

point of view that goes back at least as far as Erasmus Darwin. In other words, science is God's method. But here evolutionists again are confronted with a problem. Evolutionists argue that speciation occurs because of genetic mutations; errors in the process of gene replication. But these are errors, so what is the explanation for errors in a God directed process? (p. 213). In Parker's view errors surely provide evidence against creation since God's system should be error free.

This then leads to the nub of what I see as a fundamental flaw in the book, the lack of any spiritual, or theological if you prefer, thinking. Does spirituality exist and if so is it from God, or did it also evolve?—a horrendous thought. What is the meaning of the Fall in an evolutionary context?

But Goedel's theorem proves that from within any system one can never logically prove the starting points, they are arbitrary perceptions and assumptions. Hence no matter how rational one considers themselves to be, the conclusion reached will be determined by the starting points not the excellence of the logic.¹ Stretching the text of Genesis 1 to accommodate a theory of eye development (Parker's Light Switch Theory, 1998) is not a good starting point.

References

1. De Bono, E., *Think! Before It's Too Late: Twenty Three Reasons Why World Thinking is So Poor*, Ebury Publishing, London, 2009.

The struggle to survive

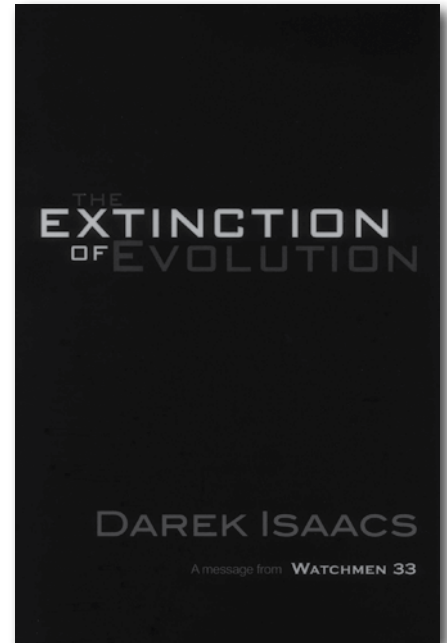
A review of
The Extinction of Evolution
by Darek Isaacs
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From its title, I expected *The Extinction of Evolution* to be a popular-level critique of evolutionary biology, or something along those lines. It is not. *The Extinction of Evolution* has little to say about evolutionary theories of origins per se, but much to say about evolutionary visions of the future. The focus is on evolution's implications for society. Darek Isaacs has written a creative critique of evolutionary ethics that uses a fictional protagonist, an evolutionist philosopher giving a lecture series, to demonstrate the evil that results from logically applying evolution to society.

Sin and evolution

Isaacs does not make anyone guess about where he is coming from. The book starts with a chapter on the rejection of God. If we know that God exists and that we are sinful, then the logical consequence is the fear of God. Fear is not a pleasant condition, and thus God is an offense to sinful man. The natural response of sinful man is thus to find a way out of believing in God. Isaacs then brings in the naturalistic, Darwinian, evolutionary account of origins as modern man's solution. He seizes upon quotations from the noted evolutionary biologist E.O. Wilson, where he uses the phrase "blind force" to describe the origins of life (p. 9). "Some blind force created the animals, and subsequently created us?" Isaacs rhetorically asks. "Talk about blind faith!" (p. 10). The purpose of *The Extinction of Evolution*, Isaacs writes, is to expose the true colors of



evolution: not as science, but as sinful man's filter for viewing the world.

The Extinction of Evolution primarily consists of fictional lectures by Isaacs' protagonist, the cleverly named Dr Iman Oxidant. We are told that Oxidant was educated in philosophy, theology, and sociobiology at the finest universities in Europe and moved to Boston in 1996 to found a think tank, the Institute of Progressive Lineage. Under the auspices of this organization, Oxidant delivered an online lecture series on evolution in society.

In the first lecture, he promises to explain four "sub laws" of evolution, "drawn directly from the kernels of Darwinian thought" (pp. 23, 28). Evolution, he proclaims, is recognized as "a fact of nature". Yet "the stunted intellects of those who oppose scientific progress are becoming a threat to our advancement as a species and a culture" (pp. 24–25). His thesis is that society must begin to conform to the "truths" we learn from evolution.

"I believe it is time for principles, derived from evolutionary science, to become the guiding light of

humanity ... Because humans are products of this natural world, the laws that govern it—primarily natural selection—exercise an absolute authority over us whether or not we want them to ... [W]e believe we can adapt strategies and directions based on our knowledge of evolution that can guide us into greater prosperity as a species” (pp. 25–26).

Human equality

The first of Oxidant’s “sub laws” is the “myth of human equality”. “The concept of equality, as I will make painfully clear, is not only absent in evolutionary thought, it fundamentally contradicts it” (p. 30).

