



# DAYLIGHT

ORIGINS SCIENCE FOR CATHOLICS

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## *Rafflesia*—the largest flower in the world

Discovered in 1818 by Dr Joseph Arnold in Sumatra, this is a parasitic plant having no leaves, branches or roots. It absorbs food via haustoria from the tissues of a vine, *Tetrastigma*, and the flower of the largest species may be nearly four feet across! The flower smells of rotting flesh and attracts flies for pollination. Its berry-like fruits contain thousands of tiny seeds, dispersed by small animals. Grouping of 18 species from DNA sequences have placed them in four clades defined geographically as Philippines, Malaysia, Borneo, and Sumatra/Java groups. However, there is no consistency within the clades in the size of flowers or the presence of white warts, so their ‘evolution’ is yet another mystery!

<https://en.wikipedia.org/wiki/Rafflesia>

Picture: [www.stockphotosecrets.com](http://www.stockphotosecrets.com)



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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.

### **ACTIVITIES**

*Daylight Origins Society* is a non-profit educational organisation funded by subscriptions, donations and sales of publications.

- ❖ Publishes the periodical *Daylight* for subscribers.
- ❖ Publishes and distributes pamphlets on Origins issues.
- ❖ Provides mail-order service for literature and audio-visual material.
- ❖ Contributes past publications to the Kolbe Center website.
- ❖ Promotes links with other Catholic Origins groups worldwide

### **New Subscriptions – currently suspended**

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**EDITORIAL**

Welcome back, dear readers, after a long delay in production. Many thanks for your continued support and encouragement. After much discussion, prayer and reflection, we need to announce some prudent changes in our publication.

Clearly, many people now use the Internet to source much of their information. In the past, we have deliberately not made recent issues of *Daylight* available on our website to avoid an anticipated decline in demand for printed copies. Now, thanks to the generous support of Hugh Owen, it is intended that the Kolbe Center will host PDF versions of our magazines, with an Index for reference to articles. Please visit [www.kolbecenter.org](http://www.kolbecenter.org) for updates.

We regret that the website at [daylightorigins.com](http://daylightorigins.com) is not currently available. This follows issues with hacking, unforeseen shortcomings in the security management of the site, and maintenance costs running far too high. We still have a ‘Facebook’ page at [www.facebook.com/DaylightOriginsSociety](http://www.facebook.com/DaylightOriginsSociety)

If I am able to produce further numbers of *Daylight* in the future, they will first be added to the Kolbe Center archive. If possible, I shall produce some hard copies, but I need to ensure they are sent to active supporters at their correct addresses. Please notify me by post, or email [daylightorigins@hotmail.com](mailto:daylightorigins@hotmail.com). Please do not send further subscriptions, but you may donate at the Kolbe site.

**Congratulations** to Fr Paul Spaine, who was ordained this summer. We thank him for his great support with setting up and managing the website for the past ten years, giving several talks, and writing numerous articles. *Ad multos annos!*

### **The Catholic position on Evolution and Genesis**

One of my strategies in editing *Daylight* has been to select material from authoritative Catholic sources that reinforces the dogmatic teachings of the Church in respect of the Bible and Origins. Some of these are not too easy to locate nowadays, and *Daylight* could well be the only publication where they may be found. One of these books is Hart's *Student's Catholic Doctrine*; my copy was inscribed by my father 'October 1927,' and no doubt was used by him in his teacher-training years at St Mary's College, Strawberry Hill.

In this issue are also some passages from the 1952 edition of *The Catholic Commentary on Holy Scripture*, edited by Dom Bernard Orchard. He kindly offered the following endorsement and encouragement to *Daylight* after I wrote to him in the mid 1990s:

"I congratulate you on your initiative in setting up 'Creation Science for Catholics' & your new periodical 'Daylight'. May it prosper exceedingly."

While it is of course heartening to have the support of such Catholic experts, it is interesting that some Evangelicals also recognise the same arguments that we have employed in countering Catholic evolutionists. From an online article in 2016 by Shaun Doyle '*Roman Catholicism, Science and Evolution*':<sup>1</sup>

The 1950 Papal encyclical *Humani Generis*, John Paul II's address to the Pontifical Academy of Sciences in 1996, and Pope Francis' 2014 address to the Pontifical Academy of Sciences are some of the main reasons why so many Roman Catholics think it's OK to believe in theistic evolution. *Humani Generis* opened up Genesis and origins to discussion and debate, though it put two caveats on any church acceptance of evolution—i.e. that the naturalistic origin of the soul must be rejected, and polygenism must be rejected. However, John Paul II's comments suggest that he thought the debate had swung in evolution's favour since *Humani Generis*, and Pope Francis' recent comments are even more accepting of theistic evolution than John Paul II. Now, the 'private' statements from John Paul II and Francis are not regarded as official dogma, so that theistic evolution has not been officially sanctioned as acceptable for Roman Catholics to believe. Nonetheless, the comments of successive popes 'as private theologians' in favour of theistic evolution convince many Roman Catholics that there's no harm in accepting it. Why? Even when the pope is only speaking as a private theologian, he doesn't stop being the pope, so *all* his

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<sup>1</sup> <https://creation.com/roman-catholicism-science> 16 Jan 2016 [footnotes omitted here].

statements carry a persuasive force no other ‘private theologian’ can carry. Even if the ‘Magisterium’ is not to blame (since ‘Magisterium’ refers to the *definitive* teaching of the Roman Catholic church), modern popes must shoulder much of the blame for the large-scale departure of the Roman Catholic church from biblical creation.

A similar positive tone was evident in Michael Oard’s review [*Journal of Creation*, 31(2) 2017] of *Catholicism and Evolution: a history from Darwin to Pope Francis*, by Michael Chaberek O.P.<sup>2</sup> Some years earlier, the same reviewer had read Fr Victor Warkulwiz’s *The Doctrines of Genesis 1-11*...[*Journal of Creation*, 22 (2) 2008],<sup>3</sup> and Oard concluded thus:

If the book is widely read and considered by Catholics, it should cause a renaissance in their thinking about origins. I recommend the book also for Protestants who should overlook the few instances where it deviates from strongly held biblical beliefs. The book is overwhelmingly and delightfully a work of young-earth creationism.

**Bamboozled!** In *Daylight* #68 we considered the wonders of woods, which provide so much variety of materials for human use, as well as the many other valuable contributions that trees make to the world. In this issue we look at the great value of bamboos, botanically members of the grass family. One unusual use of bamboo is referenced in a fascinating book by Erica Fatland about the five former Soviet ‘-stan’ states. Describing the history of the silk trade in Uzbekistan, she writes of the use of bamboo as a hiding place:

“The Chinese understood the value of the silk monopoly. Anyone who told foreigners the secret origins of silk risked being sentenced to death. But as the years and centuries passed, the secret of the silk spinners and mulberry leaves spread. Farmers in India started to produce silk and then, the story goes, around 550, two Nestorian monks managed to smuggle a silkworm egg from China to Constantinople, in a bamboo stick.”<sup>4</sup>

**More plant wonders** We also look at the marvels of the world’s biggest flower and seed, and the benefits to mankind of the coconut palm: tributes to Divine Providence, and their origins yet another source of bafflement to the materialistic evolutionist.

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<sup>2</sup> [https://dl0.creation.com/articles/p116/c11695/j31\\_2\\_20-22.pdf](https://dl0.creation.com/articles/p116/c11695/j31_2_20-22.pdf)

<sup>3</sup> <https://creation.com/review-the-doctrines-of-genesis-1-11-by-warkulwiz>

<sup>4</sup> Fatland, Erica, *Sovietistan*, Macleahose Press (2019), p. 400.

According to the Concise OED [2004], ‘bamboozle’ means to cheat or mystify, and originated in C18 ‘of unknown origin.’ Maybe hiding the silk worm egg in a hollow bamboo stem as a successful smuggling strategy led to this not-inappropriate verb. *Ed.*

## Bamboo – a gift of Providence to the Eastern Peoples

Anthony Nevard

As an amateur gardener in Britain, my first association of the word ‘bamboo’ relates to the canes I use to support climbing beans and other plants. Then I recall owning cane conservatory chairs and laminate flooring, seeing tall and vigorous examples used as an effective screen, and enjoying bamboo shoots as a delectable component of a Chinese meal! But for millions of people in the Far East, bamboo has supplied an essential material for far more important uses, from furniture to flutes, from socks to scaffolding.<sup>1</sup>

The main source of this article follows below and is taken from a massive text of 720 pages, published in 1866, entitled *A History of the Vegetable Kingdom*, by William Rhind, ‘Lecturer on Botany, Marischal College, Aberdeen.’<sup>2</sup>

“THE BAMBOO (*Bambusa arundinacea*)

This gigantic member of the family of reeds and grasses has, when growing, an appearance of an immense sheaf of wheat standing on end. Some of them are upwards of sixty feet in height, and the quantity of single canes which



Bamboo Forest, Kyoto, Japan  
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they yield is prodigious. The cane is porous in the centre, and partly hollow. Externally the epidermis is composed of a hard wood, into which silex enters so largely, that it will strike fire with steel in the same way as a piece of flint. This plant is indigenous to China; and although it grows spontaneously and most profusely in nearly all the immense districts included in the southern portion of that empire, yet the Chinese do not entirely rely on this profusion of nature, but cultivate the reed with much care. They have treatises entirely devoted to this matter, where all the rules of experience are compounded for its culture, showing the proper soils, the best kind of water, and the

<sup>1</sup> See [www.wikipedia.org/wiki/bamboo](http://www.wikipedia.org/wiki/bamboo) for a lengthy article on this subject.

<sup>2</sup> Rhind, W., *A History of the Vegetable Kingdom; embracing the Physiology of Plants, with their Uses to Man and the Lower Animals, and their Application in the Arts, Manufactures, and Domestic Economy*, Blackie & Son (1866), p. 239. (Punctuation style in original.)

