allege, who dogmatise in blind faith about a theory which their own reasoning demonstrates to be untenable. On pp. 8-10 the author cites the Sussex University graduate, a confirmed Evolutionist, who was awoken to the irrational and totally inadequate basis of the theory when discussing the evolution of the marvellously complex organ, the eye. Although compelled to admit she could not account for its evolution, she was forbidden to discuss the possibility of its origination by other means.

The cover design of this pamphlet is another example of this blind dogmatism. It is based on the figures depicted on pp. 130-1 of the *Time-Life* Nature Library volume on Evolution, whereby, it is alleged (without actual proof) “the development of the face, from fish to contemporary man, is shown in successive stages.”

*Man's Origins* is a compact and thorough survey which challenges Evolutionists on their own ground and exposes the dangers and fallacies of placing unquestioning faith in a materialist creed which purports to account for the origin of the human race without reference to God the Creator.

## Why I came to write this book <sup>7</sup>

It was while watching a series of televised lectures after Christmas 1976 — “The Royal Institution Lectures for Young People” — that I was first confronted with the idea, which was presented in a very simplified and subtle way, that man had originated from chemicals. God was not even referred to!

Later, in another two hour T.V. programme from America, we were shown how matter and life itself had come about as a purely chemical process. Again, God was not referred to, nor was there any reference to man’s spiritual nature.

When one considers the vast audiences watching these programmes, it is very disturbing to find how cleverly and easily the idea could be conveyed that man has evolved from the animals, and the animals from chemicals. I soon found that in books such as Encyclopaedias, especially those for children, the same idea was expressed through artistically contrived diagrams of man’s “Family Tree,” showing his descent from the apes. The idea of man as a spiritual being, and of animals as purely material beings — and the fact that there is a very profound difference between them — was cleverly disguised.

Then, quite by accident, I came across a Newsletter of the Catholic Centre for Creation Research published by Miss Paula Haigh in America, This Newsletter showed how unsound, from a scientific point of view, were the grounds upon which the theory of Evolution is based. There is, in fact, an abundance of evidence dealing with the theory of Evolution, available from many sources. A number of books have been written in the last few years by eminent men, renowned for both their scientific knowledge and qualifications, and most important of all, for their Christian approach to the whole problem of creation, Evolution, and the Bible.

Then a report was published in the *Sunday Telegraph* on 9<sup>th</sup> January, 1977, describing how Mr. David Watson, a teacher and an ex-missionary, and the Head of Department of Religious Studies in a state comprehensive school in Hertfordshire, was sacked for teaching his pupils the story of Adam and Eve based on the account in Genesis.

It was after I had preached a series of sermons in a London parish church on this subject that I realised there was a need among many Catholics and other believers for an easy-to-read, easy-to-understand study which would show

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<sup>7</sup> The opening section of *Man’s Origins* (p. 2)

clearly what modern scientific knowledge can tell us in favour of or against the theory of Evolution. I hope the present work will stimulate interest in this subject, and in future publications I intend to cover:

- (i) The guidance the Church has given to us on this subject, indicating areas open to discussion;
- (ii) An explanation from a scientific point of view of the Genesis account of man's origins;
- (iii) The First Sin and its consequences for mankind;
- (iv) The evidence for a world-wide flood.

On reading some of the latest books on this subject, it soon became clear that people have been led to accept Evolution without question, and even more, that they have failed to recognise the anti-Christian philosophy which lies behind this theory. Young people today are taught, from their earliest years until well past university age, that man has evolved from the animals, and ultimately from chemicals. This is a very convenient way of by-passing God and ignoring the spiritual nature of man. I hope in this first pamphlet to demonstrate that this theory of man's evolution from matter is scientifically false and untenable.

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*The pamphlet continues with sections entitled:*

What does the Evolutionist really believe?

The emergence of life from chemicals.

The progress from simple to more complex life forms by natural selection and the survival of the fittest.

The evidence from fossils.

Man's evolution from animals such as apes.

*Following the Conclusion, there are five appendices: The Evolution of man; Mutations; Dating the age of rocks; Embryology and vestigial organs; Chart of the Missing Links. A two-page Bibliography completes the 33 pages.*

The following extract is the text of the **Conclusion** of this pamphlet, which begins with a quotation from Wallace Johnson's booklet.

## Conclusion

“Today, precisely when the theory of Evolution can, with most reason, be shown to be incredible, we behold the paradox of a new surge of evolutionary propaganda flooding the world through the mass media and our educational systems. It must be terribly important to some people to persuade men that they are only animals and that science needs no God.

“Now if you are wondering why, the following will help to explain. Newman Watts, a London journalist, wrote a book entitled *Britain Without God*. In his research for that book he discovered something. He discovered, and these are his words, ‘Every attack on the Christian faith made today has as its basis the doctrine of evolution.’ ”

(W. Johnson, *The Case Against Evolution*, pp. 46-7.)

These few words sum up the real danger of the theory of Evolution. It is simply a theory, nothing more, and up to the present no serious evidence has been produced anywhere to entitle it to be considered anything more than a theory. Indeed, all the available evidence on the contrary points to the completely unscientific nature of Evolution as a theory. But the great danger of this supposed account of man's origins — and this is a fact which is entirely demonstrable — is that it inevitably undermines belief in God, especially the belief in God as the creator of all things and of man, since it teaches people that they have no spiritual nature at all, alleging that humans are mere products of a materialistic process.

It is through education at all levels that the minds of young people are being indoctrinated. I have in front of me at this moment a Penguin Book called *How Man Became* (No. 4 in the Explorer Series), and this work is used for Geography lessons in a London Junior School. It is a remarkable book in many ways, for it shows a young boy tracing the supposed evolutionary history of man from the early primates through a period of 84 million years until he reaches Homo Sapiens. There is intentionally no mention of God, and no indication at all of man's spiritual nature.

To quote other examples in the field of education, there is a course on Man's Origins given in a London comprehensive school to children aged 12-14 years. The material for the course came from America, and the children study the life, customs and habits of a group of baboons, with the ultimate aim of conveying the idea to the children that man is like an animal and has originated from them.

At the Open University, especially in the Philosophy Course, materialistic Evolution is taught as an accepted fact. A student who attended a summer school seminar found a discussion group divided as to whether man was descended from animals, or was created differently from them.

In two recent television programmes in 1977, *The Gene Machine* and *The Whole Universe Story*, which were specially designed for and shown live to an audience of children, the notion of man's descent from the apes was conveyed without the least ambiguity.

And what does all this lead to eventually? If it does not directly and intentionally lead to a God-less materialistic society, its total failure to account for God and man's spiritual nature must inevitably contribute to that end. However, there is disturbing evidence that Communism is consciously promoting Evolution for its own ends.

Wallace Johnson quotes a story related by the Bishop of Yuanling in China in which he describes how everyone was forced to attend lectures (after the Communists had over-run the diocese). The very first, indeed the *fundamental* lesson with which the Communists sought to indoctrinate the population, was that of man's descent from the ape. (W. Johnson, *The Case Against Evolution*, p.1.)

