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Tiny Skeletons and Human Evolution

by W.R. Barnhart

Two reports of human remains have been in the news lately. The first is a group of small skeletons that were found on the South Pacific island of Flores, Indonesia, with the most complete skeleton being that of a female designated Liang Bua, abbreviated LB1, after the name of the cave in which her skeleton was found.[1] The excavation in this cave was sponsored in large part by the *National Geographic* magazine. The second is a partial cranium from Olorgesailie in the Eastern Great Rift Valley, Kenya, Africa, from a dig sponsored in part by the Smithsonian Institute, Washington, D.C.[2]

A *Nature* article describing the significance of the Indonesian fossils stated:

> The Flores fossils add a new and surprising twig to the hominin family tree, which diverged from the chimpanzee lineage about 7 million years ago. By 2.5 million years ago, our own genus, *Homo,* had emerged, with its different

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Tom Thumb ca. 1863.
Photo from Library of Congress Prints and Photographs Division, Washington, DC.

Controversy in Paleoanthropology

by Jerry Bergman, Ph.D.

Many studies find that the so-called objective field of human evolution is anything but objective — bias is common, and cases of corruption and fraud have been documented. Well-known examples include Piltdown man and Hesperopithecus, but many other examples exist. One of the best-known examples of greed, revenge, and open frauds involved the war between Edward Drinker Cope and Othniel Charles Marsh in the bone war of the late 1800s (Wallace, 1999).

Part of the reason for controversy is that the anthropological field is divided into "camps" or "schools" that, not uncommonly, are in competition with each other. Each school is often dominated by a small number of people who are often charismatic leaders. Each camp tries to "prove" its own theory of human evolution, often

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Dover Decision

by Kevin L. Anderson, Ph.D.

In his recent ruling, the Honorable John E. Jones III ruled that the teaching of Intelligent Design (ID) in public schools is unconstitutional because it is religion, not science (Kitzmiller v. Dover School District; Document 342. Dec. 20, 2005). As part of his ruling he declared that the "overwhelming evidence at trial established that ID is a religious view, a mere re-labeling of creationism, and not a scientific theory" (p. 43). It seems that one of the assumptions of ID's "wedge" strategy (Johnson, 2000) is an expectation of a reasonable level of objectivity in the US court system. Such is not to be found in this particular court, and may represent one of the weaknesses of the "wedge" strategy.

Judge Jones is clearly an ardent Darwinist, and he eagerly accepted virtually all of the Plaintiff's pro-evolutionary arguments while dismissing most of the Defendant's claims with merely a wave-of-the-hand (or wave-of-the-pen, in this case). Among the judge's arguments, several are rather striking and relevant to creationists.

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Tiny Skeletons

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> body shape, slower growth, greater reliance on meat in the diet, and 'encephalization' — larger brains than expected for body size.[1]

These are the characteristics they expected an ancestor of modern humans to exhibit.

Hobbit-like

Instead they found the material labeled LB1, referring to it in the more popular writings as "hobbit-like," "a species of human completely new to science." With a new species designation, *Homo floresiensis*, she has been dubbed "the smallest human species ever discovered."[3] This small, fossilized human material was dated at only 18,000 years, which is the wrong time period for these characteristics to fit the Darwinian story line. With enlarged prominent eyebrow ridges, it resembles *Homo erectus*, a species they place much earlier. But, in a classification seemingly based anatomically solely on size, the *National Geographic* magazine points out, "[t]he tiny skull is most reminiscent not of the hefty *Homo erectus* from elsewhere in East Asia [Java] but of the older, smaller *erectus* fossils." To support this, they cite features in the 1.77-million-year-old [their date] Dmanisi skulls from Georgia, Eastern Europe.[4] *National Geographic* places the Dmanisi as the starting point for the journey from *Homo habilis* to *Homo erectus*. They found the tiny skeleton of LB1 to be unique partly because "[t]here was no record of human adults that were that small. Modern pygmies are considerably taller at about 1.4 to 1.5 meters (4.6 to nearly 5 feet)."[3]

While the population of the little humans (parts of 7 individuals are believed to have been located) may be unusual, they are not unique. As mentioned previously, a similarly-sized partial cranium with enlarged brow ridge was found at Olorgesailie, Kenya. It, too, is labeled *Homo erectus*, but is dated at approximately 990,000. And, contrary to the claim that "no human skeletons are that small," there exist modern skeletons of little humans in this same size range. How much of a difficulty do Darwinists consider the LB1 fossils to be?

> *Homo floresiensis* is a challenge — it is the most extreme hominin ever discovered. An archaic hominin at that date changes our understanding of late human evolutionary geography, biology, and culture. Likewise, a pygmy and small-brained member of the genus *Homo* questions our understanding of morphological variability and allometry — the relation between the size of an organism and the size of any of its parts.[1]

The LB1 female stood approximately 1 meter (3.3 feet, 39.6 inches) tall and weighed about 55 pounds. The skull is about the size of a grapefruit, and photos of the skull[3] show a unique allometry. The width is proportionately longer than the height when compared with a normally proportioned skull, with eye orbits only slightly reduced. The less reduced eye sockets push up in front of the frontal portion of the cranium to accentuate the brow ridges and diminish the forehead. In fact, the skull looks remarkably juvenile, although tooth development and wear indicate that she was about 30 years of age.

Distinct differences are also seen in the mandible (the lower jawbone). In the front where the two halves of the mandible meet, the chin recedes and the lower incisor teeth push upwards into an arch starting at the premolars. This is largely mirrored by the upper teeth in the area of the premolars and the canine teeth, and probably produces a greater overbite of the upper incisors. The upper incisors are the only teeth missing in the specimen and therefore impossible to evaluate completely. The back corners of the mandible are rounded and protrude a shorter distance up behind the zygomatic arch than normal. This rounding with the pushed-up chin produces a distinctive bow shape in the profile view of the mandible.

