



Creation Matters

Volume 9, Number 6

November / December 2004

— A publication of the Creation Research Society —

Isochrons Made Easier

by D. Russell Humphreys, Ph.D.

Recently a creationist asked how the RATE project's¹ basic hypothesis, acceleration of nuclear decay, would affect the modern "isochron" nuclear dating methods. He started with the assumption that:

Samples give the same age when multiple isochron dating methods are applied.

Very often not true! He then added,

Presumably, all the systems give good isochrons.

Not really! Many isochrons are "good" in the sense that they are nice straight lines with small scatter. But they are "bad" for the uniformitarians in that for a single rock sample the slopes of the lines (and therefore the ages) are usually different by up to a factor of two, depending on the isotopes used.

Let's consider the most loophole-resistant isochron method, that of "mineral" isochrons in a single rock sample. For example, some minerals in the rock have more potassium, and therefore more ⁴⁰K, than other minerals. So, as decay progresses, the high-potassium

minerals acquire more of ⁴⁰K's daughter, ⁴⁰Ar, than do the low-potassium minerals.

Figure 1 plots vertically the amounts of ⁴⁰Ar (relative to ³⁶Ar, a "dummy" non-radiogenic isotope) in four different minerals (numbered 1 through 4) in a single rock sample. It plots horizontally the amounts of ⁴⁰K (relative to the same dummy isotope) in the same minerals. The resulting line should rotate counterclockwise toward the vertical as decay progresses.

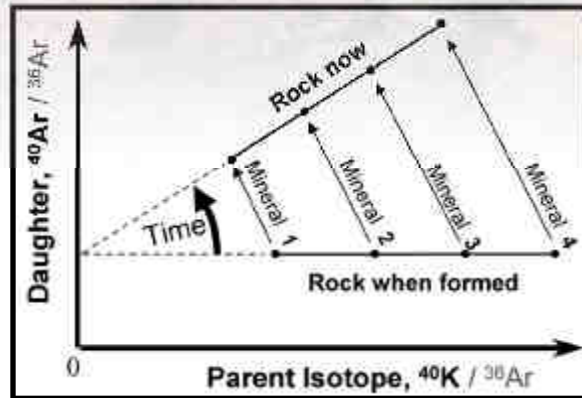


Figure 1. Mineral isochron dating method. More decay tilts top line further counterclockwise.

Steve Austin's book on the Grand Canyon² explains those things very clearly. Despite the name "isochron" ("equal time"), the slope of the line is proportional to the amount of decay that takes place, not time *per se*. For example, if 500-million-years' worth of K-Ar decay (at today's rates) took place in a rock, the resulting isochron would look the same regardless of whether that amount of decay took place in one year (e.g., the year of the Genesis flood) or over a much longer time. So with acceleration of nuclear decay, we would expect the "nice" straight-line isochrons showing lots

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Basic Positions on Origins

by

Jerry Bergman, Ph.D.

Editor's note: There are many possible positions one may take on the subject of origins. This author's view is but one approach to categorizing and defining them.

Many views exist on the question of origins in general, and on the topic of creation, in particular. In this brief article I have outlined some of the basic positions which one may hold regarding origins.

1. **Naturalism** (which may also be referred to as *materialistic, atheistic evolution, or macroevolution*) is the basic non-theistic view of origins which is accepted by most eminent scientists. This view represents the belief that all that was necessary to produce the universe out of nothing, to cause life to arise from non-living chemicals, and to cause all living things to develop from a single cell, are the intrinsic properties of matter. These properties of matter, in turn, exist totally and, ultimately, by fortuitous accident or chance (Scott, 2004b, p. 54). The universe, the earth, and all living things are, therefore, solely a result of the operation of inherent natural laws without any control or intervention by an outside power or intelligence.

2. **Classical Deism** is the belief that an external God or power created the natural laws and original substance of the universe, together with *characteristic properties* that later would result in its development, including the evolution of life. This primordial substance, thusly created with a *potential* for develop-

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Isochrons Made Easier

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of K-Ar decay that we often do find.

Now, *on the very same rock*, do a Rubidium-Strontium mineral isochron. Then repeat the process for Samarium-Neodymium and a few other sets of isotopes. You'll get a set of isochron lines.

If all isotopes experience the same acceleration factor (say an episode of 500 million "radiometric years" per real year), then all isochrons from a single rock ought to have the same slope, giving the same age.

