



LYING **EVOLUTIONARY** **ART**

eBook Series:

Issues Facing the Churches

David Cloud



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Introduction

It has been said that “a picture is worth a thousand words,” and I have no doubt that more people have been influenced to believe in evolution by artwork than by words.

From its inception, Darwinian evolution has been popularized by art.

Lying art.

The following is from the book *Seeing the Non-Existent: Evolution's Myths and Hoaxes*, which is available from Way of Life Literature.

Haeckel's Dumb Apeman

Ernst Haeckel, inventor of the iconic evolutionary embryo chart, was also the inventor of the dumb cave-dwelling apeman, and it was based on nothing more scientific than his own fertile imagination. As we saw in “Lying Evolutionary Art - Haeckel's Embryo Chart,” Haeckel was not one to draw back from inventing facts out of thin air.

Reasoning that the major difference between man and apes is the former's ability to talk, and assuming that evolution is true and that man evolved from animals, Haeckel concluded that man's predecessor was a dumb cave-dwelling ape-man. He even invented a scientific name for this mythical creature, *Pithecanthropus alalus* (“speechless ape-man”).

Haeckel had an artist, Gabriel Max, draw the imagined creature, and Max depicted an entire *Pithecanthropus* family. The pot-bellied father, ape-headed but having a hairy human body, stands upright and leans on a thick branch, looking as stupid as stupid can be. The poor dim-witted mother sits cross-legged nursing a dumb little ape-man baby. She has long-straggly hair but is less ape-looking than her “husband” except for her ape-like feet.

After Haeckel's student and disciple Eugene Dubois discovered some fossils on the island of Java that he deemed the missing link, Haeckel had a life-size model made of the mythical Java Man and exhibited it in museums throughout Europe. It still stands in the basement of the Leiden Natural History Museum.

Java Man appeared in countless publications as evidence for evolution. It was hugely influential, but it was a huge deception.

“People talked of *Pithecanthropus* as of Pitt or Fox or Napoleon. Popular histories published portraits of him like the portraits of Charles I or George IV. No uniformed person, looking at its carefully lined face, would imagine for a moment that this was the portrait of a thigh bone, of a few teeth, and fragment of a cranium” (G. K. Chesterton, quoted from Francis Hitching, *The Neck of the Giraffe*, p. 180).

In every detail, these pieces of evolutionary artwork represented a fabricated myth that was created in the attempt to discredit the Bible and prove evolution true.

Dubois’s fossil man consisted of an ape-like skullcap found in 1891 and a human thighbone *discovered 50 feet away the next year*. It was on this slim and dubious evidence (who could even say that the bones belong to the same individual!), after conferring with Haeckel, that Dubois announced the discovery of a creature that was “admirably suited to the role of missing link.”

For the next 30 years Dubois withheld the important information that he had also discovered two “modern” human skulls near the location of the Java Man fossils.

Dr. Duane Gish observes,

“To have revealed this fact at that time would have rendered it difficult, if not impossible, for his Java Man to have been accepted as a ‘missing link’” (Duane Gish, *The Fossils Still Say No*, p. 281).

In spite of the flimsy evidence and the lack of consensus about the nature of the discovery, the print media spread the news far and wide. Pictures were drawn depicting Dubois's ape-man. The mythical Java Man appeared in museums. Based only on a skull cap, a couple of teeth, and a thigh bone (found, it will be recalled, in different locations and without any evidence that they belonged to the same individual), scientists even argued that the creature walked upright!

This, my friends, is deceit and there is nothing “scientific” about it.

Melvin Lubenow observes,

“It is just one of the many illustrations of the fact that evolutionists will use whatever ‘proof’ to sell evolution to the general public, regardless of its scientific authenticity” (*Bones of Contention*, p. 96).

Haeckel's Embryo Chart

It was Ernest Haeckel, Charles Darwin's most enthusiastic disciple in Germany, who devised the iconic embryo chart "proving" that at the embryonic stage man looks almost exactly like various types of animals.

He based this on his "law of recapitulation" (also called *the biogenetic law*) which stated that the human embryo goes through an evolutionary cycle during which it resembles a single-celled marine organism, then a worm, then a fish with gill slits, then a monkey with a tail, and finally a human. According to recapitulation, each creature repeats or recapitulates the entire alleged evolutionary history. Thus, the human embryo progresses from a single cell to a fish to an amphibian to a reptile to a mammal to an ape to a human.

Haeckel's embryo chart first appeared in print in 1866 in his book *Generelle Morphologie der Organismen* and in 1868 in *The Natural History of Creation*, and since then it has been republished in various forms in countless textbooks, journals, popular reports, and museums. It is still appearing in textbooks in the 21st century. One teacher said, "I have taught Jr. High Science for over 35 years. Every textbook from every major publisher I have ever seen has had Haeckel's embryos pictured and the text usually claims this as a proof for evolution" (<http://creation.com/fraud-rediscovered>).

The influence of the embryo chart has been incalculable. Dr. Carl Werner testifies that he was confronted with Haeckel's embryo chart in his first class in medical school in 1977, and this convinced him that evolution is true.

“These drawings were extremely compelling to me, especially the ‘fact’ that humans had gills and a tail. After this lecture, I found myself rapidly accepting evolution” (*Evolution: The Grand Experiment*, Vol. 2, p. 2).

The problem is that it is a grand scientific fraud, and it has been known by scientists to be a fraud since the 19th century!

Haeckel mislabeled embryos; he changed the size of embryos; he deleted parts; he added parts; he changed parts. For example, Haeckel took a drawing of a monkey embryo and removed its arms, legs, navel, heart, and yolk sac to make it look like a fish embryo. He then labeled it “Embryo of a Gibbon in the fish-stage.” In fact, it wasn’t a gibbon even before it was doctored; it was some other type of ape.

For his “embryo of man in the fish-stage,” Haeckel either removed or doctored more than half of the embryos’ essential organs.

“His *piece de resistance* was his manipulation of the drawing of a human embryo by Ecker. He changed the details of the human eye significantly, made the human posterior twice its actual length, took 2 mm off the head, and like the Macaque, removed the arms, legs and heart” (“The Life of Ernst Haeckel,” Creation Worldview Ministries, http://www.creationworldview.org/articles_view.asp?id=29).

Haeckel also brazenly ignored every facet of embryology that directly disproved his theory.

Haeckel’s deception was exposed by Ludwig Rutimeyer, a professor at the University of Basel, who brought the matter to the attention of the university at Jena. Rutimeyer called the drawings “a sin against scientific truthfulness.” Rutimeyer demonstrated that Haeckel had used the same

woodcut of a dog embryo three times to depict the supposed wormlike stage of what he called the embryos of a dog, a chicken, and a tortoise. Haeckel was convicted at a university tribunal and made a “confession” of sorts, but even his confession was a lie. He claimed that his draughtsman made the blunder, not acknowledging that he was the draughtsman (Russell Grigg, “Fraud Rediscovered,” <http://creation.com/fraud-rediscovered>).

Haeckel’s embryo fraud was also exposed early on by Wilhelm His, Sr., professor of anatomy at the university of Leipzig. His showed how that Haeckel had doctored his embryo charts to make them fit his theory and concluded that “anyone who engaged in such blatant fraud had forfeited all respect and that Haeckel had eliminated himself from the ranks of scientific research workers of any stature” (cited from Shawn Boonstra, *Out of Thin Air*, p. 47).

In spite of his deception and in spite of having been exposed, Haeckel continued as a professor at Jena for another 30 years and continued to promote his evolutionary deception far and wide.

In 1915 Haeckel’s fraud was publicized in the book *Haeckel’s Frauds and Forgeries* by Joseph Assmuth and Ernest Hull, which cited 19 authorities, but this carefully documented work was largely ignored by Darwinian scientists and educators in their zeal to disprove the Bible.

In the late 1990s, a team led by Michael Richardson, embryologist at St. George’s Hospital Medical School, London, did extensive research into the embryo to test Haeckel’s chart. Richardson gathered an international team of scientists who examined and photographed embryos of 39 different species at stages comparable to those depicted in

Haeckel's chart. Richardson concluded that Haeckel was "an embryonic liar." In a 1997 interview with Nigel Hawkes, Richardson said,

'THIS IS ONE OF THE WORST CASES OF SCIENTIFIC FRAUD. It's shocking to find that somebody one thought was a great scientist was deliberately misleading. It makes me angry ... What he [Haeckel] did was to take a human embryo and copy it, pretending that the salamander and the pig and all the others looked the same at the same stage of development. They don't ... These are fakes" (Nigel Hawkes' interview with Richardson, *The Times*, Aug. 11, 1997, p. 14).

A major error of Haeckel's embryo chart is the misidentification of "gill slits" on the human embryo. In fact, they are not gill slits at all. They have no respiratory function. "The so-called 'gill slits' are really wrinkles in the throat region. This body tissue becomes the palatine tonsils, middle ear canal, parathyroid gland, and thymus. ... These folds in the neck region of the mammalian embryo are not gills in any sense of the word and never have anything to do with breathing. They are merely inward folds, or wrinkles, in the neck region resulting from the sharply down-turned head and protruding heart of the developing embryo" (Alan Gillen, *Body by Design*, p. 33)

Child psychologist Benjamin Spock promoted Haeckel's doctrine of recapitulation in his popular books:

"Each child as he develops is retracing the whole history of mankind, physically and spiritually, step by step. A baby starts off in the womb as a single tiny cell, just the way the first living thing appeared in the ocean. Weeks later, as he lies in the amniotic fluid of the womb, he has gills like a fish..." (*Baby and Child Care*, 1957, p. 223).

Haeckel's myth that the developing human embryo is animal-like has encouraged the modern abortion industry. Dr. Henry Morris wrote:

"We can justifiably charge this evolutionary nonsense of recapitulation with responsibility for the slaughter of helpless, pre-natal children--or at least for giving it a pseudo-scientific rationale" (*The Long War against God*, 1989, p. 139).

We have seen that Haeckel believed that the embryo is still in the evolutionary stage and not fully human. He said that it is "completely devoid of consciousness, is a pure 'reflex machine,' just like a lower vertebrate" (Weikart, p. 147). Thus, killing an unborn baby would be like killing an animal.

Haeckel taught that even the newborn child has no soul and therefore infanticide "cannot rationally be classed as murder" (Haeckel, *The Wonders of Life*, 1904, p. 21). For physically or mentally handicapped infants, Haeckel recommended "a small dose of morphine or cyanide" (Weikart, p. 147).

In 1990, Carl Sagan and his wife, Ann Druyan, argued that abortion is ethical on the grounds that the fetus is not fully human until the sixth month. Taking Haeckel's recapitulation theory as fact, they claimed that the embryo begins as "a kind of parasite" and changes into something like a fish with "gill arches" and then becomes "reptilian" and finally "mammalian." By the end of the second month, the fetus "is still not quite human" ("The Question of Abortion: A Search for the Answers," *Parade*, April 22, 1990).

Biology textbooks continue to use the embryo chart as a major evidence for evolution. In some cases, they repeat Haeckel's doctrine of recapitulation, while it is more

common for the embryo chart to be used as an example of homology.

Biology: The Dynamics of Life by Merrill Publishing (1991) goes full bore for the doctrine of recapitulation:

“The fossil record indicates that aquatic, gill-breathing vertebrates preceded air-breathing land forms, and comparisons of embryos of different classes of vertebrates support this view of evolutionary change. An embryo is an organism in its earliest stages of development. In the early stages of embryo development of reptiles, birds, and mammals, a tail and gill slits can be observed. As you know, fish use gills to breathe under water. Fish embryos retain these structures; reptile, bird, and mammal embryos lose them as their development continues. In the human embryo, a tail is visible up to the sixth week of development. In humans, the tail disappears, but in fish, reptiles, and birds the tail is retained into maturity” (*Biology: The Dynamics of Life*, p. 202).

Modern Biology by Holt, Rinehart, and Winston (1999) features the chart on page 291 with the accompanying text: “Although modern embryologists have discovered that Haeckel exaggerated some features in his drawings, it is true that early embryos of many different vertebrate species look remarkably similar.”

(Observe how casually this textbook whitewashes Haeckel’s deception!)

The Prentice Hall *Biology* textbook of 2002, edited by Kenneth Miller and Joseph Levine, is another example of the use of the embryo chart as homology. On page 385 there are photos of the embryos of a chicken, turtle, and rat, with this statement: “In their early stages of development, chickens, turtles, and rats look similar, providing evidence that they shared a common ancestry.”