Dog faces

These same types of allometric changes occur in the skull of dogs that are bred for their pug faces. The Pekingese, pug, Boston terrier, and bulldog all have a "dished" face with a shortened snout. The dished face produces a similar tooth arch and bowed mandible in these breeds. Because this same proportion is found in some large and small dogs, yet is not found in all miniaturized dogs, for instance the Chihuahua and toy poodle, it must be produced by a different gene than the one for body size.

Justification for the enlarged brow ridge in LB1 is found in the Pekingese dog. The dog's brow ridge is not enlarged and the breed is known for the danger of its eyes popping out of their sockets due to striking its head. In LB1, the enlarged brow ridge may be a characteristic that helped prevent this problem, even though the eye socket is thrust forward compared to its normal position. This would make the enlarged brow ridge an advanced, rather than a primitive, characteristic retained from an imagined more primitive ancestor.

Tom Thumb

Many of the fossil characteristics of LB1 are also found in the most famous, modern, short human in history, Tom Thumb. Born Charles Sherwood Stratton (1838-1883), and later displayed as General Tom Thumb by P.T. Barnum's Circus, he grew to be 40 inches tall, and weighed 70 pounds.[5] Unlike most dwarfs, he was well-proportioned throughout his body. (Dwarfs often have normal sized heads and/or torsos and shortened limbs.) A profile view of his head indicates facial characteristics with many of the same allometric differences seen in LB1. A full comparative study of Stratton's skull would be very enlightening on this trait. The available photo[5] suggests that he, too, had a distinct arch to the incisors and a rounded corner to his mandible. His eye sockets appear to protrude more, producing a very shallow forehead. All of these features are allometric changes suggesting that the *floresiensis* skull is included within the normal range for *Homo sapiens* characteristics.

While Stratton's brain must have been greatly reduced in volume, there was never any question that he was as mentally capable as any other normal human. At age six, 25 inches tall, and only 15 pounds, he was passed off by Barnum as a full-grown man.

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Yet speaking of LB1, we read:

> The dwarfism of *Homo floresiensis* is also dramatic, resulting in the shortest adult *Homo,* and possibly hominin, known. Most significantly, the relative proportions of LB1's brain and body size indicate that the **size reduction was more pronounced in the brain than the body,** so a nonencephalized descendant evidently arose from an encephalized ancestor. This raises many questions about encephalization and hominin behavior.[1] (emphasis added)

This fossil discovery raises many questions about the history of humans and especially the lack of research into the parameters of characteristics in living humans.

Most markedly, the above quote suggests an absolute relationship between brain size and mental ability. Encephalization is a reductionist approach to brain activity. It exemplifies the assumption that more complex actions or thoughts are only a result of more brain matter, rather than more complex organization of that brain matter. This is an obvious oversimplification of what is going on in the brain, as any person who has undergone hemispherectomy can demonstrate by an often-normal ability to solve human problems.

Allometry in dog skulls also suggests one other significant consideration. An adult miniature dog's skull retains many of the external characteristics of a younger dog's skull. Major crest and enlargement of the bone at the muscle attachment sites never develop. The bone is trapped in a more juvenile period of development. Many of the characteristics of the LB1 skull which are considered primitive rather than advanced (it shows "a mixture of primitive and advanced anatomical features..."[3]) may be more due to a lack of our understanding of the results of miniaturization and retention of juvenile characteristics in the bone (while other organs, such as the eyes and teeth, continue to develop) than evidence that is of evolutionary significance.

One conclusion that can be drawn from LB1 is that anthropologists looking for explanations need to look more carefully at existing populations, especially their extremes, and to spend less time looking at hypothetical "hobbits" to fill chinks in the armor of the hominin lineage.

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Controversy

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dogmatically, by using fossil bones, most of which are badly damaged fragments. Sides are taken in these conflicts and, as Morell (1995) eloquently demonstrates, the participants sometimes end up in conflicts where unethical behavior (and almost everything else) is fair game. Only physical aggression is ruled out (though not always).

A major issue in dealing with this problem is that no small amount of arrogance exists within the scientific community. Hooper claims that some scientists dogmatically believe that they have the answer, and only they have the right to ask questions — and if they don't ask them, no one else should (2002). A review of this history vividly shows the "other side" of the leading scientists in each camp — those who dominate the literature in *Nature*, *Science,* and other leading scientific journals.

Because fossil evidence accounts for less than 10 percent of the animal, it can be interpreted in many ways, even in the rare situation where a skeleton is relatively complete. Lucy, for example, is the most complete skeleton to date, and around three quarters of it is missing. Most other finds consist of, at best, a few bone fragments or sometimes just teeth.

At the center of the war

For the last half century, the Leakeys have been at the center of this war. The endless, vicious, and sometimes physical confrontations between the Leakeys and others, such as Donald Johanson and Timothy White, are extremely illuminating as to how critically important preconceptions are in understanding the extant fossil evidence.

As a young man, Louis Leakey was very "zealous about his Christianity and sometimes stood on corner soap boxes to deliver sermons" (Morell, 1995; p. 28). During his studies at Cambridge, though, his "growing knowledge of evolutionary theory" and his "more liberal views" led him away from the church and into full-time science work. Louis Leakey, along with the leading atheists and secularists of the day, became a supporter of the atheistic document, the "Humanist Manifesto."

He later became very hostile toward Christianity, an attitude that was passed on to at least one of his sons, Richard. When Richard was asked to be a guest on Walter Cronkite's television program to discuss evolution and creationism as an "ardent anti-creationist," Richard agreed to appear (Morell, 1995; p. 520). This ploy to get him on the show turned out to be a trick — Cronkite wanted to pit Leaky and Johanson against each other to debate their radically different opinions about *Australopithecus afarensis* and other putative hominids. On the show, Johanson was less interested in an intellectual exchange to achieve a better understanding of human evolution than he was in attacking those with whom he disagreed. In my opinion, Richard Leakey came out better in this exchange, but some people felt otherwise. Shortly after the Cronkite show, the National Geographic Society, the Leakeys' main source of financial support, turned down Richard's grant application for funds to support his Koobi Fora research and for new explorations north and west of Lake Turkana (Morell, 1995; p. 523).