[Graphics not in original text.]

appropriate seasons for planting and transplanting this most useful production. Among this singular people, the bamboo is used for almost every article of convenience or luxury. Marco Polo says, that in his time they had canes thirty English feet in length, which they split in their whole length into very thin pieces, and then twisted them together into strong ropes three hundred passi (six hundred English feet) long, that were used to track their vessels on their numerous rivers and canals. M. De Gurgenes says, that in this course of his journey through part of the celestial empire, he often saw the Chinese making this kind of rope. The artizans were mounted on scaffolds twelve or fifteen feet high, and let the cord fall to the ground as it was plaited. Van Braam, another modern traveller,<sup>3</sup> speaks of this bamboo cordage is being admirably light and strong. The sails of the Chinese junks,



Bamboo roof  
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as well as their cables and rigging, are made of bamboo. The old Venetian also describes a pavilion of the grand Khan, the roof of which was made of bamboo cane, richly gilt and varnished. These bamboos, he says, were each three palms in circumference, and ten fathoms long, and being cut at the joints, were split into two equal parts, and laid concave and convex to form gutters. The missionaries inform us, that not merely

the roofs, but entire dwellings, are constructed of bamboo; this is particularly the case in the southern province of Se-chuen, where nearly every house is built solely of this strong cane. Moreover, almost every article of furniture, mats, screens, chairs, tables, bedstead, bedding, are all made of the same material. This curious people also convert the fibres of this plant into paper. In short, as Van Braam remarks, scarcely any thing is to be found in China, either upon land or water, into the composition of which bamboo does not enter or to the utility of which it does not conduce. The same extensive use of the hollow reed is made in Japan; nor is it much less employed in Java, Sumatra, Siam, Pegu, the Ladrone islands, and other eastern countries. Even the young shoots of the bamboo afford the Chinese an article of food, and its fibres serve them for candle wicks.”

Botanically, bamboos are evergreen perennial monocot flowering plants of the sub-family Bambusoideae, of the grass family Poaceae. They comprise more

<sup>3</sup> Perhaps Jacob Pieter Van Braam (1737-1803), Dutch Admiral. No info on ‘De Gurgenes’. *Ed.*

than 1400 known species, in 115 genera. The absence of secondary growth wood causes the stems to be columnar rather than tapering. Bamboos include some of the fastest-growing plants in the world, owing to a unique rhizome-dependent system. Certain species may grow 91cm in 24 hours. Most species are native to warm and moist tropical and warm temperate climates, mainly across Asia, sub-Saharan Africa, Northern Australia, and central and South America, though many species will grow readily in more diverse conditions, including Europe and the US. Individual culms (stalks) emerge and grow from the rhizome to their full height in one growing season, only producing leaves and branches as they near full height, which may be over 30m for giant species. Over the next two years the wall of the culm hardens, and the shoot is then mature. During the next 2-5 years, fungus develops on the surface which, dependent on the species and climate, eventually overcomes the culm causing it to collapse and decay. Hence there is a 'window' of between about 3 and 7 years when the bamboo can be usefully harvested.

### Structural principles of the cylinder

The principle of the hollow tube for achieving maximum structural strength for minimal material use is widely found in nature, for example in bird bones, the quills of feathers, and the spines of porcupines. A familiar example in plants is the wheat straw, which could not bear the weight of the ripe ear if the same material were constructed as a solid stalk. The Rev. Wood (1907) informs us:

“The material of the stalk is therefore utilized in a different manner, being formed into a hollow cylinder, the exterior of which is coated with a very thin shell of flint, or “silex” as it is scientifically termed. The result of this structure is that the stem possesses strength, lightness and elasticity, so as to be equal to the burden which is laid upon it.

Then there is the common Bamboo, which is little more than a magnified straw, being constructed in much the same manner, and possessing almost the same constituents of vegetable matter and silex.

Perhaps the most extraordinary of the tubal system is to be found in the remarkable plant of Guiana called by the natives Ourah, and scientifically known by the name of *Arundinaria Schomburgkii*. Like the bamboo, it grows in clusters, and has a feathery top, which waves about in the breeze. But instead of decreasing gradually in size from the base upwards, the Ourah, although it runs to some fifty feet in height, is nowhere more than half an inch in diameter. The first joint is about sixteen feet in length, and uniform in diameter throughout.”<sup>4</sup>

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<sup>4</sup> Wood, Rev. J.G., *Nature's Teachings – Human Invention Anticipated by Nature*, William Glaisher (1907), pp. 27-28. [*Arundinaria*, or 'canes,' is included as a genus of bamboo].



In confirmation of these observations, the Linnean Society report of 1839 said:

“The stem rises straight from the rhizoma, without knot or interruption, and preserving an equal thickness throughout, frequently to a height of 16 feet, before the first dissepiment [partition or septum] is stretched across the interior and the first branches are given off. The joints that follow succeed each other at intervals of from 15 to 18 inches; and the whole plant attains a height of from 40 to 50 feet. The stem when full-grown is at the base about an inch and a half in diameter, or nearly 5 inches in circumference; but Mr Schomburgk mentions having seen young stems, which at the height of 20 feet, and with a thickness of scarcely a quarter of an inch, offered no sign of articulation.”<sup>5</sup>

### Summary of the uses of bamboo

Commercially, the use of bamboo has grown significantly in recent decades owing to its high sustainability; it is harvested from both cultivated and wild stands as a source of material for construction, food, crafts and other manufactured goods. The durability of the material is directly related to the cultivation methods, timing of cropping, treatment of drying, handling during transportation, storage conditions, design and construction methods, and maintenance procedures.



Bamboo bridge in Laos  
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*Culinary.* The shoots of most species are edible raw or cooked, with the tough sheath removed. Different countries may use them grated raw, sliced and boiled, fermented into wine, pickled or dried. The hollowed stems of larger bamboos may be used as containers to hold food during cooking.

*Fuel.* Records show that bamboo charcoal was being used as far back as the 15<sup>th</sup> century Ming dynasty; it is particularly porous and valuable for the manufacture of activated carbon to filter contaminants from water or air.

*Writing surface.* Documents written in ink on string-bound bundles of bamboo strips date back to at least the 5<sup>th</sup> century BC. This continued until the 4<sup>th</sup> century AD when paper had been invented. Bamboo pulps are mainly produced in China, Myanmar, Thailand and India, and used to produce papers for printing and writing. In olden times, people in India also made writing pens

<sup>5</sup> *Proceedings of the Linnean Society of London* (Dec. 17, 1839), p. 50.  
<https://www.biodiversitylibrary.org/item/34955#page/72/mode/1up>

from thin bamboo sticks.

*Textiles.* The fibres of bamboo are very short which does not allow them to be transformed into yarn through a natural process. Instead, the fibres need to be broken down by chemicals and the product extruded through mechanical spinnerets to form viscose rayon, effectively identical to rayon derived from other cellulose sources. This yarn can be blended with other textile fibres such as hemp [from the *Cannabis sativa* plant] or spandex [an elastic synthetic fibre]. Such textiles can be used to make shirts, pants, socks, bedding sheets, pillow covers, etc.

*Construction.* The high strength-to-weight ratio of hollow bamboo is ideal for building and supporting scaffolding. This has included suspension bridges in China and India, huts in the Philippines, and in Japanese architecture for supplementary elements such as fencing, fountains, grates and gutters. In remote areas in Asia, bamboo is used to construct rafts that may support houses.

*Other uses.* These include fishing rods, firecrackers (in Malaysia), weapons for martial arts, such as staves, swords, bows, arrows, javelins and blowpipes. Many cultures use bamboo to make cooking and eating utensils, including chopsticks, trays, tea scoops, mats, cutting boards and baskets. It is widely used in Asian furniture, and for flooring due to its hardness. The natural hollow form of bamboo also lends itself to making musical instruments, including flutes, mouth organs, saxophones, trumpets, drums and xylophones.



Bamboo basket being used for fishing  
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Giant Panda  
[www.stockphotosecrets.com](http://www.stockphotosecrets.com)

*Animal diets.* Soft bamboo shoots and leaves are the major food source for the Giant Panda of China and the Red Panda of Nepal, as well as augmenting the diet of African gorillas, chimpanzees, elephants, and lemurs in Madagascar.

It is difficult to conceive of how so many people across the world would manage their lives without the benefits of this great and God-given sub-family of plants.

# Thoughts of a Catholic Anatomist

Thomas Dwight MD LLD <sup>1</sup>

Thomas Dwight (1843-1911) was an American physician, anatomist and teacher. "He joined the Catholic Church in 1856 and graduated from the Harvard Medical School in 1867. He succeeded Oliver Wendell Holmes, Sr. as Parkman professor of anatomy at Harvard Medical School in 1883. In the Warren Museum of Anatomy at Harvard, Dwight arranged a section of osteology, considered one of the best in existence, and he had an international reputation as an anatomist."



[https://en.wikipedia.org/wiki/Thomas\\_Dwight](https://en.wikipedia.org/wiki/Thomas_Dwight)

*"It is often said by those outside of the Church that they cannot see how a Catholic can be a man of science, and conversely how a man of science can be a Catholic. Indeed I fear there are many poorly instructed Catholics who are very much of the same opinion. It may be that it is my duty, on account of the position I have the honor to hold, to give to both of these classes such poor help as I can."*

Extract from the Preface (p.vi)

## INTRODUCTION

It is a truism to say that during the last fifty years there has been a great change in religious feeling throughout the community, excepting always the Catholic Church. Fifty years ago openly to deny God was to put one's self beyond the pale of respectability. Now, on the contrary, in many societies it is distinctly the fashion, and is affected as an evidence of true enlightenment [...] It was not till I had reached middle age that I became convinced that there are those who are sincere in their denial. I had read and heard denials enough, but I had not paid the deniers the compliment of believing them. In this I certainly was wrong. I now recognize as beyond doubt that there are those, and some of them men of great minds, who do not believe in God. None the less I still think that the dishonest deniers far outnumber the sincere ones. With the decline of faith we have at least got rid of the religious hypocrite. It is no longer necessary, nor even politic, to affect a virtue (that of piety) if one have it not. A new standard

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<sup>1</sup> Dwight, Thomas, *Thoughts of a Catholic Anatomist*, Longman, Green & Co. (1911), Introduction: pp. 3-15. Photo in Public domain, via Wikimedia Commons. Ed.

of distinction has been raised: it is to be truly liberal and enlightened. The Tartuffe<sup>2</sup> of the day pursues a course diametrically opposed to that of his prototype. Still there is but too much evidence of the practical atheism of many, furnished by their lives and more particularly by their deaths. Perhaps we all know atheists who, in despite of all logic, lead respectable, pure and useful lives. Let us make much of them; for their children will show themselves more logical. They will join the increasing multitude of those who, knowing no Lawgiver, see no reason to obey law. What does it matter to them if some other collection of protoplasmic cells suffers a little more or a little less? After all, can they be sure that it does suffer? So having run the gamut of pleasure with other men's money and other men's wives, they will not shrink from the quietus they can so easily make for themselves. They have got bravely over "the dread of something after death" and are acting accordingly. Hundreds are doing this to-day for every one who did it a generation ago. What will be the proportionate increase in the next generation is an interesting but difficult question.

