

**Q.E.D.; OR, NEW LIGHT
ON THE DOCTRINE OF
CREATION. [NEW YORK]**

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Or
New Light on the Doctrine
of Creation

By
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" . . . and set you square with Genesis again."
—*Robert Browning,*



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Preface

THE great world disaster, ushered in with the dawn of that August morning in 1914, has already brought revolutionary changes in many departments of our thinking. But not the least of the surprises awaiting an amazed world, whenever attention can again be directed to such subjects, will be the realization that we have now definitely outgrown many notions in science and philosophy which in the old order of things were supposed to have been eternally settled.

There are but two theories regarding the origin of our world and of the various forms of plants and animals upon it, Creation and Evolution,—the latter assuming many modifications.

The essential idea of the Evolution theory is *uniformity*; that is, it seeks to show that life in all its various forms and manifestations probably originated by causes similar to or identical with forces and processes now prevailing. It teaches the absolute supremacy and the past continuity of natural law as now observed. It says that the changes now going on in our modern world have always been in action, and that these present-day natural changes and processes are as much a part of the origin of things as anything that ever took place in the past. In short, Evolution as a philos-

ophy of nature is an effort to smooth out all distinction between Creation and the ordinary processes of nature that are now under the régime of "natural law."

On the other hand, the essential idea of the doctrine of Creation is that, back at a period called the "beginning," forces and powers were brought into exercise and results were accomplished that have not since been exercised or accomplished. That is, the origin of the first organic forms, indeed of the whole world as we know it, was essentially and radically *different* from the ways in which these forms are perpetuated and the world sustained today. Time is in no way the essential idea in the problem. The question of *how much time was occupied in the work of Creation* is of no importance, neither is the question of *how long ago it took place.* The one essential idea is that in its nature Creation is essentially inscrutable; we can never hope to know just how it was accomplished; we cannot expect to know the process or the details, for we have nothing with which to measure it. The one essential thing in the doctrine of Creation is that the origin of our world and of the things upon it came about at some period of time in the past by a direct and unusual manifestation of Divine power; and that since this original Creation other and different forces and powers have prevailed to sustain and perpetuate the forms of life and indeed the entire world as then called into existence.

Accordingly, we might establish the Evolution

Creation, Time of

doctrine by showing that matter can be made *de novo*, that energy can be created or increased in amount, that life can be made from the not-living, and that new and distinct forms of life can be produced in modern times,—all by natural law as now prevailing.

Or we can practically demonstrate the historical reality of a direct Creation at some time in the past, if we can show that the net results of all modern science tend to prove that the forces and processes now in operation can never account for the origin of things; that matter, and energy, and life, and the various forms of life must all have had an origin essentially different from anything now going on around us.

This indicates the line of argument adopted in the following pages.

The Evolution theory has been widely discussed and accepted in modern times. Indeed it has had a fair chance and an open field for several decades. What is the present situation of the controversy? The friends of the Bible and of old-fashioned Christianity need to know the real facts of the present situation.

Every now and then the news despatches report that the great Professor So-and-so has at last really produced life from the not-living, or has obtained some absolutely new type of life by some wonderful feat of breeding. Or some geologist or archæologist has discovered in the earth the missing link which connects the higher forms of life with

the lower, or which bridges over the gulf between man and the apes. Thus many people who get their "science" through the daily papers really believe that these long-looked-for proofs of Evolution have at last been demonstrated, and hence they receive without question the confident assertions of the camp followers of science published at space rates in the Sunday supplements that all intelligent men of to-day have long ago accepted the Evolution doctrine.

But in spite of the quick dissemination of news and the universal spread of education, it seems but a slow process for the really important discoveries of modern science to filter down through such media as the current periodicals to the rank and file of society. The situation seems to illustrate the old adage that a lie will travel round the world while truth is getting on her shoes. *Thus it happens that the common people are still being taught in this second decade of the twentieth century many things that real scientists outgrew nearly a generation ago, and assertions are still being bandied around in the individual sciences which are wholly unwarranted by a general survey of the whole field of modern natural science.* Indeed, in almost every one of the separate sciences the arguments upon which the theory of Evolution gained its popularity a generation or so ago are now known by the various specialists to have been blunders, or mistakes, or hasty conclusions of one kind or another. Thus the market value of all the various subsidiary stocks

of the Evolution group has been steadily declining in their respective home markets, and now stands away below par; while strange to say the stock of the central holding company itself is still quoted at fictitiously high figures.

This curious—not to say deplorable—situation has developed largely because of the modern system of strict specialization in the various departments of science. Each scientist feels compelled by an unwritten but rigid code of professional ethics to confine himself strictly to the cultivation of the little plot of ground on which he happens to be working, and is forbidden to express an opinion about what he may know has been discovered on another plot of ground on which his neighbor is working, except by express permission. In other words, science teaching has now become strictly a matter of authority, this authority being vested in the various specialists; and nobody is permitted to look at it in a broad way, or to frame a general induction from the sum of all the facts of nature now discovered, under penalty of scientific excommunication. The scientific code of ethics forbids any general view of the woods: each man must confine himself to the observation of the particular tree in front of his own nose.

But these pages have been prepared under the idea that it is high time to take a more general survey of the geography, time to take our eyes off the various individual trees, and to look at the woods. Perhaps in some respects they may be

regarded as too technical for ordinary readers. But if this is the case, it is because the writer had to choose between this somewhat technical treatment of the subject and the alternative danger of making loose and inaccurate statements or dealing in glittering generalities too vague to carry conviction. As it is, the writer is here trying to give directly to the general public the results of years of special research in correlating the data from many scattered departments of science,—results that most scientists would feel obliged to reserve for the select few of some learned society, to be published subsequently in the Reports of its "Transactions," and to find their way after years of delay into the main currents of human thought. But these dilatory methods of professional pedantry, miscalled "ethics," shall not longer be allowed to delay the publication of highly important principles which the public are entitled to know at once, and to know at first hand. Then, too, it is more than doubtful if any purely academic body could be found willing to become responsible for giving to the world conclusions so contrary to the vogue of the present day.

That these brief chapters may clear up the doubts of some, and encourage the faith of many, is the object of their publication in this non-professional form.

G. McC. P.