But Steve Austin and Andrew Snelling have shown that the slopes are usually quite different. The ages for different mineral isochrons from a single rock generally differ by up to a factor of two.

Moreover, there appears to be a somewhat consistent "pecking order" in the ages. Alpha decays give longer ages than beta decays. Longer half-lives give greater ages than shorter half-lives. Figure 2 shows one such set of results from a single formation in the Grand Canyon. For details, see the few paragraphs above the conclusion of their ICC03 paper.³

The difference in isochrons from a single rock would be what we would expect if nuclear decay acceleration factors were differ-

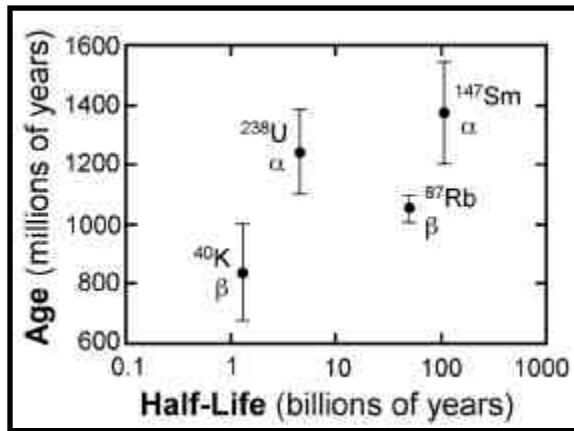


Figure 2. Differing ages from four types of isochron for the Bass Rapids Diabase Sill, Grand Canyon, Arizona.^{1,3}

ent for each isotope. The "pecking order" suggests consistency among types of decay and size of half-lives. These are very important clues for creationist nuclear theorists⁴ as to how God did it.

I consider these data, and many other similar data, to be very strong evidence that different isotopes decayed at significantly different rates than they now do. Isochrons are now our friends!

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Creationists' Friend

...continued from page 5

RATE book will discuss this issue, as will Don DeYoung in his 2005 layman's summary of the RATE results.

I hope you all can take the time to catch up with this research, because then you can

experience the thrill that creationist radio-carbon researchers are now feeling. *Carbon 14 has, indeed, become the friend of creationists!*

Notes

1. RATE (Radioisotopes and the Age of The Earth) is a project jointly sponsored by the Institute for Creation Research and the Creation Research Society.

2. CRSQ (Creation Research Society Quarterly)
3. Current members can register for access on the CRS website: creationresearch.org



Creation Matters

ISSN 1094-6632
Volume 9, Number 6
November / December 2004

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ment, was subsequently independent of any external force for either its existence or its evolution. Deists also believe that God has no involvement in the affairs of humans.

3. **Modified Deism** is similar to Classical Deism, except that the external God or power must, from time to time, intervene in the history of the material world to maintain orderly, goal-oriented development so as to achieve a specific goal (such as humans).

4. **Theism** teaches that all things that exist, and all changes that occur with time, regardless of the method or mechanism of that change (i.e., whether by an instantaneous process, a slow process, or some combination of the two), depend on the *constant* directive activity of God. This direction by God is responsible for not only the ultimate existence of all things, but also for their continued, moment-by-moment existence. The universe is separate from God, but is not independent of Him.

5. **Pantheism** concludes that all reality is essentially a form of the divine One, so that not only is God active in all processes of reality, but it is pointless to speak of the universe as separate from God.

6. **Panentheism** is like Pantheism, except that God is not consumed via His identity with the universe, but instead is much more than, and is beyond, the universe.

7. **Limited Theistic Evolution** means that God, a god, or gods began the universe by either originally creating all matter, or by creating the laws needed to begin the process. Following the initial act of creation, the universe could, by and large, be left to operate on its own because, built into the original creation, was a mechanism planned to achieve a certain end result. Outside intervention along the way, though, is not ruled out.

8. **Theistic Evolution** is a theistic belief in which it is suggested that we can best describe God's activity, in forming and sustaining the world, primarily in terms of an evolutionary process, rather than in terms of instantaneous creation from nothing, although the *initial* step or steps may well have involved creation from nothing. An ancient universe is accepted. Thus God, a god, or gods created all original matter and life, and guided evolution to achieve some specific end or purpose. Much of the living

world is a product of natural laws, and outside guidance is important but limited.