When we ask what may be the cause of this change we are told that it is the advance of science, the decline of ecclesiastical influence, and perhaps above all the doctrine of evolution. It may be doubted whether other influences are not at work, but there is much in support of the theory that evolution, or what is represented as evolution, has a large share in the process. Those of us who are old enough to remember the Darwinian theory fighting its way step by step cannot readily appreciate the state of mind of young men who have had it taught them from their school days. We have now the remarkable spectacle that, just when many scientific men are of accord that there is no part of the Darwinian system that is of any very great influence, and that as a whole the theory is not only unproved but impossible, the ignorant half-educated masses have acquired the idea that it is to be accepted as a fundamental fact. Moreover, it is not to them an academic question of biology, but, as the matter has been presented to them, it is a system: to-wit, the monistic system, of philosophy. Thus presented it undeniably is fatal, not only to all revealed religion, but to any system of morals founded on a supernatural basis.

Has science then taught us a new gospel? Has she given us a reason for life, a goal to strive for, a rule of conduct, a test of fitness? Has she explained away the doubts, filled the voids, soothed the anxieties which have distressed thinking and aspiring men? There are those who tell us that she has done all

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<sup>2</sup> *Tartuffe*, or *The Imposter*, or *The Hypocrite*, was a theatrical comedy by Molière, first performed in 1664. *Ed.*

these things, if not perfectly, at least as far as in the present state of progress is possible, and that she has more in store for those who come after us. Others, more conservative, will answer that although strictly speaking science has as yet done none of these things, she has at least made way for them by weeding out the old beliefs and accumulated superstitions which were smothering a new and better growth. At all events, it is certain that religious faith among all denominations, barring only the Catholic Church, has been rudely shaken, and that such faith as persists outside of the Church is remarkable chiefly for its vagueness.

I incline to sympathize with the sneer of a reviewer who, in the discussion of a book maintaining that there is nothing in religion contrary to science (or indeed in science contrary to religion), exclaims: "Nothing contrary!" as one would say: "Is that all? Have you nothing better than that?" It seems to me that many of the apologists for Christianity have made the mistake of fighting too much on the defensive. They have held their position, they have shown the weakness of their opponents; but, if I mistake not, they for the most part have stopped there, without going on to show that, as far as science has anything to say in the matter, its evidence is in support of religion, and that as a whole the Catholic's view of nature and of man is grander, more logical, and more satisfying than that of the monist.

It was, I believe, Professor C. Lloyd Morgan who protested against Brunetière's charge of bankruptcy against science, because when we seek for any noble motive of action, one might say for any beacon in a storm, we ask for something that it is not for science to give. But is it not the boast of infidel science that she, and she alone, has all that is worth having? Why was this claim made if it cannot be fulfilled? Most assuredly those who came at her call to receive from science what she knew she could not pay have the right to declare her bankrupt!

The mutual relation of religion and science is a vital question. Many hold that there can be no interference with science on the part of religion, nor with religion on the part of science, because their spheres are entirely distinct, just as lines in two separate planes can by no possibility intersect one another. This is a staple argument, but is it correct and complete? Is it true that religion and science have nothing in common? Can a man honor the one and despise the other, and then honor the other and despise the one alternately? It is as if one should say: "I believe in medicine and I believe in law, but I keep them quite apart", forgetting that there are sanitary rules to be observed in studying law, and laws which may not be ignored in the practice of medicine. It were better

to compare religion and science to two planes with a common line of intersection. If we imagine one of these planes to have some peculiar property that would diffuse itself through the other, provided they came into contact, the comparison is complete. The Catholic faith which pervades the plane we have called religion modifies the conditions of the plane we have called science. Thus there must be a difference in the grasp of nature of a Catholic and of an unbeliever. Although the former accepts scientific facts by reason alone, yet his confidence in what his reason perceives is confirmed by his faith. This being granted as self-evident, why bring in the word "Catholic"? I want to answer this question frankly, and, as nearly as I can, without offence to those of other denominations who share with me the belief in God. It is because the Catholic religion is based on unchangeable dogma, because its standpoint in essentials of faith is immovable, because it has the honor of being the particular object of the attacks of opponents. Finally, it is because so much has been written about the position of Catholics in regard to science that I wish above all to speak as a Catholic.

The great dogmas of religion are unchanged and unchangeable. As Catholics we are not only ready but proud to confess our belief in them. Beside these dogmas are doctrines never defined by the Church, which are so closely connected with what is of faith, and have been so constantly held, that it would be at least rash to question them. Together with these are other views which rest on no certain authority and may give rise to difficulty from their apparent disagreement with scientific facts. Now the Church teaches that if a certain interpretation of Scripture implies what is contrary to established science, it is to be reexamined; for truth cannot contradict truth. The Church solemnly and authoritatively proclaimed at the Council of the Vatican: "*Nulla unquam inter fidem et rationem vera dissensio esse potest*" : "Never can there be a real conflict between faith and reason." In such cases the Church is wisely conservative. The burden of proof is on science, who must establish her claim.

Science, though in a lower sphere, has also her dogmas, doctrines, views and theories ranging from practical certainty, through every degree of probability down to mere speculation. From the very nature of things quite absolute certainty is not readily attainable. True science, therefore, demands that theories should not be given as facts, nor working hypotheses revered as laws. This is the plain course of sense and honesty. Unfortunately this is so often lost sight of that much has been palmed off on the public as science which is but its poorest counterfeit, by raving fanatics, shrieking that religion must be made over to conform to some theoretical vagary, born yesterday to be forgotten tomorrow.

Certainly truth cannot contradict truth. More than that: it is reasonable to expect that truth in one sphere should strengthen truth in another so far as they have anything in common. All this is perfectly evident to the Catholic. He knows that when a doctrine bearing on science is defined by the Church as true (as for instance that the soul of man is a special creation), it is to him an additional safeguard against error, not a hindrance to research. But what is very unsatisfactory is that he cannot reasonably ask an unbelieving opponent to agree to it. The latter will reply: "You ask me to accept a criterion of certainty for which I have no respect; why should I do so?" He may continue that there is so much that is analogous in the mental processes of man and animals, to say nothing of the undoubted fact there is no essential difference in their bodies, that he prefers to believe that there is no real difference between the souls. On my side I reply by offering psychological proofs that there is a radical difference, and I know that the arguments are sound; but my confidence in them is immensely strengthened by the Church's decision.

The acceptance of supernatural religion is something more than the result of an act of deliberate reason. It is an act of faith, which owes its origin to a supernatural gift of God, by which the will accepts what is revealed to the mind. For many reasons I should have been glad to leave faith out of the discussion. One is that it takes us into the realm of theological science, which is far above me; another that in appearance at least it adds greatly to the difficulties of my contention, and finally because it is one of those subjects concerning which argument seems futile. But it may not be shirked, because it is an essential part of the discussion. I have, moreover, frankly accepted the supernatural and may not draw back. According to the catechism, the supernatural gift of faith is imparted with baptism and is given to such unbaptized persons as God pleases. How comes it, one often asks, that certain men see all the reasons for religion, acknowledge the force of the arguments, and yet do not yield assent? One is tempted to say that it is from pride, or obstinacy, or the dread of the consequences. All these may indeed play their part; but there is something more. There seems to be a true inability on the part of the will to accept the logical consequences of what the reason admits. It is as if one should show a man two objects in one hand and two in another, saying that there are four in all, and he should reply: "It may be so, but I cannot be sure of it." The fact is that, faith being a gift to which human nature has no inherent right, God is not bound in justice to give it to anyone. If He gives it to some, no wrong is done to those who do not receive it. This argument, sound as I believe it to be, carries very little weight with opponents. One cause is that they are influenced by emotion rather than by reason;

but their emotion is a kindly one with which all must sympathize. After all, free gift as faith is, we Catholics believe that God gives it to those who sincerely wish for it and earnestly strive for it, provided always that they do not postpone this till too late. A man who refuses a great favor cannot complain if the offer be not repeated. St. Jerome was quoted by the Council of Trent as follows: "God does not demand the impossible, but by His holy precepts He admonishes thee to do what thou canst and to ask for what thou canst not; and He aids thee that thou mayst be able." Thus the Church teaches that God stands ready to help those who need Him.

That we must be misunderstood is inevitable. We must bear it as we may, consoling ourselves by remembering that the man of normal vision must seem very imaginative to the color-blind. The Catholic rejoices by his faith not only in a grander view of creation but in one far more in accord with true science than the atheistic or pantheistic one offered us by the so-called science of the day.

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The main text of this book comprises the following chapter headings:

Thought of the Day; Theories of Evolution; God; Religion; Design and Plan; Living and Non-Living; Man; The Descent of Man; Variations and Anomalies; Adaptations. *Ed.*

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### CONCLUSION <sup>3</sup>

Let us look back and see on which side is the evidence of reason and of science. I have declared that the existence of God can be proved by strong arguments founded on reason alone which are held as adequate by the greatest intellects. Unfortunately there are men of fine minds who do not accept them. After all, there is a great difference between the agnostic who says he does not know, and the scientific anarchist who boasts that he *does* know that there is no God. As he cannot prove a negative, one may ask by what kind of authority is he justified in calling upon us to bow down and accept an unproved and unprovable dogma of his own making. By what law of reason are we to accept a system which is necessarily causeless? The existence of God can be proved by reason alone, but a causeless system is not only contrary to reason but beneath it. Which side is it here which savors of superstition, of the enslavement of the will, and of the subjection of reason to authority?

Because there is a Creator, there must be plan and design. Admitting that what seems a wonderfully perfect plan may have been the work of chance alone, yet

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<sup>3</sup> Ibid. pp. 240-243



the existence of a vast number of such plans makes the suggestion absurd. We see plan both in the organic and the lifeless world. The more we know of the laws and arrangement of the elements and of their combinations, as well as of the stars and planets, just so much the more clearly is law apparent.

Turning to organisms, we cannot refuse the evidence of some system, perhaps of more than one system, of evolution; and yet, with the possible exception of evolution by sudden changes, there is no system that has stood the test. There is no even plausible line of ascent up to the body of man. Science shows us that whatsoever in evolution can be considered as established rests primarily on the action of an internal force. All that we know of evolution points to law. We see the phenomena of very similar organs, well called adaptations, as the terminal twigs of widely separated branches of the tree which is taken as representing the plan of living nature. Perhaps we are justified in saying that we find them in the terminal twigs of different trees which have sprouted where the branches of earlier trees have taken root, as when we find these similarities in vertebrates and in invertebrates. From this we deduce the fact of surpassing importance that similarity is no proof of relationship. Science shows us that in what, for want of a better name, we call accidental variation, there is some regulating principle, presumably closely allied to that which presides over adaptations, reproducing occasionally features of structure which by no possibility can have been inherited, which would imply not only absolutely different, but, so to speak, contradictory lines of descent. We have not the clue to the puzzle of variations, but in their very irregularities they point to law.

