

DAYLIGHT

ORGAN OF THE COUNTER - EVOLUTION GROUP

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EDITOR'S LETTER

Dear Readers,

God bless all here!

This point has been forgotten before, so it will get first mention now: would readers please make out all cheques to the editor in person. The reason for the reminder is that in the course of the year a few cheques are received made out to "Daylight" and Counter Evolution Group". These are then returned by the bank as, seemingly, these legal persons would require separate accounts, and three accounts are just too much for a one-man effort. If readers would kindly remember this point it would be most helpful.

With this issue there is presented a very important supplement, magnificently produced by the indefatigable Mr. Frank Swarbrick. The special reason for this is that differences have arisen among readers on the question of the interpretation of Sacred Scripture. But the editor has neither competence or authority to adjudicate. It is hoped that this scholarly account of the Church's teachings by Cardinal Taguchi will answer all questions.

The opinion has been voiced that in two years of *Daylight* most readers have become aware of the technical exposures of the Evolution hoaxes, etc., that to a certain extent it is a sort of preaching to the converted. It is at least a partial truth. This matter, in fact has been under consideration of late, so, for a time it is intended to concentrate on the matter of the Evolutionist philosophies, giving a lesser part of the available space to exposure of the Evolution "hoaxology", whilst, at the same time, continuing this exposure by means of insert leaflets as supplements. It is hoped that this policy will meet with general approval.

There has been a good response to the recent appeal for activists, for those who would take some extra copies (free of charge) and send a copy to key persons in their areas, or to form little discussion groups, etc. A thousand thanks to all these generous people. But there is still a welcome for so many more.

Thanking all readers once again,

Yours sincerely,

The Editor.

CURRENT EVENTS

The Papal visit to Ireland.

The visit of Pope John Paul II to Ireland is indeed a historic occasion. We must hope and pray that it will result in a great spiritual re-awakening, in Ireland and in other countries.

The C.T.S. again.

A correspondent reports a visit to the C.T.S. London bookshop. There is again a display of Evolutionist literature. But wait! There is also an anti-Evolutionist book on display, but it is by one of "those fundamentalists", showing it is not to be taken too seriously. There is also the usual display of Teilhard's works, censured by the Church - but no matter. The native talent is represented by a reprint of the pamphlet by Fr. Bruce Vawter, which will be analysed in a forthcoming issue.

U.S.A.

A reader, Mr. Paul Ellwanger, is leading in the fight to have Creationism also presented in the schools of his State. Yes, permission is sought, for Evolution is now practically official doctrine in the American schools, the teaching of Creationism being opposed on the grounds that it is a religious and not a "scientific" doctrine! Mr. Ellwanger is a life-long stalwart in the fight against Evolution. More power to his elbow!

U.S.A., a gallant lady.

It is announced that Mrs. M. MacCormack intends to stand as election. Mrs. MacCormack is a Long Island housewife, and one of anti-abortion, pro-life, candidate in the coming Presidential the true Church Militant, of true courage, not daunted by any odds. Of course, it is a protest against overwhelming odds, but, then, miracles can happen. We can all take courage from her stand, and perhaps some in other countries may thus be encouraged to emulate her.

Canada

During a recent visit to Canada it was noted the persistent infiltration through the media of the Evolutionist thing. None the less, Catholic circles are aware that there is a case against Evolution, and the subject cropped up during a welcome dinner given to the editor by illustrious members of the clergy in Rosa's Ristorante Italiana! The parish priest was put on the mailing list. Thanks Canada for the words of encouragement!

Hospitals and anti-life.

It is well confirmed that in the present State hospital service much pressure is put upon patients to accept abortion, as well as the pressures put upon medical staff who refuse to partake in it.

It shows the folly of the Catholic hospitals having been surrendered and the urgent necessity for those Catholic hospitals which still remain. Why are not the bishops issuing a public warning to all Catholics, urging them to develop their own hospital system?

A correspondent remarks -

That the demand for the abolition of private medicine, to save the jobs in the Health Service, should also include one for the abolition of private motoring. He remarks we should then see those Trade Unionists activists and functionaries queuing at the bus stops, to save the jobs of those in public transport! Indeed, a pointed reminder.

Texas Trails

The Paluxy River joins the Brazos River in central Texas. Sometimes the Paluxy dries up in summer, at other times it sweeps down in tempestuous floods, sweeping away the soil surfaces and leaving the underlying strata exposed.