9. **Progressive Creation** is a theistic view in which God's activity is best described as forming and sustaining the world by a series of instantaneous creation events dispersed in historic time, between which development took place via evolutionary processes. An ancient universe is accepted. Many "creations" occurred by an outside agency at different times throughout history. These "creations" were in gross forms and limited; i.e., much of the natural world is a result of natural laws. Another progressive creation position is called initial creation, described below.

10. **Initial Creation** is a theistic view in which it is believed that God's activity in forming and sustaining the world (by a single or a series of instantaneous creation events) occurred only at the beginning of earth history, while subsequent development (which is very limited) took place via evolutionary processes. In this view, God created the "family" kind with a considerable amount of genetic variability. For example, lions, tigers, pumas, bobcats, leopards, and even house cats would develop from a "cat" kind as a result of a normal, microevolutionary process involving mutations, recombinations (such as genetic crossing over), natural selection, genetic drift, and speciation (see Scott, 2004b, p. 52). An old universe is often accepted.

11. **Special Creation(ism)** is the belief that the material world and all basic kinds (not species) of animals are the result of a direct and purposeful creation by God in six 24-hour days not more than about 6,000 to 20,000 years or so ago. This view accepts microevolution (which, in this model, is called "variation within the Genesis kinds"), and rejects macroevolution and an ancient earth. In special creation, a clear purpose for humankind exists.

12. **Direct Creationism** is the same as the above, except that it advocates fixity of species (i.e., species were created largely as they currently exist) and does not allow for microevolution. This view is useful largely for historical purposes only, as it has very few, if any, informed adherents today.

13. **Divine Fiat Creationism** means that the universe and everything in it are the result of a direct, instantaneous, creative act by an outside power normally called God. Divine fiat creationists allow for only minor

microevolution, and insist that extremely little change has taken place since the original creation. Many Divine fiat creationists hold to a literal, six-day, 24-hour-creation-day week.

14. **Existence Creationism** is the belief that every particle in the universe was not only specifically created by God, but must be controlled and maintained by God for the universe to exist. All reality is thus under God's full control, and not one event takes place without His influence or support.

15. **A Completely Literal View plus Gap Theory.** According to this position, God created all that exists by instantaneous fiat, bringing all into existence from nothing in six 24-hour days in a time not more than about 6,000 to 20,000 years ago. Evidence for an apparently aged universe, of 10 to 20 billion years, is attributed to a gap between Genesis 1:1 and 1:2. The "gap" refers to a **re-creation** of life (Scott, 2004b, pp. 51-52) which had been previously destroyed due either to a judgment against Satan, or in preparation of the earth for humans. This view rejects all macroevolution.

16. **A Completely Literal View plus Apparent Age Theory** is like 15 above, except that evidence for an apparently ancient earth and universe is explained in terms of the necessity (or choice) for a created universe to show apparent evidence of age (radioactive dating, starlight, etc.). This view rejects macroevolution.

17. **A Completely Literal View plus Flood Geology Theory** is like 16 above except that evidence for an apparently old universe is attributed to a misinterpretation of the data, which is actually a result of events caused by the worldwide Noachian Flood. This view also rejects evolution.

18. **A Semi-Literal View plus Age/Day Theories** teaches that Genesis conveys historical information, but with some room for figurative elements. Harmonization is possible when it is recognized that the days actually should be reckoned as long ages or periods. This view usually accepts some evolution, at least of non-humans.

19. **An Essentially Literal View plus Literary Theories** is similar to number 3 above, except that strict chronological harmonization is replaced by some other kind of ordering of the creation days (e.g., a topical ordering). This view usually rejects evolution, at least of humans.

20. **An Essentially Non-Literal View** holds to the genuineness of the Genesis record as a revelation of God concerning real historical events, but concludes that attempts at literal “harmonization” of Genesis with modern science are misguided and beyond the purpose of the text. A variety of terms has been applied to the literature that Genesis is believed to contain — such terms as myth (in the technical sense, as conveying awareness beyond rational comprehension rather than propositional truth), prophecy, parable, and confessional liturgy. Some persons who hold this position accept macroevolution, even of humans.

21. **A Completely Non-Literal View** holds that the Genesis account is no more divinely inspired than is any other important religious literature, but is very valuable for our spiritual growth, and helps us understand God and His purposes.

22. **A Non-Believer’s View** holds that the

Genesis creation record is simply the oral tradition of a particular ancient people, devoid of any correlation with historical and scientific events. Many people in this category are theists, but conclude that God has had little or no role in evolution, at least after the initial creation of natural law and, possibly, quarks and fermions.