We have seen that there is a great gulf between the living and the non-living. Reason alone has shown us that there must be something in the living organism higher and also different from the forces that act on the mineral kingdom. Reason also shows us that, be the origin of the body what it may, the immortal, intelligent human soul can have been derived from no lower "form."

Finally, reason by the light of faith tells us that a plan of creation worthy of God must include the supernatural, and be grand beyond human conception. Anything less would be but a grotesque caricature. This is not to say that the world does not take the course prescribed by the laws of nature, but that there is something far beyond and above the natural sphere. The triumph of souls who by serving God have stood the test and won the crown is so immeasurably great that the fate of the stars and planets of myriads of merely physical worlds is less than nothing when weighed against it.

## The Concept of the Creator

From *The Student's Catholic Doctrine*

Rev. Charles Hart BA <sup>1</sup>

### PROOFS FOR THE EXISTENCE OF GOD

God, as we have seen, is a spirit, infinite, eternal, all-powerful, who sees all things, who knows all things, and who is everywhere present. It is God, too, as we shall see, who created everything, that is, who made everything out of nothing; heaven and earth, as well as angels and men—in a word, everything that is outside Himself. It is He who directs all things, governs all things, and, in His wisdom, disposes all things.

Now there are many ways in which God has manifested Himself, both in a natural and a supernatural manner; and here we propose to give a few of the many proofs of this manifestation of His existence.

**God's manifestation  
in divers ways**

(1) *From the visible world.* There is no effect without a cause. If we see a beautiful picture, we naturally think of the painter who produced such a work; a house naturally suggests an architect; an engine supposes an engineer; so also the visible world supposes a cause for its existence, and for that regular and perfect order which we observe in nature; for it cannot be reasonably supposed that the world made itself, or that the regularity which we observe in the heavenly bodies, or the wonderful laws of nature, are things of chance. What we see, then, in the world around us is a sensible proof of the existence of God. "All men are vain, in whom there is not the knowledge of God: and who, by these good things that are seen, could not understand Him that is; or who, attending to the works, have not acknowledged who was the Workman" (Wisd.xiii. 1). And St. Paul, too, in his Epistle to the Romans, says: "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made: His eternal power also and divinity: so that they [who refuse to believe] are inexcusable" (i, 20). And again: "He left not Himself without testimony, doing good from heaven, giving rains and fruitful seasons" (Acts xiv, 16).

(2) *The testimony of the nations.* All peoples, from the beginning of the

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<sup>1</sup> Pub. by Burns Oates & Washbourne (1926), pp. 25-30. [Article title added – Ed.]

world, have believed in the existence of God, have acknowledged their dependence upon Him, and worshipped Him: “The fool hath said in his heart: There is no God” (Ps. xiii. 1).

(3) *The natural law, the voice of conscience.* Our conscience tells us that some actions are morally good, and that others are unlawful, which goes to show that deep down in man’s nature is a law written by the hand of a superior, by God, a law that all are bound to obey. It is this voice of conscience which warns us to fear an Avenger of evil and to trust in a Rewarder of virtue; but this comes not from ourselves, but from God, the Supreme Legislator, who requires us to avoid evil and to do good: “They show the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts within themselves accusing them, or else defending them” (Rom. ii. 15).

(4) *By Revelation.* But it is Revelation that gives us the most complete and certain knowledge of God, a knowledge based on the veracity of God Himself. And this Divine Revelation includes whatever God at any time has revealed or made known for man’s salvation, whether by the Patriarchs, or the Prophets, or by Angels, and at last by His only Son, our Lord Jesus Christ: “God, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by His Son” (Heb. i. 1, 2). And again: “No man hath seen God at any time: the only-begotten Son who is in the bosom of the Father, He hath declared Him” (John i. 18). No creature can comprehend the infinite greatness of God, none but His only-begotten Divine Son who is in the bosom of the Father by a union and unity of substance and nature, and He it is that has declared Him.

## CREATOR OF HEAVEN AND EARTH

“God,” we are told in the Catechism, “is called Creator of heaven and earth, because He made heaven and earth, and all things out of nothing, by His word.” Catholic doctrine tells us that God, the Supreme Spirit, who alone exists

### God’s design in the Creation

of Himself, and to whom nothing is impossible or difficult, is the Creator and Sovereign Lord of all things, visible and invisible. Not because He needed it did God create the world, but because, being infinitely good, He would impart of His goodness to other beings; and, though He created the world for His own greater honour and glory, and stood in no need of creatures, yet, for the good and happiness of all rational creatures, He chose to manifest His power and magnificence in the creation of the world.

Now as by *Creator* we mean one who gives being to what before was not; one who causes to exist what before did not exist; one who makes a thing out of nothing; and by *creature* that which is produced out of nothing; it follows that an all-powerful, necessary, self-existing Being, God alone, can create, and that all things, except God, are creatures: “In the beginning God created heaven and earth” (Gen. i. 1). And in the first chapter of St. John’s Gospel: “All things were made by Him; and without Him was made nothing that was made.” Yet again, in the Psalms, “He spoke, and they were made; He commanded, and they were created” (Ps. cxlviii. 5).

It is in the first Book of Genesis that we find recorded the history of the Creation. Faith, then, teaches us that the world did not always exist, but was created in time, or in the beginning of time: “In the beginning God created heaven and earth.” God had only to will it, and all that exists out of Himself—the beautiful earth which we inhabit, all the visible universe, the stars of heaven, all living things, plants, animals, and men, and those invisible pure spirits, the Angels—all sprang into being: “He spoke, and they were made.” But Man, the last of God’s creatures in time, was, after the Angels, the most perfect of God’s works, since he, like them, was endowed with intelligence and free-will.

When the work of Creation was ended, God did not leave it to chance, but, by the same power of His will with which He had created it, He continued to preserve and govern it. By His Divine Providence, He has a care of all things, and in His wisdom and goodness directs all things to the end for which He created them: “God made the little and the great, and He hath equally care of all” (Wisd. vi. 8). “Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father” (Matt. x. 29).

If, then, God orders and directs all things, how comes it that there is so much sin and misery in the world? Now as regards sin, God wills it not; He forbids it, yet permits it. He gives us grace and abundant help to avoid it; He uses threats to deter us from it, but He will not constrain us, since, having created man with a free will, He leaves him to follow it. Yet He knows how to avail Himself of this evil of sin in order to carry out His eternal decrees: “You thought evil against me; but God turned it into good” (Gen. i. 20).

But as for sufferings, persecutions, afflictions, and misfortunes, these God not only permits, but Himself ordains for our good: “Good things and evil, life and

death, poverty and riches, are from God” (Ecclus. xi. 14). “If we have received good things at the hand of God, why should we not receive evil?” (Job ii. 10).

**Sufferings permitted and ordained** Even if our afflictions arise from the perversity of men, it is equally the will of God as far as our sufferings and our personal merit are concerned. He would have the *sinner* acknowledge the chastisement and mend his ways, that he may not perish everlastingly; the *just man* He would wean from the world, and purify more and more, that he may abound in merit and receive in heaven the priceless reward of his patient suffering: “Not by your counsel was I sent hither, but by the will of God” (Gen. xlv. 8). “Blessed are ye when they shall revile you and persecute you ... Be glad and rejoice, for your reward is very great in heaven” (Matt. v. 11, 12).

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## X Of Your Charity

Please pray for the souls of deceased supporters of ‘Daylight’, including:

Fr Peter Fehlner, OFM (Conv.) [author of *In the Beginning*]

Fr Peter Lessiter [*Man’s Origins* and *Man and the Evolution Myth*]

John H. Campbell [editor of the first ‘*Daylight*’]

Wallace Johnson [*The Case Against Evolution*]

Gerard Keane [*Creation Rediscovered; Special Creation Rediscovered*]

Fr Oswald Baker   Fr Guy Brinkworth SJ,   Fr Robert Copsey SOLT

Fr Michael Crowdy   Fr Jeremy Davies   Fr Guy Gibbins   Fr H. Leahy OSA

Fr James Morrow   Dom Bernard Orchard   Fr Leo Strawb

Fr Hugh Thwaites   Fr Alan Wilders   Br Thomas Mary Sennott   Sr Kostka

David Black   Clement Butel   John Edwards [*CV Productions*]

Dr Siegfried Edwards   Paul Ellwanger   Dr B.M. Evans

Anthony Fraser [*Apropos*]   Hamish Fraser [*Approaches*]

Paula Haigh [*Catholic Center for Creation Research*]   Monica Kemp

Deirdre Manifold   Robin Pannell [*Carmel Books*]

Dr Arthur Schofield   John Vennari [*Catholic Family News*]

Peter Wilders [*CESHE; Evolution – Fact or Belief?* video]

Requiescant in pace

## A Brief History of European Weather Extremes

Selected from *The Wonders of Nature and Art* (1836) by J. Taylor <sup>1</sup>

In recent years, there appears to have developed a reflex response in the media that alleges that any ‘unusual’ weather phenomena must be incontrovertible proof of ‘climate change.’ Indeed, it is also noted that any such events that might be construed as indicating ‘global warming’ are touted in the media as more evidence for climate change, while those that do not are ignored, or just accounted as random episodes of ‘weather’. We are then expected to accept severe corrective measures that can cause great harm to humanity and the environment, apparently intended to ‘change the climate back again’ to some undetermined ‘ideal temperature,’ via the achievement of ‘net zero.’ <sup>2</sup>

From the analysis of climate changes in the last two millennia, two significant periods have been identified: the ‘Medieval Warm Period’ (covering about the 11<sup>th</sup> to 14<sup>th</sup> centuries) and the ‘Little Ice Age’ (from the 16<sup>th</sup> to the mid 19<sup>th</sup> centuries). Although actual temperature readings have only been available for about 300 years, we do have records of weather conditions, particularly in Europe, that reveal many interesting facts that do indeed confirm that climate has changed in the past. This article will summarise the data taken from a much more detailed German source. The very opening of the text has a modern ring:

There has been a great deal said, and particularly in the early part of the year 1819, about our country [England] having undergone great changes in a long series of years; and many of our readers have doubtless heard from their elder friends, that they had another kind of sun and moon in their youth. The best answer to these querulous speculations may be found in the list of the seasons for about 1,700 years, which we now subjoin. It is taken from a German book, Offeffer’s *History of Climates and their Changes*.