Even more disturbing is the way in which so many Christians have taught Evolution as an established scientific theory based on proven facts, passing over the story of creation in the Book of Genesis as a mere fable or myth. By teaching Evolution as an established scientific fact, these Christians have helped to undermine the account of the creation of the world and of man as set down in the Book of Genesis. (See for example, the writings of Father Teilhard de Chardin; Fr. E. Holloway's book, *Catholicism — A New Synthesis*, and his pamphlet, *Christian Formation*; and Fr. R. Nesbitt's CTS pamphlet, *Evolution and The Existence of God*.) I will be commenting on these attitudes in a future pamphlet in this series, as well as explaining how the Genesis account of creation is much more acceptable and reasonable from a scientific point of view than any evolutionary explanation of man's origins.

God has revealed to us in the Bible that man came directly from Him as a special creation, and nowhere is there any mention of evolution from the animal kingdom. Can we really be asked to believe that God created man in His own image and likeness by a process of extinctions, misfits, violent ends and evolutionary cul-de-sacs spanning millions of years?

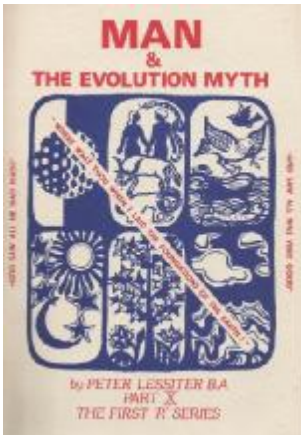
There is a vast difference between the concept of man as a little below the

angels, as the Psalms tell us, and that of man as a step up from the apes, as the Evolutionists want us to believe.

I hope the examination of the stage-by-stage process of Evolution which I have tried to set down in this pamphlet will lead those who read it to reconsider their own acceptance of Evolution as an explanation of man's origins, and to seek elsewhere for a more satisfactory account.

All the evidence produced so far by Evolutionists, and which I have very briefly surveyed in this pamphlet, fails to establish the missing link between man and animals. Why, therefore, should we apparently be required to believe in such an inconclusive account, as if it were an infallible dogma when taught by Evolutionists who themselves have failed to establish it on a true and scientific basis?

Roman Catholics who uphold the traditional teaching of the Church possess the answer to man's origins both scientifically in the form of a valid explanation of man's origins which does not conflict with the true findings of science, and spiritually by demonstrating the real link which has been established by God between man and his Creator.



## *FOREWORD*

by **Guy Brinkworth, S.J., B.Sc.**

## **THE GREAT EVOLUTION MYTH**

“A dish of rank materialism cleverly cooked and served up, merely to make us independent of the Creator” (Prof. Sedgwick: Cambridge)

Nowhere else in the whole wide range of scientific endeavour has there been so much wishful imagination, distortion of observed facts, deliberate suppression of evidence and fantastic speculation which have characterised the writings of so many supporters of the various theories and hypotheses of materialistic or mechanistic “evolution” perhaps better referred to as “transformism”. It was the common-sensed C. S. Lewis who spoke and wrote of these theories, as “the

Great Myth”. Certainly their proponents appear to have a very unscientific principle that if one says a thing often enough, people will begin to believe you.

And indeed as one who for many years, whilst teaching biology and physics tended to accept at least one of these theories, it was only when increased leisure enabled me to study more deeply the scientific evidence on which theories of transformism were based, I realised that I had been “conned”; even though the assumption of transformism was undoubtedly useful in planning a biology text-book or as some kind of logical rack on which to hang observed facts.<sup>8</sup>

Let us make no mistake about it. The theories of mechanistic evolution often arise from and are nurtured by atheistic tendencies and in this respect can prove contagious — the stain of the world against which St. Paul warned us. C. S. Lewis quotes Prof. D.C.C. Watson’s words with approval: “Evolution is accepted by many zoologists not because it has been observed to occur or can be proved by logically coherent evidence to be true, but because the only alternative, special creation, is to them unacceptable.” I soon noted that rather than have recourse to the “unscientific” appeal to a Divine and creative Providence, the transformists too often descended to the infinitely more unscientific procedures of the most childish of fraudulent tricks, exaggerations and suppression of inconvenient facts. With this angst concerning creation also frequently went a transparent eagerness to gain the prestige of the scientific pioneer discoverer which in turn led to sometimes almost unconscious bending or slanting of hard facts. The tortuous path of the transformists appeared to be strewn with discredited disciples — even the occasional break-down or suicide!

But what began to worry me most was the fact that in the course of organising the “R.I.”, and indeed the rest of the curriculum of the school, I found so many text-books in history, biology and general science assuming as a proven fact that life and man himself had “evolved” by some purely materialistic process. That man, after all was but a superior monkey who, aided by some screening process called “natural selection” had raised himself up by his own boot-straps in the course of conjectured millions of years from ape to “*homo sapiens*”. But the vaguest if any reference to a divine Creator. And then to find that

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<sup>8</sup> As we go to press a long and interesting letter from Prof. E. H. Andrews, D.Sc., of Queen Mary College, London appears in “The Times” (16 December, 1981). Here he stresses the fundamental distinction between “scientific mechanism” and **fact** — a distinction which he points out evolutionists have tended consistently to ignore or gloss over. And now further, he adds, “the growing recognition that the neo-Darwinian mechanism fails hopelessly to account for observed facts” has only “deepened the dilemma” facing its propagandists. [*Footnote in text quoted – Ed.*]

practically every child going through state schools was being relentlessly indoctrinated with the wild and dangerous thesis. But most terrifying of all was to realise that some one-third of our Catholic children attend state schools for a considerable portion of their education. Worse was to come. For I soon found that many of our catechetical text-books made no attempt to counter the trend — at least to seek to put the “other side”, and even implied compliance with the evolutionary assault. “Can we then wonder” writes a recent author, “at the growing tendency to reject an Infinite and personal Lord and Saviour when so many are taught that because chance is the life-giver and maker of life, the whole of life is nothing but a mass of endless chances from mud to men, from protoplasm to people.”

So for all these reasons I welcome this little book by Fr. P. Lessiter. May it prove as is intended a first stepping stone and stimulus to further reading and study as well as hossanas. I hope, indeed I am certain that it will prove a counter-balance to the present vigorous, steady and biased evolutionary propaganda. It does seem that we need to be intellectually honest and give that other side a fair chance and hearing. Buoyed up, perhaps, by the knowledge that a growing number of eminent and qualified minds are being won over to it. So “prosit”!

“At the same time, the reasons for and against EITHER VIEW must be weighed and adjudged with ALL SERIOUSNESS, FAIRNESS AND RESTRAINT”  
(*Humani Generis*: Pius XII)

## ***AUTHOR’S INTRODUCTION***

“No amount of argument and clever epigram can disguise the INHERENT IMPOSSIBILITY of the theories of Evolution”

(Sir James Gray: Professor Emeritus Zoology: Cambridge)

One has to face the fact that today there is widespread propaganda to support the theory that man was originally “evolved” from ape-like creatures over a vast period of time. The real danger of this doctrine is that it cleverly blurs the distinction between man and animals, and most of all, the special relationship between man the creature and his Divine Creator.