One common trait in the field is the difficulty the leading scientists have in evaluating the data fairly and objectively. Many, such as Tim White, professor at the University of California Berkeley are anything but reasonable and objective. In the words of Tim White's University of Michigan professor, Milford Wolpoff,

Tim knows the "right" way…and

> that's with a capital "R".... I used to think once he got a job and was treated with professional respect, he'd calm down a bit. But I was wrong… White's self-righteous stance surfaced [in the field].... leading him to be "unspeakably rude and arrogant to others." (Morell, 1995; p. 477)

Morell concludes that, like Wolpoff, Richard Leakey also "assumed that White would eventually outgrow this behavior. Instead, Richard himself became a target" (Morell, 1995; p. 477). For example, when Leakey explained his concerns about White's interpretation of a fossil, White "started shouting at me, calling me a dictator, said that it was a disgrace that I should be in charge — all this rubbish…he wanted to have nothing more to do with me, and finally walked out of my office and slammed the door." (Morell, 1995; p. 478)

Debates are required to make progress in science — but the viciousness that Morell eloquently documents is hardly what we would expect of anthropologists who are interested in the truth and who desire others to rationally evaluate their ideas. The behavior shown by these individuals was so extreme that it could not be discussed in a family publication. In addition, the morals of some of the leading scientists leave much to be desired.

Fraud among Darwin researchers

The scientific method is an ideal approach to gaining knowledge, but it is an especially difficult way to "prove" certain science hypotheses, such as those involving origins. A good example of this difficulty is "the theory of evolution (which) is ... a theory highly valued by scientists…but which lies in a sense too deep to be directly proved or disproved" (Broad and Wade; 1982, p. 17).

One famous case of evolution fraud, that of Viennese biologist Paul Kammerer, was the subject of a now-classic book titled *The Case of the Midwife Toad* (Koestler, 1972). Dr. Kammerer's fraud involved painting "nuptial pads" with India ink on the feet of the toads he was studying. Even though his work, which was forged to support the Lamarckian theory of evolutionism, was exposed, it was used for decades to support certain evolution ideologies, including that by Trofin D. Lysenko (Kohn, 1988; p. 47). In a similar case, William Summerlin faked the results of a test in the 1970s simply by drawing black patches on his white test mice with a felt-tip pen (Chang, 2002).

Another recent case of fraud in evolution is that of *Archaeoraptor*, the "evolutionary find of the century" that purportedly proved bird-dinosaur evolution. The National Geographic Society "trumpeted the fossil's discovery ... as providing a true missing link in the complex chain that connects dinosaurs to birds" (Simons, 2000). *Archaeoraptor* was used by "some prominent paleontologists" to prove a "long-sought key to a mystery of evolution." High-resolution X-ray CT work found "unmatched pieces, skillfully pasted over." The fraud was also determined to be "put together badly-deceptively" involving "zealots and cranks," "rampant egos clashing," "misplaced confidence," and "wishful thinking." It was the Piltdown man story all over again. Simons adds that this is a story in which "none" of those involved look good.

One of the "most pungent" cases of fraud involved paleontologist Viswat Jit Gupta who discovered a treasure trove of fossils that made "astonishing additions to the faunal lists" of species in the area he worked (Talent, 1989). After extensive investigation researchers concluded that Professor Viswat Jit Gupta salted the area with fossils, evidently stolen from teaching collections. He published close to 300 papers about the finds over a period of 25 years — all of which are now in doubt. Talent (1989) concludes, as a result of this case,

> "the database for the Palaeozoic and Mesozoic of the Himalayas has, as a consequence of these publications, become so marred by inconsistency as to throw grave doubts on the scientific validity of any conclusions that might be drawn from it. Because the biostratigraphical underpinning of so much Himalayan stratigraphy is in question, the credibility of many years of labour by numerous geologists is at stake."

As Judson concludes: "The difficulty, labor, and time that have been required to clear up the mess are incalculable. A residue of doubt will long shadow later work" (2004, p. 134). Talent (1989) adds "similar cases of carelessness over data or confusion over concepts are rife."

Anthropologist falsifies key discoveries

Inquiry has now confirmed that what the British *Guardian* called "one of archaeology's most sensational finds" — a purportedly 36,000-year-old skull fragment discovered in a peat bog near Hamburg was falsified. This fragment was believed to be a "vital missing link between modern humans and Neanderthals" (Harding, 2005). The thirty-year academic career of the discoverer, distinguished German anthropologist Professor Reiner Potsch von Zieten, "has now ended in disgrace after the revelation that he systematically falsified the dates on this and numerous other 'stone-age' relicts" (Harding, 2005).

The crucial skull fragment, once believed to have come from the world's oldest Neanderthal, has now been determined to be a mere 7,500 years old, according to the Oxford University radiocarbon dating unit. Other skulls were wrongly dated by Von Zieten as well. After redating the evidence, it was concluded that he had methodically falsified the dates on numerous artifacts: he had simply made up the dates to fit his theories. Testing revealed that all the skulls dated by Potsch were, in fact, much younger than he had claimed. Thomas Terberger, who discovered the hoax, stated that as a result of the hoax, "anthropology is going to have to completely revise its picture of modern man between 40,000 and 10,000 years ago" (quoted in Harding**,** 2005).

The committee also found that Von Zieten had committed numerous other "falsehoods and manipulations." His deceptions were so serious that it "may mean an entire tranche of the history of man's development will have to be rewritten" (Harding, 2005). Yet another of the professor's finds, Binshof-Speyer woman, was determined to have lived in 1,300 B.C., not 21,000 years ago, and Paderborn-Sande man, which was dated by the professor at 27,400 B.C., died only "a couple of hundred years ago, in 1750." Further research found that he had passed off fake fossils as real and had also plagiarized other scientists' work. The scandal was finally exposed when Professor Von Zieten was caught trying to sell his department's entire chimpanzee collection to a museum in the United States.

