



Daylight

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Heliotropism—sun-seeking movements in *Helianthus annuus*.

It has long been observed that the developing heads of the common sunflower exhibit an east-to-west diurnal motion, and the reverse at night, with the mature flowers normally facing east. Studies show that this response is dependent on a moving light source, and involves differential growth of the stem below the flower. Various reasons have been suggested for the response, such as regulation of flower temperature or humidity, or improving chances of insect pollination. The underlying mechanisms of the process are still not fully understood. For a detailed study, see www.elsevier.com/locate/plantsci 'Turning heads: the biology of solar tracking in sunflower', by Vandenbrink, Brown, Harmer & Blackman, Plant Science 224 (2014), 20-26. Watch at <http://plantsinmotion.bio.indiana.edu/plantmotion/movements/tropism/solartrack/solartrack.html>.



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EDITORIAL

Internationalism's utopia

Some national leaders have dreamed of achieving world peace through world conquest, aiming to establish a World-State. Such a deceptive ideal underpinned the writings of H.G. Wells, founded on the evolution of man and the denial of a Creator; his methodology was the growth of international socialism through the media and education in Darwinism – an ‘open conspiracy.’ We see the bad fruits of this indoctrination in the globalist agenda promoted today which has drowned out authentic Catholic social teaching.

It is now recognised in every country that the formation of public opinion is of more importance than appeals to princes or politicians. Legislation is of little avail unless supported by public opinion. It might be thought that although public opinion is omnipotent within the nation, its influence does not extend to international relations. This is not the case. Given a healthy development of public opinion in all the great Powers, it will affect their mutual dealings.¹

Unfortunately, education based on evolutionism is unhealthy as it is untrue.

¹ Charles Plater SJ, *A Primer of Peace and War*, King & Son (1915), p.149.

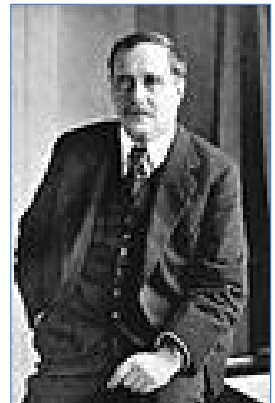
This book details the principles of international morality, Catholic doctrine on war and its history, and efforts towards peace. It includes reference to ‘militarism’ as “the expression of that materialistic philosophy which in this country goes by the name of Darwinism.” [p.94].

The Open Conspiracy

Anthony Nevard

Nowadays, the insertion of the word ‘conspiracy’ into a discussion of some controversial subject can often invoke a reflex reaction ranging from “Oh yes? Tell me more!” to “Have you joined the lunatic fringe, then?”¹ Images involving Guy Fawkes or Jesuits may come into people’s minds. But I daresay very few people would think of Mr H.G. Wells, though between the World Wars he used the expression ‘The Open Conspiracy’ to describe his revolutionary strategy of political amalgamation of nation states towards a global government, motivated by his conviction that this was the only route to world peace.

I have neither the expertise nor intention of analysing in detail here the ramifications of Wells’s political ideology, but to outline through quotations that such ideas, which undermine Christianity in several key areas, are based on evolutionary concepts, which led to his false understanding of the nature of Man and consequently of the course of history. It has to be admitted that Wells’s writings in the early 20th century had an enormous influence on education and political movements, for example those related to population control and the UN ‘Declaration on Human Rights’.²



We firstly need to appreciate that the first book on this subject was published back in 1928. Wells acknowledges that, as a writer, he has more time to think about social and political matters, and so he says:

... I am able to get rather ahead of my equals and to write articles and books just a little before the ideas I experience become plain to scores of thousands, then to hundreds of thousands, and at last to millions of other people. [...]

¹ A quick survey I made recently of the stock of a small local bookshop revealed five new books with the word ‘conspiracy’ in their titles!

² A summary of the writings and activities of H.G. Wells appeared in *Daylight* No 58 (December 2017). This was included in reference to my article *Mountains of Facts Fail to Move FAITH*, describing the influence of Wells’s *The Science of Life* on the evolutionary views of Agnes Holloway, the bedrock of the ‘FAITH Movement’.

It seemed to me that all over the world intelligent people were waking up to the indignity and absurdity of being endangered, retrained, and impoverished, by a mere uncritical adhesion to traditional governments, traditional ideas of economic life, and traditional forms of behaviour, and that these awaking intelligent people must constitute first a protest and then a creative resistance to the inertia that was stifling and threatening us. [...]

They would say ... “Let us get together with other people of our sort and make over the world into a great world-civilization that will enable us to realize the promises and avoid the dangers of this new time.”

It seemed to me that as, one after another, we woke up, that is what we should be saying. It amounted to a protest, first mental and then practical, it amounted to a sort of unpremeditated and unorganised conspiracy, against the fragmentary and insufficient governments and the widespread greed, appropriation, clumsiness and waste that are now going on. But unlike conspiracies in general this widening protest and conspiracy against established things would, by its very nature, go on in the daylight, and would be willing to accept participation and help from every quarter. It would, in fact, become an “Open Conspiracy,” a necessary, naturally evolved conspiracy, to adjust our dislocated world.³

Wells notes the ‘storm of change’ that has greatly altered the conditions of life over the previous fifty years. These include ‘the abolition of distance’ resulting from increased speed and safety in transport by rail and steamship, and telegraphic communications. Great progress has taken place in the use of mechanised power and the range and availability of substances for human usage. Increased methods of production led to ‘Big Business’ driving smaller producers and distributors out of the market. Both towns and cultivated lands grew rapidly, with electric light and heating, improved water and drainage, and availability of medical care, leading to much increased life expectancy. Yet despite this, Wells sees insecurity in the lives of many, and the danger of war looming. For him, there needs to be a change in morality, of social and political behaviour. In his view, certain established traditions have become ‘positively injurious and dangerous’ and are linked with the system of sovereign states.

...The general government of human affairs has hitherto been distributed among a number of sovereign states – there are about seventy of them now – and until recently that was a quite tolerable system of frameworks into which a general way of living could be fitted. The standard of living may not have been as high as our present standards, but the social stability and assurance were greater. The young

³ Wells, H.G., *The Open Conspiracy and other writings*, 1933, p.14.

(Note the intellectual snobbery and elitism implied by the repetition of ‘intelligent people.’

The current political slang term ‘woke’ is apparently of African-American origin and refers to “a perceived awareness of issues concerning social justice and racial justice.”)

were trained to be loyal, law-regarding, patriotic, and a defined system of crimes and misdemeanours with properly associated pains, penalties, and repressions, kept the social body together. Everyone was taught a history glorifying his own state, and patriotism was chief among the virtues. Now, with great rapidity, there has been that “abolition of distance,” and everyone has become next-door neighbour to everyone else. States once separate, social and economic systems formerly remote from one another, now jostle each other exasperatingly. Commerce under the new conditions is perpetually breaking nationalist bounds and making militant raids upon the economic life of other countries.⁴

It was after the Great War [i.e.WWI] that Wells decided to write the first of three books that formed the basis of his ‘Conspiracy.’ He writes that the main theme of *The Outline of History* [1920] was:

“the growth of human intercommunication and human communities and their rulers and conflicts, the story of how and why the myriads of little tribal systems of ten thousand years ago have fought and coalesced into the sixty- or seventy-odd governments of today and are now straining and labouring in the grip of forces that must presently accomplish their final unison.”⁵

This led to Wells realising the importance of wider fields of knowledge that needed to be understood for “like-minded people who wanted to use their lives effectively.” With the help of two biologists (J. Huxley & G.P. Wells), he then embarked on his work *The Science of Life* (first issued in parts as a magazine in 1931), which was intended “to get out as plain and clear a statement as possible of what was known about the sources and nature of life and the relation of species to individuals and other species, and the processes of consciousness and thought.” The third book (in 1932) was aimed to make “a review of all human activities in relation to each other, the work of people and the needs of people, cultivation, manufacture, trade, direction, government, and all. [...] in fact, an outline of economic, social and political science.” He called it, *The Work, Wealth and Happiness of Mankind*.