It is very difficult to ascertain the precise condition of the weather in distant ages. The thermometer was not invented till 1590, by the celebrated Sanctorio; nor was that valuable instrument reduced to a correct standard before the year 1724, by the skill of Fahrenheit. We have hence no observations of temperature which go further back than a century. Prior to this period, we must glean our information from the loose and scanty notices which are scattered through the old chronicles, relative to

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<sup>1</sup> Pub. J. Chidley (6<sup>th</sup> Edn.), pp. 481-489. The book may be read online at [www.books.google.co.uk/books](http://www.books.google.co.uk/books)

<sup>2</sup> The distinction between climate and weather is essentially related to time. ‘Weather’ refers to short-term changes in the atmosphere, including temperature, humidity and precipitation, for a specific area. ‘Climate’ considers the averages of these factors, and also sunshine and wind, over a period of 30 years, to determine the prevailing climate of a region. *Ed.*

the state of the harvest, the quality of the vintage, or the endurance of frost or snow in the winter. Great allowance, however, should be made for the spirit of exaggeration, and the love of the marvelous, which infect all those rude historical monuments. Toaldo and Pilgram have, with incredible industry, prosecuted this research; and, from a bulky work of the latter, printed in the German language at Vienna, in 1788, we shall select the most remarkable passages concerning the state of the weather, for more than a thousand years back, and combine with them the observations made by Professor Pfaff, of Kiel.

For the sake of brevity in this article, I have focused just on the aforementioned notably cold and warm centuries, and listed in this table the years in which very cold or hot conditions were noted, based on the book by Taylor cited above.

Medieval Warm Period	
Cold	1044, 1067, 1124, 1133, 1179, 1209, 1210, 1216, 1234, 1236, 1261, 1281, 1292, 1305, 1316, 1323, 1339, 1344, 1392
Hot	1022, 1130, 1159, 1171, 1232, 1260, 1276, 1277, 1293, 1294, 1303, 1304, 1333, 1393, 1394
Little Ice Age	
Cold	1544, 1548, 1564, 1565, 1571, 1594, 1608, 1621, 1622, 1655, 1658, 1659, 1660, 1670, 1684, 1691, 1695, 1697, 1699, 1709, 1716, 1726, 1729, 1731, 1732, 1740, 1744, 1745, 1746, 1747, 1748, 1749, 1754, 1755, 1766, 1767, 1768, 1776, 1784, 1785, 1789, 1795, 1799, 1800, 1809, 1812 [records end]
Hot	1538, 1539, 1540, 1541, 1556, 1615, 1616, 1646, 1652, 1679, 1700, 1701, 1702, 1718, 1723, 1724, 1745, 1748, 1754, 1760, 1761, 1763, 1774, 1778, 1779, 1788, 1811 [records end]

Obviously these records do not provide an objective scientific analysis of the weather conditions across these time periods, but it was interesting that there are many more records of cold years than warm years across the ‘little ice age’ centuries. Nevertheless, about 15% of the 18<sup>th</sup> century years were notably hot. These records make no mention of other weather phenomena such as storms, gales, fogs, floods etc.

One source of many detailed tables of historical weather conditions in England across the past two millennia and beyond can be found at:  
<https://premium.weatherweb.net/weather-in-history>

For the sake of space here, the following table shows the entries (some abbreviated) for just the 18<sup>th</sup> century’s cold and hot years. Comments are

mostly given verbatim as taken from the text. As noted, the full version of the book can be found online [footnote 1 on p.20]

<b>Year</b>	<b>Comments</b> [* = hot ☉ = cold]
<b>1701</b> *	Excessively warm years from 1701 to 1703.
<b>1709</b> ☉	All the rivers and lakes were frozen, and even the seas (e.g. the Adriatic). Olive and citrus trees killed in France and Italy. Birds & wild beasts dead in the fields, and men in their thousands perished in their houses.
<b>1716</b> ☉	Very cold winter. On the Thames, booths were erected, and fairs held.
<b>1718</b> *	Extremely hot and dry weather all over Europe. Scarcely any rain fell for the space of nine months, and the springs and rivers dried up.
<b>1719</b> *	Equally hot as 1718. Fahrenheit thermometer at Paris rose to 98 degrees.
<b>1723</b> *	Dry and hot; also in 1724.
<b>1726</b> ☉	Winter was so intense, people travelled in sledges across the Strait from Copenhagen to Scania, in Sweden.
<b>1729</b> ☉	Frost lasted from October till May. Many cattle and sheep were buried in snow. Many of the forest trees in other parts of Europe were killed.
<b>1731</b> ☉	Extremely cold winter; also in 1732
<b>1740</b> ☉	Snow lay eight or ten feet deep in Spain and Portugal. The Zuyder Zee froze over and thousands of people walked or skated on it. All lakes in England froze, and a whole ox was roasted on the Thames. Many trees killed.
<b>1744</b> ☉	Very cold winter. The Mayne was covered seven weeks with ice. Also very cold winters in 1745, 1746, 1747, 1748, and 1749.
<b>1745</b> *	Remarkably dry and hot, even more in 1746. Neither rain nor dew fell for several months. The grass withered and leaves dropped from trees.
<b>1748</b> *	The summer was again very warm.
<b>1754</b> ☉	The winter was particularly cold, also in 1755, and Fahrenheit's thermometer fell to zero. However, the summer was warm.
<b>1760</b> *	Remarkably hot, also in 1761 and 1763.
<b>1766</b> ☉	Very cold all over Europe. In France, temperature fell to six degrees below zero. Large rivers, and most springs in many parts, froze to the bottom.
<b>1774</b> *	Excessively hot and dry.
<b>1776</b> ☉	Much snow fell, and the cold was intense. The Danube bore ice five feet thick, below Vienna. Many people were frost-bitten, and vast multitudes both of the feathered and of the finny tribes perished.
<b>1778</b> *	Warm and very dry; also 1779.
<b>1788</b> *	Also very hot and dry.
<b>1789</b> ☉	Cold was excessive; and again in 1795.
<b>1799</b> ☉	Successive winters of 1799 and 1800 were both very cold.



## Science and the Synod of Whitby

From *Irish Saints in Great Britain*, by Rt. Rev. Patrick F Moran, D.D.<sup>1</sup>

*By the mid 7<sup>th</sup> century, there were Christian settlements across much of Britain which shared the Catholic Faith but had arisen with some different traditions. Those in Wales and the West had been largely the fruit of missionaries from Ireland, along with many in the North and Scotland. In the South East, St Augustine had brought back the Faith, centred on Canterbury in Kent. Differences in the timing of the date of Easter caused conflict and confusion.* <sup>2</sup> *In 664 the King of Northumberland, Oswy, called a Synod to settle the question and chose the location as Abbess Hilda's new monastery of Whitby. The factual basis of the decision reached was the astronomical calculations of scientists in Alexandria, and its religious basis was the authority of the Pope.*

King Oswy <sup>3</sup> opened the proceedings by saying that as they all served the same God, and hoped for the same heavenly rewards, it was advisable that they should all follow the same disciplinary rules, and the same observance of the holy time of Easter; and then stated the question for discussion: Of the two different traditions regarding the celebration of Easter which was the more correct? He called on Bishop Colman <sup>4</sup> first to explain his ritual and to justify its origin.

It will be well to bear in mind that two distinct questions were involved in this Paschal computation. First, what cycle of years must pass before the Paschal full moon will fall on the same day? Second, on what day of the Paschal month should the Easter festival be kept; that is to say, if the Sunday immediately following the Paschal full moon happened to be “the fourteenth moon” could the Easter feast be celebrated on that day?

The Irish church had received from our apostle, St Patrick, the cycle of eighty-four years. It was the cycle followed in Rome at the time that he was sent by Pope Celestine to evangelize our people, but during the two centuries that had

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<sup>1</sup> Published by M.H. Gill & Son, Dublin (1879), pp 257-263. Introduction and notes by Editor.

<sup>2</sup> “The practical inconvenience of having, in the same kingdom, two different systems for the calculation of Easter became sorely felt, when, on one occasion, King Oswy and his court were keeping the Easter feast with the Irish bishop, whilst the queen and her attendants, who followed the Continental computation, were still observing the strict fast of Lent, and celebrating ‘their day of Palms.’” *ibid.*, pp. 249-250.

<sup>3</sup> Oswy was a younger brother of King Oswald, who had died in battle in 642 and subsequently venerated as a saint.

<sup>4</sup> St Colman was bishop of Lindisfarne, succeeding St Finan in 661. Both were Irish and from St Columba's monastery of Iona. St Finan succeeded St Aidan, who had led the conversion of Northumbria; St Finan had built a new monastery of oak at Lindisfarne.

intervened, Rome had gradually perfected the Easter computation, whilst Ireland continued to observe the first cycle unchanged. The first alteration in Rome was in the year 444. The cycle of eighty-four years would place Easter, in that year, on March 26<sup>th</sup>; whilst the Alexandrian computation, which was considered the most accurate in the East, marked Easter day on the 23rd of April. Pope Leo, without fixing on any permanent change, wished the Roman church for that year to follow the Alexandrian rule. In the year 455, he again observed the Easter time in accordance with the Alexandrian computation. His successor, Pope Hilary, adopted the cycle of Victorius of Aquitaine, which continued in use till a more perfect system was proposed, in the year 527, by Dionysius Exiguus, which was completely in accordance with the Alexandrian calculations, and was finally accepted in Rome and throughout the Catholic world. Nevertheless, the Victorian cycle held its ground for a time, and continued to be followed in France, even as late as the mission of St. Columbanus, towards the close of the sixth century.