The committee that investigated him involved ten different meetings with twelve witnesses to produce findings that were documented to be

> increasingly bizarre. After a while it was hard to take it seriously.…It was just unbelievable. At the end of the day what he did was incredible. (quoted in Harding, 2005)

It was also found that the professor could not even operate the carbon dating machine that he claimed to have used to produce the now-discredited dates!

Professor Von Zieten was forced to end his career after confirmation of the "falsehoods and manipulations" came to light. This scandal is critically important in physical anthropology because his thirty year academic career yielded many sensational finds that were important evidence for modern evolution theory. Evidently he found that he could get away with the frauds, and continued to make outrageous claims until they became so ludicrous that somebody began to investigate. The university administrators admitted that they should have discovered the professor's bizarre fabrications much earlier, but the "high profile anthropologist… [had] proved difficult to pin down."

Evidence now exists that he began "inventing things" at the very start of his career over thirty years ago. After returning to Germany from America, where he did his doctorate, and accepting a professorship, he "simply made things up." An example of his claims was a supposedly fifty-million-year-old "half-ape" which he claimed was found in Switzerland, but was actually found in France. Continued investigation will likely reveal much more about this case, which has reminded many of the infamous Piltdown affair.

Honesty does exist

Evolutionists are at times very candid, such as Johanson's admission that now "nobody really places a great deal of faith in *any* human [evolution] tree" (Morell, 1995; p. 546, emphasis in original). Yet, many of their arguments are over this tree, which seems to change with each new find. The reason is that construction of these trees is based on evidence that is so flimsy and fragmentary that a wide variety of interpretations is possible — which in turn is a major explanation for the many heated conflicts that have characterized paleoanthropology. There are so little hard data that most of the findings can be construed in several different ways.

Another reason for so much controversy is that new fossil discoveries are rarely shared with other scientists for years, if ever, due to concerns over publishing priorities. Typically, to get full credit for a discovery, the finder must hoard the fossil for a decade or more before allowing others to study it so that he can publish first.

An additional consideration is that these fossils are generally very fragile and easily broken — working with them tends to damage them. Consequently, most researchers have access to only photographs or, at best, casts. In view of this fact, it is not surprising that major disagreements are common. Most anthropologists must rely only on descriptions and interpretations put forward by the discoverer of the fossils — the very person who has a vested interest in proving his own theories.

Conclusions

A review of paleoanthropology finds that the field is far less objective than physics, chemistry, or even biology. Furthermore, fraud and fakery have occasionally been demonstrated. In a field based on little evidence and many assumptions, the "bone wars" illustrate the conflicts which are common among scientists in this area. The unprofessional and at times even fraudulent behavior is not what one would expect from professionals. I teach anthropology at the college level, and after preparing this paper, I will from now on cover the evidence for human evolution in a very different way than I have in the past.

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How Is Intelligent Design Doing in the Scientific Community?

by Jonathan Bartlett

In many discussions I have heard evolutionists say things such as "intelligent design (ID) has been refuted by the scientific community," or "ID scientists don't publish in peer-reviewed journals." Unfortunately, most people do not have the capability to confirm or refute such pronouncements, and basically have to take them or reject them on authority or faith.

The fact is, science journals do not have articles like "Is ID true or not," or "let's bury neo-Darwinism." For example, the best anti-neo-Darwinistic paper I've ever read is "On the roles of repetitive DNA elements in the context of a unified genomic-epigenetic system." (1) Looking at the title and the abstract, it seems fairly tame. However, if you actually read the paper, about half of it is spent explicitly tearing down the neo-Darwinist philosophy in genetics.

Short of reading the scientific journals themselves, there is very little lay persons can do except to take the word of self-appointed science spokesmen on how well Darwinism or ID is doing in the scientific community. Therefore, I've identified some of the papers with which I am familiar, that either deal with some aspect of ID in a favorable way, use ID ideas and methodologies in research, or are specifically against neo-Darwinism in a way that is open to ID interpretations. My own reading of the literature is limited, so there are perhaps many others that could be listed. Also, note that many of these specifically assume ideas about an old earth and common ancestry. Nonetheless, they all indicate that teleology is evident in biological systems.

Short of reading the scientific journals themselves, there is very little lay persons can do except to take the word of self-appointed science spokesmen ...

First, in 2004 *Cell Biology International* contained a paper entitled "Chance and necessity do not explain the origin of life" (2) which could just as easily have appeared in an issue of *CRSQ*, and has some of the same arguments used by creationists dating back at least to the 70's. The next year the same authors published a paper entitled "Three subsets of sequence complexity and their relevance to biopolymeric information" in *Theoretical Biology and Medical Modeling* (3). Using this sort of informational analysis of the genome is precisely what ID does, and is very close to some of the analyses made by ID proponent Werner Gitt.

Also, many would think that a paper with "simulating evolution" in the title would be a defense of evolution. However, Michael Behe had a paper in *Protein Science* in 2004 with the title "Simulating evolution by gene duplication of protein features that require multiple amino acid residues." (4) Of course, the purpose of this simulation was to precisely show why the neo-Darwinian scenario of organic change has problems.

Rivista di Biologia has had numerous papers favorable to the ID position (so much for ID being an American phenomena). Jonathan Wells had a paper in that journal in 2005 called "Do centrioles generate a polar ejection force?" (5) The purpose of

this paper was to show that the complex interactions of centrioles all work together to generate a specific kind of force, and that this mechanism is holistic, and not a piecemeal cobbling together of parts, thus showing the work of a designer. In the same issue was another ID paper entitled "A prescribed evolutionary hypothesis" (6) which examined the possibility that, similar to the way infants give rise to adult forms according to an encoded plan, life on earth has developed from the earliest forms to modern forms according to an overarching, encoded plan.