After one such flood in 1908 there were left exposed strata bearing fossilised prints of large animals with human footprints superimposed. The news spread gradually, and the scientific experts who visited the scene had to concede that the prints had all the appearances of human footprints superimposed on those of dinosaurs. And in 1938 cut-outs were made and taken to the Museum of Natural History in New York by Mr. T. Bird a palaeontologist.

These discoveries present the Evolutionists with no mean problem for, according to their time scale, there should be a gap of at least 60 million years after the extinction of the last dinosaur and the appearance of man.

It is indeed no small problem for the Evolutionists, and one of them is reported to have gone so far as to say, re the human footprints, "These man-like tracks couldn't be true man tracks, because man and dinosaur didn't live at the same time. Therefore they must have been made by some undiscovered bipedal dinosaur with feet like human feet!" So, to explain it we have conjured up a two-footed dinosaur with, necessarily, upright stature. It is quite incredible.

Reports become confused for a time, owing to the fact that local curio makers carved replicas of the human footprints for sale to tourists. But the actual strata containing both kinds of prints are there over a fairly wide area, so the facts are not in doubt.

(With acknowledgements to Impact Series, No. 35)

OIL

Oil is, of course, composed of decayed vegetable and minute life matter brought about by some process of compression. The usual Evolutionist explanation is that these deposits were caused by processes acting over long aeons of time.

But the account of slow formation during the given 25 million years period has been challenged on scientific grounds - "Such high pressures require sudden deep burial. Moreover, to retain them for periods greater than 10,000 to 100,000 years is apparently impossible under the observed permeabilities of the oil reservoir and trap formations". (Melvin Cook, *Prehistory and Earth Models*). Such represents one body of scientific opinion; in short, that the oil deposits were formed comparatively recently in time, some averring that they were formed as the result of the Genesis Flood cataclysm.

Then there came reports that coal and oil could be produced by the laboratories in a brief space of time, and that such experiments were actually successful. The aforementioned author states, "It has now been experimentally demonstrated that cellulosic (plant derived) material such as garbage or manure, can be converted into good grade petroleum in 20 minutes.....The experiments of Bureau of Mines scientists in which cow manure was converted into petroleum are described in *Chemical and Engineering News*, May 29, 1972. The process would also utilize other cellulosic materials such as wood bark.....The manure was heated at 716 degrees F. at 2000 to 5000 pounds per square inch for 20 minutes in the presence of carbon monoxide and steam. The product was a heavy oil of excellent heating quality. The yield was about three barrels of oil per ton of manure."

Thus it is simply demonstrated fact that oil does not require millions of years to form, this giving another knock on the head to the Evolutionist time scale.

In passing, this fact is also of interest to us as householders and as motorists. We have had the great scare stories about civilization as we know it gradually expiring as the deposits of the present petroleum run out. And here it is a fact oil can be manufactured from our annual crops. The farmers of Minnesota are now making their own industrial alcohol, for their own farm machines, from their own crops, and it is a fact that the State of Georgia has long had an industrial alcohol manufacturing industry based on potatoes. In fact the Germany of the Kaiser, pre 1914, had been experimenting with potato derived alcohol for motor engines.

Indeed, the Evolutionist outlook leads us vastly astray, even in the matter of obtaining that gallon of petrol.

THE JAVA MEN

The Java Man hoax is perhaps the most curious and significant of the great Evolutionist hoaxes, this by reason of the continued re-appearance of the main actors, and of the same sponsors who financed them.

Late in the nineteenth century, 1889, missing-link fossils were claimed to have been found in the Javanese area of Trinil. These were produced at the International Congress of Zoologists at Leyden, in 1895, by a Dr. Dubois. However, half the scientists present declared that the missing-link creature proposed by Dr. Dubois was a scientific absurdity. In the same year Dubois brought his fossils to Berlin, but Professor Virchow refused to chair the meeting, declaring, "In my opinion this creature was an animal, a giant gibbon, in fact. The thigh bone has not the slightest connection with the skull". It seemed that Java Man must be consigned into oblivion.

But - hope springs eternal - another expedition was mounted in 1907 under a Madam Selenka. This lady brought back to Europe many boxes of fossils, but not a single bone which could be attributed to Pithecanthropus could be found. Sir Arthur Keith, the English Evolutionist summarised it: "So far as Pithecanthropus itself is concerned, the expedition was a failure".