Through the use of expensively and well produced school books, encyclopaedias, film-strips, radio and television programmes together with innumerable articles in papers and magazines, even by implication in



catechetical text-books, the young, the adolescent, university students and the adult population in general, all are being brain-washed into an unquestioning acceptance of the theory of some kind of materialistic “evolution” or transformism. In many instances, even highly qualified or educated people are totally unaware of the very dubious nature of much of so-called “scientific evidence” used to prop up the theory. And perhaps even worse, too few recognise the dangerous philosophical implications concealed therein.

One recognises, of course, that as a *theory* transformism or full evolution might well be *logically* useful. But inherently this neither proves nor disproves it as a reality. It postulates a process which began many millions of years ago. in which life as we know it arose from chemicals in the simplest forms and gradually developed through a succession of more and more complicated forms or kinds. Finally man “evolved” from ape-like ancestors. However some theistic supporters of the theory of evolution, among them certain Catholic writers, here introduce a “Deus in machinam,” a divine intervention, a “special creation” of a rational soul inserted into each individual in the final ape stage to distinguish him as a new member of a unique human species – “homo sapiens”.

“You have created him a little lower than the angels: lord over the work of your Fingers!” (Ps. 8-5 : Heb. 2-7)

There are others, perhaps more numerous, who adhere to the full “Philosophy of Evolution” and maintain that man is nothing more than an “evolved” and cleverer beast without a spiritual or composite nature. Their sinister influence and contagion is already seen in the arbitrary application of the famous Darwinian principle of “the survival of the fit” - the “putting down” of their helpless fellow human beings within or without the womb, very young or very old, if they are adjudged as not “fit” to live on account of their physical defects or their nuisance value. Abortion, genocide, exploitation of the weak, the easy resort to violence, attacks on marriage and the family, atheism, atheistic communism and many forms of totalitarian regimes all seem to have their roots in outlooks loaded and nurtured by materialism and materialistic evolutionism. Even Catholics, often brain-washed by the relentless propaganda of these evolutionists, in many cases are becoming ambivalent in their outlook in respect of some of these terrible social scourges. Further, a number of Catholic writers, and worst of all, catechists and teachers are mute or vague about such fundamental doctrines as those on Original Sin, sin in general, on Redemption and Grace.

Creationists have a very different view of man and his origins. They believe that God created all things and that the climax of his creative work was to

create man body and soul and in his own image and likeness. This likeness to his Maker consists in man's ability to know and to love his Creator and his fellow creatures - for God *is* Love. (Je. 4:8, 16), And because for the creationist there appears no evidence whatever to the contrary, he accepts fully as historical fact the story of the creation of all creatures, animate and inanimate, the fall of Adam the progenitor of the human race — the species “homo sapiens” — his fall from favour before God — the coming of the second Adam, Christ the God-man, to redeem the whole species: all related in Genesis and the New Testament.

“For as in Adam all die, so also in Christ shall all be made alive.”  
(1 Cor. 15:22)

Recent years have witnessed a remarkable reaction against the materialist “philosophy” of the mechanistic theories of “evolution” or transformism. This movement has subjected every detail of the often confused evidence of the so-called “evolutionists” to close and scientific scrutiny and assessment only to find much of it distinctly wanting and invalid. History may well come to record the great debt owed to the “Institute of Creation Research” (I.C.R.) based at San Diego in California. This influential organisation was founded by a group of top-ranking scientists who believed that in the last analysis, particularly in view of the weakness of the basic observed facts of the evolutionary theories, the most reasonable explanation of our origins was to be found in the Genesis account of Creation—an account which after considerable scientific research they have been able to demonstrate is far better supported by actual observations and measurements. They have also provided objective scientific evidence to authenticate the universal disturbance of the earth's crust by the Biblical Flood and thus explain the massive and very puzzling confusion of the fossil evidence found all over the world. Of all this more later.

However, today one needs to be quite clear about two things. Firstly, what the Catholic Church teaches concerning these materialistically preconceived theories of transformism and explanations of man's origin. Secondly, just how objective and valid is the evidence produced to support it.

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The booklet continues with chapters on ‘What the Catholic Church teaches,’ ‘The belief of the Materialistic Evolutionists – chemicals to primitive life,’ ‘Mechanistic Evolution: simple life forms to more complex,’ ‘The story of the fossils,’ ‘Origin of Man according to the evolutionists,’ ‘Dating methods,’ ‘Origins: different processes,’ ‘Those Genesis days,’ and ‘Conclusion’. [Ed.]

# HAECKEL'S CRAZY PEDIGREE OF MAN

## WEAKNESS AND FOLLY OF THE DOCTRINE OF EVOLUTION

From *Evolution, the Stone Book, and the Mosaic Record of Creation*

By **Thomas Cooper** (1878)<sup>9</sup>

We must not merely consider Evolution as the *Ape*-theory of Man's origin— for Professor Haeckel, the leading Evolutionist of Germany, gives us our animal pedigree of *twenty two* stages.

(1) *Anthropoi*, or men, were evolved from the (2) *Pithecanthropoi*, or dumb ape-men; and they from the (3) *Anthropoides*, or men-like apes (gorilla, orang-outang, chimpanzee, etc.); and they from the (4) *Menocerca*, or tailed apes, or monkeys; and they from the (5) *Prosimiae*, or half-apes (Indris and Loris); and they from the (6) *Marsupialia*, or kangaroos; and they from the (7) *Pro-Mammalia* (the duck-billed Platypus and Echidna); and they from the (8) *Proamniota*,— (“What they were like, I do not suppose any one is in a position to say!” says Huxley); and they from the (9) *Sozura*, or half Amphibia; and they from the (10) true Amphibia; and they from the (11) *Dipneusta*, or Lepidosirens; and they from the (12) *Selachii*, or Sharks.

“Mercy on us!” exclaims some one, “does the man mean to tell us that we come out of sharks?”

“And what if he does?” cries another; “are not some of us held to be sharks, still? Are not the lawyers called sharks?”

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<sup>9</sup> Hodder & Stoughton (1880), pp 181- 188  
(Punctuation retained as in original text, apart from paragraphing style). Ed.

“Why, yes,” says another, “but then, you know, they are land-sharks, and Haeckel means water-sharks!”

“And what were the sharks developed from, please?”

Oh, from the (13) *Monorhina*, or Lampreys; and they from the (14) *Acrania* (represented by the *Amphioxus*); and they from the (15) *Chordonia*—

“Never heard of such a creature!” cries some one.

No—nor was it ever heard of, till Haeckel said it *must* have existed—for the *Ascidian must be* ‘one of our ancestors’!

“And what did the *Chordonia* come out of, by Evolution, or Development?”

From the (16) *Solecida* (some kind of Annelida or worms); and they from the (17) *Archelminthes* or Turbellaria; and they from the (18) *Gastroea* (another imaginary creature, like the *Chordonia*); and they from the (19) *Planoeada*, or ciliated animalcule; and they from the (20) compound *Amoebae* and they from the (21) Simple *Amoebae*; and they from the (22) *Moneron*—

“And what’s that, sir?” says some one.

Haeckel says that it is an ‘albuminous compound of carbon,’ and the earliest form of life; — that it begun to live in the Laurentian strata, by spontaneous generation; and that its acceptance as our *earliest ancestor* is necessary ‘on the most weighty general grounds’!