In this chapter, Oxidant quotes Darwin on the inequality of species generally, and then applies this specifically to humans. There is always a more fit and a less fit representative of the species. Natural selection requires that the less fit die that the more fit might live and prosper. Could entire ethnic groups be classifiable? Yes, Oxidant says. He goes on to recount Darwin’s views on the comparative

primitiveness of various people groups. Darwin put the “Fuegian” lowest of all; next, the tribes of South Africa (“sufficiently wretched”). He mentions Darwin’s use of the derogatory term “Kafir” in describing certain African peoples, and that Darwin also asked whether the Australian Aborigines might be lower in mental capacity than even his low-ranked Fuegians. Oxidant quotes E.O. Wilson on Darwin: “For over 150 years his books ... have spread light on the living world and the human condition. They ... are both timeless and persistently inspirational” (p. 35). Oxidant applies Wilson’s words in a way that would make Wilson cringe: “I don’t know about you, but as a dominant white male of European descent, I feel inspired” (p. 36).

Oxidant believes that the elimination of the less fit races is a positive good for the future of humanity: “There is nothing wrong with the extinction of the weak. There is nothing wrong with one group of people killing another group of people. It is the way of evolution” (p. 41).

Besides the inequality of human people groups, Oxidant has one more “nugget of Darwin dogma” on the

subject of the inequality of men and women. Again, Oxidant quotes Darwin as a sort of holy writ. Darwin’s quotable gender analysis explains that the “mental power in man must be above that of a woman”; that man is “more courageous, pugnacious, and energetic”; and that he has “more inventive genius” than woman. “Thus man has ultimately become superior to woman”, Darwin wrote (pp. 44–46).

The implications for the evolutionary improvement of society are obvious: the weaker human groups will be eliminated in the struggle to survive. (Women, of course, cannot be eliminated, but they can be exploited; Oxidant returns to that in a later chapter.) Oxidant recognizes that some of his readers will be uncomfortable with the direction in which he is going. In order to alleviate the discomfort, his next lecture is on what he calls “the sub law of the doctrine of sin”.

Sin

Sin is a doctrine that no other species has ever come up with (thus proving its artificiality, in Oxidant’s eyes). It is a crippling doctrine, Oxidant opines, since it inhibits humans from fulfilling their evolutionary instincts. Sin is a myth tied up with religion, most especially with the Christian religion. (Religion itself is a myth, a product of man’s earlier evolutionary stage, Oxidant reminds us.) Without the doctrine of sin, we are freed from the constraints of all need for religion. Without the doctrine of sin, there is no need for Jesus Christ to come, since He came to free us from sin. The philosophies of Jesus and of Darwin are at odds: “Love thy neighbor as thyself” is juxtaposed against “let the strongest live and the weakest die” (p. 59). In a consistently Darwinian world, the parameters of behavior are dictated not by an external moral authority, but rather only by the utilitarian determination of “what benefits us in evolutionary terms as individuals and as a species” (p. 66).

Illustration from <www.wikipedia.org>

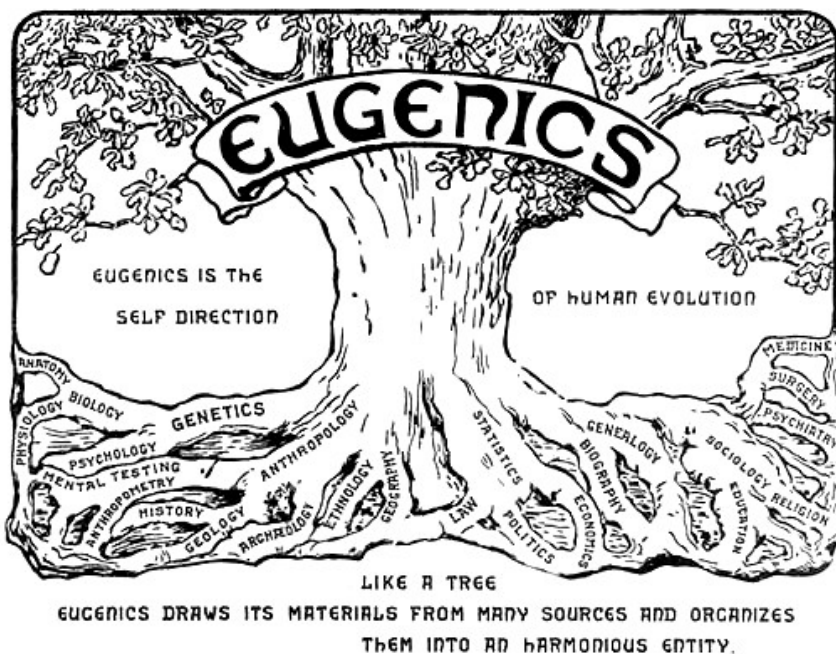


Figure 1. The fictional protagonist in *The Extinction of Evolution* spells out the logic for eugenics, the “self direction of human evolution”, as it was called in this 1923 illustration.