While some evolutionists are using modified editions of Haeckel's embryonic chart, others have removed his name and attributed the chart to Karl Ernst von Baer, the discoverer of the female egg cell. This is a great error, because von Baer taught *against* Darwinian evolution as well as *against* Haeckel's doctrine of recapitulation!

This error of attributing embryonic recapitulation to von Baer actually started with Charles Darwin, who quoted him in *On the Origin of Species*.

"Darwin cited von Baer as the source of his embryological evidence, but at the crucial point Darwin distorted that evidence to make it fit his theory. Von Baer lived long enough to object to Darwin's misuse of his observations, and he was a strong critic of Darwinian evolution until his death in 1876" (Jonathan Wells, *Icons of Evolution*, p. 86).

In a 2008 documentary, Oxford atheist Richard Dawkins was still using the Haeckel embryo chart. Entitled "The Genius of Charles Darwin," the documentary was a three-part television production written and presented by Dawkins. It was first shown in August 2008 on British channel 4. The Haeckel chart appears in episode 1.

Science is self-correcting, we are told. But deceptive evolutionary icons such as the embryo chart, the horse chart, and the peppered moth have continued to be used decade after decade even though they have been debunked. In fact, the embryo chart was debunked more than a century ago.

Great spiritual and moral damage can be done by the perpetuation of myths.

Piltdown Man

Piltdown Man was held forth as a missing link in human evolution for 40 years, but it turned out to be a complete hoax.

In 1912, amateur naturalist Charles Dawson told the Geological Society of London that over the previous four years fragments of a skull, half of a lower jawbone, and a tooth had been found at the Piltdown gravel pit in Sussex. Dawson had been accompanied on some of his excavations by Arthur Smith Woodward, keeper of the geological department at the British Natural History Museum and the world's leading expert on fossil fish, and by Teilhard de Chardin, Jesuit priest and New Age mystic. It was Teilhard who found another tooth at the Piltdown site in August 1913.

Eventually the esteemed scientific team examining the bones included Arthur Keith, professor of anatomy at the Royal College of Surgeons, and Grafton Elliot Smith, a renowned brain specialist. (In 1922, Smith collaborated with an artist to produce the likeness of "Nebraska Man" in the *Illustrated London News*. This missing link turned out to be fossilized pig.)

Piltdown man was given the scientific name of *Eoanthropus dawsoni* ("Dawson's dawn-man") in honor of its discoverer.

The hoax was not even an accomplished one and should have been obvious from the beginning even to amateurs. "The file marks on the orangutan teeth of the lower jaw were clearly visible. The molars were misaligned and filed at two different angles. The canine tooth had been filed down so far that the pulp cavity had been exposed and then

plugged” (Lubenow, p. 58). Further, the teeth were not even stained; they were painted with brown paint (Walsh, p. 69, 70); they were not even uniformly colored; one was much darker than the others (Walsh, p. 45).

Piltdown’s discoverers even found an elephant bone carved in the appearance of a small cricket bat. What more evidence would you need to prove that the British evolved from apes, when their ape-men ancestors obviously loved cricket! It appears that whoever perpetrated the hoax was trying to end the thing with this silly concoction, but the evolutionists were so gullible, they so terribly wanted to see an ape-man fossil, that they fell for the thing hook, line, and sinker--filed teeth, misaligned molars, plugged cavities, cricket bat, and all.

Upon discovery of the “fossils,” *The New York Times* ran a headline, “Darwin Theory Proved True.” The subtitle screamed, “English Scientists say the skull found in Sussex establishes human descent from apes.”

Drawings, paintings, and statues of Piltdown began to proliferate. The one by Louis Rutot, titled *Man of Sussex*,” depicted Piltdown as an ape-man (a half-ape, half-human head on a hairy human body) making a crude tool.

A plaster reconstruction was given a prominent place in the British Museum of Natural History, where it sat for the next 41 years, providing evidence to countless visitors of the truth of human evolution.

That was at the dawn of the age of unbelief, and since then all of the major secular publications of the world have set themselves to tear down the authority of Almighty God and to discredit His holy Word. Every new “scientific discovery,”

regardless of how questionable, has been announced to the world as “proof” that the Bible is not true and that man is an evolved animal.

Though there were skeptics, in general the Piltdown Man was accepted as a genuine missing link and adopted into textbooks, described in encyclopedias, represented at museums, and discussed in hundreds of articles and scientific papers.

“Evolutionists now like to boast that not everyone accepted Piltdown. Technically they are correct. There were a few, such as Weidenreich and Hrdlicka, who did not accept Piltdown. But the vast majority of paleoanthropologists worldwide did accept Piltdown as legitimate, especially after the confirming discoveries at Piltdown II” (Lubenow, *Bones of Contention*, p. 56).

“Young scientists and old alike wasted untold thousands of hours on the Piltdown phenomenon. The laborious study, and the writing and publishing of the several hundred research reports and papers worldwide, the sheer, enormous amount of space in books and articles given to sober discussion of its every smallest aspect, make a picture sad to contemplate” (John Walsh, *Unravelling Piltdown*, p. xvi).

Piltdown was used to silence Bible believers the world over.

“Needless to say, objections to man’s ape ancestry made in the pulpit were effectively silenced. A whole generation grew up with Piltdown man in their textbooks and home encyclopedias; who in their right mind would question the veracity of the *Encyclopedia Britannica*?” (Ian Taylor, *In the Minds of Men*, p. 224).

At the Scopes Trial in 1925, lawyer Clarence Darrow used Piltdown as evidence of evolution through testimony introduced by his “expert” witnesses. These were Professor Fay-Cooper Cole and Professor Horatio Newman (professors

at the University of Chicago). Judge Raulston allowed their testimonies to be read into the court record.

Piltdown was treated enthusiastically by British paleontologists. The British Museum of Natural History, which was the keeper of the bones, was completely duped. A plaster reconstruction took a prominent place in the museum, where it stood for the next 40 years and influenced thousands of visitors to this cathedral of modern science.

Arthur Smith Woodward published a book about Piltdown entitled *The Earliest Englishman* (1948). Woodward even devoted a chapter to “The Everyday Life of Piltdown Man.” Waxing eloquent about this mythical creature, Woodward said Piltdown walked in a shuffling gait, lived in caves, cooked on fires, boiled water, carried his water in leather bladders, and ate meat from animals he caught in snares and pits, supplementing his diet with roots, nuts, and seeds. Piltdown dressed in skins with “the fur turned inside, made leather thongs for various purposes, and buried his dead.” One thing you must give these evolutionists: they have incredible imaginations! No wonder that many of them have been at the forefront of science fiction.

(Piltdown wasn't the first hoax that Woodward fell for. In 1914 he had been duped by a schoolboy prank. Some boys scratched a crude drawing of a horse's head and forequarters on a piece of bone and had it sent to the National History Museum for inspection. Woodward excitedly announced in the journal of the Geological Society that it was a rare example of “the pictorial art of Palaeolithic man.” After Woodward's retirement, leading paleontologist William Sollas of Oxford University stated in his book *Ancient Hunters* that the bone was “a forgery perpetrated by some

schoolboys.” Woodward was also involved in the “Rhodesian Man” fiasco. A skull and bones found in 1921 by zinc miners in British Northern Rhodesia was pronounced by Woodward to be another “missing link.” He and W.J. Pycraft determined that the Rhodesian man walked in ape-man fashion and initially named it *Cyphanthropus* or “stooping man.” Eventually, though, it was determined to be a “modern man” that walked perfectly upright and was renamed *Homo rhodesiensis*.)

Pitldown played a significant role in “proving” Darwinian evolution in England during the first half of the twentieth century, and its discoverers were rewarded generously. Arthur Keith, Arthur Woodward, and Grafton Elliot Smith were knighted by the Queen. Woodward, who said that Pitldown was “the most important thing that ever happened in my life,” was awarded the Royal Society’s Gold Medal, the Lyell Medal, the Linnean Medal, the Wollaston Prize, the French Academy’s Prix Cuvier, and the American Museum’s Thompson Medal. In 1915 an oil painting of Smith, Woodward, and Keith was hung in the Royal Institution to honor the fathers of the famous Pitldown.

Why did so many evolutionary scientists accept this fraud, because it “admirably satisfied the theoretical expectations of the time” (Richard Harter, “Pitldown Man,” 1996, http://home.tiac.net/~cri_a/pitldown/pitldown.html). Since the jawbone was apelike and the skull human, Pitldown was considered a missing link in the evolutionary chain. It happened to exactly fit the evolutionary conception at that time of what the “missing link” would look like--a creature that was evolving from apedom by means of his rapidly increasing brain power. “A big-brained ancestor was what evolutionists expected to find. Sir Grafton Elliott Smith had

predicted that a fossil very similar to Piltdown would be found” (Marvin Lubenow, *Bones of Contention*, p. 58).

Like Percival Lowell who saw canals on Mars, the paleontologists who accepted Piltdown saw what they wanted to see.

In 1915, a challenge to Piltdown appeared in the form of a lengthy scientific study by anthropologist Gerrit Miller of the Smithsonian Institution. He painstakingly compared the Piltdown jaw to the jaws of more than 100 apes and concluded that the Piltdown jaw could not possibly fit the skull. Miller was treated roughly by Woodward and others at the British Museum. Zoologist William Pycraft gave a public reply to Miller that consisted “largely of personal abuse” (Walsh, p. 52). This is how naysayers are treated by evolutionists to this very day.

In 1923, anatomist Franz Weidenreich voiced his opinion that the jawbone was that of an orangutan with filed-down teeth, but these concerns were ignored for another 30 years.

In 1953, the British Museum ran a chemical fluorine test on the Piltdown fossils and discovered that they were modern. In November of that year, the *London Times* published evidence that Piltdown’s skull was actually a composite of a 500-year-old human skull, the lower jaw of an orangutan, and the tooth of a chimpanzee. The aging had been created by staining the bones with an iron solution and with brown paint. The teeth had been filed to fit and to show wear and patched with gum. It was also found that one of the teeth was an elephant molar and another was from a hippopotamus (Walsh, p. 75).

The bad news was delivered to Sir Arthur Keith not long before his death. His book, *The Antiquity of Man*, first published in 1916, had focused on Piltdown, treating it as the missing link. In his autobiography, Keith described how that he rejected the Bible and the gospel of Christ on the basis of evolution. Keith attended evangelistic meetings and was on the verge of converting to Christ, but he drew back because he believed that the Genesis account of creation had been proven to be a myth (Lubenow, p. 59). In reality, Keith gambled his eternity on evolutionary myths.

Who perpetrated the Piltdown fraud? Many books and articles have been written to express an opinion on this interesting question. Candidates include Dawson, Keith, Smith, Woodward, Teilhard, Martin Hinton, even Arthur Conan Doyle (creator of Sherlock Holmes). It appears to me that Charles Dawson is the likely candidate, though he might not have acted alone. He was the “discoverer” of most of the fossils, and he had a history of faking fossils and of plagiarism, as John Walsh documents in his book *Unravelling Piltdown*. Walsh says, “During the final decade of the nineteenth century, Dawson perpetrated half a dozen or more frauds, none quite as elaborate as Beauport, but all in their own way ingenious” (p. 178).

It is very possible that Teilhard also had a part in the scheme.

“On 29 August 1913 Teilhard stayed overnight with Dawson and went next day with him and Woodward to the Piltdown pit. Lo! There appeared one of the two missing canine teeth. Arthur Smith Woodward reported that they excavated a deep trench in which Father Teilhard was especially energetic. When he exclaimed that he had picked up a canine tooth, the others were incredulous, telling him that they had already seen bits of ironstone that looked like teeth on the spot where he stood, but Teilhard insisted that he was not deceived. They left their digging

to verify his discovery; there could be no doubt about it-- Teilhard had found a canine from the previously discovered jaw" (Michael Pitman, *Adam and Evolution*, p. 92).

In a letter to *The Times*, November 25, 1978, Dr. L.B. Halstead, of Reading University, testified that "according to Martin Hinton the Piltdown man hoax was planned and executed with the Museum." Hinton, Keeper of Zoology at the museum, died in 1961. In the 1970s a canvas trunk with his initials was found at the museum and found to contain bones that had been stained after the same fashion as the Piltdown fossils (though not using exactly the same chemical combinations). This was announced in 1996, but England's foremost keeper of fossils has conveniently lost the important trunk.

The real fraud was committed not only by the British Museum and the larger evolutionary scientific community but also by all of the anti-God publications that rushed to announce that evidence disproving the Bible had been discovered.

"The museum's partners in fraud include everyone within the scientific community who trumpeted these finds without challenging the evidence. So eager were they all to validate Darwin and the naturalist worldview that they closed their eyes to the obvious" (Jack Cashill, *Hoodwinked: How Intellectual Hucksters Have Hijacked American Culture*, p. 183).