“Have any petrifications of the *Pithecanthropoi*, or dumb ape-men, ever been found?” some of you will ask.

No; but Haeckel sagely conjectures they *will* be found *some day*, in Africa, or Southern Asia—although he also conjectures that they dwelt chiefly in *Lemuria*, a continent which is now sunk—he again conjectures—in the Indian ocean!

If such be modern philosophy, am I wrong in calling it philosophy-run-mad?

Mr. Darwin, and the rest, seem very meekly to accept all this monstrous nonsense from the mighty Haeckel; and Mr. Darwin also conjures us to *respect our ancestors!*

But are they coming after us?—we cannot help asking Mr. Darwin and his grand compeers in ‘*science.*’ If Evolution be true, though the dumb ape-men are no more, we ought to behold some progress upwards in the race next below them. What progress are they making—the Gorilla, and Ourang, and Chimpanzee? Do they approach towards our human civilisation? Where are their houses—their towns—their cities? Where are their ships—their bridges—their railways? Where are their books—their libraries—their picture and sculpture galleries? Where are their arts and sciences? Which of the animals have they tamed and domesticated?

How dreary the answer! “They all remain in their savagery, still!” One would think it should silence these wild philosophers. But when men set themselves to maintain a theory, how often do we see that they are not moved even by what they themselves confess to be the strongest disproofs of their theory. It is a well-known fact that animals of different species do not breed together; or if, as in the instance of the horse and ass, a hybrid (the mule) is produced, the hybrids will not breed. So long as this remains a fact, says Professor Huxley, so long Mr. Darwin’s theory can only remain *a theory!* And yet Professor Huxley proclaims himself an Evolutionist!

Historic time has given us no proof of Evolution. Yonder, in old Egypt, are the pictures of the camel, and the crocodile, and the hippopotamus, and the ape

and monkey, and other creatures,—with the mummies of the ox, and cat, and ibis,—and all show that there has been no evolution in the instance of any of these animals, in several thousand years. This was a fact on which the illustrious Cuvier was wont to insist very strongly in his rejection of the Lamarckian doctrines.

And who, that thinks of the old Greeks, can assert there has been any evolution for Man? We are neither so fine a people physically, nor in intelligence. When you remember their poetry, and think of their Homer, and Aeschylus, and Sophocles, and a long list beside; when you think of their philosophy, and remember their Plato and Aristotle, and a countless host of other names; when you think of the art of government, and remember their almost perfect Pericles; when you think of patriotism, and remember their Leonidas and hundreds of other heroes; when you think of their marvellous sculpture, and remember that no modern nation has ever approached it in excellence; when you think of the perfect beauty of their language,—who can fail to pronounce the old Greeks the most matchless people that ever yet existed? You will say, we know more than they knew. Just so; because we reap the knowledge and the fruits of the experience of ages. But we are not the equals of the old Greeks, as a people, for all that.

There are some signs of this whimsical theory of Evolution soon taking another phase. Carl Vogt has given hints that perhaps they have, after all, made a mistake as to the *line of descent*. It may be found, he conjectures, that Man is *not* descended from the Ape family, but from the Dog!

Other theories may soon be heard of—for the human mind is restless under the burthen of mystery. Mystery seals up many a page of the Bible to us, in this our imperfect state; and mystery surrounds us on every side in nature. The

mystery of our own existence—of the existence of our race—the mystery of life—is felt to be intolerable to some men. They are unwilling to receive the doctrine of Creation by an Almighty Maker as a solution. “You only answer us by another mystery,” they exclaim; “Creation by an Almighty Maker is a mystery,” or, as Herbert Spencer says, it is *unthinkable*.

If by *unthinkable* he means incomprehensible, our reply is—So it is in millions of cases; we really comprehend nothing; and there are thousands of facts we never dream of comprehending. We shall never be able to comprehend how God *creates*. We can only think of creation as the act of Almighty Will. The highest archangel can no more comprehend it than we. If God exists, He must be able to create: that is the beginning and the end of it.

You and I are believers in God’s existence; and so we do not seek to pry into His method of creation. The design and contrivance we discern in Nature prove His wisdom to us. His endowment of His creature Man, with attributes so superior to the limited powers of brutes, renders us unwilling to listen, either to the doctrine that we are developed from the brutes, or the dark doctrines of Materialism and Annihilation, which are held, also, by our modern philosophers.

We thank God that we are Christian men, and, turning from the degrading proclamation of the professedly wise men, that we are born of the brutes, and shall perish like them, and be no more for ever—we listen to the glorious words, “I am the Resurrection and the Life. He that believeth in me, though he were dead, yet shall he live. And he that liveth and believeth in me, shall never die.”

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*Since this text was written, numerous examples of fossils (e.g. Piltdown man) have been claimed as intermediates between ape and man, but the ‘links’ to support the evolution tale are still ‘missing.’ Ed.*

## Darwinism is helpless against Aristotelian teleology

Tim Williams

First, let me explain the last word in this title. ‘Teleology’ means goal-directedness or purposiveness. Darwinism — indeed evolutionism in general — will have no truck with teleology. The latter’s most famous exponent was the brilliant Greek philosopher Aristotle, who saw our universe as utterly drenched into teleology. Evolutionists deny purpose in people and things. But do textbook writers for scientific subjects manage to get away with this denial?

To test this, I examined the text of D.G. Mackean’s “Introduction to Biology.” In Chapter 4/Structure of the Flowering Plant, the section on ‘functions of the stem’ is replete with teleological words which I have underlined: <sup>1</sup>

“It (a) supports the structures of the shoot; (b) spaces out the leaves so that they receive adequate air and sunlight; ... (d) holds flowers above ground, thus assisting pollination by insects or wind...”

“In many other stems the strengthening tissue is distributed in such a way as to make the stem resistant to bending stresses.”

The section on ‘The Leaf’ exemplifies this dependence on teleological words:

“The important function of leaves is to make food, in the form of carbohydrates, by photosynthesis. The water necessary for this process is conveyed...” “The broad, flat shape of the leaf presents a surface to the air, facilitating rapid absorption of oxygen and carbon dioxide and allowing the maximum of sunlight to fall on its exposed surface.” “The permeability to gases and the large surface area of the leaf are also characteristics which encourage rapid evaporation of water vapour.”

The section on ‘Roots’ keeps up the teleological momentum:

“Roots anchor the plant firmly in the soil and prevent it being blown over by the wind.” The section on storage organs is no less teleological: “Bulbs also have contractile roots which counteract the tendency in successive generations to grow out of the soil.” “Food in the storage organs enables very rapid growth in the spring.”

It seems pretty obvious that no writer of a textbook in biology can dispense with words of clear teleological import. So why the pretence

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<sup>1</sup> Mackean, D.G., *Introduction to Biology*, 4<sup>th</sup> Edn (1969), John Murray, pp. 16-23.



that our world does not exhibit goal-relatedness? Because that would enable God to “have a foot in the door”. Note that Aristotelian teleology has nothing to do with either complexity or intelligent design. Even staunch evolutionists like Richard Dawkins cannot avoid using teleological words: the word ‘selfish’ in the title of his book “The Selfish Gene” is unmistakably purposive.