By the time I was through with these books I felt I had really something sound and comprehensive to go upon, an “ideology”, as people say, on which it was possible to think of building a new world without fundamental surprises...⁶

A materialistic and evolutionary ideology was being developed that claimed to explain the physical and rational origins of mankind, the course of human history, the nature and purposes of human behaviour, the principles of

⁴ *Ibid.*, p. 12

⁵ *Ibid.*, p. 18.

⁶ *Ibid.*, p.19

economics and politics. In other words: where we came from, where we are going, and how we should behave now: an alternative to formal religion, leaving Christianity as redundant and out-dated. This would require a revolution in education:

The new world demands new schools, therefore, to give everyone a sound and thorough mental training and equip everyone with clear ideas about history, about life, and about political and economic relationships instead of the rubbishy head-content at present prevalent. The old-world teachers and schools have to be reformed or replaced. A vigorous educational reform movement arises as a natural and necessary expression of the awakening Open Conspirator. A revolution in education is the most imperative and fundamental part of the adaptation of life to its new conditions.⁷

The evolutionary view of man, by which we “recognise fish and amphibian in the bodily structure of man,” has altered or removed the concept of the soul and the origins of human thought and feeling.

Our conception of sin and our treatment of sin have been profoundly modified by this analysis. Our former sins are seen as ignorancies, inadequacies and bad habits, and the moral conflict is robbed of three-fourths of its ego-centred melodramatic quality. We are no longer moved to be less wicked; we are moved to organise our conditioned reflexes and lead a life less fragmentary and silly. [...]

We think no longer of submission to the irrevocable decrees of absolute dominion, but of participation in an adventure on behalf of a power that gains strength and establishes itself. The history of our world, which has been unfolded to us by science, runs counter to all the histories on which religions have been based. There was no Creation in the past, we begin to realise, but eternally there is creation; there was no Fall to account for the conflict of good and evil, but a stormy ascent. Life as we know it is a mere beginning. [...]

The histories and symbols that served our fathers encumber and divide us. Sacraments and rituals harbour disputes and waste our scanty emotions. *The explanation of why things are is an unnecessary effort in religion.* The essential fact in religion is the desire for religion and not how it came about.⁸

In the mind of the materialist who believes science has replaced Biblical history, there is patently no scope for compromise. Yet despite absolutely dismissing the historical foundations and practices of religions, Wells does admit that: “...as Christianity became a definite social organising force, it took

⁷ *Ibid.*, p. 21

⁸ *Ibid.*, p. 25-26. Italics in original text.

on a great series of healing, comforting, helping and educational activities.”⁹ However, he sees no benefit in self-centred devotion or mortification.

In the fixed and limited outlook of the past, practical good works took the form mainly of palliative measures against evils that were conceived of as incurable; the religious community nursed the sick, fed the hungry, provided sanctuary for the fugitive, pleaded with the powerful for mercy. It did not dream of preventing sickness, famine or tyranny. Other-worldliness was its ready refuge from the invincible evil and confusion of the existing scheme of things.¹⁰

This rather grudging acknowledgement that some external good has come from Christian practices ignores the spiritual and social benefits that can improve personal morality, family happiness and society and eternal salvation for individuals, because Wells does not recognise man’s true nature and destiny. He does not dismiss the religious spirit in man but encourages its redirection to the improvement of the wider world:

Religion, modern and disillusioned, has for its outward task to set itself to the control and direction of political, social and economic life. If it does not do that, then it is no more than a drug for easing discomfort, “the opium of the peoples.”¹¹

Do we not see here the same attitudes that undermined the values of enclosed religious communities following the Second Vatican Council and led to so many priests and nuns reinventing themselves as ‘glorified social workers?’ The mantra that Christianity must be made ‘relevant’ and ‘meaningful’ in the modern world has been made the excuse for increased secularisation of the liturgy and devotions, when in fact it is we fallen, but redeemed, pilgrims in the modern world who must become more conformed to Christ and His Church, which of course exists outside of time. This requires Faith which is based on Truth, as revealed in the Scriptures that H.G. Wells has denied. But Christ said:

“For, if you did believe Moses, you would perhaps believe me also; for he wrote of me. But, if you do not believe his writings, how will you believe my words?”¹²

Many books could be written in answer to the numerous falsehoods, omissions and distortions found in Wells’s writings. Notable contemporary Catholics who

⁹ *Ibid.*, p. 27.

¹⁰ *Ibid.*, p. 28.

¹¹ *Ibid.*, p. 29. [Interesting that this phrase ‘control and direction’ is also the key phrase adopted by Agnes Holloway, avid devotee of H.G. Wells, in her theistic evolution fantasy.]

¹² John 5: 46-47

challenged his statements included Chesterton and Belloc.¹³ We can cite here a brief quotation to falsify Wells's glib assertions and show that the Catholic Church had already developed social teachings intended to counter the false and harmful political philosophies that were, and are, so often the root causes of 'sickness, famine and tyranny.' This extract is taken from a text used in Catholic schools in the USA in the 1950s:

Pope Leo XIII (1878-1903) gave leadership to this wide Catholic social movement in his famous encyclical, *Rerum Novarum* (1891). In it he attacked Socialism for its denial of private property and for its assertion of the necessary hostility of class against class. But he forcefully defended labor against the economic liberals. He denied that labor was simply a commodity, whose wage was to be decided by supply and demand. He affirmed labor's right to a living wage, and the duty of the State to prevent exploitation. The Holy Father also urged a wider distribution of property and the organisation of trade unions.¹⁴

Wells openly affirms the goal of the conspiracy – world government – and its targets for attack, including the sovereign state and patriotism, with quasi-religious fervour:

There will be little need for president or king to lead the marshalled hosts of humanity, for where there is no war there is no need of any leader to lead hosts anywhere, and in a polyglot world a parliament of mankind or any sort of council that meets and talks is an inconceivable instrument of government [...] World government, like scientific process, will be conducted by statement, criticism, and publication that will be capable of efficient translation. [...]

The fundamental organisation of contemporary states is plainly still military, and that is exactly what a world organisation cannot be. Flags, uniforms, national anthems, patriotism sedulously cultivated in church and school, the brag, blare and bluster of our competing sovereignties, belong to the phase of development the Open Conspiracy will supersede.¹⁵

Though Wells's dream is not an idealised totalitarian state akin either to the Third Reich or to Red China, he does seek world domination:

¹³ G.K. Chesterton engaged Wells in debates, and Hilaire Belloc wrote criticisms of Wells's *Outline of History*. Belloc wrote: "I exposed his ill acquaintance with modern work on Biology, with early Christian writing and tradition, with Christian doctrine itself: and, in general, his incompetence." *Mr Belloc Still Objects*, Sheed and Ward (1926) p.vii.

¹⁴ Corbett, Fitzsimons, Ostheimer, *Christianity and Civilization*, Wm.H. Sadlier, Inc, (1947) p.502.

¹⁵ Wells, *op.cit.*, p. 30-31

This candid attempt to take possession of the whole world, this Open Conspiracy of ours, must be made in the name of and for the sake of science and creative activity.¹⁶

Having then argued that man is subject to a “struggle for sustenance”, Wells stresses that “intelligent control of population is a possibility which puts man outside competitive processes that have hitherto ruled the modification of species,” and that “there is a clear hope that, later, directed breeding will come within his scope.” This would appear to favour the principle of eugenics, soon to become popular in Nazi Germany and the USA.

While criticising Marxist theory and Communism in practice, Wells nevertheless approves of the effects of the Russian revolution, which “has liberated vast areas from the kindred superstitions of monarchy and the need for a private proprietary control of great economic interests.”¹⁷ Open Conspirators will promote these ideas through groups and publications, influencing the content of libraries, museums, schools and scientific establishments. “Normal educational institutions ... preserve traditions rather than develop them ... The forces of the entire movement may be mobilised in a variety of ways to bring pressure upon reactionary schools and institutions.”¹⁸ We have certainly seen the working out of such ideas in the past century.

In Wells’s vision, the Open Conspiracy:

...will have become a great world movement as wide-spread and evident as socialism or communism. It will have taken the place of these movements very largely. It will be more than they were, it will be frankly a world religion. This large assimilatory mass of movements, groups and societies will be definitely and obviously attempting to swallow up the entire population of the world and become the new human community.”¹⁹

Such ideas based on a false materialistic and evolutionary concept of human nature and origins have continued and spread over the past ninety years in education, politics and even in the Church. The Open Conspiracy is at war with God and the Christian Faith and cannot bring peace and happiness to mankind. It is Catholic doctrine and social teaching that needs to be taught and practiced, but sadly Wells and his kind were blinded by prejudice and refused to see it. Evolution or Creation? Yes, it certainly does matter.