A final note

Eugenie Scott has stated that she often presents the creation-evolution continuum in her public lectures. She has also stressed that it “is perfectly legal for teachers to describe religious views in a classroom; it is only unconstitutional for teachers to *advocate* religious ideas in the classroom” (2004b, p. 54, emphasis mine). Of course, most schools and textbooks openly *advocate for* positions 1 and 22 above, while they openly, in violation of the constitution, *advocate against* positions 2 through 21. Scott (2004a, p. 48) has, furthermore, stressed that

teachers should avoid “mocking or advocating any specific view.” Unfortunately, I have never seen a textbook, at any level, that follows this advice. Neither do most teachers follow this advice, especially at the college level.

Acknowledgments: I wish to thank Clifford Lillo M.A., Richard Bube, Ph.D., and Bert Thompson Ph.D. for reviewing an earlier draft of this paper.

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Conference report

Kolbe Center Creation Conference

by Ker C. Thomson, D.Sc.

In August of this year I gave a two-evening Creation Conference in the Public Hall of Lively, Ontario, Canada, a suburb of Sudbury. Each evening, after speaking, I was surrounded by several enthusiastic young people, all of whom were Roman Catholics.

They were full of questions. Also, they wanted me to know about the Kolbe Center for the Study of Creation. Somehow I had never heard of it. With the thought in mind that other readers of *Creation Matters* may not have heard of it either, I offer the following report.

Its function, as I subsequently learned, is to restore the traditional Catholic understanding of Genesis, an understanding which, the Kolbe Center subsequently informed me, “has never been superseded by the teaching authority of the Catholic Church.”

This was all new and surprising to me, and on my return to Tennessee I contacted the Kolbe Center in Woodstock, Virginia. They invited me to attend their Third International Catholic Conference on Creation,

October 15-17, at Christendom College, Front Royal, Virginia. I did so.

The problems which the Kolbe Center seeks to address were possibly most clearly brought out by Gerard J. Keane in his talk, “The Pontifical Academy of Sciences and the Crisis of Faith.” The substance of this talk was the complaint that the Pontifical Academy is staffed too extensively with scientists who are neither Catholic nor believers in the traditional Catholic view of origins and the book of Genesis.

Over time, the prestige of the Academy has had the impact of shifting the Catholic leadership’s worldview away from both the traditional Catholic understanding of origins and the plain, literal understanding of the book of Genesis. Gerard Keane is the author of “Creation Rediscovered,” a 397-page overview of the origins issue showing the superiority of special creation over theistic evolution, all from a Catholic perspective.

There were 13 technical talks, each given from a young-age, special-creation, literal Genesis perspective.

I viewed Dr. Joseph Mastropaolo’s pre-

sentation, “Biology Eliminates Evolution and Confirms Genesis I-11,” as outstanding in two respects. It offered some new technical material, delivered with world class humor. He analyzed evolutionary superstitions into two classes, fantasies and inverted fantasies, and shredded them all with his own bio-mathematical work.

In Rome, in May 2005, the Kolbe Center is planning an International Catholic Symposium on Creation. The Kolbe Center may be contacted for further information:

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www.kolbecenter.org/

^{14}C – The Creationists’ Friend

by D. Russell Humphreys, Ph.D.

Editor’s note: Recently a question was asked on CRSnet about recent reports of ^{14}C dating of natural carbon deposits like coal, oil, and diamonds, particularly in light of the suggestion that isotopes with short half lives (like ^{14}C) do not occur outside their natural systems of replenishment. The latter is sometimes advanced as an old-age argument. Here is a response from Dr. Humphreys.

You may have a bit of catching up to do on creationist ^{14}C research (nearly 40 years worth; see end of this note), but then so do a lot of other people on this net. To answer your question, the *great number* of observations (essentially in *all* measurements) of ^{14}C in natural carbon (coal, oil, fossils, and especially diamonds) is very strong evidence for a young world. If the carbon is only thousands of years old, there are several ways (besides the contamination sometimes alleged) that the observed amount of ^{14}C could have gotten into it:

1) The ^{14}C could be *primordial*, created at the same time as other carbon isotopes. Uniformitarian scientists neglect that possibility because they assume primordial ^{14}C originated billions of years ago. But there is no reason we should be similarly neglectful.