Louis Leakey, in his book *Adam's Ancestors*, testified that on each occasion that he visited the British Museum to do research on Piltdown, he was given the original fossils for just a few moments and then given casts to work on. But it turned out that the casts did not have the file marks on the teeth that were visible on the originals. The evidence of

staining, painting, patching, and other modifications would also not have been evident on the casts.

Nebraska Man

In 1922, Henry Osborn, president of the American Natural History Museum in New York City, announced the discovery of a new missing link between apes and man based on “fossils” discovered in Nebraska.

This was based on a tooth discovered five years earlier by Nebraska rancher Harold Cook. Joining Osborn in the conclusion that a new apeman had been discovered were William Gregory (museum curator) and Milo Hellman, who were regarded as two of the world’s leading authorities on the teeth of primates. They concluded, “On the whole, we think its nearest resemblances are with ‘Pithecanthropus’ and with men rather than with apes” *Museum novitates*, no. 27).

Osborn named the missing link *Hesperopithecus haroldcookii* (*Herperopithecus* means “ape of the western world”).

In an article for *The Forum*, May 1925, Osborn said, “Why shall we do with the Nebraska tooth? ... Certainly we shall not banish this bit of Truth because it does not fit in with our preconceived notions and because at present IT CONSTITUTES INFINITESIMAL BUT IRREFUTABLE EVIDENCE THAT THE MAN-APE WANDERED OVER FROM ASIA INTO NORTH AMERICA.”

The popular and influential *Illustrated London News* of June 24, 1922, published a two-page black and white drawing of “Nebraska Man” based on collaboration with evolutionist Grafton Elliot Smith, who joined Osborn in the belief that the tooth was that of an ape-man. Smith, an anatomist, was the leading specialist on the evolution of the brain of that

day, but he was very gullible. He had fallen hook-line-and-sinker for the Piltdown hoax. The text of the article accompanying the Nebraska Man drawing was by Smith, who stated, “Mr. Forestier [the artist] has made a remarkable sketch to convey some idea of the possibilities suggested by this discovery. ... if, as the peculiarities of the tooth suggest, *Hesperopithecus* was a primitive forerunner of *Pithecanthropus*, he may have been a creature such as Mr. Forestier has depicted.” The language was tentative, no doubt, but even to pretend that a single well-worn tooth holds the possibility of being a missing link is ridiculous. The drawing depicts Mr. and Mrs. Nebraska Man. They are stooped and naked, human in body but somewhat apelike in the face. The brutish ape-man holds a club while his “wife” holds some small animal while looking at the male with a very stupid expression on her ugly ape face.

Though both Osborn and some of Smith’s colleagues at the British Museum described the drawing as inaccurate and “of no scientific value,” their opinions were not blazoned to the public like the mythical drawing was, and no public repentance was made. Evolution’s art has influenced far more people to believe their myths than evolution’s scientific reports. Forestier’s imaginary artwork, beginning with Piltdown, appeared in the *Illustrated London News* and other publications for the first three decades of the twentieth century and influenced countless people.

Osborn used the Nebraska Man in his antifundamentalist newspaper articles and radio broadcasts to tear down faith in the Genesis record (Phillip Johnson, *Darwin on Trial*, p. 5).

In his 1925 book *The Earth Speaks to Bryan*, Osborn, mocking the fundamentalist leader William Jennings Bryan, said:

“... the Earth spoke to Bryan from his own State of Nebraska, in the message of a diminutive tooth, the herald of our knowledge of anthropoid apes in America. The *Hesperopithecus* tooth is like the ‘still small voice’; its sound is by no means easy to hear. ... this little tooth speaks volumes of truth—truth consistent with all we have known before” (p. 40).

That same year, at the Scopes Trial, both Nebraska Man and Piltdown were used as evidence to bolster the theory of evolution. According to the *New York Times*, June 26, 1925, Henry Osborn was one of the “eleven scientists” that were scheduled to testify in defense of the evolutionist John Scopes (though they did not actually appear at the trial). Osborn already hated Bryan, the special prosecutor in the case. In 1922, Osborn had joked that Nebraska Man might better be named *Bryopithecus* “after the most distinguished Primate which the State of Nebraska has thus far produced” (“The Scopes Monkey Trial,” <http://www.bradburyac.mistral.co.uk/tenness1.html>). Nebraska Man and Piltdown were mentioned at the trial in affidavits by “expert witnesses” Fay-Cooper Cole and Horatio Newman (professors at the University of Chicago), and Judge Raulston allowed their reports to be read into the court record.

Francis Hitching observes:

“So the trial that became a turning point in U.S. educational history, not to be significantly challenged for the next half-century, was steered toward its verdict by a pig tooth ... and an outright fake exhibit whose perpetrator is still not known” (*The Neck of the Giraffe*, p. 182).

Osborn's animosity toward creationists continued to be expressed in his 1926 book *Evolution and Religion in Education: Polemics of the Fundamentalist Controversy of 1922 to 1926* (New York: Charles Scribner's Sons).

In his 1927 book *The Evolution of Man*, Smith was still pretending that the tooth represented Nebraska Man, though he was now expressing doubt. He said, "I think the balance of probability is in favour of the view that the tooth found in the Pliocene beds of Nebraska may possibly have belonged to a primitive member of the Human Family."

Further field work in Nebraska found that the tooth was actually that of an extinct pig called *Prosthennops*. In late 1927, Osborn's colleague William King Gregory, who had joined Osborn in tentatively identifying the tooth as apish, published a short article in the *Science* journal with the title "Hesperopithecus Apparently not an Ape nor a Man." On February 20, 1928, *The New York Times* ran the headline "Nebraska Ape Tooth Proved a Wild Pig's." The next day the *Times* of London reported "*Hesperopithecus* Dethroned."

In the early 1970s, the "extinct" *Prosthennops* was found to be alive and well in Paraguay (Taylor, p. 229).

Evolutionists who try to debunk the Nebraska Man episode as insignificant and criticize creationists for making an issue of it, point to the fact that Nebraska Man was never widely accepted and was rejected by the evolutionary community within a few years. This is true. The two-volume *Human Origins*, published in 1924, stated that "the teeth are not well preserved, so that the validity of Osborn's determination has not yet been generally accepted." What these apologists do not emphasize properly, though, is the fact that the head of the American Museum of Natural History, one of the most

August scientific institutions, joined by his most learned colleagues, rushed to name an entirely new species from a mere worn tooth. They announced the new “missing link” to the world, and they and other scientists used this “evidence” in a court of law in one of most famous trials in history to debunk the Bible and deride Bible believers. A public apology should have been printed in a full-page ad in the leading publications of the land and announced prominently on radio, but they issued no such apology. Instead of trying to find some way to criticize creationists through this mess, evolutionists today should be humbly apologizing for the damage done to the Bible cause by this fiasco that was perpetrated by their forefathers.

Osborn so hated the Creator God of the Bible and the famous fundamentalist William Jennings Bryan and was so eager to find a missing link from Bryan’s own home state that he merely saw what he wanted to see.

Another motive in his rush to proclaim a missing link could have been Osborn’s evolutionary racism. In 1926, Osborn wrote:

“The Negroid stock is even more ancient than the Caucasian and Mongolian, as may be proved by an examination not only of the brain, of the hair, of the bodily characters, such as the teeth, the genitalia, the sense organs, but of the instincts, the intelligence. The standard intelligence of the average adult Negro is similar to that of the eleven-year-old youth of the species *Homo sapiens*” (“The Evolution of Human Races,” *Natural History*, Jan.-Feb. 1926).

Osborn was prominent in the eugenics movement, which was dedicated to the development of “a new and improved race of men.” Osborn was the president of the Second International Congress of Eugenics in 1921. He praised the

work of racists Jon Mjøen and Hermann Lundborg for giving men “a new appreciation of the spiritual, moral and physical value of the Nordic race” (Edwin Black, *War Against the Weak: Eugenics and America’s Campaign to Create a Master Race*, p. 244).

Neanderthal

Ernst Haeckel, inventor of the deceptive embryo chart and Java Man, also helped spread the Neanderthal myth. The first edition of his book *History of Creation* in 1868 featured a series of drawings depicting man evolving from apes--mandrill, monkey, gibbon, orangutan, chimpanzee, gorilla, Tasmanian, African Negro, Australian Negro, Fuegian, Chinese, Indo-German. Haeckel being German, placed his own "race" as the crown of evolution. In 1907, Haeckel described Neanderthal as a pre-human and placed him between *Pithecanthropus* (Java man) and *Homo Australis*, which he called "the lowest race of recent man." This reflected Haeckel's racist view that the Australian aborigines represented the lowest stage in full human evolution. Haeckel misrepresented Neanderthal's brain capacity at 1270 cc, which is less than the average for modern man, when in reality the brain capacity was 1560 cc, which is larger than average.

After the discovery in 1908 of a nearly complete Neanderthal skeleton in La Chapell-aux-Saints in France, French paleontologist Marcellin Boule (1861-1942) of the Laboratory of Paleontology in the Museum of Natural History in Paris, added his authority to the evolutionary myth. Boule believed that Neanderthal was a branch of apemen who became extinct without giving rise to modern humans. Between December 1908 and June 1909 Boule reported to the Academy of Sciences that Neanderthal was ape-like in many characteristics, including the skull and "a divergent great toe." He believed that Neanderthal did not walk erect like modern man but walked pigeon-toed like an ape with a bent-knee gait.

In 1909, Frantisek Kupka drew a sketch of Neanderthal as a stooped, hairy ape-man gawking wildly with a club in his hand. It was published in the *Illustrated London News*.

In 1930, Frederick Blaschke modeled a Neanderthal family in a cave setting, based on Boule's interpretation. They were stooped, half-clothed, clutching bones, and had very unintelligent expressions. This was set up as a permanent display in the Field Museum of Natural History in Chicago and was copied in countless textbooks, encyclopedias, journals, popular magazines and newspapers, and museums.

This is the view that prevailed for nearly half a century, but it was pure speculation that went far beyond the actual evidence.

The prevailing view ignored the fact that Neanderthal skeletons had been found together with tools and weapons, and there was evidence of a developed social culture. They buried their dead (the La Chapell-aux-Saints man had been formally buried), used fire, constructed shelters, skinned animals.

The prevailing view also ignored the fact that there were "stone age" tribes of people in several parts of the world during the first half of the twentieth century that lived primitive lives but were obviously fully human, so there was no compulsion to label Neanderthal as some sort of missing link or pre-human. The fact is that the paleoanthropologists were blinded by their evolutionary zeal so that they saw what they wanted to see.

The prevailing view further ignored the fact, often pointed out by creationists and even some evolutionists, that there are people living today who look like the so-called

Neanderthals--short and stocky, with heavy eyebrow ridges, etc. In fact, in 1910 a living specimen of a Neanderthal was found, “complete with the massive lower jaw, receding chin, heavy eyebrow ridges, small muscular frame, and short femur” (Taylor, *In the Minds of Men*, p. 211). The anatomist who carefully measured this individual also observed that the Tay Tay people of the Philippines display distinctive Neanderthal features (Taylor, p. 461). In fact, many Australian aboriginals also look like “Neanderthals.”

The prevailing view ignored, too, the fact that the brow-ridge of Neanderthal is clearly not that of an ape. “In the case of the ape, the prominent orbital ridge over the eyes is the result of the thickening of the edge of the bone over the eye; in the case of all men, including the Neanderthal Man, the brow-ridges are the result of the uniting of two bones, one of which is joined to the nose and the other to the opposite side” (Patrick O’Connell, *Science of Today and the Problems of Genesis*, 1959, p. 94).

After decades of parading the supposed ape-men Neanderthals before the world and influencing the thinking of millions of people, scientists finally gave the old boy a second look. Since the 1960s, a new view of Neanderthal has gradually emerged. Neanderthal has even been reclassified as *Homo sapiens neanderthalensis*, a “sub type” of modern man, though some evolutionists still hold to the old classification.

A January 2010 editorial in *The Guardian* said, “It seems we have all been guilty of defaming Neanderthal man” (“In Praise of ... Neanderthal Man,” Jan. 13, 2010).

Indeed.

The Horse Series

Most people living during the past 100 years have seen the horse series, which depicts the supposed “evolution” of the horse from a small dog-like creature with four toes to a larger three-toed “horse” to the modern one-toed creature that cowboys and Indians ride in western movies. It must be true, because the chart says so!

But as we have seen in this series on “Lying Evolutionary Art,” iconic evolutionary charts often tell lies, and this one tells a whopper.