However, in 1932, the original discoverer, began to claim that, in the collection which he had brought home, he had, on re-examination, discovered another "missing-link". But the long interval of forty years made the scientific community to regard his claims with great scepticism. Finally, before his death in 1940, he admitted that this latter relic was the skull of a gibbon. Surely, Java Man must now be deemed to be well and truly dead?

But there were the strongest Evolutionist reasons for discovering missing-links in the Java area, to show a continuity between the alleged finds in India and China, this view being pressed by none other than Teilhard de Chardin! And thus, in 1930 Dr. Von Konigswald was sent on another expedition, this scientist being an erst while colleague of Dr. Weidenreich of Pekin Man fame.

Dr. von Konigswald began his searches almost in a frenzy, on a very extensive scale, later paying the natives a fixed sum for every fragment of bone they unearthed - hardly a scientific procedure. Referring to one of the carelessly handled skulls, he makes a most curious remark, **Unfortunately, on orders from above, the skull was entirely taken apart during preparation and put together again in its original shape.**

Be it noted, it is von Konigswald himself who discloses that there was some unnamed authority transmitting "orders from above". One can leave it at that.

Then in 1936 there turned up in Java none other than Teilhard de Chardin, one of the Piltdown discoverers and the chief publicist of Pekin Man. He found von Konigswald in a depressed state owing to some of his financial support being withdrawn. Teilhard promised his aid, and wrote to the Carnegie Foundation in Washington on von Konigswald's behalf. The result was that von Konigswald was invited to Washington, the Carnegie Foundation financed a committee to aid him in his further explorations, and he was able to write to his assistant in the field to continue the searches.

Regarding this incident, Cuenot, author of *Teilhard de Chardin*, Burns & Oates, London, 1965, has this to say, **One has the impression of a vast web, of which Teilhard held in part the threads, where he served as a liaison agent, or better still, as chief of staff, able like a magician, to make American money flow, or at least to channel it for the greatest good of palaeontology.**

It is also to be noted that the Pekin excavations were financed by the Rockefeller Foundation, its representative on the spot being Dr. Davison Black, who was one of the co-discoverers of the Piltdown relics along with Teilhard de Chardin.

This brief account of Java Man, and indeed of the Java Men, is derived from *Science of Today and the Problems of Genesis* by Rev. P. O'Connell and *Ape-Man, Fact or Fallacy* by M. Bowden, works which are highly recommended to all readers, as giving voluminous references for all statements. To those who content themselves with the cry of "witch hunting!" one would ask for a calm explanation of these curious co-incidences, for half a dozen co-incidences are half a dozen too many.

The Java Man relics are instanced as another example of the Evolutionist hoaxes by Dr. W. R. Thompson in his foreward to the centennial edition of the *Origin of Species*, by Charles Darwin.

J.G.C.

THE ANGELS

by J. G. Campbell

The deadly pall of confused thought and dullness of wit that is over the Church today, has it not some connection with our neglect of the angels? These lucent spirits possess not only incredible swiftness of movement, but swiftness, instantaneity of thought also, they do not need the process of comprehension; rather they apprehend, see a thing for what it is immediately upon seeing it. And always remember, we were made only "a little lower than the angels" - please note, not a little higher than the monkeys. So, if we do pray to the angels - there being this "family connection" - what more appropriate than that we should be given just a little touch of their swiftness and luminance. Indeed, it has been said that even to contemplate the angels seems to infuse the mind a little with some of their swiftness and light.

Our neglect of these our nearest kin is a very bad mannered and boorish business. We see that the angels are not quite fashionable today, their activities are not quite good form, and are to be deprecated, and thus we pass by the angels with just a curt little inclination of the head. So, our noble kin, these angels, though quite above any thoughts of revenge, will not force their powerful aid upon us; they can but leave us alone in our slow strivings, hoping that some day we shall return to sanity.

Of course, in this neglect there is also a touch of scepticism - in case the angels might not really be there. Evolution is all the vogue today, and Teilhard and all the rest assure us that man (our wonderful selves!) is the apex of Evolutionist creation; the spirit of the thing is anti-angelic - but of this more anon. But when we grasp the reality of God, the Supreme Spirit, existing in ineffable joy, is it not appropriate, creation being hierarchic, that He should have created other pure spirits between Him and us, to share with Him His Beatitude and to act as His agents? Thus, once we grasp the fact of God, the existence of the angels does appear a very rational and probable thing.