As Edward Feser has trenchantly argued in “The Last Superstition”, the point of Darwinism is to complete the mechanistic revolution that began with Galileo, Descartes, Hobbes, Locke et al., by eliminating teleology or final causality from biology.

“Yet contemporary Darwinian biologists, no less than their Aristotelian predecessors, constantly help themselves to teleological language in describing and explaining the phenomena with which they have to deal and no one denies that it would be impossible for them to carry on their research without it. They speak, for example, of the function of the heart, of what the kidneys are for, of how gazelles jump up and down in order to signal predators, and in general of the purpose, goal, or end of such-and-such an organ or piece of behaviour.”<sup>2</sup>

Such teleological language belongs to metaphysics and shows that the issues are conceptual and philosophical in nature rather than empirical and scientific.

Richard Dawkins’s talk of genes – which he insists are not conscious – as ‘selfish’ and ‘manipulative’ implies that there is something in genes like intentionality, purpose or teleology. As Feser points out, Dawkins is thereby committing himself – whether he realises it or not – to unconscious teleology or final causality of the Aristotelian sort. Feser concludes:

“But if he [Dawkins] is on to anything at all (and he is at least right about the bare idea that genes “aim at” certain outcomes beyond themselves), there is absolutely no way to convey it without using talk that implies intentionality or teleology. *Remove the teleological element in the description of DNA and genes and you strip them of everything that makes them explanatorily useful in biology.*” (Emphasis in original.) [*Ibid.*, p. 256]

Deduction: The modern attempt to provide an alternative to the Aristotelian account of science by making teleology taboo undermines the very possibility of science.

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<sup>2</sup> Feser, E., *The Last Superstition*, (2010), St Augustine’s Press, Indiana, pp. 248-249

*Readers may note that the issues raised in this debate nearly 30 years ago are very similar to those still argued over today. The positions of the two protagonists constitute the stances of the 'FAITH' Movement and that of Daylight Origins Society, which continue today. The report was published in CESHE:UK Newsletter No 6, February 1990.*

## **The Great Debate [revisited]**

“The Theory of Evolution cannot be truly harmonized  
with the teaching of the Church.”

For: Peter Wilders  
Fr Peter Lessiter

Against Fr Roger Nesbitt  
Hugh McKenzie

The Social Centre, St James's Church, London W1

Sunday 29<sup>th</sup> October 1989

Chairman: Fr Jeremy Davies

Report by Anthony Nevard

The key issues of this debate were well summarised in the following quotation of one of the speakers:

“It must be true that evolution has been used in various places against the Catholic Church and to the great spiritual corruption and harm of many people, through claims that we are not spiritual, that there is no objective morality, through claims that souls are not directly created by a transcendent God, that God Himself has not directly created the Creation. This tragedy must be carefully looked at and responded to. If God's transcendence is destroyed it is a disaster in terms of providence, prayer and numerous other things. Original Sin will certainly fall, and that's a disaster in terms of personal morality, the existence of the Devil, evil and objective morality.<sup>1</sup>

“If evolution cannot be harmonised with these Church's teachings, certainly it must go, no doubt about that. If the Church forbids its

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<sup>1</sup> The quotations cited were transcribed from the audiotape of the whole debate.

consideration, it must go, certainly. And also, if the theory has come from a bad use of the human mind, we wouldn't expect it to be easily and certainly not fruitfully to be harmonised with orthodox Catholic teaching.

“If the lack of fossil evidence is saying that to us, then evolution must go.

“If the simple cannot become complex, evolution must go, surely - it relies on that.”

What caught the attention of the eighty souls in the audience was the remarkable fact that this was the opening of Mr McKenzie's attack on the motion! This generous-hearted young seminarian went on to shower more gifts on his opponents. He insisted that the issue was one of establishing the facts of history — thus he admitted that evolution is not science, just as Peter Wilders had argued earlier.

The conditions for survival of ‘evolution’ as listed above corresponded very much with the arguments Peter had used in his opening speech, citing the views of scientists like Sermoniti and Lejeune (genetics), Fondi (palaeontology), Berthault (geology), Boudreaux (radioactive dating), and Denton (biochemistry and cell biology). All these top experts in these fields deny that the facts support evolution.

Both opponents of the motion entirely ignored these opinions, apart from the quoted suppositions, indicating their bias against accepting anything that does not agree with their ‘received wisdom’ on evolution. The fact that they had no counter arguments was not lost on the audience.

Mr McKenzie claimed that his side accepted everything that Fr Lessiter had stated about the Church's teaching on Creation; this was mainly taken from the Vatican Council I and ‘Humani Generis’ (Pope Pius XII). Fr Nesbitt had been sent a copy of Fr Peter Fehlner's article ‘In the beginning,’ some two months before the debate, yet neither of them expressed any argument against it. It must have been apparent to the informed listener that the really significant aspect of the debate was what the opponents of the motion did not say!

As evidence for evolution, Fr Nesbitt offered us the conventional ‘Big Bang to Man in 15 billion years’ story as an established scientific fact that no one can deny and “hordes of Catholic scientists accept.” He opined that science had moved away from asserting Chance as the causal factor in evolution, and towards finality, e.g. ‘the Anthropic Principle’. He saw this as confirmation of what he called ‘The Law of Control and Direction’ in Nature. (Don't bother to look it up in a science book — you won't find that real scientists have any

knowledge of it!) He claimed that “Mr Wilders has largely debunked the whole of modern science”, an outrageously untrue remark, but very revealing of Fr Nesbitt’s mind-set: to attack evolution is to attack science; modern science is based on evolution. These are basic misunderstandings perpetuated by relentless propaganda like that.

Fr Nesbitt went on to categorise the views of those who disagreed with him as being based on what he called “Fundamentalist Protestant interpretations of the Bible”. Yet he was unable to quote any Church doctrine authorising the acceptance of the evolution of Man as a fact, or the forbidding of taking the literal sense of Genesis as history. All the theological statements made by the proposers of the motion were backed by references to the Magisterium of the Catholic Church, as Mr McKenzie had accepted. Fr Nesbitt seems to find them unacceptably Protestant - but is unable to prove this, yet he accuses us of “not helping the cause of orthodoxy”! His colleague, as a Catholic, accepts the Church’s authority, and was at least prepared to consider an alternative to evolution seriously. His attitude was also sincere, courteous and pleasant, betokening a young mind on which what I might term the “straitjacket of evolutionary thinking” is as yet insecurely fastened. There is hope of development here!

What the supporters of his side thought of Mr McKenzie I cannot say, but his opponents were warming to his openness. I felt rather sorry for him when he went on to put forward these pathetic arguments as supposed scientific evidence for evolution. This is where his shallowness of intellectual support became most apparent. My comments follow in parentheses .

“It is not true [that the simple cannot become complex] — the whole of chemistry depends on that.”

“Life in the womb starts as a single cell and becomes more complex.” (None said otherwise - what has this to do with evolution?)

“Many biological systems absolutely rely on the Law of Decreasing Entropy [sic], which is that although there is increasing entropy i.e. levelling out of energy, a levelling out of complexity within the world, systems require an increase in complexity at various points.” (This is a difficult point for a lay audience to grasp, especially with little time. Even if understood correctly, even if the Creationist view were wrong, this would still not prove evolution occurred!)