In 2002 the *Annual Review of Genetics* published "Chromosome rearrangements and transposable elements" (7) which argued for pre-established rather than accidental chromosome rearrangements for nonhomologous DNA recombination.

Michael Denton has had two papers on ID published. In 2003 "The protein folds as platonic forms: new support for the pre-Darwinian conception of evolution by natural law" (8) appeared in the *Journal of Theoretical Biology*. Two years earlier he had published basically the same ideas in a paper "The laws of form revisited" (9) in *Nature*.

The new field of dynamical genetics, while still small, seems to be itself an offshoot of ID. The 2000 paper "A new look at the challenging world of tandem repeats" (10) in *Medical Hypotheses* states:

> We finally suggest that the study of the *purposive mechanisms* devoted to usefully modifying the DNA could be aptly termed dynamical genetics, as a generalisation of the terms dynamic mutations often used for VNTR expansions, and dynamic genome used dealing with mobile elements. (emphasis added)

Now there is a book about dynamical genetics, aptly titled *Dynamical Genetics* (11). In 2004 the book's editors had a review paper in *Rivista di Biologia* entitled "A survey of dynamical genetics." (12)

Of course, there are also the innumerable papers that reveal intricate design and planning in biology. Some of these, while not invoking ID explicitly, seem to demonstrate that beneficial genomic and phenotypic change is a planned and encoded response to the environment, not just random fluctuations that happen to be beneficial or not.

For example, in "Transposable elements as activators of cryptic genes in E. Coli" (13) Hall showed an example of a transposon that modified the genome to activate a previously unexpressed gene in response to specific environmental stresses under which the change was beneficial. In "The genome in its ecological context" (14), Gilbert gives examples of phenotypic changes that occur in offspring in response to predators in the area. How else, except by design, could an organism's body know how to modify the development of its offspring in response to the other animals in the area?

And then there was "The origin of biological information and the higher taxonomic categories" (15) in the *Proceedings of the Biological Society of Washington* (BSW) in 2004, which discussed the possibility that the higher taxonomic groups are the result of imposed designs by a designer instead of mindless changes to matter. While this paper was later withdrawn in a

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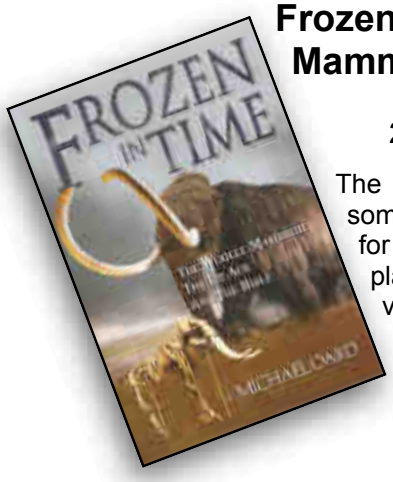

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Message from the Editor

Greetings to all. With this issue we begin the eleventh year of publishing *Creation Matters* (*CM*). For more than nine of the past ten years this editor has been solely responsible for soliciting articles, editing, and layout / design. This situation will continue for the foreseeable future.

By way of background, *CM* was introduced as an "extra" for our members, with two main purposes: a) serving as a means to make more frequent contact with members; and b) retaining our sustaining members through the publication of more lay-oriented articles and other items of general interest. The primary "benefit" of membership continues to be their receipt of the premier publication, the *Creation Research Society Quarterly* (*CRSQ*). To our subscriber friends, we provide *CM* as a courtesy.

We wish to note two developments of which our readers should be aware. First, *CM* is normally published five or six times a year. You may have noticed that there were just five issues in 2005. We are sorry about this, but there was just not enough time to produce another issue at the end of last year. Your editor, who is also the CRS membership secretary, holds a full-time position with a pharmaceutical animal health company.

Secondly, we have always intended to send back issues of the current volume of *CM* to new and renewed members and subscribers. Due primarily to an unanticipated increase in membership near the end of last year, the supply of Volume 10, Numbers 1-4 was depleted. We are sorry that we can no longer provide these issues. They are, however, available on the CRS website (creationresearch.org).

Your continued support and encouragement are greatly appreciated. We pray that these pages will be a blessing to you all.

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.

June 7 - 9
Exploring the History of Life
Cedarville University, Cedarville, OH
[abstracts due Feb. 24, 2006]
Sponsored by the Baraminology Study Group
Contact: Dr. Tim Brophy, (434)582-2733, tbrophy@liberty.edu
http://www.bryancore.org/bsg/exploring06/

June 8 - 10
Annual Meeting of Board of Directors
Creation Research Society
Lancaster, SC

July 2 - 7
Twin Peaks Family Science Adventure
Fun-filled vacation for families, on Colorado's Grand Mesa
Sponsored by Alpha Omega Institute, Grand Junction, CO
Contact: (970)523-9943, www.discovercreation.org

July 14 - 16
Mt. Elim Weekend Retreat
Enjoy a weekend family retreat near Yampa, CO
Sponsored by Alpha Omega Institute, Grand Junction, CO
Contact: (970)523-9943, www.discovercreation.org

July 30 - August 4 and August 6 - 11
Redcloud Family Mountain Adventure
Dynamic programs for adults & children, near Lake City, CO
Sponsored by Alpha Omega Institute, Grand Junction, CO
Contact: (970)523-9943, www.discovercreation.org

August 25-27
Grand Canyon 3-Day Rafting Trip
Canyon Ministries (Tom Vail) and Creation Safaris (David Coppedge)
Registration: $710 per person (call or email for details)
Contact: David Coppedge, (661)298-3685 bwana@creationsafaris.com

How Is ID Doing?

...continued from page 7

well-known controversy involving the editor, it did in fact pass peer-review, which was confirmed in an email to Sternberg, the editor, from the president of the BSW.(16)

So, ID is alive and well, and is getting more attention in journals, not less. Those publishing in journals tend to not actually use the *words* "intelligent design" for fear of a Sternberg-esque backlash. While ID is definitely a minority viewpoint, it is present and growing, and has not, as many assert, been refuted by the scientific community at large.