The Celtic computation of Easter also included “the fourteenth moon,” when it fell on Sunday, within the days on which Easter might be celebrated. The Quarto-decimans had been condemned by the Church, for they held that on whatever day of the week “the fourteenth moon” might happen to fall it should be observed as the Easter feast. But the Irish and British churches were quite free from this error, for they never celebrated Easter except on Sunday; and in their observance they relied on the authority of the illustrious bishop, St. Anatolius, who was equally revered in Rome and in Alexandria, but whose Paschal canon had come to the Irish and British churches—as, indeed, it had been published all through the West—in a corrupt form.<sup>5</sup>



Eighth century Anglo-Saxon settlements

<sup>5</sup> Map shows the location of Lindisfarne and Whitby on the North-East coast. From: E.M. Wilmot-Buxton, *A Catholic History of Great Britain*, Burns Oates & Washbourne (1921), p.17

Having premised so much for the clearer understanding of the controversy, we may now return to the disputants at Whitby. St. Colman stated his case with calm and tranquil dignity, and scrupulously avoided every shadow of exaggeration: “My usage is that which was followed by my predecessors; all our fathers observed it; they were men of God, and we read that their usage was derived from the apostle St. John. In reverence for these holy men, I dare not change it, and I will not change it. We hold it as a venerable tradition that the fourteenth moon, being Sunday, is to be kept as Easter Day. Let the other side state the reasons on which they ground their usage.” Oswy called on Bishop Agilbert<sup>6</sup> to reply, but he requested that Wilfrid<sup>7</sup>, who could explain the matter better in the English tongue, might be allowed to speak in his stead. Then Wilfrid



Whitby viewed through whale jaw bones [It was a notable whaling centre from the mid-1700s]

said: “We keep Easter as we have seen it kept by all Christians at Rome, where the blessed apostles, SS. Peter and Paul, lived, taught, suffered, and are buried. We have

seen the same rule observed throughout Italy and Gaul: we know that it is so in Africa, in Asia, in Greece, and throughout Christendom, in spite of all difference of language and of country. It is only these (*i.e.*, Colman and his companions), and their partners in obstinacy, the Picts and Britons, who, inhabiting some parts only of the two most remote islands of the world, are acting foolishly in seeking to fight against the whole world.”

Colman replied: “It is strange that you speak of our acting foolishly, when we follow the rule of the great Apostle who reclined on the Lord’s breast.” Wilfrid, in his answer, argued that St. John might have found it necessary to adhere for a time to Jewish observances; but that the true Christian celebration of Easter, as taught by the Sacred Scriptures, was that which St. Peter preached in Rome, and which the churches of the whole world now followed. The Irish, he added,

<sup>6</sup> St Agilbert was consecrated bishop in France, had studied in Ireland, and later became bishop of the Wessex see of Dorchester. Soon after the Synod he returned to France as Bishop of Paris.

<sup>7</sup> St Wilfrid had entered religious life at Lindisfarne and later went to Rome. Now aged 30, he was ordained by Bishop Agilbert a few weeks before this conference.

did not follow the old Asiatic custom, which celebrated Easter on whatever day the fourteenth moon happened to fall, and hence they agreed neither with Peter nor John, neither with the Jewish Law nor with the Gospel. In this Wilfrid was in manifest error, for he supposed that the Easter rule then adopted by the successors of St. Peter was the one which from the beginning had been followed in Rome, whereas it had only been introduced there about one hundred years before.

Colman next appealed to the Paschal Canon of Anatolius, according to which the Paschal limits should be “the fourteenth and twentieth moons,” and then he asked, “Are we to be told that our most venerable father, Columba, and his successors, men beloved of God, have acted contrary to what the Divine Word teaches? Many of these holy men have given proof of their sanctity by miracles; and as for me, who believe in that sanctity, I choose to follow their teaching and their example.” Wilfrid, in his reply, entered into a long statement regarding the Anatolian Canon, proving, as the learned Patavius remarks, that he was quite ignorant of the true Canon of Anatolius, and assigning to that holy bishop opinions which he had never dreamt of. But then he very sensibly added: “As to your father



Ruins of Whitby Abbey

Columba, and his disciples, I do not deny that they were servants of God and beloved by Him; no doubt they loved Him in their rustic simplicity with the most pious intentions. I do not think there was much harm in their observance of Easter, because no one had told them of more perfect rules. If a Catholic computation had been presented to them, I believe they would have followed it, as they followed the commandments of God which they knew. But as for you, without doubt you are in fault, if, after having heard the decrees of the Apostolic See, and of the universal church, confirmed by the Holy Scripture, you still despise them. Even admitting the sanctity of your fathers, how can you prefer, to the Church, spread over the whole earth, this handful of saints in one corner of a remote island? Your Columba, and I will say also our Columba, so far as he was the servant of Christ, however holy or powerful by his virtues he may have been, is he to be placed before the chief of the Apostles, to whom our

Lord himself said: ‘Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven.’ ”

We must make allowance for the ardour and impetuosity of the youthful Wilfrid, while we recall the many errors into which he fell in this argumentation. There was no decree of the universal church, or of the Apostolic See, condemning the Celtic usage, and there was nothing in Sacred Scripture that he could legitimately claim as supporting one usage rather than another. The Paschal system, then in use in Rome, was a matter of disciplinary observance, in which the Roman church had herself abandoned her original tradition. The successors of St. Peter had gradually perfected the manner of calculating the Paschal time, but with wise and prudent moderation had allowed its general acceptance to be the result of its own intrinsic merits, without enforcing it by any special decree. The last words of Wilfrid, however, were those which came home to the heart of Oswy. They set before him the majesty of the Apostolic See, and the reverence which even in matters not



Whitby Abbey ruins

essential should be shown by the faithful to the key-bearer of heavenly authority. Addressing himself to Colman: “Is it true” he said, “that these words were addressed by our Lord to St. Peter?” “It is true, O king,” was the answer. “Do you claim any similar authority for your father Columba?” rejoined the king. “No,” said the bishop. “You are then both agreed in this that the keys of heaven were given to St. Peter by our Lord,” added Oswy. “Yes, assuredly,” they both replied. Then with a smile the king pronounced his decision: “I say to you both that this is the doorkeeper of heaven, whom I do not choose to gainsay, and that I will not oppose

him, but as far as I know and am able, I desire in all things to obey his rulings, lest when I reach the doors of the celestial kingdom, there be no one to open them for me, if I am the adversary of him who carries the keys. In all my life I will neither do or approve anything or any person that may be contrary to him.”

The assembly applauded the king’s decision, but Colman, ever ready to obey the monarch in temporal matters, refused to recognise his authority in things spiritual. To remove, however, all danger of dissension he resigned his See of Lindisfarne, and accompanied by those who still adhered to the Celtic usage,

withdrew from Northumbria and repaired once more to his loved parent monastery of Iona, Strange to say, some Protestant writers find in this conduct of St. Colman a pretence for asserting that he rejected and disobeyed the authority of the successors of St. Peter. But surely that authority had not been exercised, how then could it be rejected or disobeyed? Wilfrid, or those who sided with him, had not been invested with any power to speak in the name of the Sovereign Pontiff, and Oswy in his decision only proclaimed a secular enactment. Far more just would it be for us to conclude that St. Colman and his opponents were alike obedient to the successors of St. Peter. Both recognised his supreme authority; both admitted that to him, and to him alone, were addressed the words, “Thou art Peter, and upon this rock I will build my Church;” and both declared that to him alone the keys of Christ’s Kingdom were consigned, and that he was the divinely strengthened rock on which the whole church should rest. But St. Colman considered that till the successors of St. Peter exercised in this matter their supreme authority, and prohibited the usage which he defended, it was his privilege, and it was a duty to which he would not prove unfaithful, to follow the tradition of his fathers.

### *Editor’s Comments*

The history of the calculation of Easter is very complicated, as can be verified from consulting the relevant ‘Wikipedia’ internet pages. Uniformity of practice in the Church was highly desirable as the date of Easter determines also the feasts of the Ascension and Pentecost, and therefore most of the liturgical calendar; the answer was not to be found in the Bible. This was clearly a matter of Church discipline, not theology or morality, and the Pope’s decision was final.

But to reckon the appropriate date for the commemoration of Christ’s resurrection in the Easter festival was a difficult matter, involving abstruse astronomical observations and calculations. Improvements or corrections had to be made from time to time in the lists which were intended to announce the date on which Easter was to be celebrated in each of a series of years lying ahead.<sup>8</sup>

So in coming to a final decision on this matter, as with the later substitution of the Julian by the Gregorian Calendar, the Catholic Church looked to the evidence of science and reason, and most Christians in the West have accepted the authentic leadership of Rome in determining Easter Day.

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<sup>8</sup> John F. O’Docherty, *A History of the Catholic Church*, The National Press (1942), p. 74.

## Catholic Principles of Biblical Interpretation

Anthony Nevard

These extracts from the 1953 edition of *A Catholic Commentary on Holy Scripture* have been selected to illustrate the principles by which the Catholic should prudently navigate a course between the extremes of Biblical literalism and liberalism. The first quotation is from the Introduction to *The Interpretation of Holy Scripture*, by Rev. Reginald Fuller.<sup>1</sup>

‘How can I understand (the Scriptures)’ said the eunuch of Queen Candace, ‘unless some man show me?’, Acts 8:31. The Bible consists of a collection of books, written over a long period of years by authors of widely differing characters. All lived many centuries ago and in countries remote from us. We cannot therefore expect to understand their writings without preliminary study. No one would claim to understand, say, Virgil without a knowledge of his times; but the books of the OT are all older than Virgil and those of the NT are almost contemporary. Far more important, however, than their human origin is the fact that these books have God for their Author and form a source of divine revelation. The interpreter will naturally look to the Church, guardian of that revelation, for guidance in discerning the various meanings in Scripture and drawing God’s teachings therefrom. This does not imply, of course, that the Church is always ready with a definite interpretation of every text. Far from it. As will be seen later, the Church pronounces on the meaning of a text only when it concerns matters of faith and morals, and even here she frequently gives no more than negative guidance, namely by warning against erroneous views, or by enabling us to ensure that the interpretation is in harmony with the general truths of faith. Where such negative guidance alone is given Catholics have often held, and hold, divergent views, just as there are also different schools of thought in theology. In other matters which do not concern faith or morals the Catholic is free to choose any interpretation which does not conflict with the inerrancy of Scripture. The view chosen will naturally depend on the state of knowledge at the time. Until fairly recently, for example, it was commonly supposed that Gen 1 taught that the work of creation took place in six days (in the strict sense). Modern science has shown that this view is not tenable and many alternative views have been put forward. Any one of these might be the true one, but the Church has no direct authority to decide the matter, ‘In those things which do not come under the obligation of faith the saints were at liberty to hold divergent opinions just as we

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<sup>1</sup> Orchard, B., Sutcliffe, E., Fuller, R., Russell, R. [Eds], *A Catholic Commentary on Holy Scripture*, Thomas Nelson & Sons (1953), p. 53.