2) It could have come from *cosmic rays* reaching the earth’s atmosphere during the 1656 years between the Fall and the Genesis Flood. Such “cosmogenic” ^{14}C would then enter into living creatures and the rest of the earth’s biosphere, finally being buried with biosphere materials during the Flood. Whether that route is correct for oil and diamonds is still a somewhat open question. As for possible cosmic-ray shielding by the Antediluvian geomagnetic field, even though the field then was probably an order of magnitude stronger than now, it would still not have been a perfect shield; it could still have allowed some cosmic rays to have entered the atmosphere.

3) *Accelerated nuclear decay* could have produced it during early Creation week and the year of the Genesis Flood. John Baumgardner of the RATE project¹ has very recently proposed this, and we have just begun kicking it around as a very real possibility. Here’s how it would work. (A) Accelerated nuclear decay underground would make alpha particles much faster than today’s rates. (B) The alpha particles hitting light nuclei would generate many more slow (“thermal”) neutrons than are observed underground today (most of which come from the same process). And (C), just as in the atmosphere, the slow neutrons hitting ^{14}N nuclei (which are in almost every source of natural carbon, including diamonds) would make ^{14}C . See last three paragraphs of this note for more details.

On catching up with nearly four decades of creationist research on ^{14}C , your homework assignment, should you care to accept it (as in “Mission Impossible”), is to read a few articles:

1) If you can get a copy, the June 1970 *CRSQ*² [7(1):56-71, 83]

classic by John Whitelaw, “Time, Life, and History in the Light of 15,000 Radiocarbon Dates.” He pointed out that of all those published dates, *only three* were listed as having “infinite” age, meaning no measurable ^{14}C . The abstract is on the CRS website at:

www.creationresearch.org/crsq/abstracts/sum7_1.html

Melvin Cook’s ^{14}C article in the same issue is also very useful. Cook, Whitelaw, and Robert H. Brown also had ^{14}C articles in the September 1968 issue [5(2)], abstracted at:

www.creationresearch.org/crsq/abstracts/sum5_2.html

Also see Robert Gentry’s article in the same issue on the constancy-of-decay-rates assumption.

II) Paul Giem’s excellent review in the not-well-known creationist journal *Origins* [51:6-30 (2001)], “Carbon-14 Content of Fossil Carbon.” You can see the whole article at:

www.grisda.org/origins/51006.htm

Other issues of the same journal (also on that website) have a number of fine articles on radiocarbon by Robert H. Brown.

III) John Baumgardner’s article on the RATE ^{14}C project at the 2003 International Conference on Creationism. The Institute for Creation Research website has it archived at:

www.icr.org/research/icc03/pdf/RATE_ICC_Baumgardner.pdf

John’s poster at the December 2003 annual meeting of the American Geophysical Union (AGU) has a few details of the just-then-breaking news on ^{14}C in diamonds. You can see a detailed PDF version of the poster at

www.icr.org/research/AGU14C_Poster_Baumgardner.pdf

A layman’s news note on the AGU meeting is at

www.icr.org/research/misc/aguconference.html

IV) Last, but certainly not least, is Russell Rotta’s very recent September 2004 article in *CRSQ* [41(2):104-112], “Evolutionary Explanations for Anomalous Radio Carbon in Coal?” The abstract is publicly available at

www.creationresearch.org/crsq/abstracts/Abstracts41-2.htm

By clicking “PDF” you can see the whole article in the members-only area³. Russell discusses not only the “contamination” issue, but also the alpha-decay-to- ^{14}C mechanism. His point on the latter is that such a mechanism today gives ^{14}C levels five orders of magnitude lower than the levels we observe in fossil carbon.

John Baumgardner’s new hypothesis is that with the billion-fold higher rates of alpha decay during the Genesis Flood for which the RATE project has found evidence, the underground alpha-to- ^{14}C mechanism might easily account not only for ^{14}C in diamonds, coal, and oil, but also for most of the inventory of ^{14}C we find in the earth’s biosphere today. I expect his chapter in next year’s

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Enter the 2005 Midwest Creation Fellowship Writing Contest For Junior High and Senior High Students

Prizes:

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- **\$250 First Place †**
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*Age on April 30, 2005 — Those who are 14 have the option of competing on either level.

†Each first-place winner will receive a 1-year student membership in the Creation Research Society (CRS).