The horse series was developed by Othniel Marsh who discovered 30 different kinds of supposed fossil horses in Wyoming and Nebraska in the 1870s. In 1879, he arranged these in an evolutionary sequence and put them on display at Yale University’s Peabody Museum.

The exhibit has been duplicated in countless museums and books.

The horse series was a perfect evolutionary propaganda tool. Horses are interesting, and the display was easy to comprehend and dramatic in its presentation.

The horse chart was given new lease on life in a popular 1951 textbook by George Simpson. He wrote, “The history of the horse family is still one of the clearest and most convincing for showing that organisms really have evolved. ... There really is no point nowadays in continuing to collect and to study fossils simply to determine whether or not evolution is a fact. The question has been decisively answered in the affirmative” (*Horses*, Oxford University Press, 1951).

1. A major problem with all of this is that evolutionists themselves know and admit that the horse chart is not accurate.

Joseph Birdsell, in his 1975 book *Human Evolution*, said that “much of this story is incorrect” (p. 169).

Francis Hitching observes, “Once portrayed as simple and direct, it is now so complicated that accepting one version rather than another is more a matter of faith than rational choice” (*The Neck of the Giraffe*, p. 19).

George Simpson, who was so dogmatic about horse evolution in 1951, had changed his tune by 1953, claiming that generations of students had been misinformed about the real meaning of the evolution of the horse (*The Major Features of Evolution*, 1953, p. 259). That same year, Simpson wrote, “The uniform, continuous transformation of *Hyracotherium* into *Equuus*, so dear to the heart of generations of textbook writers, never happened in nature” (*Life of the Past*, pp. 125, 127).

In 1954, Swedish geneticist N. Heribert-Nilsson wrote, “The family tree of the horse is beautiful and continuous only in the textbooks. ... The construction of the whole Cenozoic family tree of the horse is a very artificial one, since it was put together from non-equivalent parts, and cannot therefore be a continuous transformation” (*Synthetische Artbildung*, Gleerup, Sweden: Lund University, cited from White and Comninellis, *Darwin's Demise*, p. 85).

In 1979 Dr. Niles Eldredge, curator of the American Museum of Natural History, made the following admission to Luther Sunderland in a taped interview for the New York State Education Department:

“I admit that an awful lot of that has gotten into the textbooks as though it were true. For instance, the most famous example still on exhibit downstairs [in the Natural History Museum] is the exhibit on horse evolution prepared perhaps 50 years ago. That has been presented as literal truth in textbook after textbook. Now I think that that is lamentable, particularly because the people who propose these kind of stories themselves may be aware of the speculative nature of the stuff. But by the time it filters down to the textbooks, we’ve got science as truth and we’ve got a problem” (*Darwin’s Enigma*, pp. 90, 91; Sunderland was commissioned by the New York State Education Department to interview influential scientists at five natural history museums for a revision of the state’s Regents Biology Syllabus).

Ten years later, Eldredge held the same opinion, calling the standard horse chart “lamentable” and “a classical case of paleontologic museology” (*Life Pulse: Episodes from the Story of the Fossil Record*, 1989, p. 222).

In 1980, David Raup, curator of Geology at the Field Museum of Natural History in Chicago, stated categorically that the horse chart is wrong.

“We have even fewer examples of evolutionary transition than we had in Darwin’s time. By this I mean that some of the classic cases of Darwinian change in the fossil record, such as the evolution of the horse in North America, have had to be discarded or modified as a result of more detailed information” (*Field Museum of Natural History Bulletin*, 50:22, 1979).

In 1980, Colin Patterson had the horse series removed from the British natural history museum in London because he questioned its authenticity, but an outcry from evolutionists forced its reinstatement.

In October 1980, the inaccuracy of the horse chart was admitted by the roughly 160 evolutionists that met at the

Chicago Field Museum. In a report on that four-day meeting, Boyce Rensberger said:

“The popularly told example of horse evolution, suggesting a gradual sequence of changes from four-toed fox-sized creatures living nearly 50 million years ago to today’s much larger one-toed horse, has long been known to be wrong. Instead of gradual change, fossils of each intermediate species appear fully distinct, persist unchanged, and then become extinct. Transitional forms are unknown” (*Houston Chronicle*, Nov. 5, 1980, sec. 4, p. 15).

That is a bold admission!

As we will see, the Field Museum continues to present the old horse evolution series as established fact in spite of the great controversy that surrounds it.

2. It is known by evolutionists that the various types of horses co-exist in the fossil record.

In one fossil graveyard in northeastern Nebraska they found five species of horses, including three-toed and one-toed (Bruce MacFadden, *Fossil Horses*, 1992, p. 255).

3. There is no scientific reason to consider the *Hyracotherium* any type of horse.

The *Hyracotherium* fossil was discovered by prominent British paleontologist Richard Owen in 1841 and he thought it was a creature similar to the rock badger. This is why he named it *Hyracotherium*, which means hyrax-like animal.

It was evolutionist Othniel Marsh in America who changed the *Hyracotherium* into the *Eohippus* or “dawn horse,” because he and Thomas Huxley, who visited him in ----,

determined that it should be the evolutionary predecessor of the horse. There was no scientific reason to believe that the *Hyracotherium* ever evolved into anything else. The decision was based strictly on evolutionary assumptions and objectives. They were desperate to find some missing links. (They still are.)

The reconstructions of *Hyracotherium* in textbooks and museums are designed to make the creature look as horse-like as possible, but this is not science; it is myth-making. Some of the models even depict the creature galloping or pawing the ground or in herds.

4. To arrange horses in an evolutionary order according to size ignores the fact that “modern” horses come in a wide variety.

“One modern breed of horse in Argentina averages only 43 centimeters (17 inches) in height. Shire horses weigh up to a ton, while Shetland ponies weigh only 400 pounds. If all three types were to be found fossilized, they could easily be arranged to claim that they have evolved over millions of years to show gradually increasing size” (David Watson, *Myths and Miracles*).

There are also extant three-toed horses and horses with 17, 18, or 19 pairs of ribs (Jonathan Sarfati, “The Non Evolution of the Horse”).

5. Fossils can never prove evolutionary descent.

We should also recall that fossils are dead. It is impossible to prove scientifically that one fossilized creature descended from another. To make such a claim is speculation at best. Remove the evolutionary assumption, and the “evidence” disappears. It can as easily be said that each of the fossilized

creatures was created by God. The bones themselves simply don't provide this information!

In spite of the highly questionable nature of the horse series, it is still used widely today as an icon of evolution.

It was used as a major icon to prove evolution in the special report "15 Answers to Creationist Nonsense" in *Scientific American*, July 2002.

It is still featured in the Field Museum in Chicago. On a visit there in August 2010, I saw a display of fossils ranging from a small dog-like creature to the "modern" horse. This is accompanied by the following statement:

"... these three horses illustrate a general trend to longer legs with fewer toes. The earliest horses were small and multi-toed. But as grasslands spread, longer legs with lighter single-toed feet allowed horses to run faster and travel farther."

The three "horses" are as follows:

hyracotherium (56 million years ago), which had multiple small hooves

misohippus (33 million years ago), with longer legs and a bigger central toe

pliohippus (15 million years ago), with even longer legs and a bigger toe

The horse series is also still promoted by Yale's Peabody Museum. On a visit there in November 2010, I saw the large display devoted to this myth. In one section of the display, the heads of the "horses" are arranged in six supposed

evolutionary steps from small to large: *hyracotherium*,
misohippus, *miohippus*, *merychippus*, *pliohippus*, *equus*.

Archaeopteryx

The accepted theory among evolutionists is that birds evolved from reptilian dinosaurs, and the *Archaeopteryx* has been used as a major icon of this transition for over a century. I have visited every major natural history museum in North America, and all of them feature some type of reconstruction of *Archaeopteryx* of a missing link.

The *Archaeopteryx* is actually nothing more than an extinct bird that has been preserved in a handful of fossils. It was the size of a typical “modern bird,” had feathered wings and a long feathered tail. The Darwinists latched onto it as a missing link because of supposed “reptilian” features such as teeth, a long bony tail, and claws on its wings.

It was Thomas Huxley who proposed the dinosaur to bird evolution. In his lectures he had his students envision a “Jurassic past” when “tiny dinosaurs with long hind limbs passed by degrees into ancient flightless birds ... and these via *Archaeopteryx*’s kin into the song birds heralding today’s dawn” (Adrian Desmond, *Huxley*, p. 359).

Huxley mocked biblical faith as “blind,” but a dinosaur turning into a bird is pure science fiction.

What is not usually stated in evolutionary textbooks and museum displays is that *Archaeopteryx* has been the subject of heated controversy since its discovery. Paul Chambers, author of a history of the *Archaeopteryx*, says, “[It] has probably been at the centre of more bitterness and confrontation than any other single scientific object. This rancour began in 1961 and is just as vigorous today. ... The

bitterness it engenders is, if anything, worse today...” (*Bones of Contention*, 2002, pp. ix, x).

Though evolutionists generally agree that birds evolved from dinosaurs in some fashion, there are conflicting theories. Some believe that birds evolved from *Archaeopteryx* or a similar creature. Some believe flying birds evolved from non-flying ostrich-like birds. Others believe that birds did not evolve from dinosaurs but that both evolved from a common ancestor. Some believe that birds evolved from a crocodile-like reptile. One camp holds that birds learned to fly by first learning to glide, while another camp believes that birds evolved powered flight from the ground up.

A typical museum piece is the one at the Australia Museum in Sydney. One display case features *Bambiraptor*, *Archaeopteryx*, and a pheasant. The *Bambiraptor* is running, looking for all the world as if it is trying to get off the ground, while the *Archaeopteryx* is flying level not far off the ground above the *Bambiraptor*, perhaps a bit unsteadily as a newcomer to flight, with the pheasant soaring easily above its evolutionary predecessors.

After over a century of fantastic Darwinian hype in literature and museum displays, which have stated or implied that *Archaeopteryx* was some sort of missing link between dinosaurs and birds, it is now widely agreed that it is simply a bird. (It continues to be paraded before the public in textbooks and museums as a missing link, though. I have visited all of the major natural history museums in America over the past year or so and every one of them use *Archaeopteryx* as a major missing link and evidence for evolution.)

Paul Chambers concludes his history of the *Archaeopteryx* with these words:

“Most now feel that the *Archaeopteryx* is actually a type of primitive bird rather than a feathered reptile or feathered dinosaur” (*Bones of Contention*, p. 253).

Mark Morell of the American Museum of Natural History said,

“Paleontologists have tried to turn *Archaeopteryx* into an earth-bound, feathered dinosaur. But it’s not. It is a bird, a perching bird. And no amount of ‘paleobabble’ is going to change that” (“Archaeopteryx: Early bird catches a can of worms,” *Science*, Feb. 5, 1993, pp. 764-65).

Archaeopteryx had elliptically-shaped wings made of complex flying feathers with the avian barb-barbule system that ingeniously fastens the feathers together to allow for flight.

Its feathers are asymmetrical in shape, meaning there are more filaments on one side of the central vane than the other, which is essential for flight (Chambers, *Bones of Contention*, p. 217). Like the curved wing of an airplane, the asymmetrical shape of the bird’s wing provides lift. Only flightless birds have symmetrical feathers.

It had a moveable upper and lower jaw, unlike most reptiles which have only a moveable mandible or lower jaw (White and Comninellis, *Darwin’s Demise*, p. 81).

It had a sternum, which is attached to the muscles used in flying (Chambers, p. 215).

It had a large wishbone for attachment of muscles responsible for the downstroke of the wings (Jonathan Sarfati, *Refuting Evolution*, p. 59).

It was once thought that *Archaeopteryx* had solid bones like a reptile rather than thin and hollow bones like a bird, but it is now known that its bones were both thin and hollow.

A CT scan of the brain case of *Archaeopteryx* performed in 2004 found that the brain was like that of a modern bird. It was larger than that of the typical small dinosaur and had large regions for vision (taking up nearly one-third of the brain), hearing, and muscle coordination. Also, the inner ear “most closely resembles that of modern birds than the inner ear of reptiles.” “These characteristics taken together suggest that *Archaeopteryx* had the keen sense of hearing, balance, spatial perception and coordination needed to fly” (L. Witmer, “Inside the Oldest Bird Brain,” *Nature*, 430(7000): 619-620; P. D. Alonso, et al, “The Avian Nature of the Brain and Inner Ear of *Archaeopteryx*,” *Nature*, 430(7000): 666-669).

Apart from evolutionary bias and assumption, there is zero evidence that *Archaeopteryx* is any sort of “missing link.”