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(16) Home page of Dr. Richard Sternberg, http://www.rsternberg.net/

Jonathan Bartlett is the Director of Technology and primary systems architect for a custom software company. He is the author of Programming from the Ground Up, and writes technical articles on various aspects of computer programming for several online journals. He also maintains a creation/baraminology research blog at http://baraminology.blogspot.com/

Dover Decision

...continued from page 1

Unconstitutional motives

In finding the Dover School Board's actions unconstitutional, Judge Jones focused on what he perceived were the motives of some of the board members. He determined that some board members had a link with biblical "fundamentalism" (a position he seems to view with a thinly veiled contempt).

Since, he concluded, the main objective of "fundamentalists" is to introduce the book of Genesis into the science classroom, this must be the true agenda of the Defendants as well. So, regardless of the actual board's decision and policies, the very fact that some board members supported biblical "creationism" apparently makes any action on their part unconstitutional — i.e., regardless of what they did, Judge Jones did not like their motives (or at least his perception of their motives).

Contrived dualism

Creationists have often suggested that the question of life's origin has only two possible answers. Life was either created or it was not created. Judge Jones considers this a "*contrived dualism*[,] which has no scientific factual basis or legitimate educational purpose" (p. 42). Interestingly, he makes this accusation without attempting to offer an example of what a third or fourth possible answer might be.

He also refers to this "dualism" as an extension of the Institute for Creation Research's (ICR) fundamentalist view "that one must either except the literal interpretation of Genesis or else believe in the godless system of evolution" (p. 42).

While ICR clearly views the best creation model as one that fits with the literal Genesis account (as does the Creation Research Society), I am not aware of any information in their literature that suggests that the judge has correctly expressed their official scientific position. Rather, Judge Jones once again appears to fully accept, without qualification, the Plaintiffs' often misleading claims. In fact, it would seem he has created his own "contrived dualism" by claiming that ICR (i.e., creationists) suggests that anyone not accepting a specific understanding of the Genesis account is a godless evolutionist.

Science defined

As another part of his argument that ID is merely a religious viewpoint (i.e., an extension of an even greater intellectual travesty called "creationism"), Judge Jones seeks to strictly define science. Not surprisingly he offers a definition that satisfies the naturalists' requirement for confining science to "methodological naturalism" (p. 65) stating that:

> Anything that can be observed or measured is amenable to scientific investigation. Explanations that cannot be based upon empirical evidence are not part of science. (p. 66)

As some have already begun to realize, though, this strict definition of science also creates some nasty difficulties for evolutionary theory. For example, it has never been empirically shown that mutations are able to generate sufficient biological change to transform a "water breathing" fish to an "air breathing" amphibian. Rather, this is merely an inference based upon the evolutionary claim of common descent. Neither has it ever been empirically demonstrated that stochastic chemical reactions can synthesize optically pure amino acids or nucleic acids (a requirement for life). Biochemical evolution simply infers that this must have happened in order for life to have originally formed.

The true difficulties facing evolution are not what we do not know about biology, but rather what we do know.

Such inferences clearly fall outside the strict definition offered by Judge Jones, and thus become a form of "metaphysical naturalism" (as opposed to "metaphysical supernaturalism"). Yet, according to Jones, the metaphysical, whether natural or supernatural, is outside of science, and thus cannot be offered as science in the public classroom.

Among the other arguments supporting his determination that ID is religion, not science, I find one especially striking. He states that an Intelligent Design network newsletter:

> … all but admits that ID is religious by quoting Anthony Flew, described as a "world famous atheist who now believes in intelligent design," as follows: "My whole life has been guided by the principle of Plato's Socrates: Follow the evidence where it leads. (p. 54)

Apparently, according to Judge Jones, "following the evidence where it leads" is now a religious position. One might be tempted to ask the judge if this means his new "constitutionally acceptable" version of science is to *NOT* follow the evidence where it leads?

During the trial, Dr. Kenneth Miller, a key witness for the Plaintiff, testified that attributing unsolved biological problems to the acts of a supernatural agent is a "science stopper" (p. 66). The assertion that "God did it," he alleges, becomes the cue to stop trying to understand any underlying biological mechanism, again illustrating how ID is not science. Miller's claim draws some credibility when creationists use oversimplified arguments of how certain unanswered questions in biology challenge or even invalidate evolution.

Nontheless, evolutionists should not be so quick (and arrogant) to pronounce evolution as the ultimate explanation for biological origin and diversity when there is so much of biology that evolution cannot account for or explain. Gaps in scientific knowledge should, however, not be viewed as strong evidence either for creation or against evolution. The true difficulties facing evolution are not what we do not know about biology, but rather what we do know.

Religious nature of evolution

For years many creationists have maintained that evolution is just as "religious" as creation, if not more so. Richard Dawkins' declaration that "Darwin made it possible to be an intellectually fulfilled atheist" (Dawkins, 1986, p. 6) establishes a strong religious link to evolution. Science philosopher Lloyd Eby tends to echo the creationists' sentiment:

> … Darwinian and neo-Darwinian evolution frequently becomes a semi-religious view because it is given as a support for the view that no supernatural reality exists, and because it is offered as an answer to the question of "ultimate things."

> Such answers are, by their nature, at least semi-religious if not fully so (Eby, 2006).

Judge Jones also declares that "science does not consider issues of 'meaning' and 'purpose' in the world" (p. 65). But then, we must ask if books by noted evolutionists, such as *The Selfish Gene, The Blind Watchmaker, Adam's Curse, The Immense Journey, Ever Since Darwin,* and *Mystery Dance,* all of which make bold evolutionary claims about meaning and purpose (or lack thereof), should also be banned from the science classroom? We can only hope.