¹⁶ Ibid., p.35

¹⁷ Ibid., p.60.

¹⁸ Ibid., p. 78

¹⁹ Ibid., p.79.

THE IMMUNE SYSTEM AND EVOLUTION

Philip Byron

Our guest writer in this issue comes from a background of a lifetime's work in various fields of applied science, mostly in areas of medicine, and with specialist knowledge of infection control. His article clearly demonstrates how modern advances in immunology contrast with highly implausible theories of evolutionary advances through inheritable genetic mutations. Ed.

Innate Immunity and Acquired Immunity

All living species except plants have an immune system which recognises the invasion of foreign cells and tissues which are potentially harmful and consequently mounts a process of attack and destruction as a protection to the individual. The system has two main parts; the innate immunity system and the acquired immunity system.

The innate system is a fixed built-in system that responds to trauma (e.g. wounds) which initiates a chemical signal and directs white blood cells (leucocytes) to the trauma area to contain and destroy harmful cells; usually there is an associated swelling and redness called the 'inflammatory response'. The function of these cells is to contain and remove foreign cells such as microorganisms, by engulfing them and digesting them prior to removal. This is known as phagocytosis.

The second type of immunity, known as acquired immunity, is the body's response to specific foreign cells which it recognizes and then retains in its memory as being 'NON-SELF' material.

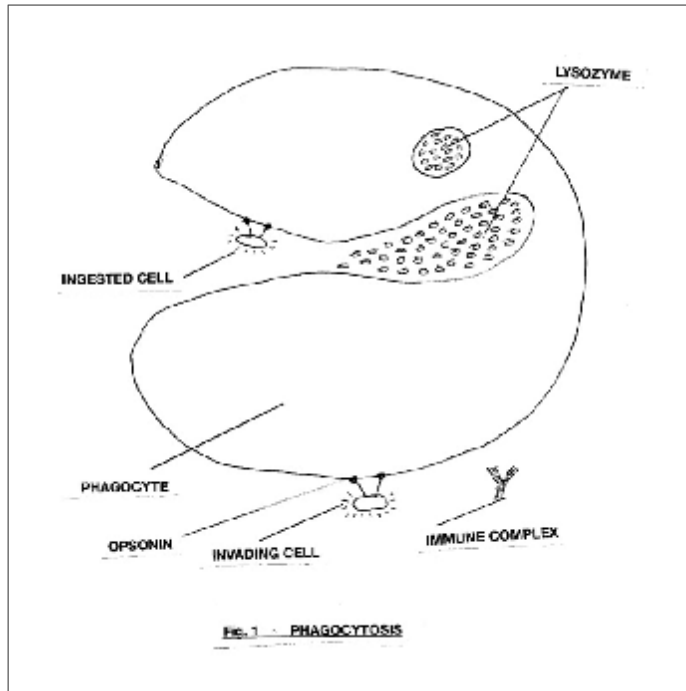
A,B and O Blood Groups

Within the human species there are different blood groups. In the event of a blood transfusion, it is necessary to know both the donor's and the recipient's blood group and check that they are matching appropriately to ensure that they are compatible. The process is called 'cross-matching'. If this is not done and the recipient receives non-matching donor blood, a transfusion reaction occurs which is quite serious and can have fatal consequences.

The Immune System and Scientific Research

We shall now look in more detail firstly at the basic process of innate immunity and then at the process of acquired immunity which operates in conjunction with it.

The operation of the innate immune system (phagocytosis) is the digestion and removal of foreign cells from the body. Invading foreign cells trigger a chemical signal (chemotaxis) which is sent via the blood circulation and in response white cells (leucocytes) are drawn to the site of invasion. A chemical known



as opsonin attaches the foreign cells to the wall of the leucocyte (phagocyte) which proceeds to engulf the cells, and another chemical called lysozyme digests the invading cells (see fig 1).

Moving on to acquired immunity, scientists specialising in this field have opted to change the name to 'adaptive immunity' and by so doing have, with a stroke of a pen, brought it under the Darwinian dogma of evolution. But their justification for so doing is flimsy, as there are some differences between the processes in vertebrates and invertebrates. These appear to be innate and indicate differences in habitat and life cycle. More research is needed to clarify this. Scientists focus on differences in DNA sequences in the belief that they can thereby identify evolutionary development. However, there are no fossils of immune systems to support such links and so construct phylogenetic

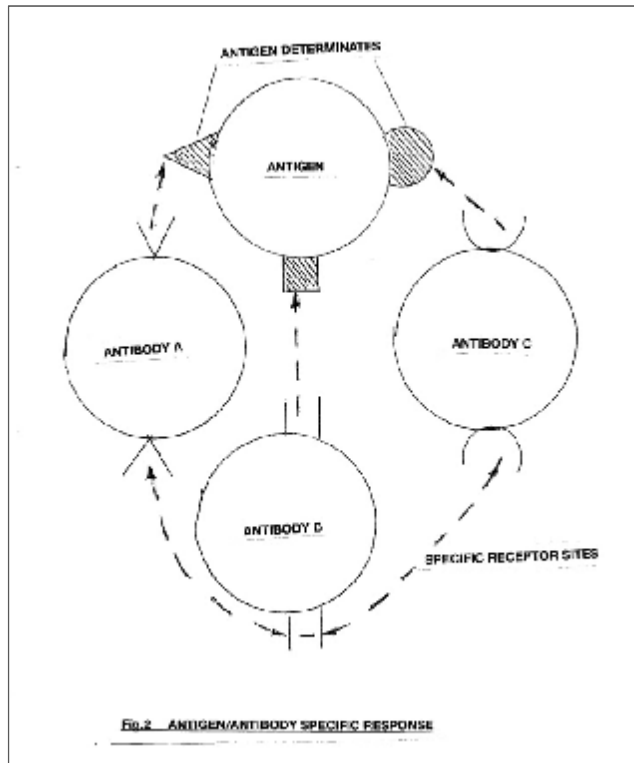
diagrams to extrapolate evolutionary development.

The immune system is an intricate and complex network of cells that act to protect the body from invasive organisms and foreign cells. It is comprised of humeral factors, antibodies, complement, non specific and cellular factors. Antibodies which belong to the acquired immunity system recognise foreign tissues and neutralise toxins.

The antibody recognises a particular cell and attaches itself to the wall by a process known as 'lock-and-key'. This then triggers a neutralisation process (see fig. 2)

Once neutralisation and phagocytosis have been completed, the system retains a memory of the specific antigen. Note that the antigen is the invader. In the event of a second invasion, due to the immune system's memory, the immune response is faster and stronger. This forms the basic principle of vaccination, or immunization, which employs a prepared antigen

(vaccine) which has been rendered harmless by a process which inhibits the production of toxins. The system is thereby activated but with no ill effect, while the system retains a memory so that when a harmful cell enters the body next time the immune system is immediately triggered into action. To illustrate this, one or two strains of the flu virus become prominent at end of the summer every year. Flu vaccine is prepared and administered to give protection to these strains throughout the next year.

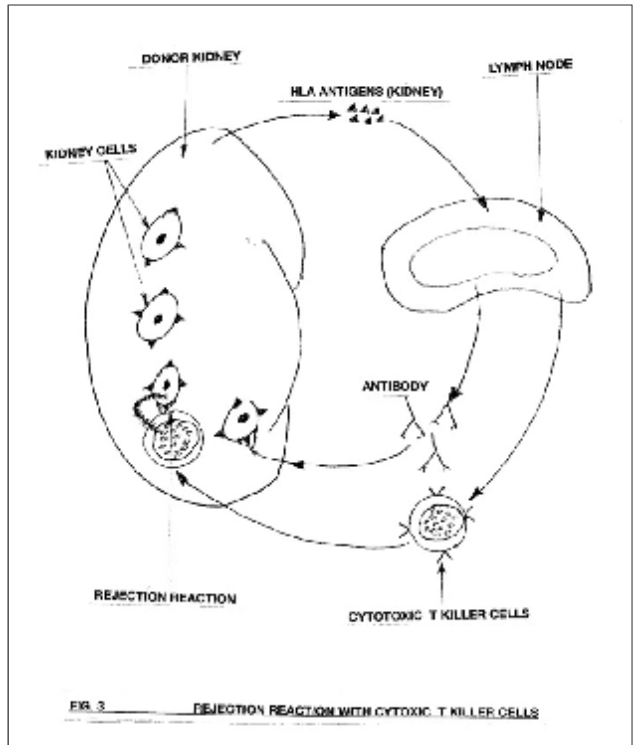


However, the immunity to influenza is short-lived and strains change from year to year, hence re-vaccination every year is necessary. Conversely, measles vaccination is protection for life. But it is also necessary to maintain a high proportion of vaccination in the population (i.e. 90%), otherwise outbreaks of measles will re-occur.