What about the supposed “reptile” features? They no more prove that *Archaeopteryx* was an evolving dinosaur than a platypus’s duck-like bill proves that is an evolving duck.

Francis Hitching, who is an evolutionist, says, “Every one of its supposed reptilian features can be found in various species of undoubted birds” (*The Neck of the Giraffe*, p. 21).

Evolutionists have never provided evidence of any scientifically feasible means whereby a reptile could change into a bird.

Darwinists focus on a few supposed “reptilian” characteristics of the *Archaeopteryx* while ignoring the vast

amount of fantastic modification that would be required to turn a reptile into a bird.

Following are just some of these:

A heavy earth-bound body would have to evolve into a light-weight, aerodynamic body. Alan Feduccia of the University of North Carolina at Chapel Hill, an evolutionist who is a world authority on birds, says,

“It’s biophysically impossible to evolve flight from such large bipeds [hind legs] with foreshortened forelimbs and heavy, balancing tails” (quoted by A. Gibbons, “New Feathered fossil Brings Dinosaurs and Birds Closer,” *Science*, 1996, cited from White and Comninellis, *Darwin’s Demise*, p. 82).

Solid bones would have to evolve into hollow bones that are light but incredibly strong.

Bellows-like lungs would have to evolve into the avian sac-like lungs.

“Bird respiration involves a unique ‘flow-through ventilation’ into a set of nine interconnecting flexible air sacs sandwiched between muscles and under the skin. The air sacs contain few blood vessels and do not take part in oxygen exchange, but rather function like bellows to move air through the lungs. The air sacs permit a unidirectional flow of air through the lungs resulting in higher oxygen content than is possible with the bidirectional air flow through the lungs of reptiles and mammals. ... The unidirectional flow through bird lungs not only permits more oxygen to diffuse into the blood but also keeps the volume of air in the lungs nearly constant, a requirement for maintaining a level flight path” (*The New Answers Book 1*, pp. 300, 301).

Dr. Jonathan Sarfati describes the vast difference between the reptilian and the avian breathing system.

“Drastic changes are needed to turn a reptile lung into a bird lung. Reptile lungs work like bellows, the air is drawn in, and the stale air is then breathed out the same way it came in. In the lung, blood extracts the oxygen and releases carbon dioxide on the surfaces of ingrowths called *septae* (singular *septa*). But birds have a complicated system of air sacs, even involving the hollow bones. This system keeps air flowing in one direction through special tubes (*parabronchi*, singular *parabronchus*) in the lung, and blood moves through the lung’s blood vessels in the opposite direction for efficient oxygen uptake, an excellent engineering design. How would the ‘bellows’-style lungs of reptiles evolve gradually into avian lungs?” (*Refuting Evolution*, pp. 66, 67).

Michael Denton observes,

“Just how such a different respiratory system could have evolved gradually from the standard vertebrate design is fantastically difficult to envisage, especially bearing in mind that the maintenance of respiratory function is absolutely vital to the life of an organism to the extent that the slightest malfunction leads to death within minutes. Just as the feather cannot function as an organ of flight until the hooks and barbules are coadapted to fit together perfectly, so the avian lung cannot function as an organ of respiration until the parabronchi system which permeates it and the air sac system which guarantees the parabronchi their air supply are both highly developed and able to function together in a perfectly integrated manner” (*Evolution: A Theory in Crisis*).

Scales would have to evolve into complex flight feathers.

“Scales are folds in skin; feathers are complex structures with a barb, barbules, and hooks. They also originate in a totally different way, from follicles inside the skin in a manner akin to mammalian hair. ... For scales to have evolved into feathers means that a significant amount of genetic information had to arise in the bird’s DNA which was not present in that of its alleged reptile ancestor” (Sarfati, pp. 64, 65).

Lymph fluid would have to evolve into blood.

A three-chambered heart would have to evolve into a four-chambered heart.

An egg with a leathery cover would have to evolve into an egg with a hardened calciferous shell.

A land-bound reptile brain would have to evolve into an avian brain capable of thriving in a completely different environment.

A creature that can only croak would have to evolve the ability to sing pretty songs.

This would require the evolution of the two sets of membranes that are located in the songbird's syrinx (voice box) so that it can produce independent sounds in two voices at once.

“Birds vocalize with the syrinx, a sound-producing organ located at the junction of the two bronchi at the base of the trachea. These two bronchial sides can actually be stimulated independently, so they can each produce different sounds at the same time, as happens in the clear, flutelike song of the Wood Thrush” (*Bird Songs: 250 North American Birds in Song*, foreword by Jon Dunn, p. 6).

A creature that lives and dies in one place would have to evolve the ability to migrate long distances by air.

The Arctic Tern, for example, migrates more than 9,000 miles from the Arctic to the Antarctic, while the bar-tailed godwit flies from Alaska to New Zealand non-stop, a distance of about 7,000 miles. The golden plover migrates from Alaska to Hawaii, unerringly finding a tiny island in the middle of the Pacific Ocean after a journey of 3,000 miles. The bar-headed goose migrates over the Himalayan

mountains, flying more than five and a half miles high where there is little oxygen.

And this amazing reptile to bird process would have to produce 24 orders of birds from eagles to woodpeckers to swans to penguins to hummingbirds!

Career biology instructor Kenneth Poppe observes:

“Try to imagine the incredible numbers of oddball species necessary to bridge the gaps between any lizard and any bird. It takes a most active imagination to conjure even a hypothetical fossil record. For example, describe the anatomy of an intermediate species that transitions from cold- to warm-blooded, which a reptile would have to do en route to becoming a bird. Considering the specificities and complexities of both metabolic systems, any type of ‘half and half’ would be something out of poorly done science fiction” (*Reclaiming Science from Darwinism*, p. 218).

The Wolf-Whale

Art has been used for decades to portray the supposed evolution of the whale from a small land creature.

Darwin imagined that the whale evolved from the bear, but it is more popular today to claim that it evolved from an extinct wolf-like creature.

In 1994, newspapers announced, “Fossil Thought to Belong to Walking Whale--Creature May be Missing Link” (*Cleveland Plain Dealer*, Jan. 16 1994). This wolf-whale was dubbed **AMBULOCETUS NATANS** (“the whale that could walk and swim”). About the size of a male sea lion, this creature is thought to have been able to walk on land as well as swim in water. Of course, there are many living animals that can do that!

Kenneth Miller used this as a major icon for evolution in his anti-creationist book *Finding Darwin's God*. He claimed that “the animal could move easily both on land and in water.”

As evidence he provided a drawing of a complete skeleton of *Ambulocetus* and a reconstruction of what the creature supposedly looked like (with stream-lined body, webbed feet, and a sort of Dolphin-looking head).

The problem is that the actual bones are few, so that Miller's drawing of a complete skeleton is a fabrication. There are no bones of the pelvic girdle. As Jonathan Sarfati observes, “Without this, it's presumptuous for Miller to make that proclamation” (*Refuting Evolution 2*, p. 138).

Another candidate for the alleged missing link between the land mammal and the whale is the **RODHOCETUS**. It is

depicted in museums and textbooks as a creature that has some whale-like features such as a long whalish snout, a whalish tale or fluke, and flippers, but with four legs-- two short ones in the back and longer ones in the front.

While filming for the video documentary *Evolution: The Great Experiment*, Dr. Carl Werner, noticed a discrepancy at the University of Michigan fossil display between drawings of *Rodhocetus* and the actual fossils.

In particular, there are no fossils for the fluke or for the flippers, the very things that are used as evidence that this creature is a missing link in the evolution of the whale.

In an interview, Dr. Phil Gingerich, the scientist responsible for the discovery of and reconstruction of *Rodhocetus*, confirmed that the drawings are mere speculation. He said, “We don’t have the tail in *Rodhocetus*. We don’t know for certain whether it had a ball vertebrae indicating a fluke or not. So I SPECULATED that it might have had a fluke.”

Gingerich also acknowledged that the flippers were drawn without fossil evidence and that it is no longer believed that *Rodhocetus* had flippers. He said, “Since then, we have found the forelimbs, the hands, and the front arms of *Rodhocetus*, and we understand that it doesn’t have the kind of arms that can be spread out like flippers are on a whale” (*Evolution: The Grand Experiment*, Vol. 1, p. 143).

Gingerich’s answers on camera were a bombshell, since even the museum’s own drawings still had flippers on the creature. He said:

“Since then we have found the forelimbs, the hands and arms of *Rodhocetus* and we understand that it doesn’t have the kind of arms that can be spread out like flippers are on

a whale. If you don't have flippers, I don't think you can have a fluked tail and really powered swimming. So I know doubt that *Rodhocetus* would have had a fluked tail."

After showing the amazing interview with Dr. Gingerich, *Evolution: The Grant Experiment* concludes:

"Many experts consider whales to be the best fossil evidence for evolution but are unaware of these discrepancies. Opponents of evolution contend that whale evolution is nothing more than hopeful supposition. If museum diagrams are redrawn and corrected for various discrepancies opponents argue that whale evolution is nonexistent."

It is important to note that the same documentary features interviews with evolutionary scientists who cite *Rodhocetus* as indisputable evidence for the evolution of the whale! For example, Dr. Taseer Hussain, paleontologist and professor of anatomy at Howard University and research associate at the Smithsonian National Museum of Natural History, said: "We have a complete, modern whale-type structure in *Rodhocetus*" (*Evolution: The Grand Experiment*, Vol. 1, p. 143).

Phil Gingerich, who has made a name for himself in the field of whale evolution, discovered another supposed missing link. This one, too, was found in Pakistan and is called **PAKICETUS**. It was trotted out in the 2001 PBS series "Evolution." Though only a few skull fragments had been unearthed, it was claimed that the creature had "an inner ear like a whale's" and it was depicted as swimming and catching fish underwater. On the flimsiest fossil "evidence," Gingerich provided an illustration for schoolteachers of the *Pakicetus* swimming underwater like a whale, propelling itself with finnish-looking paws and a stumpy tail allegedly on its way to disappearing altogether (Jonathan Sarfarti,

Refuting Evolution 2, p. 136). This was based on a few bone fragments!

When more bones of *Pakicetus* were unearthed, whale experts J. Thewissen, E. Williams, L. Roe, and S. Hussain stated in *Nature* magazine that it was strictly a land animal. “All the postcranial bones indicate that pakicetids were land mammals...” (“Skeletons of Terrestrial Cataceans and the Relationship of Whales to Artiodactyls,” *Nature*, Sept. 20, 2001, cited from Sarfati, *Refuting Evolution 2*, p. 137).

The new drawing of *Pakicetus* shows a creature very different than the one broadcast by PBS. It is a dog-like animal with a pointy snout and a long tail. No swimming underwater like a whale, no finnish-looking paws, no stumpy tail on the way to disappearing!

BASILOSAURUS is also used as a link in the chain of whale evolution. It was featured in the Discovery Channel’s series *Walking with Dinosaurs* and also in the *National Geographic’s* special report “Evolution of the Whale” (November 2001).

Basilosaurus was a large sea creature, for sure, but it was a reptile! In fact, the term “saurus” means lizard and is used for extinct dinosaur reptiles such as *tyrannosaurus*.

Career biology teacher Kenneth Poppe says,

“Its vertebral column, teeth, and nostrils much more resemble the seagoing dinosaurs called *mosasaurus* and *plesiosaurus*, and the small turbinates in the skull show it to be a cold-blooded creature. ... paleontologists are adamant the *basilosaurus* was not an intermediate in transition, but an established and permanent species in its own right that has no close ancestors or descendants. ... why is the reptile *basilosaurus* directly used to connect

mammalian rodents to mammalian whales?” (*Reclaiming Science from Darwinism*, pp. 205, 208).

The “evidence” for whale evolution really boils down to two things, and both are nothing more than evolutionary assumptions.

First, there is homology, meaning the similarity between certain creatures that fit the evolutionary model of how whale evolution should have happened. A typical chart is the one at the Museum of Natural History at the University of Michigan, Ann Arbor. As the top is a dog-like creature and below that are three other creatures that grow progressively more similar in shape to a whale (though all the while being dramatically different from the whale). Even if these extinct creatures actually looked like the evolutionary drawings, which is highly doubtful, this does not add up to any evidence whatsoever for whale evolution. Another example is the whale exhibit at the Smithsonian Museum of Natural History. The ankle bone of a deer and the ankle bone of *Rodhecetus* are shown side-by-side with this explanation: “Similar ankle bone assemblies in this deer and in early whales strongly indicate their ancestral relationship.” Observe that they are assuming *Rodhecetus* is a type of whale, whereas there is absolutely no scientific evidence for this. They are also assuming that similarity in some structures is evidence of evolution, when this, too, has never been demonstrated.