“Fossils are not conclusive evidence, we don’t know all the missing links , earlier levels [sic] could have been later than those above them. We are

talking about history here - what happened long ago.” (The fossils show no evolution in themselves - so why believe it?)

“DNA coding is different and can change through mutations — so the mechanism for evolution is possible, at least from what we know of modern science.”

(It seems that the less you understand in science, the more is possible, even when experts tell you it is not. Mutations do not make evolution possible as they destroy or distort information, they do not create it.)

I hope my readers do not think I have made up these quotations, or taken them unfairly out of context. They have been transcribed verbatim from the tape recording of the debate. You are entitled to assess their validity for yourselves.

Mr McKenzie seems to view change and progress, which are visible and unquestionable, as proof of evolution, which is not. To him, the “date for the Universe” is given by “background radiation” and is “sensible”! It is a ‘fact’. He had no difficulties explaining the origin of man, and agreed that the Soul could not evolve, but was directly created by God. (This is not a scientific fact, is it?) Without any reference, he claimed that Vatican II “says you must not be fundamentalist.” I would be interested in the Chapter and Verse for that statement! He claimed they could harmonise evolution “beautifully” with Church teaching. “We must co-operate with science, produce new theories” — but when creationists do this, evolutionists won’t listen!

Fr Nesbitt showed much concern about appearing “hostile to science”, and would apparently have big problems accepting literal Days of Creation, a young age for the Earth, and the direct creation of living things by God (“ZAPP”, as he put it).

Points from the floor included a distinction being made between micro-evolution and macro-evolution, which Fr Nesbitt interpreted as a concession to the principle of evolution. It was pointed out that science has not explained the creation of species or the origin of life.

According to Fr Nesbitt, the Pope in 1986 said “The Theory of Natural Evolution is not in principle opposed to the truth about the creation of the visible world, presented in the Book of Genesis”. A lady added that this merely allowed the theoretical possibility, it did not condemn the creationist alternative. Fr Nesbitt did not disagree.

Stephen Wylie quoted Dr Patterson as saying there are no known cases of transitional fossils, as did Stephen Gould, and Darwin. Mr McKenzie replied

that “If the scientists tell us the fossils do not show a link, we accept it. If you accept small changes, of DNA, why not accept big changes of DNA?” Wylie, pithily: “Why? On blind faith?”

In summing up, Peter Wilders accepted the label fundamentalist – but in respect of Church Doctrine. Pope Pius XII had said evolution was not to be taught as a fact, and had condemned polygenism. Original sin is passed on by generation, not imitation – Wilders claimed that Fr Nesbitt’s writings implied this doctrine could be changed (he later objected to this, saying he was quoted out of context). The Council of Trent taught that God created everything in their ‘entire substance’, which he maintained contradicted evolution, as defined interpretation could not be changed. The Pope’s recent comments were ‘unofficial.’

Fr Nesbitt defended his writings, and queried a literal 6 days. “Did God put the fossils in the soil to fox us?” (An old chestnut, if ever there was one!) He asserted that creationists were attacking science, and had a false understanding of Special Creation. “I stand with the Pope, and the Catholic interpretation of the Bible.”

Fr Jeremy Davies, who had chaired the debate with tact, courtesy and patience, then thanked the participants, and closed the meeting with the ‘Angelus’. No vote was taken. Our thanks are due to him, to all the CESHE:UK participants, and to John Edwards, of Christus Vincit Productions.

### Further Reading on the ‘FAITH Movement’

Nevard, A. *Theistic Evolution – the Faith of our Futures?* **Daylight No 25**, Spring 1998, pp. 7-32. (Also published in *Christian Order*, vol. 39, No 8/9, Aug/Sep 1998; and in *Watchmaker* Vol. 6, No.1, 1999.)

This article is also available as a separate **pamphlet**:  
*Theistic Evolution and the Mystery of FAITH* (28pp).

Nevard, A. *Agree to Disagree? The Evolutionary Convictions of the Faith Movement*, **Daylight No 37**, Summer 2005, pp. 30-36.

Owen, Hugh, *A Key to a New Development of Doctrine?* **Daylight 58**, Dec 2017 – also includes two further articles by Anthony Nevard on ‘FAITH’.

Pamphlet or back-issue price **£3** (inc. p&p in UK) – overseas please add £1.

## The Sceptical Doubts of the Age: how to solve them

William Guest F.G.S.<sup>1</sup>

Doubts just now are the weakness, or the temptation, or the fashion of the age. This is no longer an age of faith. Unbelief within the church and disbelief without form the prevailing and portentous disease of the times. Doubts are therefore to be treated tenderly. There are thousands of doubters among young men at this hour, and they are not to be denounced, but helped.<sup>2</sup>

There is another consideration to which I invite your careful attention. You say the leaders of science in this age are skeptical; the men who have investigated nature the most are, you say, disbelievers in the supernatural. I shall have something to say shortly on this assertion about the leaders of science. I wish now to note that any man will come to disbelieve in the supernatural, who has allowed himself to become estranged from communion with that divine light whereby all things become luminous and harmonised. Let a man cease to commune with God, and the path of scientific atheism lies straight before him. While science was humble it glorified the Creator; when it became ambitious it became a falsehood, because it had no aim but to glorify itself. When science limited itself to the discovery of the phenomena and order of nature, it blessed humanity; but when it left out of view the spiritual realm, and rushed eagerly to the denial of creative acts, it became a blind guide to the age. Such illustrious men of science as Newton, Linnaeus, Kepler, and Charles Bell, studied the works of nature to adore the Creator; there are later scientists who intentionally ignore the Creator from the beginning of their investigations; and how can nature help them to find God? They leave the living spirit and take material stuff as the origin of all organisations, and what can the outcome be but selfdom and atheism? As an able scientific writer has said, "This lust of the scientist to know everything on his own terms supplants true science, and mockingly gives oracles out of its abandoned shrine. So have we seen an aggressive young cuckoo overfilling a small bird's nest, and the true brood lying about dead on the ground. If such a man goes on in this career, he will in time care for nothing about science, *and everything about himself*. He will soon be more dexterous in getting rid of God out of his own mind than in studying creation. And the end of him will be, '*Ego, et natura mea*'" These are terrible words of one competent to speak, and they have a terrible significance in relation to our days.

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<sup>1</sup> From *A Young Man's Safeguard in the Perils of the Age* (5<sup>th</sup> Edn.), Hodder & Stoughton (1882), pp. 76-86. [F.G.S. = Fellow of the Geological Society] Ed.

<sup>2</sup> *Ibid.*, pp. 73-74. [The author of the text writes as a 'Christian' but certainly not as a Catholic.]