Transplantation and the Major Histocompatibility Complex Graft Rejection

Progress in the medical field has led to many transplants of organs and tissues including bone marrow. This technical advance has brought a wealth of extra scientific knowledge in regard to the human body, and also a significant increase in understanding of the workings of the body which has significance for the theory of evolution.

We know that tissue compatibility is highly specific even within our own species. We have already mentioned the necessary cross-matching of blood groups. The cross-matching of tissues is called tissue typing and this is a very exact process. Siblings other than identical twins may not provide a suitable match to become a tissue donor. Skin grafting when necessary is normally done on the same patient to avoid the risk of graft rejection. When it comes to organs and bone-marrow it is necessary to look for matching donors. Without exact matching, grafts between isolated individuals may not survive more than a few days. If a second graft is attempted the speed of rejection will be even faster.



The mechanism of rejection involves special cells called lymphocytes, an important part of the immune system. The first stage is the antigen-antibody recognition as described above. For example, in a donor kidney antigens are transported to a special organ called a lymph node; there are many throughout the body. The lymph nodes send out antibodies which attach themselves to the kidney cells. Then the lymph node produces special lymphocytes called cytotoxic, or killer T cells, which then attack the donor kidney cells and commence a rejection reaction (see fig. 3). This is known as a 'cell mediated response'.

A graft between individuals of the same species is called a 'homograft'. If the individual is not genetically identical the term 'allograft' is used. Where several antigens are involved in a rejection, this is known as a 'histo-compatibility rejection' (histo = tissue). These antigens are determined by a genetic code. However, there are some antigens that are paramount in determining the rate of graft rejection and are known as 'Major Histocompatibility Antigens' (MHA). The region in which they are located is known as the Major Histocompatibility Complex (MHC). In humans these cells are known as Human Lymphocytes (HLA).

The significance of the HLA System becomes apparent in organ and bone marrow transplants. The chance of success depends on an identical HLA match between the donor and recipient, as is the case with identical twins. Other siblings may not have an identical HLA match. In practice a donor register is set up to provide a bank of matching donors for recipients.

Immunosuppression

During the transplanting procedure it is necessary to suppress the immune system to ensure that the rejection reaction does not take place. So the recipient is given immune suppressive drugs throughout the transplant period.

Graft versus Host reaction (G.V.H.)

Up to now we have been talking in terms of 'Host versus Graft' reaction (i.e. the recipient attacks the incoming foreign tissue). But if the Graft itself includes immune cells and if the host's immune system has been suppressed, then it is also possible to see the reverse effect, i.e. Graft versus Host Reaction.

For example, in bone marrow transplants it is necessary to irradiate the recipients own faulty bone marrow leaving them totally vulnerable to attack. Since the bone graft contains immunocompetent cells the recipient is at a

potential risk of graft-versus-host disease (GVH).

Everybody is unique - Precision Medicine

Precision medicine is now emerging because it is recognised that blanket treatments do not work for everyone. Research in medicine is turning its attentions to customise treatment for recalcitrant cancer. In a recent case of a woman suffering from metastatic breast cancer, the woman made a landmark dramatic recovery after receiving therapy using her own immune cells to attack the tumour (See fig.4)

Stage 1

The tumour cells were sequenced to determine the DNA coding, resulting in 64 DNA mutations being identified.

Stage 2

Lymphocytes from the person's immune system attacking four of the mutants were discovered.

Stage 3

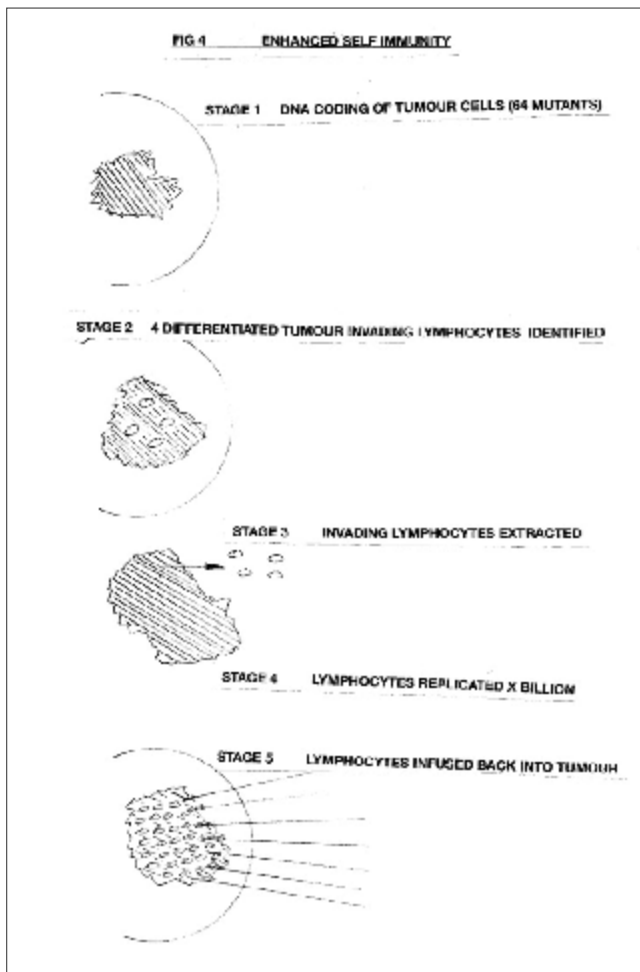
The tumour infiltrating lymphocytes were extracted.

Stage 4

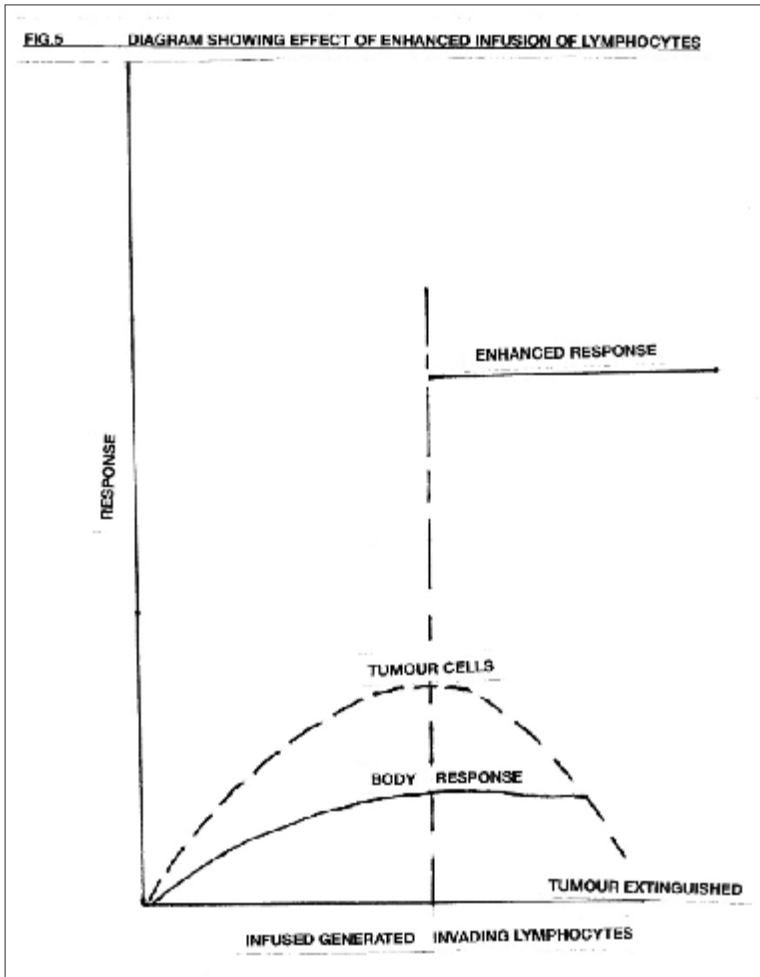
The lymphocytes were replicated generating billions of cancer-fighting cells.