Rules:

1. Entries will be accepted beginning January 1, 2005, and must be received by April 30, 2005. Mail entries to: MCF Contest, P.O. Box 952, Wheaton, IL 60189
2. Paper should be typewritten and double-spaced, not to exceed 1500 words for the Junior High level or 2500 words for the High School level. Give references to sources used. (Footnotes, endnotes, and title page do not count towards the word limit.)
3. Entries will include the author's name, age, home address, phone number, email address, school. Specify Junior High or Senior High Level.
4. Essays will be judged on:
 - Biblical and scientific merit of the paper
 - Ability to communicate ideas
 - Creativity shown in the presentation
 - Technical ability (writing skills, grammar, etc.)
 - Meeting all stated rules of the contest
5. All entries become the property of MCF and will not be returned. Prize-winning entries may be reproduced and distributed by MCF. Winners may be invited to pres-

ent their papers at an MCF meeting, and may be considered for publication in the CRS newsletter *Creation Matters*.

Purpose:

MCF is sponsoring this, our 7th annual contest, to encourage the development of skills in research, analysis, and logical reasoning, through preparing an effective presentation of a thesis in a creation-oriented paper.

Theme:

The author may select any topic that fits one of the following two themes. *Sample topics are listed for each theme, but the author is not limited to those shown.* It is recommended, but not required, that the author examine both sides of the chosen theme.

A. The Problem of Time

Sample topics inspired by this theme:

- Starlight and Time
- Strata and Fossil Dating
- Problems with Dating Methods

B. Social Implications of Creation / Evolution

Sample topics inspired by this theme:

- Creation / Evolution and Racism
- Creation / Evolution and Warfare
- Creation / Evolution and Eugenics

Midwest Creation Fellowship



**Through Him all things
were made;
without Him nothing
was made that
has been made.
— John 1:3**

www.midwestcreationfellowship.org

A Biologist Looks at “Bohring” Physics

by David A. Kaufmann, Ph.D.

I took a number of history courses in college, but only had a moderate interest in them. However, I did enjoy history when it covered the events of science. I remember reading about the quantum mechanics debates, in 1927 and 1930, between Albert Einstein and Neils Bohr. At that time I didn't understand much of the essence of the debates, but now I have an understanding of the issues involved.

Most physicists today are followers of Neils Bohr and Werner Heisenberg. They are subjectivists and indeterminists, accepting Bohr's theory of complementarity and Heisenberg's theory of uncertainty. These theories maintain that all events are based on random math probabilities.

In this view it is asserted that there is no reality unless and until it is observed — that there is no objective reality independent of the observer. These adherents, the postmodern, politically correct politicians of modern physics, have strongly influenced most graduate physics departments in the world. They are called the “Copenhagen School” of quantum physics.

A minority of physicists today still hold to the beliefs of Albert Einstein who was a determinist and objectivist. They have not surrendered to Bohr's complementarity or Heisenberg's uncertainty principles. Instead, they believe in objective reality or truth, independent of the observer. Einstein was supported by a few holdouts like Schrodinger, Planck and Mead.

The postmodern orthodoxy in theoretical physics for the last 75 years was that Bohr was right and Einstein wrong. This questionable orthodoxy was pushed into most physics textbooks for philosophical and political reasons. Most new scientific evidence that refuted Bohr's theory and supported Einstein's view has been suppressed

and swept under the academic rug.

Einstein said, “I reject the basic idea of contemporary statistical quantum theory.”¹ A number of physicists sided with Einstein. Schrodinger attacked Bohr's complementarity as “intellectually wicked.” And Murray Gell-Mann, a Nobel Prize winner, accused Bohr of “brainwashing” the majority of physicists.²

The great danger is that Bohr did not want his theory confined to the field of physics. He wanted to make his ideology dominate all fields of science. In 1939, Bohr advocated cultural and moral subjectivity, with the former teaching that all cultures are equal in value, and the latter holding that no moral decision is inferior to any other moral decision.

For example, according to this view, a cannibalistic society would not be considered inferior to an advanced industrial society. Likewise, a legal abortion of an unborn baby would be the moral equivalent of a normal birth of the baby followed by love and parental care.