[Fr ‘Reggie’ Fuller was a distinguished and popular priest of the Westminster diocese, who died at age 102! My father knew him well when Reggie was Scripture professor from 1936 to 1949 at St Edmund’s seminary at Ware. He also served in a number of London parishes over the years and lectured at Nairobi University, Kenya, from 1972 to 1975. ]

ourselves are.’ *Prov. Deus*. EB 107. <sup>2</sup>

It is apparent that Fr Fuller (1908-2011) had (understandably for the time) accepted the contention that literal 6-day creation was unacceptable to modern science. Since Fr Fuller argued that *any other* alternative view might be the true one, and that the Church has no authority to decide the question, he surely could not rule out the possibility that, with further development of knowledge, the ‘view’ of 6-day creation might win the day! <sup>3</sup>

### The Letter to Cardinal Suhard on Genesis 1-11

The following extract from the Kansas Jesuit Fathers book *The Church Teaches* will introduce the main theme of this letter, which makes several clarifications on the same subject, later to be reinforced by Pope Pius in his 1950 encyclical *Humani Generis*, explicitly referenced in paragraph 38.

In a letter written to Cardinal Suhard, archbishop of Paris, and approved by Pope Pius XII, January 16, 1948, Father J.M. Vosté, O.P., secretary of the Biblical Commission, encouraged Catholic scholars to investigate scriptural problems with the full liberty enjoyed within the limits of Catholic doctrine and tradition. Of particular importance in this letter are the secretary’s remarks concerning the literary genre of the first eleven chapters of Genesis and the necessary caution in interpreting them.<sup>4</sup>

The text of the following extract from the Suhard letter is taken from the *Commentary*, as translated by Fr E. Sutcliffe.

The Holy Father graciously entrusted to the Pontifical Biblical Commission the examination of two questions recently submitted to His Holiness concerning the sources of the Pentateuch and the historicity of the first eleven chapters of Genesis [...] As a result of their deliberations His Holiness deigned to approve the following reply [...] on 16 January 1948.

The Pontifical Biblical Commission ... desires ... to promote Biblical studies by assuring to them the most complete liberty within the limits of the traditional teaching of the Church. This liberty has been proclaimed in explicit terms by the present Pope in his Encyclical *Divino afflante Spiritu*: “The Catholic exegete ... ought not by any manner of means to debar himself from taking in hand, and that repeatedly, the difficult questions which have found no solution up to the present

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<sup>2</sup> The encyclical *Providentissimus Deus*, 1893. EB = *Enchiridion Biblicum*.

<sup>3</sup> The question of the literal six ‘24-hour days’ of Creation was discussed by many of the Church Fathers and theologians, such as St Augustine, centuries before the speculations of ‘modern science.’

<sup>4</sup> Jesuit Fathers, *The Church Teaches*, Tan Books (1973), pp. 64-65.



time ... in an attempt to find a well-founded explanation in perfect harmony with the doctrine of the Church, in particular with that of Biblical inerrancy, and at the same time capable of fully satisfying the certain conclusions of the secular sciences. The labours of these worthy workers in the vineyard of the Lord deserve to be judged not only with equity and justice, but with perfect charity; and this is a point which all other sons of the Church should bear in mind. It is their duty to avoid that most imprudent zeal which considers it an obligation to attack or suspect whatever is new”, AAS (1943) 319.<sup>5</sup>

Two paragraphs then deal with the questions of the Mosaic authority of the Pentateuch, affirming that Moses could have “made use of written documents or of oral traditions” and that post-Mosaic modifications and additions could also be admitted. In the light of “very diverse opinions” on the nature and details of these documents, issues of culture or of literary forms, Catholic scholars are invited “to study these problems with an open mind in the light of sane criticism and of the results of other sciences which have their part in these matters.”

“The question of the literary forms of the first eleven chapters of Genesis is far more obscure and complex. These literary forms do not correspond to any of our classical categories and cannot be judged in the light of the Greco-Latin or modern literary types. It is therefore impossible to deny or to affirm their historicity as a whole without unduly applying to them norms of a literary type under which they cannot be classed. If it is agreed not to see in these chapters history in the classical and modern sense, it must be admitted also that known scientific facts do not allow a *positive* solution to all the problems which they present. The first duty in this matter incumbent on scientific exegesis consists in the careful study of all the problems literary, scientific, historical, cultural, and religious connected with these chapters; in the next place is required a close examination of the literary methods of the ancient oriental peoples, their psychology, their manner of expressing themselves and even their notion of historical truth; the requisite, in a word, is to assemble without pre-formed judgments all the material of the palaeontological and historical, epigraphical and literary sciences. It is only in this way that there is hope of attaining a clearer view of the true nature of certain narratives in the first chapters of Genesis. To declare *a priori* that these narratives do not contain history in the modern sense of the word might easily be understood to mean that they do not contain history in any sense, whereas they relate in simple and figurative language, adapted to the understanding of mankind at a lower stage of development,<sup>6</sup> the fundamental truths underlying the divine scheme of salvation, as well as a proper description of the origins of the human race and of the chosen people. In the meantime it is necessary

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<sup>5</sup> *Commentary* (op.cit.), section 53h, p. 74. [ellipses (...) in original text quoted].

AAS = *Acta Apostolicae Sedis* = the official gazette of the Acts of the Apostolic See.

<sup>6</sup> These words suggest to me a gratuitous evolutionary prejudice on the writer's part. *Ed.*

to practice patience which is part of prudence and the wisdom of life. This also is inculcated by the Holy Father in the Encyclical already quoted: “No one”, he says, “should be surprised that all the difficulties have not yet been clarified or solved ... But that is no reason for losing courage or forgetting that in the branches of human study it cannot be otherwise than in nature, where beginnings grow little by little, where the produce of the soil is not gathered except after prolonged labour ... There is ground, therefore, for hoping that (these difficulties) which today appear most complicated and arduous, will eventually, thanks to constant effort, admit of complete clarification.” AAS [1943] 318.<sup>7</sup>

Consideration of these issues begs the question of the authority of the Biblical Commission’s answers. This rests on the explicit teaching of Pope St Pius X (*Motu Proprio Praestantia Scripturae*, 1907)<sup>8</sup> that, “all without exception are bound by an obligation of conscience to submit to the decisions of the Pontifical Biblical Commission on matters of doctrine.” Fr Sutcliffe adds:

It is the teaching of most theologians that this submission involves an internal assent. This cannot, however, be given in the spirit of divine faith, as the decrees of the Commission are not infallible, infallibility being a personal prerogative of the Holy Father which cannot be delegated. The assent is religious and is based on the very high authority entrusted by the Vicar of Christ to the Commission. In our daily lives we frequently give an internal assent to statements made to us by persons whom we know to be in a position to speak with knowledge of the subject in question, although we are of course aware that their utterances are anything but infallible. Theologians further recognise that as the decrees are not to be accepted with the assent that is due to matters defined as of faith, the case is not impossible in which some competent person may be conscientiously convinced that he has solid and satisfactory reasons for doubt. In such a case, they hold, assent may be legitimately withheld. The obligation of due respect, of avoiding scandal, of abstention from any form of attack on the decrees would remain.<sup>9</sup>

### The Miraculous Element in the Bible

Since a common line of secular attacks on the Scriptures is the alleged lack of scientific evidence for miracle events, we shall conclude with extracts from the *Commentary* by Fr Ernest Messenger. These are intended to outline the authentic Catholic principles, though the source goes into much more depth.

**Ancient and Modern Attitude Towards Miracles**— The attentive reader of Holy Writ cannot but be struck by the prominent place which miracles occupy in the narratives. They are unhesitatingly presented as real historic events, and as certain

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<sup>7</sup> Op. cit., para 531, p.75.

<sup>8</sup> Op. cit., para 47c, p. 67.

<sup>9</sup> Op. cit. para. 47d, p. 67.

signs of God's intervention in this world. More precisely, they are set forth as proofs that he is speaking and working through particular individuals. Thus, far from miracles needing to be proved, they are set forth in the Bible as undoubted facts which show that God is present and is speaking to us.

Modern incredulity and the rise of rationalistic exegesis, however, have radically changed this order of things, so that, far from biblical miracles being proofs of something else, it is held that they themselves are in considerable need of proof, and it is usually added that satisfactory proof of their reality is not available.

**The Supposed Impossibility of Miracles**— There are two main lines of attack upon the reality of the miracles. The first is the philosophical approach. The Rationalists, for instance, insist for the most part that a miracle is an impossibility. Such a forthright statement, of course, calls for convincing proof. But the only argument which has been brought forth in support of it would seem to be that first advanced by Spinoza in his *Tractatus Theologico-Politicus* (1670). His argument is that the laws of nature are an expression of God's Decrees, which are based upon the Divine Nature itself. But the Divine Nature cannot change, and neither can the Divine Decrees based upon it. Hence natural laws are immutable, and miracles are impossible. The reasoning is obviously fallacious, for while we may rightly urge that God cannot act against the metaphysical laws of being, which indeed have their ultimate foundation in the unchangeable Divine Nature, no such necessity is inherent in the laws of physical nature, which are, in philosophical terminology, 'contingent', and not 'necessary'. It is not possible to conceive that the laws of being, as expressed in the Principle of Contradiction, and the other first Principles, could be other than they are. But there is no such necessity inherent in physical or natural laws. Conceivably they might be different in a different order of things. Hence, as physical laws are contingent, and are not metaphysically necessary, exceptions to them are not impossible.

Another and more common argument against miracles is that they imply a change of mind in the Unchangeable God. This objection collapses if it be remembered that in our view, all miracles which have ever happened were foreseen and intended by God from the first.

Again, it is urged that miracles, being derogations from or contradictions of laws of nature, imply that God's creation is imperfect, and needs to be supplemented or improved. The answer to this is that Nature is indeed perfect in its own sphere, and that miracles are primarily connected, not with the natural order, but with the supernatural order of grace. Grace perfects nature, but does not destroy it: rather, it presupposes it. The same is true of miracles and their relation to natural law.

There is thus no proof that miracles are impossible. On the contrary, we definitely assert that miracles are possible, precisely because natural laws are not in themselves absolutely necessary. The action of any one law is constantly being interfered with by the operation of some other law. *A fortiori*, the effect of a law in a particular case

may be suspended through the special activity of the First Cause, who is the source of all Law. And that is what we mean by a miracle.<sup>10</sup> [...]