But the main scepticism with regard to the angels is inculcated within the framework of the catechetics of the day - those miserable catechetics. There is one miserable little argument that runs thus - There were the most grievous false emphases in the old teaching of catechism, and false emphasis on the angels made the children confuse the presence of the Guardian Angel with the presence of God. That is what they say - believe it or not! The writer has put about thirty nieces and nephews through his hands, and has talked to many parents and teachers, who have put countless children through their hands, and never has one heard of a child with this misconception, of confusing the angels with God.

But the Modernist catechists are persistent in this propaganda impressing the class teachers with the idea that the mention of the angels is liable to cause such lamentable confusion in the child mind. One of the reasons given for the new approach is that, after all, the angels are but "ideas" which thus inform the recipient of a revelation - in the same way as they attempt to relegate the miracles of Jesus Christ to the natural order. And this being the sorry state of affairs, it is necessary to ask the fundamental question - Is the Catholic bound by the teaching of the Church to believe in the angels?
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Catholic Tradition had always held the angels to be of Divine Faith. And any doubts there might have been were put to rest when the doctrine of the angels was solemnly defined as Catholic Dogma by the Fourth Council of the Lateran. In short, anyone denying the doctrine of the angels is denying Catholic Dogma, and is thereby outwith the Catholic Faith.

However, is this doctrine but some "abstract" proposition, or is it something of great importance which intimately concerns us? Here the accounts of both the Old and New Testaments give the answers.

In Genesis we read that cherubim with flaming swords were placed over the entrance to Paradise after the Fall. An angel appeared to Agar and spoke to her, and angels were entertained by Abraham. Exodus relates that an angel guided the Israelites in the desert. The prophet Elias is nourished by an angel; and the lips of Isaiah are purified by an angel. It is already apparent that

the angels do have a most important ministry to men; they are God's messengers.

And in the New Testament the role of angels becomes even more pronounced, even more important. An angel appears to Zachary to announce the coming of the Precursor. On that never to be forgotten day "the angel of the Lord declared unto Mary". The angels trumpeted the news of the Birth of Christ. An angel appeared to Joseph, to warn him to flee to Egypt with Jesus and Mary. An angel ministered to Christ Himself in the desert, and later in the Garden of Gethsemane. Indeed, it was an angel at the empty tomb who announced the news of the Resurrection to mankind. It need only be said that, in every main event of the Salvation of mankind God used the angels as His messengers.

Not only that - of surpassing importance - Jesus Christ Himself, the Second Person of the Holy Trinity, pronounced to us on the subject of the angels. He informed Peter that, had He so wished He could have obtained from His Father legions of angels. At that time it must be remembered, the Sadducees denied the reality of the angels, as also of the resurrection of the body, and Jesus Christ took the opportunity to pronounce:

See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven. (Matt. 18. 10)

And Jesus further pronounced:

Just so, I tell you, there is joy before the angels of God upon one sinner doing penance. (Luke 15. 10.)

It is at once obvious that Jesus Christ was not referring to "ideas", that He was referring to actual beings. And more, His reference to "their angels" surely gives the strongest support to the traditional belief in the universality of Guardian Angels.

Thus for those who would deny the reality of the angels they must deny Catholic Dogma and the whole authenticity of the Scriptures, and, not least, contradict the words of Jesus Christ Himself. This, obviously, is what this demythologisation of the angels means. And, consider, with this no-angel premise the children can no longer recite the Angelus, and it also means the relegation of her whom we hail as "Regina Angelorum", which is to say, a breaking of the back of all Catholic tradition. And there is more, much more.

For, if we can deny that there was an angelic messenger at the Annunciation, we can also deny what the angelic messenger said, that is the very fact of the Virgin Birth. If the Sacred Writer were "mythologising" in saying that the heavens opened and the angels trumpeted to men the news of the Birth of Christ, then the whole thing might well have been just one of those pleasant and helpful myths. Indeed, if the angel at the Resurrection did not announce to men the fact of the bodily Resurrection of Jesus Christ, then it might just have been a sort of spiritual resurrection, as some would impute - in which case, truly, ".....your faith is in vain". The seemingly peripheral attack on the angels is, in fact, a full-blooded attack against the very roots of the Catholic Faith.