He further implies that because ID "does not exclude the possibility of a supernatural designer," but instead allows for "supernatural causation of the natural world" (p. 67) and "cannot uncouple itself from its creationist, and thus religious, antecedents" (p. 136), it automatically has a religious basis. Does this mean that evolution must then exclude the possibility of a supernatural designer to remain science; i.e., that evolution must now officially be regarded as atheistic?

Clearly the "official" scientific version of evolution is (and has been) atheistic, but there has always been the "unofficial" assurance by certain proponents that evolution and Christianity do not conflict. Even Plaintiff witness Dr. Kenneth Miller has claimed to be a devout Catholic who recognizes the existence of a creator God (Miller, 1999). Does this now disqualify evolution as science? Can evolution allow for a supernatural designer but ID cannot? Apparently so. In fact, Judge Jones strongly challenged that the contention that "evolutionary theory is antithetical to … religion in general" was "utterly false" (p. 136).

The judge may counter my argument by suggesting that evolution theory allows for, but does not require, a supernatural agent or event; i.e., evolution can allow both a theistic and an atheistic position. Thus, it is supposedly religiously and scientifically "neutral." Yet, if evolution is a complete, fully-functional scientific theory *without* a supernatural agent or event, then any compatibility *with* a creator is purely contrived. While this contrivance may help reassure those trying to mix Christianity and evolution, it serves no scientific or biblical purpose. A creator has no need of evolution. Evolution has no need of a creator.

On the other hand, if evolution requires the supernatural, then, according to Judge Jones, it cannot be scientific. Either way, the justification for what has been called "theistic evolution" (a "Christianized" version of evolution) is not viable.

In fact, by Judge Jones' standards, to propose a "theistic" version of evolution is unconstitutional and unscientific. Therefore, despite Judge Jones' admonition to the contrary, his ruling requires that evolution must officially be recognized as atheistic if it is to be taught in the science classroom. There is no room for a creator in the evolution paradigm. It is noteworthy that, despite claiming to acknowledge a creator God, Dr. Miller not only seems very comfortable with this atheistic version of evolution, he even insists on it. It seems his creator is in fact irrelevant.

... many journal editors have reaffirmed their commitment to keeping any creation or ID material from being published.

The tiresome "catch 22"

Judge Jones also indulges in the inevitable "catch 22" that evolutionists have succeeded in creating. At various places in his ruling he refers to the opinions of scientific organizations that reject ID. Is scientific truth now a matter of popular vote or appeal to authority? Many currently-accepted concepts of science were not particularly popular or widely accepted when they were first proposed. Did this make them unscientific? Many formerly-popular science paradigms are now known to have been wrong. Popular opinion and so-called scientific authorities can be wrong, especially when dealing with issues that have far-reaching social consequences. Objectivity is often lost, even with scientists.

In fact, a vast number of scientists are evolutionists by default, not by conviction. Many have never seriously considered alternatives to evolution. They have merely accepted what they were taught, and they assume evolution's popularity results from its scientific veracity. Pressures within the scientific community also silence many from any public comment or criticism of evolution. Thus, evolution's overwhelming popularity tends to be more a matter of appearance than actual substance.

Pushing this "catch 22" even further, Judge Jones claims that the lack of ID articles published in standard, peer-reviewed scientific journals further shows that ID is not science. As the current dominant paradigm in science (not just biology, but virtually every branch of science), evolution has succeeded in closing the door to all competing ideas. This exclusiveness is used to prevent publication of any articles that promote (or even hint at) alternatives to evolution.

The recent uproar over Dr. Stephen Meyer's (2004) pro-ID article in *Proceedings of the Biological Society of Washington*, a somewhat obscure science journal, is a clear demonstration of this exclusivity. Few critical comments were directed at the scientific content of the article. The simple fact that the article was even published was sufficient to call for the resignation of the "guilty" editor (who approved the publication after following the journal's peer-review process) and to issue an official apology from the journal's editorial board.

Subsequently, many journal editors have reaffirmed their commitment to keeping any creation or ID material from being published (usually saying they would not even submit the manuscript for review). Thus, it is hardly appropriate to say on one hand that ID (or creation) is not science because it does not appear in the scientific literature when, on the other hand, the manuscript is not even allowed to be considered for publication.

Social discord

Judge Jones also refers to the trial testimony of several parents, summarizing their testimony as:

> Plaintiffs provided testimony as to the harm caused by the Board's ID Policy on their children, families, and themselves in consistent, but personal ways … [and] additionally testified that their children confront challenges to their religious beliefs at school because of the Board's actions, and the Board's actions have caused conflict within the family unit, and that there is discord in the

community. (p. 128-129)

Many Christian parents may be tempted to respond that policies and actions of certain public schools (such as teaching evolution) caused harm, as well, to their children and families in "consistent, but personal ways" and caused conflict within the family unit. It is interesting that public school policies that impact and challenge the religious beliefs and cause family and community conflict within conservative Christian family units appear to be less important.

One parent further testified that:

> People are afraid to talk to people for fear, and that's happened to me. They're afraid to talk to me because I'm on the wrong side of the fence. (p. 129)

Judge Jones further quotes the United States Supreme Court as stating that there is not to be any:

> … compelling [of] nonadherents to support the practices or proselytizing of favored religious organizations and conveying the message that those who do not contribute gladly are less than full members of the community. (p. 133)

Creationists in academic environments may be justified in thinking that these two statements describe exactly what they experience every day.

Church and state

And finally, Judge Jones takes an extremely naive approach to the First Amendment, claiming to use the principle of "government neutrality between religion and religion, and between religion and nonreligion" (p. 91). But, this neutral ground is merely an illusion. Government policies that exclude any references to God or the supernatural, by default favor a non-supernatural position. As I have given several examples in this commentary, many of the claims and arguments he uses could apply equally well (if not better) to the teaching of evolution. Judge Jones has merely chosen a position, and attempted to justify it. However, he deceives himself if he thinks his position represents a neutral one.