Reproduction

One of the most important evolutionary “goods” is discussed in the next chapter, the “sub law of reproduction”. Oxidant’s basic claim is that humans are inhibiting the evolutionary process by the sexual habits we maintain. Marriage and monogamy are completely artificial restraints on sexuality, Oxidant says. Moving past them would be a beginning for a radical Darwinian revision of sexuality that Oxidant proposes. Citing Darwin, Oxidant writes that “there is nothing ‘mutual’ about reproduction; it is about strength, right, and might. Darwin states that women, who are desired by men, will be bred, whether or not the woman feels inclined to be bred by that particular man” (p. 68). This is the basic Darwinian principle that strength and fitness should be the primary guides to reproduction. Rejecting this principle puts our species in jeopardy, Oxidant warns, for we will then not be reproducing the fittest of society. To continue the improvement of the species, we must follow Darwin’s maxim, “let the strongest live and the weakest die”.

Reproduction should also begin at increasingly younger ages, Oxidant says. He expresses dismay at the length of time that passes between human sexual maturity and sexual activity. The fact that the average woman in the U.S. bears her first child at age twenty-five is “evolutionary lunacy” (p. 109). Age should not be an obstacle. For men, it doesn’t matter “if he is 13 or 81; all that matters is that he can defeat his opponents” (p. 110). For women, if they are capable of reproducing, they should be sexually active. Desirable women should be bred as long as they are capable of reproducing; “inferior women should not be bred at all” (p. 111). Women have no choice in the matter. (As an aside, Oxidant remarks that this will allow lesbians to survive, while homosexual men die off: the homosexual men will not reproduce, while the lesbian has

no real alternative but to be bred if a fit male claims her.) Of course, men are able to propagate their genes at much higher rates than women, and the result would place a huge demand on desirable women. “Such a demand would foster relentless competition between men, which is the bread and butter of evolution” (p. 111). Eventually, though, the natural selection would drive down the population so that there are many more women than men, since one human male, like many other animals, can service many females.

The bottom line is that reproduction should be efficient and aim to reproduce the most possible desirables for the most efficient advancement of the human species. Human males must compete for the most desirable human females, and when the strongest male wins, he has the right to “breed” the woman.

Planetary failure

The emphasis on reproduction must be kept in balance with one more “sub law of evolution” that Oxidant addresses: planetary failure. He says that while we must reproduce to get a sufficient pool of the “most fit”, and maintain an upward trajectory, the reproduction will also bring overpopulation. Oxidant quotes Darwin as holy writ: “every organic being naturally increases at so high a rate, that if not destroyed, the earth would soon be covered by the progeny of a single pair” (p. 84). Natural selection should act to “thin out the human race”, but Oxidant fears that we have become so indoctrinated with our “sense of morality” drawn from Christianity that we block natural selection and attempt to preserve the weak. To the contrary, Oxidant says, we must either voluntarily allow and even aid natural selection in eliminating the ailing and less fit members of society, or natural selection will force itself upon us with total destruction and perhaps extinction.

One authority that Oxidant cites is Eric Pianka, a (non-fictional) zoology professor at the University of Texas who claims that “the world will be much better off when only 10 or 20 percent of us are left.”¹ Pianka ominously warns that if we do not start the process of cutting down the human population to a sustainable level, nature will “do it for us in ways of her own choosing”.² If we do not start reducing the population level, Pianka suggested that a global plague is overdue—HIV/AIDS is too slow to actually make a difference, but Ebola might be able to control the population.³ Pianka never specifically explained how we might voluntarily slow down the population growth and avoid the risk of extinction through Ebola, so Oxidant offers some thoughts.

First, Oxidant says, we must restrict the number of births. He suggests that prospective parents should have to file an application for a “Parent Permit”. The regulatory agency in charge could analyze factors such as financial stability, social status, racial status, physical and intellectual abilities and deficiencies, and even religious status (since religion is a disease too). Those who are fit will be granted permits; those who are not will be denied and/or forced to have abortions.

Second, Oxidant suggests ways to start reducing the existing population. Euthanasia should start with the terminally ill; it should be extended to the infirm and elderly; and finally, should go on to include all those who could be justifiably aborted. “The weak are the weak”, Oxidant says, “whether a fetus, a 20-year-old, or a 90-year-old” (p. 103). The chilling conclusion is that the weak truly must die in order for the strong to flourish.