Stage 5

These cells were then infused back into the tumour thus destroying the cancer, resulting in complete recovery.



(See fig.5, which illustrates tumour growth and extinction in response to enhanced invading lymphocytes.)



Mutant cells which cause cancer are recognised by the body's immune system as foreign. These and other concerns such as childhood leukaemia are currently undergoing further research.

Medical knowledge and Science

Surprisingly, there seems to be little connection between the two disciplines. Medical knowledge is looking forward to new treatments while science is looking back to find evidence of evolution. Also science is looking at other species, in particular invertebrates, as a hopeful source of information. Scientists examine comparative phylogeny as a possible means of drawing conclusions about evolution. The idea is to link genetic sequences with evolving immune systems and phylogeny.

Immune systems of course, just like any other system in the body, are inherited as a total system. However the immune status will vary from person to person. In the womb the baby receives protective antibodies from the mother but these are only temporary and eventually the baby has to develop its own immunity. Evolutionary scenarios involve changes in biology, in chemistry and in physics. All these changes require a change agent. But time is not a change agent as evidenced by many unchanging stable species and other species which have become extinct.

Darwin focused on many differences found in species. These differences within species he mistakenly attributed to an evolutionary phenomenon. But we know that they are due to genetic differences giving variation within a species. Consideration of the philosopher Aristotle is helpful here because he also perceived differences which he called 'accidents'. The accidents can change but the substance of a being does not. Hence a dog remains a dog no matter what the breed, and man is always a man no matter what the race. But man has one characteristic that is not differentiated, i.e. rational intelligence for which there is no known gene code even though we now know the whole genome of DNA.

Discussion & Conclusion

Mutant cells in the body are recognised by the immune system as foreign and potentially pathogenic, and therefore would be destroyed. So for a major transformation of tissues or organs to occur the immune system would need to be completely suppressed in a sterile environment over millions of years. No such preternatural events can be demonstrated. Furthermore the transmission of life in mammals occurs in pregnancy via the embryo and individual characteristic features stem from the family gene pool, while birth defects are usually caused by infection or drugs or faulty genes.

Species evolutionary change necessarily requires neogenesis of the embryo.

This begs the question — where did the new genes come from and how did they get there? In the event of this unlikely occurrence the mother's immune system would recognise the embryo as foreign and mount an attack on it accordingly. With no protection, the embryo's chances of survival would be minimal. We therefore conclude from the evidence and knowledge of the immune system that evolution is decidedly impossible and that the species barrier is maintained intact.

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COPERNICUS AND HIS TIMES

James J. Walsh, M.D., Ph.D., LL.D.

From *Catholic Churchmen in Science* (1906) [Part II of two]¹

In 1530 Copernicus wrote a short prelude to the longer work on astronomy which he was to publish later. The propositions contained in this work show how far he had advanced on the road to his ultimate discovery. After a few words of introduction, the following seven axioms are laid down:-



1. The celestial spheres and their orbits have not a single center.
2. The center of the earth is not the center of the universe, but only the center of gravity and of the moon's orbit.
3. The planes of the orbits lie around the sun, which may be considered as the center of the universe.
4. The distance from the earth to the sun compared with that from the earth to the fixed stars is extremely small.
5. The daily motion of the heavenly sphere is apparent—that is, it is an effect of the rotary motion of the earth upon its axis.
6. The apparent motions of the moon and of the sun are so different because of the effect produced by the motion of the earth.
7. The movements of the earth account for the apparent retrograde motion and other irregularities of the movements of the planets. It is enough to assume that the earth alone moves, in order to explain all the other movements observed in the heavens.

It is no wonder that one of his bishop-friends, Frisio, writing to another bishop-friend, Dantisco, said: "If Copernicus succeeds in demonstrating the truth of his thesis—and we may well consider that he will from this prelude—he will give us a new heaven and a new earth." This shorter exposition of Copernicus's views

¹ *American Ecclesiastical Review*, The Dolphin Press, pp. 31-41.
(Part I appeared in *Daylight* No 62, pp. 26-34.)

The "Torun portrait" of Nicolaus Copernicus (anonymous, c. 1580), kept in Toruń town hall – from *Wikipedia Commons*; in public domain.

was found in manuscript in the imperial library in Vienna only about a quarter of a century ago.² It is mentioned by Tycho Brahe in one of his works on astronomy in which he reviews the various contemporary advances made in the knowledge of the heavens.

The publication of Copernicus's great work, "De Revolutionibus Orbium Celestium," was delayed until he was advanced in years, because his astronomical opinions were constantly progressing; and, with the patience of true genius, he was not satisfied with anything less than the perfect expression of truth as he saw it. It has sometimes been said that it was delayed because Copernicus feared the storm of religious persecution which he foresaw it would surely arouse. How utterly without foundation is this pretence, which has unfortunately crept into serious history, can be seen from the fact that Pope Paul III accepted the dedication of the work; and of the twelve popes who immediately followed Paul not one even thought of proceeding against Copernicus's work. His teaching was never questioned by any of the Roman Congregations for nearly one hundred years after his death. Galileo's injudicious insistence in his presentation of Copernicus's doctrine, on the novelties of opinion that controverted long-established beliefs, was then responsible for the condemnation by the Congregation of the Index; and, as we shall see, this was not absolute, but only required that certain passages should be corrected. The corrections demanded were unimportant as regards the actual science, and merely insisted that Copernicus's teaching was hypothesis and not yet actual demonstration.

It must not be forgotten, after all, that the reasons advanced by Copernicus for his idea of the movements of the planets were not supported by any absolute demonstration, but only by reasons from analogy. Nearly a hundred years later than his time, even after the first discoveries had been made by the newly constructed telescopes, in Galileo's day, there was no absolute proof of the true system of the heavens. The famous Jesuit astronomer, Father Secchi, says the reasons adduced by Galileo were no real proofs: they were only certain analogies, and by no means excluded the possibility of the contrary propositions with regard to the movements of the heavens being true. "None of the real proofs for the earth's rotation upon its axis were known at the time of Galileo, nor were there direct conclusive arguments for the earth's moving around the sun." Even Galileo himself confessed that he had not any strict demonstration of his views, such as Cardinal Bellarmine requested. He wrote to the Cardinal, "The system seems to be true;" and he gave as a reason that it

² i.e. circa 1880 [Ed.]

corresponded to the phenomena.

According to the astronomers of the time, however, the old Ptolemaic system, in the shape in which it was explained by the Danish astronomer Tycho Brahe, who was acknowledged as the greatest of European astronomers, appeared to give quite a satisfactory explanation of the phenomena observed. The English philosopher, Lord Bacon, more than a decade after Galileo's announcement, considered that there were certain phenomena in nature contrary to the Copernican theory, and so he rejected it altogether. This was within a few years of the condemnation by the Congregation at Rome. As pointed out by Father Heinzle, S. J., in his article on Galileo in the "Catholic World" for 1887, "science was so far from determining the question of the truth or falsity of either the Ptolemaic or the Copernican system that shortly before 1633, the year of Galileo's condemnation, a number of savants, such as Fromond in Louvain, Morin in Paris, Berigard in Pisa, Bartolinus in Copenhagen, and Scheiner in Rome, wrote against Copernicanism."

As we have said, Copernicus's book was not condemned unconditionally by the Roman authorities, but only until it should be corrected. This assured protection to the principal part of the work, and the warning issued by the Roman Congregation in the year 1820 particularizes the details that had to be corrected. It is interesting to note that whenever Copernicus is spoken of in this *Monitum* it is always in flattering terms as a "noble astrologer" — the word astrologer having at that time no unworthy meaning. The whole work is praised and its scientific quality acknowledged.