One board member was quoted by Judge Jones as saying "nowhere in the Constitution does it call for a separation of church and state" (p. 105). Rather than accepting this as one possible Constitutional interpretation, the judge merely dismissed this as an "outwardly religious statement" (p. 104). Apparently, any disagreement with Judge Jones' opinion of the Constitution (esp. the First Amendment) is based solely on one's personal religious motives.

In fact, he further declares that "the separation of church and state [is] mandated by the Establishment Clause of the First Amendment" (p. 138). Interestingly, the 6th Circuit Court of Appeals does not agree with either Judge Jones' attitude or Constitutional interpretation. In a 3-0 opinion, they state that the "*extra-constitutional* construct" (emphasis added) of "the separation of church and state" has "grown tiresome … The First Amendment does not demand a wall of separation between church and state" (ACLU v. Mercer County, KY, 12/20/2005, p. 13).

Final thoughts

The ruling by Judge Jones contains many inconsistencies and false assumptions. Much will likely be written in the next few months/years about his ruling, both supportive and critical. For creationists, however, the ruling gives us an insight into the strategies of our opponents and the legal perceptions with which we will have to contend in future actions of school boards and other groups. Also, many of the actions by the school board and by individuals on the school board may not have represented the best strategy, and have tended to involve tactics that probably alienated as many people as they attracted. So, while the ruling is disappointing in many respects, several of the arguments raised by Judge Jones can also serve as future challenges to evolution's teaching "monopoly."

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Satire

Dover Must Change Evolution Policy within 40M Years

by Scott Ott

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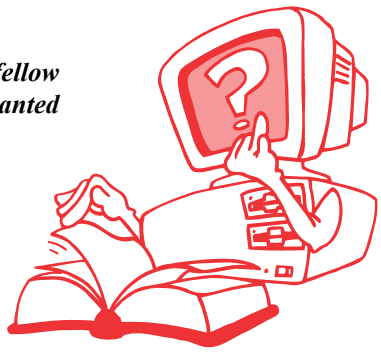
— (2005-12-20) —

In the biggest evolution case since the Scopes Monkey trial of 1925, U.S. District Judge John E. Jones III today ruled that the so-called Intelligent Design theory of origins is not science, and that a Pennsylvania school district may not offer it to students as an alternative to Darwinian evolution.

The judge ordered the Dover Area School District to alter its current science policy to reflect his ruling, and he set a limit of 40 million years for implementation of the change:

"My order recognizes that change doesn't happen overnight, especially when you have to rely on natural, unguided processes," Judge Jones wrote. "But some time in the next 40,000 millennia the district policy needs to converge with my view of the establishment clause of the U.S. Constitution."

What Are Creationists Thinking about ...?



As new scientific discoveries make the headlines, have you ever wondered how your fellow creationists are reacting? Have you ever thought of a "crazy" new idea about origins and wanted to bounce it off another creationist?

Now you can keep in contact daily with creationists from all around the world. The Creation Research Society sponsors **CRSnet**, an online community of CRS members who have e-mail access to the Internet. Not only do participants discuss the latest scientific findings related to origins, but they also receive news about the CRS — its research, publications, and activities — and other creation-related news.

For more information, send an e-mail message to Glen Wolfrom at contact@creationresearch.org.
Participation is limited to CRS members in good standing.

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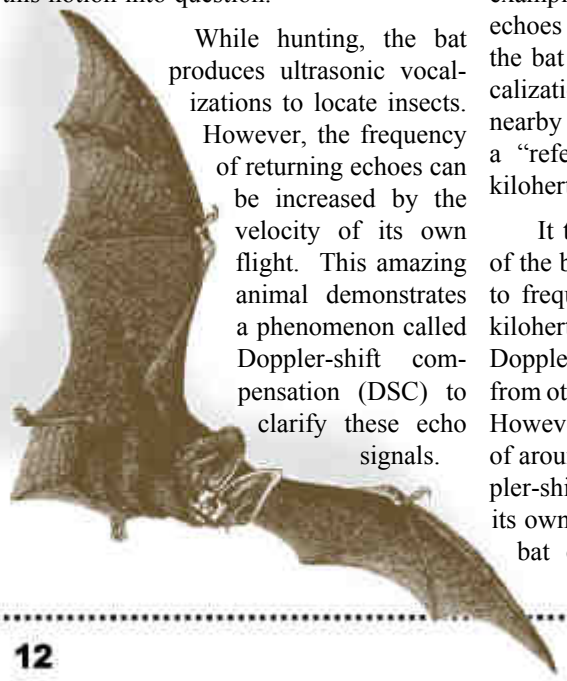
All by Design

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

Feeding in the Dark: Part 2

Evolution implies that random chance is the source of the wondrous variety seen among living things. Studies of echolocation in the mustached bat call this notion into question.



While hunting, the bat produces ultrasonic vocalizations to locate insects. However, the frequency of returning echoes can be increased by the velocity of its own flight. This amazing animal demonstrates a phenomenon called Doppler-shift compensation (DSC) to clarify these echo signals.

The mustached bat's vocalizations have a fundamental tone with three higher harmonics. The second harmonic has a normal frequency of around 61 kilohertz. If, for example, a bat receives Doppler-shifted echoes from a nearby tree of 63 kilohertz, the bat will lower the frequency of its vocalizations by up to 1.8 kilohertz, so that nearby subsequent echoes are stabilized at a "reference" frequency of around 61.2 kilohertz.

It turns out that the basilar membrane of the bat's inner ear is extremely sensitive to frequency ranges between 61 and 61.5 kilohertz, which is the frequency range of Doppler-shift compensated echoes returning from other objects such as foliage or insects. However, it is not sensitive to a frequency of around 59.5 kilohertz, which is the Doppler-shift compensated frequency of part of its own vocalizations. This means that the bat clearly detects frequency changes from prey, without interference from its own vocalizations!

The complexity of this system leads one to question how it could have accidentally developed, and suggests the handiwork of an intelligent Creator.

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