EVOLUTION

It is not to deny that some Theistic Evolutionists do retain a belief in the angels, to point out that the two beliefs do not chime together. The creation of the angels, who are pure spirits, brings us at once to the concept of instant creation for that without parts could hardly have been created little by little. But Evolution continually emphasises some sort of necessity, according to what they say is the nature of things, of God creating but slowly through physical processes, whilst man is presented as the highest product of these processes. And it is noteworthy that Teilhard de Chardin in his *Phenomenon of Man*, whilst he introduces his "noosphere", a sphere of intellectual Evolution, nowhere in his work even makes mention of the angels; in his vision of creation they are seemingly non-existent. As St. Pius X points out, the Modernists have Evolution as their fundamental belief, and it is these Modernists who war with the angels - indeed, following a certain historical precedent! One need only regard the seeming obsession against the angels by the Modernists to realise that the concept of the angels and that of Evolution do not chime in with one another.

In any case, whether or no Evolution be the primary reason, the great attack on the angels is a materialist one, risen in the materialist age. And, when one looks at what is involved, it is clear that the attack on the angels is an attempt to transpose the Catholic Faith into the key of Naturalism.

The glorious choirs.

St. Paul, declares "Are they not all ministering spirits sent to minister to them who shall receive the inheritance of salvation. It could not be clearer, that the angels have special tasks concerning us.

Scripture gives us the nine orders of angels: Angels, Archangels, Principalities, Powers, Virtues, Dominations, Thrones, Cherubim and Seraphim. These very titles give us some idea of the tremendous powers, as well as of the numbers of these glorious choirs.

And St. Thomas Aquinas, the Angelic Doctor, in his treatment of the angels, goes on to say: "If we knew perfectly the offices of the angels and their differences, then we should know that every angel has his proper office and his proper order in the universe, and this much more than any star, though it be hidden from us." The powers of the angels are simply not in doubt.

One of the tasks of the angels is to "thrust down to Hell Satan and all his wicked spirits", and it has been noted that since the deletion of this prayer at Mass we have seen the growth of word-wide Satanic cults, the manifestations of these cults being no longer regarded as sensational news by the daily press. And is not a fact that we see throughout the country today the phenomenon of the widespread desecration of graveyards, a thing previously unknown, not to mention other more disgusting

phenomena? Indeed, we are paying dearly for our stubborn refusal to recognise the ministry and power of the angels.

One cannot do better than quote here from an inspiring little pamphlet written years ago by Father James, O.F.M., Cap., Ph.D., Louvain, "There is something very inspiring in the vision of the spirit world with its 'thousands and thousands' who minister before the Throne of God and in the 'voice of many angels'. It opens up before our gaze a world different from the one in which we live and move; it suggests the great Beauty of God; it bids us remember that society with God for which we are destined in eternity. But there is another thought which brings this angelic-world nearer to us, which merges it in the common world of everyday life, and that is the thought of God's solicitude for us which prompts Him, Who gives them joy in heaven, to appoint the earth as their place of ministry. For the angels, in that wonderful phrase of the Little Flower, pass their heaven in doing good upon earth". The distinguished author describes it to perfection.

Yes, it would certainly be to our profit were we to regain our devotion to the angels. It would restore our hope and courage, knowing we have such powerful allies; it might infuse us with some of the angelic swiftness and vision of things.

Looking at our world of to-day, was there ever such need for invoking the angels and Regina Angelorum?

Darwinism and Spencer

Darwinism, as I prefer to call "evolution", despite the several theorists, came at a time very convenient to social thinkers and philosophers of the Victorian age. That these thinkers and philosophers exploited Darwinism for very different ends is irrelevant. The point is that they saw the use to which Darwinism could be put.

Several of such people occur to me; but chief of them (at least at the level of my present thinking) was Herbert Spencer (1820-1903). An English philosopher, he is very rarely read today, but he achieved an enormous and widespread popular reputation in the latter part of the 19th century. In his *System of Synthetic Philosophy* he surveyed the biological and social sciences with a generalised notion of "evolution" as a unifying concept. That later this did not seem sufficiently clear to philosophers is of little consequence here. The point is that Spencer achieved enormous success with many who had come upon Darwinism and who wanted to find some great use for it in the development of the social sciences.