The passages requiring correction were not many. In the first book, at the beginning of the fifth chapter, Copernicus made the declaration that "the immobility of the earth was not a decided question, but was still open to discussion." In place of these words it was suggested that the following should be inserted: "In order to explain the apparent motions of the celestial bodies, it is a matter of indifference whether we admit that the earth occupies a place in the middle of the heavens or not."

In the eighth chapter of the first book, Copernicus said: "Why, then, this repugnance to concede to our globe its own movement as natural to it as is its spherical form? Why prefer to make the whole heavens revolve around it, with the great danger of disturbance that would result, instead of explaining all these apparent movements of the heavenly bodies by the real rotation of the earth, according to the words of Æneas, 'We are carried from the port, and the land and the cities recede'?" This passage was to be modified as follows: "Why not, then, admit a certain mobility of the earth corresponding to its form, since

the whole universe of which we know the bounds is moved, producing appearances which recall to the mind the well-known saying of Æneas in Virgil, ‘The land and the cities recede’?”

Toward the end of the same chapter Copernicus, continuing the same train of thought, says: “I do not fear to add that it is incomparably more unreasonable to make the immense vault of the heavens revolve than to admit the revolution of our little terrestrial globe.” This passage was to be modified as follows: “In one case as well as in the other—that is, whether we admit the rotation of the earth or that of the heavenly spheres—we encounter the same difficulties.”

The ninth chapter of the first book begins with these words: “There being no difficulty in admitting, then, the mobility of the earth, let us proceed to see whether it has one or a number of movements, and whether, therefore, our earth is a simple planet like the other planets.” The following words were to be substituted: “Supposing, then, that the earth does move, it is necessary to examine whether this movement is multiple or not.”

Toward the middle of the tenth chapter Copernicus declares: “I do not hesitate to defend the proposition that the earth, accompanied by the moon, moves around the sun;” while the wording of this proposition had to be changed so as to substitute the term “admit” for “defend.” The title of the eleventh chapter, “Demonstration of the Triple Movement of the Earth,” was modified to read as follows: “The Hypothesis of the Triple Movement of the Earth, and the Reasons Therefor.” The title of the twentieth chapter of the fourth book originally read: “On the Size of the Three Stars [*Sidera*], the sun, the moon, and the earth.” The word “stars” was removed from this title, the earth not being considered as a star. The concluding words of the tenth chapter of the first book, “So great is the magnificent work of the Omnipotent Artificer,” had to be cancelled, because they expressed an assurance of the truth of his system not warranted by knowledge. With these few unimportant changes, anyone might read and study Copernicus’s work with perfect freedom.

Traditions to the contrary notwithstanding, Galileo, because of the friendship and encouragement of the churchmen in Italy, had been placed in conditions eminently suited for study and investigation. Several popes and a number of prominent ecclesiastics were his constant friends and patrons. The perpetual secretary of the Paris Academy of Sciences, M. Bertrand, himself a great mathematician and historian, declares that the long life of Galileo was one of the most enviable that is recorded in the history of science. “The tale of his misfortunes has confirmed the triumph of the truth for which he suffered. Let us tell the whole truth. This great lesson was learned without any profound

sorrow to Galileo; and his long life, considered as a whole, was one of the most serene and enviable in the history of science.”

Copernicus, like Galilee, had clerical friends to thank for an environment that proved the greatest possible aid to his scientific work. His position as Canon of the Cathedral of Frauenburg provided him with learned leisure, while his clerical friends took just enough interest in his investigations and the preliminary announcements of his discoveries to make his pursuit of astronomical studies to some definite conclusion a worthy aim in life. It was this assistance that enabled him to publish his book eventually and bring his great theory before the world.

Copernicus, far from having any leanings toward the so-called “reform” movement (as has often been asserted), was evidently a staunch supporter of his friend and patron Bishop Maurice Ferber, of Ermland, who kept his see loyal to Rome at a time when the secularization of the Teutonic order and the falling away of many bishops all around him make his position as a faithful son of the Church and that of his diocese noteworthy in the history of that time and place. It may well be said that under less favorable conditions Copernicus’s work might never have been finished. As it was, his book met with great opposition from the Reformers, but remained absolutely acceptable even to the most rigorous churchmen until Galileo’s unfortunate insistence on the points of it that were opposed to generally accepted theories.

During all his long life Copernicus remained one of the simplest of men. Genius as he was, he could not have failed to realize how great was the significance of the discoveries he had made in astronomy. In spite of this he continued to exercise during a long career the simple duties of his post as Canon of the Cathedral of Frauenberg, nor did he fail to give such time as was asked of him for the medical treatment of the poor or of his friends, the ecclesiastics of the neighborhood. These duties—as he seems to have considered them—must have taken many precious hours from his studies, but they were given unstintingly. When he came to die, his humility was even more prominent than during life. It was at his own request that there was graven upon his tombstone simply the prayer, “I ask not the grace accorded to Paul, not that given to Peter: give me only the favor Thou didst show to the thief on the cross.” There is perhaps no better example in all the world of the simplicity of true genius nor any better example of how sublimely religious may be the soul that has far transcended the bounds of the scientific knowledge of its own day.

The greatness of Copernicus’s life-work can best be realized from the extent to

which he surpassed even well-known contemporaries in astronomy and from his practical anticipation of the opinions of some of his greatest successors. Even Tycho Brahe, important though he is in the history of astronomical science, taught many years after Copernicus's death the doctrine that the earth is the center of the universe. Newton had in Copernicus a precursor who divined the theory of universal gravitation; and even Kepler's great laws, especially the elliptical form of the orbits of the planets, are at least hinted at in Copernicus's writings. He is certainly one of the most original geniuses of all times; and it is interesting to find that the completeness of his scholarly career, far from being rendered abortive by friction with ecclesiastical superiors, as we might imagine probable from the traditions that hang around his name, was rather made possible by the sympathy and encouragement of clerical friends and church authorities. Copernicus the scholar, astronomer, physician, and clergyman, is a type of the eve of the Reformation period, and his life is the best possible refutation of the slanders with regard to the unprogressiveness of the Church and churchmen of that epoch which have unfortunately been only too common in the histories of the time.

Catholic Doctrine on Creation

Lateran Council IV 1215

(Against the Albigensians and other heretics)

"We believe in one God ... Father, Son and Holy Spirit [...]"

"One beginning of all, creator of all visible and invisible things, of the spiritual and the corporal; who by His own omnipotent power at once from the beginning in time created each creature from nothing, spiritual and corporal, namely angelic and mundane, and finally the human, constituted as it were, alike of the spirit and the body. For the devil and other demons were created by God good in nature, but they themselves through themselves have become wicked. But man sinned at the suggestion of the devil."³

See www.catholicorigins.com to read further in the article *Creation and Time*.

³ Denzinger, *The Sources of Catholic Dogma*, Herder (1957), p. 169. [Stress added].

The Greatest Spoof in History!

Peter Wilders

Finally the truth is out! The century long suffocation of Creation teaching by the deadly gas of theistic evolution has been exposed. Contrary to modernist anti-Catholic propaganda, the concept of evolution is unambiguously and canonically totally excluded! Theistic evolution is a myth, fabricated by man to replace “ex nihilo” Creation. The impediment removed, the purity of the Genesis teaching on origins can be breathed again, and the rationale for the persecution of millions brought to light. The challenge now is, to recall to Catholics the necessity of magisterial teaching for salvation.

Darwin’s thesis, that biological change can produce a new species, not only is anti-Catholic, but unscientific. Scientists such as Jean Rostand (French Academy) called it a “fairy tale”. Many Catholics knew the deadly spiritual nature of the thesis, but theology aside, were led to believe it had scientific merit. For over a century, academia has been manipulated to accept the counterfeit, for the real. An epithet for evolutionary claims, accurately summing up the situation, is ‘spurious’. The dictionary definition of the term is, bogus, fake, not genuine, specious, false, factitious, fraudulent, trumped up, sham, mock, feigned, pretended, contrived, fabricated, manufactured, fictitious, make-believe, invalid and fallacious. It is now evident that each of the adjectives is a fair description of the thesis. It has taken 160 years of experimentation to confirm the basic principle of science that life does not come from non-life. Moreover, the now established fact that evolution does not exist as a reality, eradicates any claim made in its name to formulate a scientific hypothesis (*L’Évolutionnisme, une projection sur la Nature du mythe du Progrès*; D.Tassot;).