You say that all scientific men are disbelievers in Christianity. This is a huge mistake. In the two great universities of Oxford and Cambridge there is not a single professor of science who teaches it antagonistically to Christian faith. In Scotland, Ireland, and America there are illustrious scientific writers, and not a few of them adore Christ and recognise the supernatural as the origin of all things. No doubt there are distinguished scientists who indulge in the contemptuous and supercilious towards Christianity, and it is unhappily the fashion of the hour to regard them as leaders. But it is such men as Dalton, Davy, Herschell, Faraday, Lyell, who laid the foundation of modern science, and they worked in a Christian spirit; they were neither arrogant nor supercilious towards Christian beliefs; and they would have said it was only a little they had read in “nature’s infinite book of secrecy.” It is with the same reverence for Christianity that men of consummate learning now realise that their physical investigations are conducting them to a grand reconciliation between science and revelation, and they find themselves approaching what Professor Balfour Stewart, in the meeting of the British Association in 1875, nobly termed “A great generalisation, a mighty law, we cannot tell what, and we cannot tell when.”<sup>3</sup>

“We are all in the dark together as to the origin of species,” were some recent words of the *Times* newspaper. The sentence occurs in a powerful leader on the yearly address of the President of the British Association, and they were preceded by this remarkable sentence: “While modern science can boast of certainty, truth, and sound good sense, there are mixed up inextricably with all this, *uncertainty, falsehood, and specious nonsense.*” This is the common-sense view of Englishmen of that theory of evolution which has been supposed to be so fatal to ordinary beliefs. That theory is, that in the infinite ages of the past cosmic gas developed sea-slime, sea-slime, life in the protozoa, and so the development, by a natural process, produced at length the intellect of Plato, of Jesus Christ, and of Shakespeare. Such an astounding and degrading theory, which sets aside creative acts, ought to be supported by overwhelming evidence. But it is about this very thing that the *Times* says “we are all in the dark together.” As a matter of fact, there is not a single incontrovertible proof to support the tremendous conclusions of this theory. There is not a vestige of evidence of an intermediate link between apes and men. Let me quote for you a

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<sup>3</sup> The words of Professor Huxley, in the *Nineteenth Century Review* for Sept. 1877, deserve quoting here. He spoke of not having reached the faith of Christians as to a future life, when he added that he would make the best of the brief span of existence which is within his reach without reviling Christian believers whose “faith is more robust, and whose hopes are richer and fuller,” than his own. [*Footnote in original text*]



sentence from an able investigator. In the introductory lecture in the autumn of 1876 to the Natural Philosophy Class, in Edinburgh University, Sir Wyville Thomson affirmed, "The passage from one species to another, as the evolution theory demands, is entirely outside our experience. *There is not a shadow* of evidence of one species having passed into another during the period of human record and tradition. The geological record gives no traces of transitional forms from one species to another," Mr. St. George Mivart, equally a scientific investigator, calls the theory "a puerility of science," and uses these strong words: "The doctrine of the evolutionists is not supported directly by any one single fact in the whole domain of nature; it is wildly improbable, and it appears to me strange, monstrous, unnatural, and portentous, that the doctrine should occupy the attention of the scientific world."

These quotations are clothed in weighty language. They painfully suggest that this doctrine of evolution would not have become the fashion of the hour had there not been a motive. Doubtless eminent men are superior to their own hypotheses; "but," says Dr. Wood, who is himself a great naturalist, and late tutor of Queen's College, Oxford, "I cannot conceal from myself that there are many others who eagerly enrol themselves as disciples in these new schools, not because they are impatient of the cosmogony of the Bible, but because they would gladly get rid of the teaching there which is unpalatable." I must bear witness that I have observed among these "disciples" a dogmatism and a contemptuous treatment of opposite theories that are utterly unlike the modesty of true science, and stand in very painful contrast to the spirit of the illustrious men whose labours they inherit.

It has been well asked, "How can selection account for the whale?" The whalebone in this creature's mouth is a sieve, which, when it swallows water, retains the minute marine creatures on which it feeds. Of what use would be the *rudiment of a sieve*! How then did the whale get selected? A similar argument has been drawn from the tubal larynx of the kangaroo. The fact is, as investigation proceeds, it more and more proves *design*, and not the blind resultant of natural selection.

It is indeed admitted by evolutionism that there is no incontrovertible proof of one species having passed into another, but it is contended we have not all the page of nature's operations before us. But why are men to believe that natural processes originated species in ages when investigation is impossible if there be no adequate evidence of these transitional forms in the ages that are open to human inquiries? A supposed derivation of the horse was lighted on recently; but the supposed genesis has scarcely added to the reputation of the

propounder. It is admitted that man differs from the ape in his intellectual nature. Whence came the difference but from the will of the Creator? How is it that there is not a shadow of evidence of the uniting link? Until this be found, we must prefer to classify man, not with the ape, but with the Son of God, and we must remind ourselves of the language of the *Times*, that with truth and good sense, in these investigations, there have been inextricably mixed up “falsehood and specious nonsense.”<sup>4</sup>

But the objection to the evolution theory becomes much more serious. So long as it remained a doctrine of scientific inquirers and was not brought into the life of men, it was left to finish its evidence. But recently the doctrine has taken a form which demands a firm attitude on the part of young men. The logical conclusion of evolutionism, as now proclaimed, imperils the very existence of civilised society. It is nothing less than this,—that men who have come from sea-slime, through monkeys, are merely sentient automatons—mere machines who obey irresistible impulses; that man is bound and held fast in an iron mill of necessity; that burglars and forgers have merely, like clocks, been following a force they could not withstand; that the “robber, the ravisher, and the murderer,” must be treated as men would cage wild beasts, not because there is any hope of reforming them or of checking their crimes in the young who might imitate them, but that society may protect itself. Such is the logical outcome of evolution as propounded by Professor Tyndall in the presidential address of the Birmingham and Midland Institute, Oct. 1st, 1877, and since published by him in the *Fortnightly Review*. I once met with an excellent German pastor at Schwalbach, who was converted by reading the Life of Jesus, by Strauss.<sup>5</sup> He had been on an incline of Rationalism, and Strauss showed him

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<sup>4</sup> There are one or two additional facts demanding notice. The silurian are, as our readers are aware, among the lower palaeozoic beds: *i.e.*, among the earliest where traces of life occur. But in those beds a species of shark is found in fossil. This has been justly termed by Professor Williamson, F. R.S., “a seriously awkward fact,” and “a serious hindrance to the evolutionary theory.” This shark bears a singular witness. It is found in beds containing the first forms of life, but its scale of fish-organisation is among the highest. Here is not gradual development, but nature has taken a prodigious step forward. A very “awkward fact” indeed is this. Moreover, it is not unfairly asked, If there has been one series of developments constantly going on, so that according to Mr. Darwin a *species* has no real existence, how is it that the protophyte of the dawn of creation is the protophyte still? How is it that there exists in the first forms of life the same formation we see to-day? The chalk beds abound with foraminiferous shells called Globigerina, But the recent Atlantic dredgings bring up these same unchanged Globigerina, still found after measureless ages, unchanged, undeveloped, in the mud of the deep sea bottom! (Lyell’s Elements of Geology, p. 318.) [*Footnote in text*]

<sup>5</sup> Strauss’s book title continued with the words: ‘*Critically Examined*’ and portrayed Christ’s life in the gospels as largely mythical rather than historical; it attracted strong opposition. [*Ed.*]

the abyss to which he was descending. It is probable that this “logical conclusion” of evolution will have the same beneficial effect. Men will open their eyes when they find that truth, honesty, and rightness are to be relegated to the category of worn-out beliefs in virtue. They will affirm that the “ravisher and the murderer” are to be restrained, not because they were troublesome beasts who must obey their impulses, but because they were *not* wild beasts, and would not *deny* the bestial in themselves. I congratulate pure-minded young men that the antidote of scientific atheism comes with its last unfolding. They will guard against these doctrines spite of the “specious” language in which they are clothed, and they will set against these cravings for a passing popularity the brave, strong words of the grand sage—Thomas Carlyle: “A good sort of man is this Darwin, and well meaning, but with very little intellect. It is a sad and terrible thing to see well-nigh a whole generation of men and women, professing to be cultivated, looking round in a purblind fashion, and finding no God in this universe. And this is what we have got to: all things from frog-spawn; the gospel of dirt the order of the day. The older I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence which I learned when a child, and the fuller and deeper its meaning becomes: ‘What is the chief end of man?—To glorify God and enjoy Him for ever.’ No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set aside that.”