The second evidence is the evolutionary naming system, whereby some extinct creatures are named “whales” and then used as evidence of whale evolution, but the naming is done on the sole basis of evolutionary assumptions. This is circular reasoning with a vengeance. Dr. Duane Gish, Ph.D. in biology from the University of California Berkeley says,

“Frankly, I don’t know why they could call that creature a whale. I have never seen a walking whale, and I’ve never seen a pig that flies. These things just don’t exist. And the idea that there’s a whale that walked, well, we have marine organisms today--seals and these other creatures, sea lions and so forth--that can get up and maneuver on the land a little bit. But they’re made for that. They’re not intermediate between anything else at all” (quoted in *Evolution: The Grand Experiment*, Vol. 1, p. 138).

Evolutionary myths aside, consider how a wolf or any such creature would evolve into the 13 different families and 70 different species of whales.

Dr. Duane Gish mentions just a few of the enormous problems with this picture.

“Evolutionists are forced to believe that whatever the need may be, no matter how complex and unusual, random genetic errors were able to produce the structures required in a perfectly coordinated manner. ... It requires an enormous faith in miracles, where materialist philosophy actually forbids them, to believe that some hairy, four-legged mammal crawled into the water and gradually, over eons of time, gave rise to whales, dolphins, sea cows, seals, sea lions, walruses, and other marine mammals via thousands and thousands of random genetic errors. This blind hit and miss method supposedly generated the many highly specialized complex organs and structures without which these whales could not function, complex structures which in incipient stages would be totally useless and actually detrimental. Evolution theory is an incredible faith” (*The Fossils Still Say No*, pp. 206-208).

Consider the problem of the whale’s diving ability.

“Bottlenose dolphins easily dive to depths of nearly 1200 feet. The beaked whale can dive to a depth of over 1600 feet. The largest of the toothed whales, the sperm whale (length about 65 feet and weight about 120,000 pounds)

dives easily to 3,000 feet and can dive even to a depth of almost 10,000 feet, nearly two miles. In order to withstand the enormous pressures at such great depths, which even at depths of about 3,000 feet reach pressures almost 100 times that at sea level, the cranial and auditory apparatus of the whale must be very specially modified, including greatly increased vascularization of the ear. The sperm whale has a huge chamber containing several hundred gallons of sperm oil, or spermaceti, which alters according to depth and temperature to permit adjustment in buoyancy. Before diving, this whale goes through a ten-minute breathing exercise in order for its muscles, blood, and lungs to store oxygen. Its blood contains 50% more hemoglobin than human blood, and while humans use only 10-20% of their breathed air for energy, this whale can utilize 80-90%. During a dive only 9% of its oxygen is derived from the lungs while 41% comes from blood and 50% from muscles and tissues.

“In order to help them ‘see’ at depths in the darkness, toothed whales are equipped with a sonar, or echolocation system. It is reported that they can hear sounds emitted under water from distances of sixty miles” (*The Fossils Still Say No*, p. 206).

Consider the problem of the change in the pelvis.

“One of the principal problems for Darwinians in whale evolution is constructing a pattern of events for the whale’s tail to emerge in small, naturally selected steps. The point is that the tail moves up and down, whereas in a land mammal it moves from side to side. This may sound a relatively small difference, but anatomically it is not. It means that somehow the whale’s ancestor had to get rid of its pelvis. ... According to Michael Pitman, a young Cambridge University biologist who has made a study of the problem, ‘every downward movement of such a tail would crush the reproductive opening of the creature against the back of the pelvis, causing pain and harm.’ ... Natural selection would work against, not for, such a change. So for the up-down action in whales to emerge, there simultaneously had to be random genetic changes that diminished the pelvis while allowing the tail to grow larger. Apart from the stupefyingly long odds against such a chain of events happening by chance, Pitman has concluded that there is a further anatomical objection. At a

certain point in the supposed transitional period, the hip bone would have been ‘too small to support the hind legs and yet too large to permit the musculature necessary to move the great tail of the whale’” (Francis Hitching, personal communication with Michael Pitman, *The Neck of the Giraffe*, p. 70).

Consider the problem of the baby whale.

“The babies of whales are born under water. If they were delivered in the way human babies are normally delivered--head first--they would not survive. All whales are born tail first. Baby whales must nurse under water. If they had to nurse in the usual way they would either drown or starve to death. No problem. The mammary glands of the mother whale are equipped with muscles which enables her to rapidly squirt the milk into the baby’s mouth under such pressure it would create a fountain above water six feet high. Her mother’s milk contains 42% fat and 12% protein, compared to 4.4% fat and 1% protein of human mother’s milk. A baby blue whale drinks about 200 pounds of milk daily, gaining about 175 pounds each day” (*The Fossils Still Say No*, p. 207).

The baby whale’s mouth fits snugly into his mother’s body so the sea water won’t get mixed with the milk, and its windpipe is elongated above the gullet so milk cannot flow into its lungs (David Watson, *Myths and Miracles*, pp. 27, 28).

“This design had to be perfect in both the mother and the baby whale from the very first time a baby whale was born and needed to nurse underwater.”

This is only a small part of what be required for a wolf-like creature to become a whale.

The evolution of the whale from *any* land creature is a whale of a tale!

The Peppered Moth

One of the most repeated icons for evolution is the peppered moth, *Biston betularia*.

In the book *New Guide to Science*, Isaac Asimov devoted a small section to proving Darwinian evolution and *his sole evidence* was the peppered moth. Stephen Jay Gould also used the peppered moth as one of the supposed indisputable evidences for evolution (*Hen's Teeth and Horse's Toes*, p. 257).

The following statement from *Biology: The Dynamics of Life* by Merrill Publishing is typical of the way that textbooks use the peppered moth as a major evidence of evolution:

“The evolution of new species is seldom observed because the changes usually require many generations. However, scientists have observed many examples of the natural selection of adaptations. One of the best-studied examples involves the peppered moth in England. During the 1800s, there were two kinds of peppered moths—a common light-colored variety and a rarer dark-colored variety. These moths rested during the day on light-colored tree trunks. In 1850, almost all the moths were light in color. Then, during a rapid expansion of industry around that time, the air became full of smoke and soot. This extreme pollution of the air turned the trunks of trees black. By the end of the century, most of the peppered moth population in England was dark colored. The light-colored individuals had become rare. ... In 1950, scientists performed an experiment to determine if natural selection had caused the dark variety of moths to become more numerous. They observed light and dark moths in both industrial and rural areas. The experiment showed that birds ate more dark moths in rural areas where the trees were light-colored and more light moths in industrial areas where the trees were dark-colored. Through natural selection, populations of peppered moths had become adapted to living in industrial areas. The experiment showed that organisms whose color provides better

camouflage are more likely to survive and reproduce” (*Biology: The Dynamics of Life*, Merrill Publishing, 1991, p. 209).

Thus, in a short time the population of peppered moths in that area changed from predominately light gray to predominately dark colored. The “new” moth was even given a new name, *Biston betularia carbonaria*, a supposed new “subspecies.”

The proposed explanation was that the industrial pollution had killed the light-colored lichen on the trees where the moths rested, and the light-colored moths could therefore be seen easily against the natural brown of the tree’s bark. Thus, the light-colored moths were eaten by predators while the dark-colored ones survived and increased.

This “evidence” for evolution was devised by Bernard Kettlewell. His objective in quitting his 15-year medical practice was to prove evolution by studying the peppered moth. So much for unbiased science!

In *Scientific American* magazine, Kettlewell proclaimed that he had discovered “Darwin’s missing evidence.”

Kettlewell published a photo that became a major icon of evolution and influenced countless people to believe that Darwinian evolution is true. It is the picture of two peppered moths seemingly resting on a tree trunk.

The peppered moth is supposed to be proof of the Darwinian mechanism of “survival of the fittest” or “natural selection,” but there are serious problems with this evolutionary icon.

1. The adaptation of a species to its environment and the variety that can be exhibited within a species do not explain Darwinian evolution of life.

Variety within a species is not evidence for transmutation from one kind of creature to another! Natural selection might sometimes account for different colors of peppered moths and different sizes of dogs and different shapes of beaks on a finch, but it cannot account for life coming into existence or a wolf becoming a whale or a reptile becoming a bird. No matter what an evolutionist might say about light- and dark-colored peppered moths, they are all still moths. In fact, they are still peppered moths. No new color was even produced, because the dark-colored moths already existed.

Adaptability of species is not evidence for Darwinian evolution, but it does fit perfectly into the biblical model of creation by an all-wise God who designed the creatures to adapt to changing environments on a fallen earth.

2. Kettlewell and others were guilty of doctoring the evidence.

The aforementioned photograph of moths resting on a tree trunk has influenced the thinking and philosophy of countless people, encouraging them to believe in Darwinian evolution. As it is said, “one picture is worth a thousand words.” The trouble is that it was a fake. It turns out that peppered moths don’t naturally rest on tree trunks. The moths were glued to the tree trunk!

“After more than fifty years it is now admitted that these moths do not rest on tree trunks; in fact, no one is sure where they rest. The well-known photograph of the black and white species together that appears in every high-

school textbook was taken using two moths glued to a tree trunk” (Ian Taylor, *In the Minds of Men*, p. 168).

Jonathan Wells, Ph.D. in cell biology, gives further refutation to the peppered moth myth:

“Since 1980, evidence has accumulated showing that peppered moths do not normally rest on tree trunks. Finnish zoologist Kauri Mikkola reported an experiment in 1984 in which he used caged moths to assess normal resting places. Mikkola observed that ‘the normal resting place of the peppered moth is beneath small, more or less horizontal branches (but not on narrow twigs), probably high up in the canopies... In twenty-five years of field work, Cyril Clarke and his colleagues found only one peppered moth naturally perched on a tree trunk. ...

“Manually positioned moths have also been used to make television nature documentaries. University of Massachusetts biologist Theodore Sargent told a Washington Times reporter in 1999 that he once glued some dead specimens on a tree trunk for a TV documentary about peppered moths (*The Washington Times*, Jan. 17, 1999). Staged photos may have been reasonable when biologists thought they were simulating the normal resting-places of peppered moths. By the late 1980s, however, the practice should have stopped. Yet according to Sargent, **a lot of faked photographs have been made since then**” (Wells, *Icons of Evolution*, pp. 149, 150, 151).

Wells concludes,

“Open almost any biology textbook dealing with evolution, and you’ll find the peppered moth presented as a classical demonstration of natural selection in action—complete with faked photos of moths on tree trunks. This is not science, but myth-making” (*Icons of Evolution*, p. 155).

Lucy the Ape Woman

The premier missing link between apes and men today is *Australopithecus afarensis*, a little creature that has been popularized by giving one set of fossils the endearing name of “Lucy.”

Artistic reconstructions typically depict Lucy with *human hands, walking uprightly* in a purely human manner on *human feet*, and typically *with human-proportion arms and legs*. This is true for the models and drawings that I have seen personally at the Museum of Natural History in New York City, the American Museum of Natural Sciences in Washington D.C., the Field Museum in Chicago, Yale University’s Peabody Museum, the Seattle Science Center, the Museum of Man in San Diego, and Michigan State University Ann Arbor.

You can also find drawings of Lucy in science textbooks that depict her walking uprightly with human hands and feet. An example is *Life: The Science of Biology* by Purves, Orians, and Heller, 1992, p. 604.

These reconstructions are not scientific; they are brainwashing tools.

It is known from the fossil evidence that Lucy had an ape’s head, an ape’s hands, an ape’s arms, an ape’s legs, and an ape’s feet. While some paleoanthropologists claim that Lucy walked upright, others dispute this, and it is probable that the creature walked upright only in an apelike fashion.

In 1976, Charles Oxnard, professor of anatomy and human biology and a leading expert on australopithecine fossils, wrote that the pelvis and ankle bone of *Australopithecus*

indicate that it “was far from being able to walk upright in the human sense. ... it is very unlikely that Australopithecus occupied a position on the evolutionary line leading to man” (*Scientific American*, Feb. 1976).

In 1982, Bill Jungers at the Stony Brook Institute in New York “argued that Lucy’s legs were too short, in relation to her arms, for her species to have achieved a fully modern adaptation to bipedalism” (*Lucy’s Child*, p. 194).

In 1983, Randy Susman and Jack Stern, also of Stony Brook, concluded that Lucy and her kin spent most of their time climbing trees. They “detailed more than two dozen separate anatomical trait suggesting that the species was a less efficient biped than modern humans” (*Lucy’s Child*, p. 194). They described Lucy’s hands and feet as being long and curved, typical of a tree-dwelling ape, even more highly curved than a chimpanzee (Milton, *Shattering the Myths*, p. 207).