### **The Church's Teaching on Miracles [...]**

From the Vatican Council, *De Fide*:

“If anyone shall say that no miracles can take place, and that in consequence all the accounts of them, even those contained in Holy Scripture, must be numbered among fables or myths, or that miracles can never be known for certain as such, or that the divine origin of the Christian revelation cannot properly be proved by them, let him be anathema.” Denzinger 1813. [...]

The Vatican Council has nothing to say concerning miracles before the age of Moses: it neither affirms nor denies the existence of such divine interventions. It singles out for special mention the miracles of Moses and the Prophets in the Old Testament, and of Our Lord and his Apostles in the New. [...]

**Are we bound to believe in Particular Miracles?**— Next, we must note that the Vatican Council, though mentioning groups of miracles, does not mention any particular one. Of course, the enumeration of two particular miracles in the Creeds—the Virginal Conception and Birth, and the Resurrection of our Lord—shows that these must specifically be accepted as of faith. Belief in other Scriptural miracles, taken individually, does not stand on the same footing. It is not precisely part of the defined Catholic Faith that every single marvellous event narrated in the Old and New Testaments was in fact a miracle. We are certainly bound to believe in the existence of groups of miracles, as we have already explained. But it would not be precisely heretical to say that some particular marvel narrated in the Old or New Testament was not in reality a true miracle. The Church leaves adequate room for discussion concerning the miraculous character of particular events. And the recent explicit approval by Pope Pius XII of the doctrine that there are varieties of literary form in the Bible emphasises this freedom. Thus, it is arguable that the common interpretation of the story of Jonas and the sea monster is not necessarily the correct one. Again, there might be something to be said of the view that the Book of Tobias, with its strange miracles, is not really intended to be regarded as history but is a kind of pious romance. The majority of Catholic scholars will doubtless adhere to the conservative and traditional view, at least for the present. But we must not regard the more liberal view as heretical, or indeed as unsound, unless and until the Church officially declares it to be such.<sup>11</sup>

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<sup>10</sup> *Op. cit.* para 87 b,c,d; p. 117

A fortiori = ‘from the stronger’ – used when drawing a conclusion that is even more convincing than the earlier one: ‘so even more is it the case that...’ *Ed.*

<sup>11</sup> *Op. cit.* para 89 a, c,d; pp. 118-119.

As noted in the article on the *Ages of the Patriarchs* [Daylight #69], the Commentary discusses such ideas of ancient man, non-literal ‘days of creation’, and a local Flood, but does not claim that any dogmatic teaching forbids us to accept the traditional interpretations. *Ed.*

## Origins Science Resources

Please note that the ‘Wikipedia’ entry for Catholic creationist organizations includes a reasonably accurate paragraph on *Daylight* (last updated in 2015) but surprisingly very little on the Kolbe Center or CESHE. With the current vogue for ‘cancel culture,’ I am reluctant to draw attention to it by attempting to edit the text, lest the entries disappear altogether.

Following a link from the ‘Wikipedia’ page, I traced a six-page article of links to ‘Young Earth Creation Science’ sites that once appeared on the website of ‘Christians in Science’. This included pro- and anti- Intelligent Design links.

<https://web.archive.org/web/20081123024758/http://www.cis.org.uk/resources/links/ye-cs-links>

I could find no trace of this material on the current CIS site. The list (2008) is certainly in need of updating– it includes *Daylight* but not the Kolbe Center – but has a very interesting range of sites nevertheless.

Another lengthy, but dated, list of links to resources can be found at <https://web.archive.org/web/20081222201928/http://www.rae.org/revevlnk.html>. Not surprisingly, some of these links are now dead, but not all.

The *Creation Social Science and Humanities Society Quarterly Journal* was published between 1978 and 1994 and included material from Catholic contributors including the late Paula Haigh. These articles can be read at: <https://web.archive.org/web/20080929134936/http://www.creationism.org/csshs/>

### Catholic publications and websites

**Daylight Origins Society** See inside front cover for contact details. Unfortunately, following various technical issues, the website at [www.daylightorigins.com](http://www.daylightorigins.com) is no longer operative, though some of the reading material (most past issues from 12 to 33) may still be accessed at:

<https://archive.org/search.php?query=daylight%20origins%20society&sin=TEXT>

**The Kolbe Center for the Study of Creation** Founded 2000. Director Hugh Owen. Articles, videos, resources, etc. [www.kolbecenter.org](http://www.kolbecenter.org)  
Mail to 952 Kelly Road, Mt Jackson, VA22842, USA. Phone: 540-856-8453

**Institute for Science and Catholicism** Founded in 2015 by Thomas L. McFadden, who wrote: *Creation, Evolution and Catholicism* (2016), *The Evolution of Catholic Unbelief* (2019), *Intellectual Combat: Resistance to Religious Atheism* (2021). Website at [www.scienceandcatholicism.org](http://www.scienceandcatholicism.org)

**Cercle d'Étude Scientifique et Historique [CESHE]** Focused on the works of Fernand Crombette (1880-1970). Magazine *Science et Foi*. Website: [www.ceshe.fr](http://www.ceshe.fr)

**In6days** Website of Dr John Donnelly with much useful content of articles and online videos, focused on science rather than the Bible. [www.in6days.org](http://www.in6days.org)

### Non-Catholic

**Creation Science Movement [CSM]** Founded 1932. Journal *Creation*; pamphlets, books, DVDs. Founded and runs the creation museum 'Genesis Expo' in Portsmouth; though currently closed, a 'virtual tour' is available on their website.  
[www.csm.org.uk](http://www.csm.org.uk) 17-18 The Hard, Portsmouth PO1 3DT, UK. 023 9229 3988

**Creation Resources Trust [CRT]** Founded 1981. 'Original View,' 'Creation Update,' 'Our World'; many leaflets, books, DVDs.  
[www.crt.org.uk](http://www.crt.org.uk) P.O. Box 3237, Yeovil, BA22 7WD, UK. 01935 850569

**Biblical Creation Society [BCS]** Founded 1976. *Biblical Creation* magazine. Articles, leaflets, books etc.  
[www.biblicalcreation.org.uk](http://www.biblicalcreation.org.uk) P.O. Box 22, Rugby, Warwickshire, CV22 7SY, UK.

**Genesis Agendum** 'Virtual Museum' at [www.worldaroundus.org.uk](http://www.worldaroundus.org.uk)

**Answers in Genesis** *Answers* magazine, books, DVDs, events, etc.  
[www.answersingenesis.org](http://www.answersingenesis.org)

**Creation Ministries International** *Creation* magazine. Articles, videos, books, etc.  
[www.creation.com](http://www.creation.com) 15 Station Street, Whetstone, Leicestershire LE8 6JS, UK  
0116 2848 999

**Center for Scientific Creation** [www.creationscience.com](http://www.creationscience.com) Especially earth sciences.

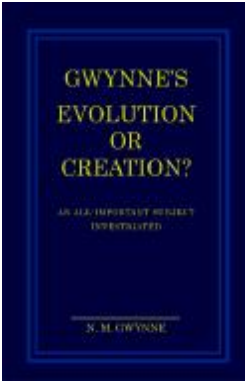
**Creation Research UK** Books, DVDs, etc. [www.creationresearchstore.com](http://www.creationresearchstore.com)  
Creation Research UK, PO Box 286, Oswestry, SY10 1GD, UK

**Institute for Creation Research** News, articles, 'Acts and Facts' magazine, DVDs, events, etc. [www.icr.org](http://www.icr.org) ICR, P.O. Box 59029, Dallas, Texas 75229, USA.

**The Discovery Institute** Science, Intelligent Design, related issues in economics, social sciences, culture, technology. Books, DVDs, etc. [www.discovery.org](http://www.discovery.org)

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There are dozens of other websites and publications presenting arguments on both sides of the creation/evolution and young earth/old earth issues. Many of the above sites will include a list of links to other sites, generally those of which the owners approve! Several of the organizations provide talks and conferences in Britain, promoted through their websites and magazines. *Ed.*



## Gwynne's Evolution or Creation?

An All-Important Subject Investigated  
by  
N M Gwynne

### Data

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### Contents (A brief description of the book):

About the author

#### **Part I. Introductory.**

#### **Part II. On behalf of the theory of evolution.**

This part consists of ten chapters including “The theory of evolution”, “The fossil evidence”, “Speciation” and “Natural Selection”.

#### **Part III. Are there, however, any problems with the theory of evolution.**

This part contains fourteen chapters including “Can one species change into another?”, “Evidence from fossils”, “Dating the universe and its contents (by various means)”, “From hydrogen to humans”, “Darwin’s problems with his own theory” and “Summing up” with a post script:

Some scientists on science as it is today.

Bibliographical. Acknowledgements.

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## The Coconut Palm—*Cocos nucifera*

Coconut palms are the cultural icon of the tropics, and are ubiquitous in these coastal regions, though probably originating in the Western Pacific. They later spread by sailors along the coasts of the Indian and Atlantic oceans, reaching America following the times of Columbus. The ‘nut’ is one of the largest of seeds, and is technically a fruit called a ‘drupe’. They are unique as the endosperm contains clear fluid or juice. The tree can grow 100 feet tall and typically produces about 30 fruits a year, over 60 or more years.



“A few of these trees will provide you with every possible thing you can require—with fibre to make mats with; shell to burn as fuel or to use as water-vessels, cups or ladles; with leaves to use as thatch for your house or as mats, screens and baskets; when the wood of the trunk or the mid-rib of the leaf (fifteen to sixteen feet long) can be used for making the walls of your dwelling; when you can make rope out of the fibrous tissue of the young stem, or walking sticks out of the central parts of the mature tree; when you can get enough oil to swim in from the flesh of the nut itself, and soap from the oil mixed with the ash derived from the burnt husks; when you can have at your command an alcoholic drink made from the juice of the wounded spathe, or a vinegar from this when it has turned sour; when you can make a salad of the central shoot when quite young, or at times an agreeable pickle; when, besides eating the nut in its ripe state, you can eat it in its young and tender unripe state, or in its over-ripe state when it has begun to sprout, and to fill the whole of the interior of the shell with a very eatable sponge-like mass; when you can drink its so-called milk; and when in a word you can make it do almost everything but talk.”<sup>1</sup>

1. Lowe, P.R., *A Naturalist on Desert Islands*, Witherby & Co., (1911), p. 18

The shells are a source of charcoal and ‘activated carbon’. The dried flesh is called ‘copra’; fibres from the husks make ‘coir’. The shells can be used to make musical instruments, and to imitate the sound of a horse’s hoofbeats.

Picture: [www.stockphotosecrets.com](http://www.stockphotosecrets.com) [Candy, Sri Lanka]

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