We may therefore thus sum up the objections of common-sense against this doctrine of the Evolutionists. According to their own admissions, spontaneous generation has never been known to occur, and Professor Tyndall candidly admits, after the most careful and elaborate experiments a scientist ever attempted, that, so far as we see, life cannot be originated from matter. They also admit that no new species has ever been formed by selective breeding, and that at present the sterility of hybrids must be accepted as a fact. Professor Dana affirms that no remains of fossil man bear any approach to the ape type, and that “the molecular law is the profoundest expression of the divine will.” Further, the term “evolution” has now been given up by Mr. Herbert Spencer as a wrong name, and “involution” is now to be the word. Further still, between the Involutionists and the Mathematicians there is a difference, wide as the poles asunder, as to the time required for the creation of the universe on the natural history of creation theory. The Evolutionists require infinite time for the working out of their theory, but the scientific mathematicians of our period affirm that the teaching of astronomy is in the teeth of any such notion; that, instead of even 500,000,000 millions of years, mathematics as applied to the stellar forces can only give fifteen million of years. Lastly, we may quote the

words of Professor Clifford, written one thinks by him with a touch of humour— “It is probable that the doctrine of evolution fills a somewhat larger space in our attention than belongs to its ultimate influence. In the next century men will not think much about it. They will be paying attention to some new thing!” Therefore, with such unutterable confusions, admitted oversights, irreconcilable contradictions, we leave the whole doctrine of development, and fall back upon the magnificent sentence with which the Bible opens,— “IN THE BEGINNING GOD CREATED THE HEAVENS AND THE EARTH.”

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### From Your Letters

*“Thank you for your issue about whales which I have recently recd. You do not mention Jonah being trapped inside one. This has an allegorical meaning too, I don’t doubt. Keep up the work for Christ the King ‘cui servire regnare est.’ ”*

BJ, Hampshire

*“Thank you again for the many great articles over the years. I have run a Catholic youth group associated with a traditional Order of Chivalry [Knights of Our Lady] and frequently use your material in lectures to the boys.”*

KS, Australia

*“Thanks for the last Daylight. I have completed the consent form and included this as a pdf. I have been reading Warkulwiz’s book, it is not an easy read but I really enjoy it. I need to take it in small doses, but have bought it also for several Bible study participants.”*

J McC, USA

*“I have been reading up on T.H. Huxley who as a young man studied at ‘Charing Cross Hospital’. He did not complete his studies but became interested in marine life and paleontology. Next T.H. joined the Royal Navy and was able to obtain 3 years leave to study marine life. On his return he joined the Royal Society though he had no formal degree, and published many scientific papers. In 1859 he read Darwin’s ‘Origin of Species’ and subsequently took part in a Darwinian debate at Oxford University in 1860 where he totally demolished Bishop Wilberforce’s pathetic attempt to squash ‘evolutionary theory’ thus setting the canon of evolutionary theory in science and heralding its divorce from theology. Although he was not a great scientist he was a formidable character who achieved international acclaim and influence.”*

PB, Berkshire

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Thanks! Ed.*



## Pope Pius XII Christmas Message Dec 24, 1953 [extract]

*The Catholic Church approves of the moral use of science  
and technology.*

Despite such a generous outpouring of the Divine light from the humble Manger, man still has the terrifying power to go down into the former darkness caused by the first sin, where the spirit becomes hardened in works of evil. For those who thus follow blindly their own will, because of lost or weakened faith, Christmas holds no other attraction than that of a merely human festival, now become a thing of hollow sentiment and merely earthly memories to which, nevertheless, they often dearly cling without any understanding of its inner meaning.

Amidst the light surrounding the cradle of the Redeemer, then, there are patches of darkness, and men go around with their eyes closed to the heavenly light, not because God Incarnate, even in His mystery, cannot enlighten everyone who comes into this world, but because many are dazzled by the passing splendour of human ideals and achievements. Their vision goes no further than the confines of creation, incapable of raising it to the Creator, the Beginning, the Harmony and the final End of all existing things. [...]

Far, then, from any thought of disavowing the marvels of technology and its lawful use, the believer may find himself more eager to bow the knee before the Child come from heaven to the manger, more aware of his debt of gratitude to Him Who gives all things and the ability of mind to understand them, more disposed to find a place for those same works of technology in the chorus of angels at Bethlehem: *“Glory to God in the highest.”* He will even find it natural to place beside the gold, frankincense and myrrh offered by the Magi to the infant God these modern conquests of technology – machines and numbers, laboratories and inventions, power and resources [...] *“Dwell on the earth and bring it to subjection,”* said God to man as He handed creation over to him as a legacy for a time. What a long and hard road from then to the present day, when men can at last say that they have in some measure fulfilled the Divine command!

**Pope Pius XII**, *Guide for Living*, 1958, Evans Brothers Ltd., pp. 173-175

## *Drosophila melanogaster*— the fruit fly—Hero of Genetics?



Darwin's theory was based on the principle of the slow building-up of many small variations to result in new species. Dutch botany professor Hugo De Vries, from his work with *Oenothera* plants, put forward his 'mutation theory' (1900) in which new species might arise by sudden jumps. From his reading, he rediscovered the forgotten work of Gregor Mendel.

Following improvements in the microscope and staining techniques, it had become possible to identify chromosomes in the cell. American biologist T.H. Morgan realised the value of mutations in genetic studies, and that the fruit fly would be a perfect subject—it has only four pairs of chromosomes,



is easy to rear on mashed bananas, breeds rapidly (30 generations in a year) and shows several clearly-marked mutations. By the end of 1910, he had 40 mutants—wingless, hairless, eyeless, flies with unusual body colours or wing venations. Further experiments showed these were not all independently inherited; some were linked as they were carried on the same chromosome. He discovered that certain mutants were always found only in males or females (sex linkage), and this was determined by one pair of the chromosomes— female XX and male XY, as in humans.

When it was found that linked characters might be unlinked, owing to the breakage and rejoining of chromosomes at nuclear division ('crossing-over'), it became clear that Mendel's 'factors' must be these bead-like genes that could now actually be identified under the microscope.

Intensive research followed, including Muller's drastic methods of increasing mutation rates e.g. using X-rays, leading to more chromosome damage and the *loss* of genetic information. *Devolution*—not evolution!

Top photo: André Karwath aka Aka—Creative Commons Share-Alike