That year Susman and Stern reported in the *American Journal of Physical Anthropology*:

“The fact that the anterior portion of the iliac blade faces laterally in humans but not in chimpanzees is obvious. The marked resemblance of AL 288-1 [Lucy] to the chimpanzee is equally obvious” (J. T. Stern and R. L. Susman, *American Journal of Physical Anthropology*, 80:279, 1983).

Russell Tuttle of the University of Chicago reached the same conclusion as Jungers, Susman, and Stern. He pointed to the “curved fingers and toes” as an “apelike adaptation for grasping tree branches.”

In 1983, a conference was held at the Institute of Human Origins at Berkeley to discuss the issue of Lucy’s

bipedalism. Russell Tuttle argued that the Laetoli footprints could not have been by Lucy-type creature because its long, curved toes and other features would have left a different sort of print (Lucy's Child, p. 196). Randy Susman emphasized that the creature's "strong, curved, apelike finger bones," and its "long arms relative to its legs" speak of tree living. Jack Stern used features of the hip, knee, ankle, and pelvis as evidence for his view that the creature did not walk in a human fashion.

In 1987, Oxnard did an extensive computer analysis of the existing bones of the *Australopithecus* and concluded that it walked like an ape, not a man.

In 1993, Christine Tardieu, an anthropologist in Paris, reported that Lucy's "locking mechanism was not developed." Humans have a locking mechanism in our knees that allow us to stand upright comfortably for long periods of time. Lucy didn't have that, so she certainly didn't stand around nonchalantly like she is depicted in the museums.

In 1994, J.T. Stern, Jr., told the 63rd Annual Meeting of the American Association of Physical Anthropologists that he believes that *A. afarensis* "walked funny, not like humans" (Gish, p. 257).

The Journal of Human Evolution reported that a biochemical study of the hip and thigh of the *Australopithecus* had concluded that it did not walk uprightly (Christine Berge, *Journal Human Evolution*, 1994, pp. 259-273).

In 1995, *Science News* reported that a partial skeleton of an *A. africanus* had been found "whose 'apelike' body was capable of only limited two-legged walking" (Gish, p. 257). This was found in Sterkfontein, where the original

Australopithecus africanus was discovered. The pelvis was “generally ape-like in shape.”

In 2000, *Nature* magazine reported, “Regardless of the status of Lucy’s knee joint, new evidence has come forth that Lucy has the morphology of a knuckle-walker” (Richmand and Strait, “Evidence that Humans Evolved from Knuckle-Walking Ancestor”).

In 2009, anthropologists gathered at the Institute of Human Origins in New York to discuss Lucy, and a report in the *New York Times* had the following interesting conclusion: “The debate over whether the primate Lucy actually stood up on two feet three million years ago and walked--thus becoming one of mankind’s most important ancestors--has evolved into two interpretive viewpoints, three family trees, spats over four scientific techniques and too many personality clashes to count. ... The long and short of it is, according to a participant, that BIPEDALITY LIES IN THE EYE OF THE BEHOLDER” (“Did Lucy Actually Stand on Her Own Two Feet?” *New York Times*, Aug. 29, 2009).

Thus, there is no consensus even among evolutionists that Lucy walked uprightly, and there is strong evidence that she did not. It is probable that she walked on all fours like an ape, while walking upright for short distances. One day in Kathmandu in 2008, I saw a rhesus macaque monkey walk a long distance on his back legs. Apes can walk upright, but they aren’t designed to do it comfortably and naturally like a man does.

Sadly, the aforementioned lying evolutionary artwork is used to educate children. For example, at its website, San Diego’s Museum of Man says that it is targeting “audiences of sixth and seventh graders in 500 schools county-wide.”

But this is not education; it is propaganda.

Dr. David Menton complained to the St. Louis Zoo about their Lucy exhibit, but his protests were rebuffed. Menton, who has a Ph.D. in cell biology from Brown University, said, “I think the zoo owes it to all the people who helped pay for that exhibit to give (Lucy) an honest presentation.” But Bruce Carr, the zoo’s director of education, said they had no plans to change the exhibit. “What we look at is the overall exhibit and the impression it creates. We think that the overall impression this exhibit creates is correct” (*Creation Ex Nihilo*, Volume 19 Number 1, Dec 1996 - Feb. 1997).

This is a powerful admission. The “impression” that the Lucy model creates is that *Australopithecus* was an ape-man, a creature that had some ape-like features but walked erect like a man and had human hands and feet. It is a false impression that is contradicted by the evidence, but it is exactly the impression that they intend to give.

The Laetoli Footprints

Serious natural history museums typically feature a model or photo of the Laetoli footprints that purport to prove that apes walked upright over a million years ago on the evolutionary path toward manhood.

In 1978, footprints discovered at a site called Laetoli in Tanzania by Mary Leakey's team were announced to be "made by a creature that walked upright in a human manner."

Two sets of prints ran parallel to one another for a length of about 80 feet. One set of prints is man-sized while the other is much smaller.

The footprints are used as an argument for depicting *Australopithecus afarensis*'s feet (Lucy) as human-like, in spite of the fossil evidence, and Lucy supporters are dogmatic at this point. Typical of these claims is that by Niles Eldredge and Ian Tattersall,

"Perhaps the most dramatic evidence of the bipedality of this early form is the set of footprints that have been found at Laetoli" (*The Myths of Human Evolution*, p. 7).

In reply we offer the following points:

1. There is no consensus even among evolutionists about the prints, not only about what creature made them but even how many creatures made them.

The lack of consensus exists even among those who saw the original prints before they were covered up. For example, Ron Clarke believed the footprints were made by one individual and the large size was created by the "hominid's

feet” slipping in the rain-slick ash. Others, as we will see, believe that the tracks were made by humans. Jack Stern and his fellows at Stony Brook believe the prints were left by *australopithecines* but that the prints show evidence that the creatures were walking in an ape-like manner, transferring their weight along the outside of the foot as opposed to humans who push off with the big toe and thus leave a deep impression of the ball of the foot.

It is obvious that these opinions cannot be proved either way. The issue cannot be settled. All is speculation. The prints are ancient by any standard (meaning they are thousands of years old) and even the original fossil evidence has been destroyed. This great lack of consensus and the deep, serious questions that remain unanswered is typically missing from museum displays. Instead, the Laetoli footprints are presented as straightforward evidence for the evolution of man from apes and more specifically as evidence that “Lucy” walked upright. Invariably the Laetoli footprints are included in the Lucy section of natural history museums.

2. If you remove the evolutionary assumptions, there is very little reason to think that the footprints were made by any creature other than man.

Even Mary Leakey and her team were amazed “at how very human they were” (*Ancestral Passions*, p. 486).

Tim White, who was involved in excavating the prints, said:

“They are like modern human footprints. If one were left in the sand of a California beach today, and a four-year-old were asked what it was, he would instantly say that someone had walked there. He wouldn’t be able to tell it from a hundred other prints on the beach, nor would you. The external morphology is the same. There is a well-shaped modern heel with a strong arch and a good ball of

the foot in front of it. The big toe is straight in line. It doesn't stick out to the side like an ape toe, or like the big toe in so many drawings you see of *Australopithecines* in books" (Johanson and Edey, *Lucy: The Beginnings of Humankind*, p. 250).

Melvin Lubenow says:

"Interpreting the Laetoli footprints is not a question of scholarship; it is a question of logic and the basic rules of evidence. We know what the human foot looks like. There is no evidence that any other creature, past or present, had a foot exactly like the human foot. We also know what human footprints look like. But we will never know for sure what australopithecine footprints look like, because there is no way of associating 'beyond reasonable doubt' those extinct creatures with any fossil we might discover" (*Bones of Contention*, p. 331).

Russell Tuttle of the University of Chicago did an extensive study of habitually unshod people in the mountains of Peru to use in comparison with the Laetoli footprints. He argued that they "resemble those of habitually unshod modern humans" ("The Pitted Pattern of Laetoli Feet," *Natural History*, March 1990).

Dr. Duane Gish observes that since footprints of antelopes, pigs, giraffes, elephants, rhinos, hares, ostriches, and other non-extinct animals were also found at Laetoli, that there is no reason to think that the prints were that of anything other than modern man. "In artists' conceptions of the scene, we see pictures of giraffes for the giraffe footprints, elephants for the elephant footprints, ostriches for the ostrich footprints, etc. And--humans for the human footprints? Oh, no! Occupying the human footprints we see a sub-human creature, half-ape and half-man. While evolutionists concede that a giraffe must have made the giraffe prints, an elephant must have made the elephant prints, etc., their preconceived ideas about evolution and the age of these formations do not

allow them to concede that a human made the human prints. Creationists, accepting the plain facts as revealed by the empirical scientific evidence, believe that the prints were made by modern man--*Homo sapiens*” (*The Fossils Still Say No*, p. 276).

3. The Lucy creature had ape-like feet and could not therefore have made “modern looking footprints.”

Russell Tuttle has argued that a creature such as Lucy, with long curved toes, could not have left the prints and concludes that “we should shelve the loose assumption that the Laetoli footprints were made by Lucy’s kind” (“The Pitted Pattern of Laetoli Feet,” *Natural History*, March 1990).

4. The largest footprints are nearly 12 inches long and were made by an individual that was six-feet tall (Virginia Morell, *Ancestral Passions*, pp. 484, 501).

I put my size 11 shoe alongside the model of the Laetoli prints at the Seattle Science Center and it is obvious that whatever made those prints would have worn an even larger shoe.

But Lucy was only three-feet tall! Did the old girl have such big feet?

5. The uncovering of the footprints was difficult and allowed for errors.

In *Lucy’s Child: The Discovery of a Human Ancestor*, Donald Johanson describes the process as related to him by Tim White who was a member of Mary Leakey’s team at the time of the discovery.

“[Tim explained] ‘The footprints had been made in one layer of ash. But they had made a dent in the thin ash layers underlying them too. The farther down you went from the actual print, however, the more deformed the impression would be. So we first had to be absolutely sure that we did not puncture through that primary surface--or else we’d end up with only a distorted image. Luckily, there was a thin skin of calcium carbonate lying right over the footprint layer, just a little harder than the light gray ash that fell later and filled in the depressions. I poured paint thinner onto the print, and while the gray infilling soaked it up and darkened, the calcium carbonate skin didn’t. In that way I was able to discriminate by color between the two ash layers, and carefully remove the infilling without working down into the print itself” (*Lucy’s Child*, p. 189).

After Tim White left, Mary Leakey continued uncovering the footprints with “a mallet and a chisel-like probe,” a much clumsier technique that gave greater room for distorting the prints and left chisel marks in them. White says,

“Although I saw she had dug through the calcareous lining of the print and advised her to stop, she did not heed my advice” (*Lucy’s Child*, p. 192).

It has since become a consensus that Mary’s chiselling defaced at least one of the footprints (p. 193).

6. The footprints are gone and we cannot be certain that the casts give an accurate picture.

In an effort to preserve the prints, Mary Leakey had the site covered with layers of sand, plastic sheeting, and lava boulders. In spite of this, or perhaps because of it, the site was quickly grown over. By 1985, seven years after the discovery, there were acacia trees growing over the buried prints, some of them eight feet tall (*Mary’s Child*, p. 191).

Further, Tim White claims that the casts do not give a true impression of the original prints.

In 1985 he told Donald Johanson,

“For all that’s been written about these prints, only a tiny handful of experts actually had a chance to see them before they were shoveled over. I was one. Ron Clarke was another. Most everybody else who talks about their meanings and implications is talking from casts, not originals. And that’s a real shame. A cast can’t tell you anything about texture, about color, about the fine details of the original. It doesn’t tell you the difference between the actually foot print and the distorted image below it. It doesn’t tell you whether some swelling in the print is part of the morphology of an ancient foot, or just a bit of unexcavated infilling” (*Lucy’s Child*, p. 191).

In light of this great uncertainty and confusion, to use the Laetoli footprints as an icon of human evolutionary descent from ape is criminal.

7. In fact, the Laetoli footprints are actually an icon of creation.

If the evolutionary assumptions are removed, the Laetoli footprints are powerful evidence that “modern man” lived at the same time as creatures that are supposedly millions of years old. Either this means that the evolutionary dating methods are wrong and the entire fossil strata concept should be discarded, or it means that “modern man” is millions of years old. Either way, the Laetoli footprints disprove standard evolutionary thinking.