It was in his *First Principles* that Spencer held that we could have knowledge of phenomena only, but that we could infer to an "unknowable incomprehensible power which is the source of phenomena", the most important of which is the Law of Evolution, which he obscurely phrased as follows: "An integration of matter and concomitant dissipation of motion during which matter passes from an indefinite incoherent homogeneity to a definite coherent heterogeneity... In his essay, *Progress, its Law and Cause* he defined progress also as a change from homogeneity, and in this way he identified Darwinism (evolution) and Progress (N.B. my capital). He could assert: "Progress is not an accident, not a thing within human control but a beneficent necessity". This essay predated the publication of Darwin's *Origin of Species* and was, in fact, based upon the work of German biologists who claimed that the feature that distinguished higher forms of organisms was increasing specialisations of organs and functions. But who bothered about those Germans when Darwin's work suddenly appeared? Few, you may say. Perhaps. But today it is very hard for most people, especially those who have lived through two world wars, to grasp that a century ago not only the Royal Court but the philosophers and many other thinkers were utterly pro-German in a day when German "Kultur" was believed to be leading the world.

Life was defined by Spencer as a continuous adjustment of the internal to the external environment: to live is to be the sort of thing which always adapts its own nature to be able to deal better with its environment. He was led to assert that this maxim holds good in morals. There are no absolutes. In adaptation man rids himself of old morals and takes new ones. Moral principles are for him rules which aid the harmonious, readjusted life of civilisation. His teaching led straight to hedonism since "pleasure promotes function". Actions we find pleasant will be such as tend to have survival value.

Much of this reads by no means easily. There are, however, some rather obvious conclusions to be drawn. The first is that Spencer's

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philosophy was welcomed by the extreme individualists of the era, especially the "new men" who believed in the economics we call *Laissez faire*. "Leave alone", they said to politicians who thought it evil that children and semi-naked young women should work in coal mines. "A beneficent necessity" drives the course of this world along. If millions fell by the wayside, there was the survival of the fittest though the fittest for what they did not say. Fortunately Spencer's theory never came to be so thoroughly popular as to bring victory to *Laissez faire*. What someone labelled The 10,000 Compassions, the many societies created at that time for relieving distress and the like impaired Spencer's Beneficent Necessity. Government DID interfere e.g. stopping the practice of sending chimney boys up chimneys to clean them, enacting laws governing factory life and the like.

Nevertheless Spencer did succeed in persuading men and women of intelligence that there was a Law of Progress which men could not change or avert and that this Law was a facet, if you like, of Evolution. To deny either was to be in disgrace unless you happened to be a wit like Disraeli who, while opposing *Laissez faire* with his factory acts, said of Darwinism: "I read that God made man a little lower than the angels, but Darwin has made man a little higher than a tadpole". Even if few disciples of Spencer can be found today, his concept of the (inevitable) Law of Progress is still assumed. At the same time, I well recollect that in the days when I was a Quaker, a venerable Quakeress visited Hitler's Germany and on returning said to someone in my hearing: "I was reared upon Herbert Spencer; and now it seems he may have been wrong".

It is clear that Spencerism goes flat against Catholic teaching indeed against Christianity as it is widely understood. Spencerism has nothing to say on behalf of the oppressed, the maimed, the souls who need society to support them in this vale of tears (for this world is a vale of tears). Moreover, if Spencerism means what Spencer meant, a German in 1936 in order to be "moral" would have to adapt himself to the Nazi regime so that he could be in harmony with the New Germany and readjust himself to it. The German would find that raising his arm in the Nazi salute would have "survival value". Spencerism in practice would mean the clenched fist in the USSR and being, if a writer, careful not to write anything which might send him to the Guluag Archipelago.

We may well wonder, then, how it came about that many benevolent and indeed Christian-minded people of Spencer's time and for a decade or so later felt he was right. Spencer's attempt to find ethical conclusions from Darwinism still finds new defenders. The reason is that Spencer lived in what has been called the Age of Liberalism, when on the whole, in Western Europe people were, if not Christians, living on the capital of the Gospel. Like Tennyson, who might be called the poet of progress, they were firmly of the belief that as time went on men all over the world would become tolerant, pacific, democratic, philanthropic, "forward-looking". That in less than half a century places like Belsen would abound they would have felt to be a monstrous impossibility. The irony of it is, as I hope elsewhere to show, that the men who made Belsen could make use of Spencer.