The Darwinian leader

Oxidant ends with a final lecture on the need for a leader to implement a genuinely Darwinian program in society. He offers a sample of the rhetoric that must enter the public square—an excerpt of a speech on

struggle between the inferior and the superior in society. Afterwards, Oxidant reveals that the speech was a composite that he put together, alternating quotes from Charles Darwin and from Adolf Hitler. The rest of the chapter is spent in a defense of Hitler as a good Darwinist, attempting to apply eugenic principles that were embraced by mainstream scientists of his day. Hitler lost the war and his henchmen were condemned by the rest of the world, but, Oxidant says, today we are coming to a better understanding of how to implement some of the same evolutionary truths through abortion and euthanasia. Who knows what the future may hold? We may yet see evolution applied to the world in all its glory.

With that, Oxidant's lectures are over, and Darek Isaacs comes back to provide the final chapters. In them, he discusses the problem that altruism poses to evolution. He suggests that love and altruism by themselves should expose evolution as bankrupt, incapable of explaining the phenomena. In concluding, Isaacs returns to Scripture, examining verses that speak of the hatred that the world has against Christ and His people (John 15:18) and the lies of the God-haters. Molecules-to-man evolution is a lie of Satan, Isaacs writes, used by sinful man to convince himself that he does not need God.

An original exploration

The concept behind *The Extinction of Evolution* was brilliant. Many authors have criticized evolution for destroying the foundations of morality and for providing support for a might-makes-right philosophy. But rarely has anyone taken the specific concepts of natural selection and run so far with them as Isaacs has through his fictional Dr Oxidant. Oxidant's lectures make the case for a chilling world of struggle, reproduction, and the elimination of the weak. One after another, disturbing images are invoked—apartheid; men

raping 11-year-old girls; Hitler—all on the basis of improving the species.

In my opinion, *Extinction of Evolution* is best suited to a creationist audience. Care should be taken with skeptics on two issues. First, Oxidant is a caricature of an arrogant, condescending, and sometimes just over-the-top lecturer, and skeptics might use this as an excuse to stop reading. (Examples of this include Oxidant's suggestion, "if you are of the lowest race . . . , maybe you should start going to the veterinarian instead of the M.D." (p. 36); and his self-adulatory remark, "with my highly evolved intelligence, I have an ability to reason that very few people on the planet can ever acquire" (p. 55).)

Second, and somewhat more serious, there were some points at which I thought a stronger presentation of the evolutionary arguments would have been helpful. On a few occasions, the presentation of the evolutionary position was oversimplified to the point that Isaacs' critique was not as effective as it could have been. A skeptical reader could find a more sophisticated evolutionary presentation of the material and discount the critique. I was particularly concerned about this in the first chapter, where the evolutionary explanation of the origin of life is appropriately held up as an example of wishful thinking without any evidence. It's just that the discussion was so abbreviated that skeptics might dismiss it as an oversimplification of the evolutionary arguments.⁴

Obviously, it is unreasonable to expect a short book focused on the social consequences to go into any detail on the myriad of scientific issues that incidentally come up. Changing the wording of some of the (necessary) generalizations to be just a bit more precise might take away an excuse for skeptical readers to stop reading before they get to Isaacs' main argument.

All in all, Darek Isaacs has produced a very useful work that plumbs the dark side of evolution.

It should provide a sharp jolt to any readers who complacently believe that evolution is simply about fossils and genetics. Isaacs' creativity is to be commended, and I hope that he and others will continue to explore the social implications of evolution and expand the critique.

References

1. Pianka, E.R., "The Vanishing Book of Life", p. 21, available online at <http://uts.cc.utexas.edu/~varanus/Vanishing_Book.text.pdf>, 6 September 2009.
2. Pianka, E.R., "What nobody wants to hear, but everyone needs to know", <<http://uts.cc.utexas.edu/~varanus/Everybody.html>>, 6 September 2009.
3. In the real-life controversy following Pianka's speech on population reduction, it was sometimes incorrectly reported that Pianka wanted Ebola to cut down the population by 90%. Many sympathetic columnists and bloggers came to his defense (Pianka links to many of them from his personal website, (<<http://uts.cc.utexas.edu/~varanus/Controversy.html>>)), explaining that Pianka does not want Ebola to wipe us out and his speech was specifically on how to prevent that from happening. What they prefer to not discuss is that Pianka's means of preventing our elimination by natural means requires that humans somehow put a cap on the population. He does say that he thinks we'd be better off with a population reduction to 10 or 20 percent of current levels; how we are to get there, he never specifies (conveniently, perhaps).
4. The evolutionists might skirt the direct issue by saying that while it may never be possible to know the exact circumstances of the origin of life, this "blind force" can be *hypothesized*, and all we need are reasonable *pathways* to get life. Where you might get any kind of "reasonable" pathway is another question. For a synopsis, see Sarfati, J., Loopholes in the evolutionary origin of life: Summary, <<http://creation.com/loopholes-in-the-evolutionary-theory-of-the-origin-of-life-summary>>, 7 September 2009.