The Scopes Trial

The Scopes trial of 1925 is a major evolutionary icon, allegedly proving that evolution has won over the Bible and Christianity, but the way it is typically presented is a myth. In particular, the 1960 Hollywood movie *Inherit the Wind* starring Spencer Tracy is a cheap propaganda piece. (The movie was based on a 1955 play by Jerome Lawrence and Robert E. Lee.)

In *History of Modern Creationism*, Dr. Henry Morris observed that “the Scopes trial was evolution’s great triumph...” (p. 76).

When Dr. Morris spent six weeks speaking on creationism in New Zealand in 1973, the government-controlled television broadcast *Inherit the Wind* repeatedly in each city he visited (*History of Modern Creationism*, p. 77).

During the Kansas School Board debate on evolution in 1999, evolutionists trotted out *Inherit the Wind* as a brainwashing tool.

“That very summer the leading repertory theater in Kansas City quickly changed its schedule to feature the play and use it as a veritable teaching device. Kansas University imported Hollywood actors to stage a highly public reading of the play. High school science teachers in Kansas showed the movie in class as an example of the kind of opposition science faces. And journalists, print and broadcast, used the play as a template from which to fashion their typically inaccurate and often defamatory reporting” (Jack Cashill, *Hoodwinked: How Intellectual Hucksters Have Hijacked American Culture*, p. 189).

The Scopes Trial was held to determine whether John Scopes was guilty of teaching evolution in a public school classroom contrary to Tennessee state law. (The law forbade any state-

funded educational establishment to teach “any theory that denies the story of the Divine Creation of man as taught in the Bible, and to teach instead that man has descended from a lower order of animals.”)

The trial was arranged as a showcase by the American Civil Liberties Union in their agenda to dethrone the Bible from a position of authority in American society. It was a major milestone in man’s end-times rage against Almighty God and His holy law (Psalm 2:1-3).

“The idea of the Scopes Monkey Trial of 1925 in Dayton, Tennessee, seems to have been hatched in New York by officers of the American Civil Liberties Union (ACLU). The legal defence, which hired famous criminal lawyer Clarence Seward Darrow, was arranged and paid for by the ACLU and members of the American Association for the Advancement of Science. The ACLU released to the Tennessee newspapers a call for a teacher who would break the 1925 state law against teaching evolution” (Michael Pitman, *Adam and Evolution*, p. 99).

Clarence Darrow was a profane, philandering man who was willing to use any cheap trick to defend the guilty. (He was tried twice for jury tampering and bribery. Acquitted through the efforts of an equally slick lawyer, Earl Rogers, Darrow was forbidden to practice law in California.)

But Darrow was not selected merely because he was a clever lawyer. He was a committed Darwinist, an atheist who said, “I don’t care about the book above.” The weekly meetings of the Evolution Club congregated in his Chicago home. The portraits of his heroes decorating the walls of his office included Karl Marx (Hal Higdon, *The Crime of the Century*). A year before the Scopes Trial, Darrow had defended the wealthy teenage killers Nathan Leopold and Richard Loeb who admitted to murdering 14-year-old Bobby Franks just

for “a sort of pure love of excitement.” On a lark to commit the perfect crime, the 19-year-old young men said, “It was just an experiment. It is as easy for us to justify as an entomologist in impaling a beetle on a pin” (Higdon). Leopold and Loeb were atheistic Darwinists, heavily influenced by the “God is dead” philosopher Frederick Nietzsche and by Darwin’s foremost German disciple Ernst Haeckel. Leopold said, “There is no difference between the death of a man and the death of a dog” (Higdon). Though the young men snickered through the trial and showed absolutely no remorse for their vile crime, Darrow saved them from the death penalty with the philosophy of Darwinist determination and natural selection. In his closing speech at the sentencing hearing, Darrow denounced the “old theory” that man has a free will and is accountable for his actions, which he called a “barbarous and cruel” view, calling for its replacement with a new, enlightened view of modern science that “human beings are machines determined wholly by their heredity and environment” (John West, *Darwin Day in America*, p. 46). He even painted Leopold and Loeb as victims of the tragedy, because they killed Bobby only “because they were made that way.” Darrow went so far as to say that blame can never be fixed on human actions, because “every influence, conscious and unconscious, acts and reacts on every living organism.”

If Darwinian evolution is true, Darrow was correct in extrapolating this deterministic philosophy, and Leopold and Loeb were right in comparing the murder of a human being with the impaling of a beetle on a pin. Can a monkey make a moral choice? If man is merely an evolved bacterium, there could not possibly be ultimate meaning to life or an absolute basis for blame and punishment. Are termites morally

accountable if they weaken the structure of a house and it collapses, killing the occupants?

Leopold and Loeb's heinous crime was definitely a product of Darwinism. As Erle Stanley Gardner, lawyer and author of the Perry Mason novels, observed: "Loeb and Leopold were merely the first bits of flotsam carried along by a swift stream, which had originated deep in the springs of changing thought and which was destined to rise to flood. Those muddy waters are still rising, and the flotsam being swept along in increasing quantities is frightening" (cited from Higdon, *The Crime of the Century*, chapter 13).

On the other aisle at the Scopes trial was William Jennings Bryan, a three-time presidential candidate and outspoken defender of the Bible, who assisted with the prosecution.

The trial was a great media event. It was covered by more than 200 reporters who wrote about two million words. Sixty-five telegraph operators "sent out more words to Europe and Australia than had ever before been cabled about any American event" (R.M. Cornelius, *Scopes: Creation on Trial*, p. 10). It was the first trial to be broadcast nationally on radio (by station WGN in Chicago).

Most of the reporting was highly biased against creationism. It was "specifically designed to destroy creationism and the fundamentalist revival which reached its climax in this media event" (Morris, p. 70). When asked why he never attended the trial sessions, one reporter answered, "Oh, I don't have to know what's going on; I know what my paper wants me to write" (Warren Allem, *Backgrounds of the Scopes Trial*, p. 92).

The image typically portrayed of William Jennings Bryan is of a sincere but bumbling and not very intelligent man, but this is nonsense. Bryan was called “The Great Commoner” because he had a heart for the common man and a gift of communicating truth in a simple way, but he was a very intelligent, studious man.

The book *In His Image* (1922) contains the James Sprunt Lectures that Bryan delivered at Union Theological Seminary. The very invitation to deliver these prestigious lectures is evidence of Bryan’s intellectual stature. Previous lectures had been delivered by such men as J. Gresham Machen and G. Campbell Morgan. Bryan delivered a carefully-reasoned presentation on such questions as the existence of God, the divine inspiration of the Bible, and the soul of man. From a reading of these lectures, it is obvious that he was an intelligent, well-read man.

In his discussion of Darwinism, Bryan made the following observation:

“But the Darwinian doctrine is more dangerous because more deceptive. It permits one to believe in a God, but puts the creative act so far away that reverence for the Creator--even belief in Him--is likely to be lost” (*In His Image*, p. 90).

That is a brilliant observation.

It is obvious that Bryan had read Darwin’s two major works and had understood them. His critique is devastating. Consider this:

“Darwin does not use facts; he uses conclusions drawn from similarities. He builds upon presumptions, probabilities and inference, and asks the acceptance of his hypothesis ‘notwithstanding the fact that connecting links have not hitherto been discovered.’ He advances an

hypothesis which, if true, would find support on every foot of the earth's surface, but which, as a matter of fact, finds support nowhere" (*In His Image*, p. 91).

Bryan described the vacuity of Darwin's arguments perfectly.

The reason why Bryan was so hated by evolutionists in his day was that his arguments against Darwinism were effective. The same was true for Samuel Wilberforce before him.

Also entirely missing from *Inherit the Wind* is the fact that a major reason why Bryan opposed Darwinian evolution was its racism and its social destructiveness. The biology textbook that was used by John Scopes, *Hunter's Civic Biology*, was viciously racist and promoted eugenics (racial purification). Hunger claimed that the white race represented "the highest type of all." Following is an excerpt from the book that the ACLU championed in 1925:

"If such people [retarded, epileptics, etc.] were lower animals, we would probably kill them off to prevent them from spreading. Humanity will not allow this, but we do have the remedy of separating the sexes in asylums or other places and in various ways preventing intermarriage and the possibility of perpetuating such a low and degenerate race."

As Jack Cashill observes, "It was specifically to check this kind of reasoning that Bryan launched his anti-evolution crusade. Needless to say, Lawrence and Lee spare the audience these trifling details" (*Hoodwinked*, p. 195).

At the same time, Bryan made a serious error in holding to the day/age theory and thus allowing for the possibility of millions of years of time for creation to occur.

"Probably the most serious mistake made by Bryan on the stand was to insist repeatedly that he had implicit

confidence in the infallibility of Scripture, but then to hedge on the geological question, relying on the day/age theory. He had been warned against this very thing by George McCready Price. Darrow, of course, made the most of it, ridiculing the idea of people claiming to believe the Bible was inspired when its meaning was so flexible that one could make it say whatever he wished” (Morris, *The History of Modern Creationism*, p. 73).

Though evolutionists try to portray Bryan and all Bible believers as ignorant people, blindly following a mythical religion, it was actually the evolutionists at the trial that introduced myths into the court record and were later proved to be complete fools (though I have never seen this reported by the mainstream media).

Nebraska Man and Piltdown Man were mentioned in affidavits by “expert witnesses” Fay-Cooper Cole and Horatio Newman (professors at the University of Chicago), and Judge Raulston allowed their reports to be read into the court record on July 20, 1925.

These alleged ape-men fossils were offered as evidence of evolution.

Nebraska Man had been announced in 1922 by Henry Osborn, president of the American Natural History Museum. In June of that year, the popular and influential *Illustrated London News* published a two-page black and white drawing of Nebraska Man based on collaboration with Grafton Elliot Smith of the British Natural History Museum. The drawing depicts Mr. and Mrs. Nebraska Man. They are stooped and naked, human in body but somewhat ape-like in the face. The brutish caveman holds a club while his “wife” holds some small animal while looking at the male with a very stupid expression on her unattractive ape face. A couple of months before the Scopes Trial, Henry Osborn wrote that

Nebraska Man “constitutes infinitesimal but irrefutable evidence that the man-ape wandered over from Asia into North America” (*The Forum*, May 1925).

It turned out that Nebraska Man was based upon a single tooth that was later found to belong to a pig, and not even an extinct one!

As for Piltdown Man, this missing link turned out to be a complete hoax. Doctored fragments of a 500-year-old human skull, an orangutan jawbone, and a couple of chimpanzee teeth “discovered” in the Piltdown gravel pit in Sussex in 1912 were accepted by experts at the British Museum and elsewhere as an ancient ape-man. It was given the scientific name of *Eoanthropus dawsoni* (“Dawson’s dawn-man”) in honor of its discoverer Charles Dawson (who probably perpetrated the hoax). For 40 years, Piltdown Man was broadcast throughout the world as a major evidence of evolution and used to silence Bible believers. A plaster reconstruction was given a prominent place in the British Museum of Natural History. Drawings, paintings, and statues of Piltdown proliferated. The one by Louis Rutot, titled “Man of Sussex,” depicted Piltdown as an ape-man (a half-ape, half-human head on a hairy human body) making a crude tool. Piltdown was adopted into textbooks, described in encyclopedias, represented at museums, introduced as evidence in the Scopes Trial, and discussed in hundreds of articles and scientific papers. Arthur Woodward of the British Museum devoted an entire book, *The Earliest Englishman*, to Piltdown. Finally in 1953, the British Museum announced that the “fossils” had proven to be fabricated.

Even though the Scopes Trial was won by the creationists (John Scopes pled guilty of teaching evolution contrary to

state law) and even though the evidence for evolution introduced at the trial turned out to be bogus, the trial had the dramatic effect of furthering evolution and “intimidating Christians.”

“Multitudes of nominal Christians capitulated to theistic evolution, and even those who retained their belief in creation retreated from the arena of conflict” (Morris, *The History of Modern Creationism*, p. 74).

The ACLU’s role in the Scopes trial is telling. Whereas in 1925 they sued to allow the teaching of evolution in America’s public schools, pretending that they only wanted freedom of expression in education, in 2000, in the case of *Kitzmiller v. Dover*, they sued to *PREVENT* the teaching of an alternative to evolution (intelligent design).

The back cover of Jonathan Wells’ *The Politically Incorrect Guide to Darwinism and Intelligent Design* states:

“Why did the ACLU turn from defending the free-speech rights of Darwinists to silencing their opponents? Jonathan Wells reveals that, for today’s Darwinists, there may be no other choice: unable to fend off growing challenges from scientists, or to compete with rival theories better adapted to the latest evidence, Darwinism—like Marxism and Freudianism before it—is simply unfit to survive.”

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Lying Evolutionary Art

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