One physicist, Carver Mead, who won the 1999 MIT prize for invention and innovation, has argued in his book, *Collective Electrodynamics*, published in 2001, that Bohr was in error. He lists ten scientific discoveries which appear to destroy Bohr's interpretation of quantum physics:³

- 1933 – Persistent Current in superconducting ring
- 1933 – Expulsion of magnetic field by superconductor
- 1954 – Maser
- 1960 – Atomic Laser
- 1961 – Quantified flux in superconducting ring
- 1962 – Semiconductor Laser

- 1964 – Superconducting quantum interference device
- 1980 – Integer quantum hall effect
- 1981 – Fractional quantum hall effect
- 1996 – Bose-Einstein condensate

It appears that new research, new technological methods and recent discoveries vindicate Einstein and indicate that Bohr's theory was in error.

Objective reality based on one universal truth means that some cultural practices are superior to other opposing cultural practices. Objective reality would claim that Judeo-Christian culture is superior to pagan cultures, and that sexual relations between a husband and a wife is morally superior to sex between two homosexuals. These objective beliefs are condemned by our present, postmodern, politically correct worldview.

Postmodern advocates champion two pillars of philosophical thought: 1) cultural subjectivity or multiculturalism, and 2) moral subjectivity or moral relativism. Most of the scientific community uses Bohr's erroneous view of quantum physics to validate their postmodern humanistic ideology.

Bohr's theory supports the dogma of the neo-Darwinian, macroevolutionary model of origins (molecules to man) which establishes the foundation of our present postmodern, mechanistic worldview. If Bohr's quantum physics and neo-Darwinian evolution are discredited, postmodern secular humanism would die a slow death.

Darwinists and “Bohring” physicists claim that the idea of a transcendent Supreme Being

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Creation Calendar

Note: Items in “Creation Calendar” are for information only; the listing of an event does not necessarily imply endorsement by the Creation Research Society.

2005

April 30 [Deadline]

Jr. / Sr. High Creation Writing Contest

Midwest Creation Fellowship

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“Bohring” Physics ...continued from page 7

has nothing to do with science, and therefore the concept of God should be completely censored from the scientific curriculum. Of course, Stephen Hawking, a neo-Darwinist secular humanist, in his textbook on physics, *A Brief History of Time*, lets the speculative cat out of the philosophical bag when he states, “If we do discover a complete (unified field) theory . . . then we would know the mind of God.”⁴ Here Hawking hints that a God may have created the laws of science and may have supernatural powers.

Unfortunately, the naturalistic secular humanists that today control the scientific academy deliberately suppress Einstein’s views, Bohr’s errors, and Hawking’s admission that there could be a transcendent Creator operating in the world today. It is a shame that the Chinese paleontologist, Jy Chen, has summarized the scientific situation in American academia today by asserting: “In China we can criticize Darwin but not the government. In America you can criticize the government but not Darwin.”⁵ Is it not time we creationists, and especially those in the field of physics, expose the fallacy of this “Bohring” view of physics?

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5. Clayton, op. cit., p. 92

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Creation Matters

November / December 2004
Vol. 9 No. 6

Nonprofit Org.
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All by Design

by Jonathan C. O'Quinn, D.P.M., M.S.

Humpback whales are known for their habit of blowing rings of bubbles in tight circles to trap fish such as herring and sardines. As the fish huddle together in the center of the bubble rings, the whales rush upwards and gulp them up in huge mouthfuls.

Despite their size, humpbacks are agile animals that can maneuver like acrobats. The humpback’s agility is largely due to a peculiar feature found nowhere else in the animal kingdom. The front edges of a humpback’s pectoral (side) fins are studded with large bumps, called tubercles. Wind tunnel tests at the U.S. Naval Academy compared models of smooth and bumpy whale fins. Researchers were astounded to find that humpback fins were far more aerodynamic than smooth fins.

They concluded that the bumps on the humpback’s flippers create eight percent more lift with 32 percent less drag than do smooth flippers. The bumpy-edged flippers also resist stall as the humpbacks speed through the water. It turns out that as the humpback glides through the water, each tubercle on the fins creates a pair of vortex swirls in the water, like tiny whirlpools. These swirls essentially accelerate and pull water over the fins more quickly, enabling the humpbacks to make tight turns and move quite nimbly through the water as they hunt.

Genesis teaches that God created the great sea creatures on the fifth day of creation. The humpback whale’s marvelous design supports the Bible’s claim that living things were created by a Holy and Intelligent Creator.

The Humpback’s Water Wings



Photo by Dr. Louis M. Herman. Courtesy of National Oceanic and Atmospheric Administration/Department of Commerce.

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