Those contesting evolution have unwittingly helped people to believe that the evolution fantasy really exists, and, moreover, needs to be taken into account by scientific research! Although Protestants have led the way, Catholics should have no such excuse. Heresy has been disguised as science. Conferences have been organised, by seminaries and Catholic universities, to debate between qualified scientists the ‘pros’ and ‘cons’ of a formal heresy. The cloud of credulity in evolution lifted, for Catholics, the ‘Credo’ again makes discussion unacceptable that God might not have created the world from nothing. Logically, the subject should be “The Catholic Magisterium renders any criticism against “Creation ‘ex nihilo’”, theologically and philosophically untenable”.

God spoke, and the world was brought into existence. Traditional Creation theology explains that the world did not start to operate until everything, including Adam and Eve were created. (“Before the formation of Adam there was no course of nature, but simply the construction of the *mundi machina* or artefact of the world by the Creator alone” - Fr. Fehlner). Once again it can be proclaimed with impunity, Creation was first! Providence followed, with the basic doctrine of salvation, upon which all others depend, the Sin of Adam.

Peter Wilders presents the video **Evolution: Fact or Belief?** now viewable on line at www.noevolution.org with commentary in English, French, Spanish, Italian, Polish and Dutch.

Is the Theory of Evolution a scientific fact or a mere belief? This is the only question this documentary seeks to answer. Five world top scientific minds give their answer on Evolution. A ground breaking video sold all around the world, award winning international documentary, now available for all to see.

Report of the Kolbe Center (5th May 2019)¹

Hugh Owen (Director)

Dear Friends of the Kolbe Center,

Christ is risen! Alleluia!

It is no secret that young Catholics have been leaving the Church in droves for decades. The Fellowship of Catholic University Students (FOCUS) estimates that only 15% of Catholic young people in the United States continue to practice the Faith when they leave home. One prominent researcher at Georgetown University who has conducted numerous interviews with young Catholics about their reasons for abandoning the Faith has observed that the apparent conflict between the findings of the modern science and the Holy Bible and the traditional teaching of the Church has been a major factor in the mass exodus of young Catholics out of the Catholic Church. Not surprisingly, he argues that if more teachers in Catholic schools could show the harmony between the pillars of modern science - like Big Bang cosmology and biological evolution - and the Catholic Faith, the Church would keep more of its youth. But this reminds me of Planned Parenthood representatives who attribute the large number of teen pregnancies to a *lack* of sex education and who assure us that if only every school in the world included sex education in its curriculum, the teen pregnancy numbers would surely come down!

The fact of the matter is that most Catholic schools and universities have been teaching Big Bang cosmology and biological evolution for the last 60 years. Teaching more of this “science, falsely so called” will not slow the mass exodus of young Catholics out of the Church because the teaching of evolution does more to erode or destroy the faith of young Catholics than any other false teaching. On the other hand, teaching the true Catholic doctrine of creation, demonstrating its perfect harmony with sound theology, philosophy, and natural science, and exposing the fatal flaws in the evolutionary accounts of the origins of man and the universe in their theistic and atheistic forms is a sure-

¹ Access the Kolbe website for much material on the authentic Catholic position on Genesis, Origins and Science, with regular newsletters on recent activities and publications: www.kolbecenter.org

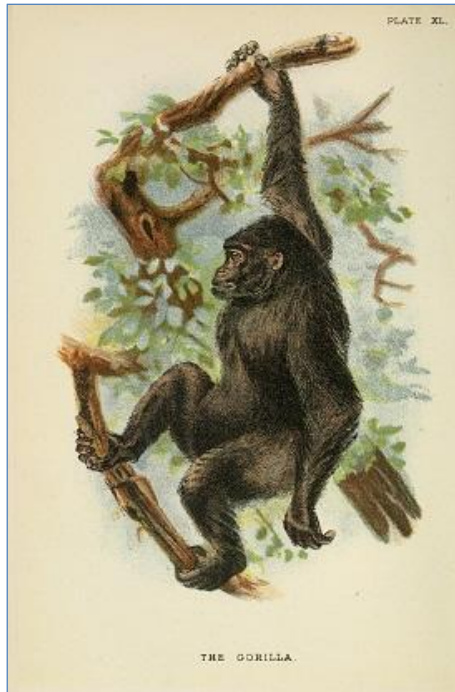
fire way to shore up the foundations of the faith of Catholic young people and equip them to stand firm against the world, the flesh and the devil. Indeed, our experience with young Catholics all over the world has confirmed our conviction that the current crisis of faith could be quickly resolved if we simply taught the whole Catholic Faith to our youth on the foundation of the true Catholic doctrine of creation.



We recently witnessed a striking example of the power of the Catholic doctrine of creation to strengthen the Faith of Catholic young people when four Kolbe scientists and I had the privilege of spending three days with students and faculty at Immaculate Heart of Mary School in Still River, Massachusetts. In addition to three consecutive days of presentations to all of the students from third through 12th grade, we were also able to give two evening presentations to parents, the first of which was made mandatory for all of the parents at the school by the headmaster, Brother Thomas Augustine. As a testimony to the good fruits brought forth from these three days, I would like to share a few excerpts from papers written by high school students highlighting the most important points they learned from the presentations.

1. *Evolution is a theory so easy to disprove, it is a wonder that anybody actually still believes it. There are a few very interesting facts that . . . everybody should know about the myth of evolution.*

The concept that the human genome is supposedly “shared” with that of apes is now known to be a myth. Scientists make mistakes all the time, and when it comes to sequencing DNA, they used a backwards method of figuring out the human genome: they said that we must be similar to apes, so they compared our DNA to that of apes to help “fill in the gaps.” And then they acted surprised when they found “proof” that we were similar to apes!



Another false theory attached to this one is debunked in the actual science of mutation that would have allowed us to evolve from apes. Even with the extremely large (and unrealistic) time frame that scientists give to show that this happened, the rate at which mutations occur over generations still doesn't allow for that many changes in the genome to get from an ape to a human.

Another point is that there are huge gaps in the supposed evolutionary line, shown clearly by whales. The second stage of the whale's evolution is shown to be a type of aquatic animal about ten feet long. But the next step shows that somehow, one of these ten-foot-long animals had to have given birth to a totally different animal that grew to be sixty-six feet long, with a tail that was out of proportion to its predecessor, with no intermediary steps, such as a gradual increase in size. This does not physically make sense.

- 2. Theistic evolution caters to the religious demographic telling them they can believe in both evolution and God. By adding God into the equation evolutionists are able to account for all the shortcomings of the theory through the Creator and eliminate assumption with intelligent design. This is a brilliant strategy, through which evolution can be elevated to the rank of scientific theory if it weren't for one major problem. By entering God into the equation, the evolutionists must admit that He exists and now they must recognize His teaching. In 1858 Our Lady appeared to St. Bernadette in Lourdes, France, and, when asked who she was, replied, "I am the Immaculate Conception." Notice the use of the article, "the," and not, "an." If God therefore evolved man from a simpler organism, then Adam and Eve, His first humans, would have been conceived, not created. Because man had not yet fallen, neither Adam nor Eve would have had the stain of original sin on their soul at conception as we do. They would have been conceived immaculately but, because of Our Lady's statement at Lourdes we*



know that no other human was conceived immaculately other than the Blessed Mother herself.

Evolution is a theory meant to discredit our nobility as human beings, saying we came from mere animals instead of the loving hand of God. It is taught in schools today to lead students away from the truth, from God, and from salvation. This backwards idea of education is a ploy from Satan, the father of lies, in attempt to deprive us of our birthright as children of God, but if we adhere to true science, which is the study of God's creation, and to the theology of His Church, the darkness of ignorance is enlightened and the path to the Truth is made straight.

3. *An example that shows how destructive evolution is to science is a scenario involving the [biologist], Dr. Jerry Coyne. He noticed an outer layer of hair on babies' skin that puzzled him. He concluded from his scientific investigation that the hair has no function, and that it dates back to our ancestors, the apes. That was his professional opinion. When a baby is born, it is covered with this white yogurt-like substance that protects its skin from damage. We could wonder how that slimy substance could stick on a baby's smooth skin. Well, a simple solution to that problem is that it is kept on by hair, which explains why babies have an outer layer of hair. How could Doctor Coyne, with all his intelligence and years of research, not have seen that? The reason is he is blinded to reality by the thick wool of evolution and his own pride. Doctors like Jerry Coyne prohibit the advancement of science by their evolutionary theories.*
4. *When people argue for the theory of evolution one of the things they tend to point to as evidence is that the Grand Canyon and other places have various horizontal layers of sediment. As one can see when looking at pictures of the Grand Canyon, from top to bottom are several layers of sediment, which you can tell apart from each other by slight differences in color. The theory is that these layers of sediment formed over millions of years and that each layer represents a certain geological time period, the older layers are towards the bottom and the newer layers are towards the top.*

The key point where this theory conflicts with the Catholic Church

is whether these sedimentary layers were laid down over millions of years, or over a short time period. In order to properly deconstruct this theory, however, we must first present it in the strongest way we can.



The theory in the best form in which I can present it is thus: The sedimentary layers formed by a mixture of shale, mudstone, and weakly cemented sandstone or stillstone, have been formed over millions of years. All of the Grand Canyon sedimentary layers formed at sea level. The sea would be caused to come in, or “transgress” with any subsidence of the land, and any time the sea deepened significantly because of ice melting due to global warming, it would cause transgression. This happened many times, which is why we can clearly see so many separate layers of sediment. Conversely, any time the water receded or the land rose, the land once again dried up.

The name for this is regression of the sea. Each time there is a regression, the landscape is uplifted and exposed, and therefore erodes. Some other ways in which sedimentary layers formed are by desert sands brought over by the wind, and by rivers which brought sediment down from higher levels after a regression.

The scientists and geologists who argue for an earth which is billions of years old argue that these layers could not have been formed quickly. They have many reasons which would take a very long time and a large amount of room on paper to detail.

When listening to the presentation last Wednesday on sedimentary rocks by the Kolbe Institute, I was very intrigued by the fact that inside of the sediment are fossilized tree trunks which were placed there vertically. Now if the sedimentary layers had been formed over millions of years, then why are there whole fossilized tree trunks inside of those rocks? If the layers had formed over millions of years, the tree trunks would not have been able to fossilize. They would have just decomposed. This points to the idea that these layers actually formed rather quickly. This key fact is very instrumental and helpful in showing that these sedimentary layers actually formed extremely quickly.



5. *Darwin is an example of a scoffer, a person who speaks in a mocking tone. St. Peter warned us about these people in 2 Peter 3:3-7: “Knowing this first, that in the last days there shall come, deceitful scoffers, walking after their own lusts”. . . In our Catholic Faith, we have been taught that evolution is fake and is covering up the fact that God created all things and keeps them in existence . . . If our Faith is challenged by nonbelievers, we should be a light to guide them on the correct path. By using Scripture and views from Catholic scientists we can defend our Faith from being ridiculed by Atheists.*

I hope you will join us in praying that we will soon be able to achieve our goal of ensuring that every Catholic young person in the world has at least one opportunity to hear a good defence of the true Catholic doctrine of creation, the foundation of the Holy Gospel. If you can use your influence with the leadership at any Catholic seminary, university, chaplaincy, school, home-school co-op, or other youth-centered community to obtain an invitation for us to offer a seminar or series of seminars, we will gladly go anywhere in the world - even if the hosting organization cannot afford to cover our expenses - to share this precious knowledge. We have also designed a confirmation retreat with a creation-focus, designed to be supported by the personal testimony of some of our young adult members who can testify to their slightly younger brothers and sisters as to the fundamental importance of the true Catholic doctrine of creation as the foundation of the faith and of a healthy spiritual life. We are ready and willing to go anywhere in the world to offer this confirmation retreat, as long as the local pastor is willing to give us at least one entire day with the *confirmandi*.

I am happy to report that our videographer is on track to complete the final editing of the DVD series by the end of June, God willing! Once the final editing has been completed, we plan to give the DVD series to some Church leaders for their review so that we can market the series more effectively with their endorsements. If you have influence with any influential Catholic clergy or lay leaders who might be willing to review the DVD series, please let me know, and we will be happy to arrange to give them a chance to preview the series as soon as it is available.

Finally, we have discovered that if you forward this newsletter to someone who “unsubscribes,” that “unsubscription” will “unsubscribe” you! What is worse, once an email is “unsubscribed,” our email server will never subscribe that email address again. It seems we have lost quite a few subscribers this way over the years! If you forward an email, it might be a good idea to ask the recipients to let you know if they don’t want to receive any more forwarded emails from the Kolbe Center, but to please not “unsubscribe” lest they inadvertently “unsubscribe” you.

Please keep the Kolbe Center in your prayers.

Yours in Christ through the Holy Theotokos,

Hugh Owen

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Blessing the Baptismal Water

(Traditional Catholic rite)

These extracts from the prayers used in the Easter Night ceremonies vividly and explicitly draw on the texts of Genesis.

“O God, whose Spirit in the very beginning of the world moved over the waters [Gen 1: 2], that even then the nature of water might receive the virtue of sanctification. O God, who by water didst wash away the crimes of the guilty world, and by the pouring out of the deluge didst give a figure of regeneration, that one and the same element might in a mystery be the end of vice and the beginning of virtue [Gen 6-8].”

“Wherefore I bless thee, O creature of water, by the living God, by the true God, by the holy God, by that God who in the beginning separated thee by His word from the dry land, and whose spirit moved over thee [Gen 1: 6-10]. Who made thee flow from the fountain of paradise and commanded thee to water the whole earth with thy four rivers [Gen 2: 10-14].”

The Scriptures may need an interpreter

“Then He said to them: O Foolish, and slow of heart to believe in all things which the prophets have spoken... And beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things that were concerning Him [Luke 24: 25,27].”

“For they that inhabited Jerusalem, and the rulers thereof, not knowing Jesus, nor the voices of the prophets which are read every Sabbath, judging Him have fulfilled them [Acts 13:27].”

“These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me. Then He opened their understanding, that they might understand the Scriptures [Luke 24: 44-45].”

“And Philip running thither, heard him reading the prophet Isaias; and he said: Thinkest thou that thou understandest what thou readest? Who said: And how can I, unless some man show me? [...] Then Philip opening his mouth, and beginning at this Scripture, preached unto him Jesus [Acts 8: 30,31,35].”

Catholic Tradition derives its authority from the teaching of the Apostles.



Rembrandt, The Baptism of the Eunuch, 1626; Museum Catherine Convent, Utrecht



A lesser light to rule the night ¹

The moon is referred to about 30 times in the Old Testament and 9 times in the New Testament. ² The Scriptures assign purposes to the sun and moon: “And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years; to shine in the firmament of heaven, and to give light upon the earth.” [Gen. 1:14-15]

The heavenly bodies not only provide the essential light and warmth for life to exist on Earth, but by their perceived relative movements serve for measures of *time* days, months, seasons and years; and *direction*, for navigation by stars. According to Psalm 103:19, “He hath made the moon for seasons.” A lunar month, a full cycle of its phases, is 29.53 days; in the Jewish calendar, the new moon was a special day, identified by careful observation and marked by sacrifices and trumpets. [Num. 10:10] These monthly indicators were linked with seasonal feasts, related to planting and harvest, such as the Feast of Tabernacles (on the 15th day of the seventh month) and the Passover (on the 14th day of Nisan). In addition, the moon provides the benefits of the tides.

The *signs* to be given by the moon (and the sun) refer to the last days: “Immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light.” [Matt. 24:29]. This could hardly refer to a solar or lunar eclipse, as these have occurred for thousands of years. But a solar eclipse is remarkable in that not only does the moon come between earth and sun but their apparent diameters are the same viewed from earth; though the sun is 400 times larger than the moon, it is 400 times further away. ³

Despite the availability of vast amounts of data on the moon, speculations about its creation by naturalistic processes fail in the face of hard evidence. The moon appears to have been designed and created to benefit mankind.

1. Gen. 1:16. Solar eclipse pictures: NASA/ Joel Kowsky.
2. Whitcomb & DeYoung, *The Moon: its Creation, Form and Significance*, BMH Books (1978), p. 53.
3. Steidl, P., *The Earth, the Stars and the Bible*, Presbyterian & Reformed Pub. Co., (1979), pp 62-66.

