

DARWIN'S RACISTS

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Yesterday, Today and Tomorrow

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ACKNOWLEDGMENTS

Everyone who reads this book will have a decision to make about themselves and the world in which they live. To enable the reader to do so, ideas from across a wide spectrum are presented. Innumerable accredited references and sources, more than are normally necessary or required, are made available for readers to use for research should they desire. As well, this book was also created as an educational text and for consideration for course study.

Though varied with opposing views, the referenced sources in this book in no way imply or represent endorsement of this book or its content. It is recommended that the reader independently seek out the source materials and references listed. Go to the websites, read the articles and buy the books and DVDs for as balanced, educational and informed view as possible.

Since words have meaning, which in turn produces thought, *Darwin's Racists* allows us to become educated about ourselves and about those with whom we share the planet. We wish to acknowledge the various views that may help the reader determine who they are, where they came from, and, most importantly, how they view the rest of us based on what they believe.

CONTENTS

Introduction: Impact On The Human Race	1
PART I: YESTERDAY	3
Charles Darwin—The Man At The Center	3
1. Evolution	7
Naturalism and agnosticism.	12
2. Creation	14
3. Charles Darwin’s Family & Friends	20
A Godless Existence	33
Darwin’s Sickness	34
4. Eugenics Nightmare	36
Eugenics In America	44
5. Darwin’s Racists	52
Evolving The Super Race	58
6. Frauds, Fakes & Mistakes	67
Piltdown Man and Friends	71
Atrocities	80
Aborigines and World Horrors	82
7. The Thought Police	85
Cambrian Explosion	92
In The Beginning—Nothing Exploded	95
PART II : TODAY	105
8. A Beacon Of Freedom	106
9. Freedom Of Thought Vs. What’s Not Being Taught	115
Test Of Time	120
10. Media Matters	123
Crimes Against Humanity	126
PART III: TOMORROW	130
11. Cloning & Genetic Engineering	131
Jumping The Code	135
The Monkey’s Dilemma	138

Super Babies	144
12. God vs. Darwin	148
13. Cheating Science	152
Modern View Of Race.....	157
14. Social Darwinism Tomorrow	160
15. Rights & Freedoms Now	169
Part IV: Notes	178

INTRODUCTION

IMPACT ON THE HUMAN RACE

How does one human being justify what he or she does to another based on nationality, class, race or disability? What informs or instructs our behavior towards one another? Some people believe we are creatures of evolution. Others believe we are creations of God. Does it matter what our origins are? Does where we came from determine who we are, how others treat us or how we treat them?

Though science is proving us to be more alike than we realize, it is a fact that no one, regardless of skin color, escapes racism from others who appear different from what they are. In the year 2008, the United States of America elected its first black President. During the presidential primary elections, old attitudes from all quarters resurfaced, threatening again to leave an ugly stain on society. Today, as in years past, there are those who promote such dissensions in an attempt to fracture society and advance their own political and cultural agendas. Discounting such external agitators, the real question becomes: What is the root source of prejudice that is perpetrated by and exists against all people regardless of their ethnicity, nationality or skin color around the globe?

What will be explored in the following pages are the core causes of social, ethnic and racial strife that originated yesterday, exist today, and may be further imbedded into the social fabric of tomorrow. The following questions must be addressed. Does the origin of human beings, how we came into existence, or where we come from geographically—truly

separate us into distinct categories? Is there something deep within the social fabric historically, scientifically or spiritually that supports that separation?

These prescient and timely questions, and more, will be explored as two conflicting and discordant worldviews are examined along with the history, theology and science that support them. Examined will be the differing impacts that creation vs. evolution have had on ethnic, racial and class distinctions in our society.

Does whether we believe in God as our Creator or in Darwin's Theory of Evolution affect how we treat each other? Some suggest that the same Darwinian mind-set that fueled Hitler's ovens is being taught as fact in schools today. If so, how might that impact the future of us all, both on an individual level and globally?

Most major religions profess God as Creator in opposition to Darwin's theory of evolution. Globally, there are people who hold a God-centered belief that we were created equal. Yet, others have accepted Darwin's hypothesis, along with his theory of evolution, that people with different skin colors evolve or advance at different rates as part of a natural process. With due consideration given those who find common ground between the two, the question truly becomes—do you believe in God or Darwin and why? Many artificially imposed ethnic and racial differences and boundaries have root in cultural dogmas that are in direct opposition to science and religion. The question of today and tomorrow is: Should humans remain separate based on limited differences, or is there substantial likeness among all people that unites us as one race—the human race?

The question of where humankind came from is the subject of great interest in today's public forum. Is your ancestral father the lowly ape? Or, were you created by the same God who created the universe? The answer—will have consequences of immense proportions for current and future generations. It affects everyone on a very personal level.

PART 1

YESTERDAY

Yesterday's mind-set often establishes today's attitudes about one another. What can we learn from the influences of the past? How important is the current impact on race and class discrimination by Darwin's Theory of Evolution on today's culture?

CHARLES DARWIN—THE MAN AT THE CENTER

A man named Charles Darwin has been at the center of the debate about human origin since he introduced his theory mere generations ago in 1859. Seeking to please both his anti-Christian, pro-evolution grandfather and father, Darwin took up the family's banner of evolution. In his theory, Darwin formulated ideas about how the human race came into existence. Darwin hypothesized that all life on earth, including humans, is related and that everyone and everything—plants, animals, the birds in the air—evolved from a common ancestor. Darwin called his theory the “Theory of Evolution”.

Darwin's theory of evolution had a major impact on how humans think of themselves and the world around them. In particular, in his second book, *Descent of Man*, Darwin stated in his own words that he wanted to assess the value of racial differences. In the introduction, he described his purpose for writing the book:

The sole object of this work is to consider, firstly, whether man, like every other species, is descended from some pre-existing form; secondly, the manner of his development; and thirdly, the value of the

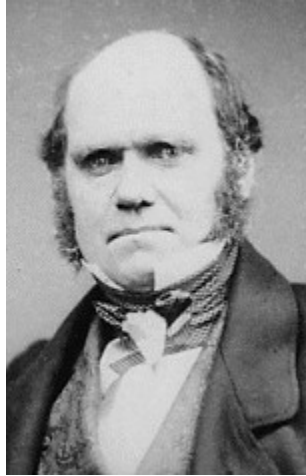
*differences between the so-called races of man.*¹

Charles Darwin

Though his theory of evolution was not supported by scientific evidence, Darwin used it to analyze racial differences. He theorized that, by natural selection, one race might be superior to another based on outward physical appearances. In his book, *Descent of Man*, Charles Darwin further concluded that the human species evolved from animals and that the existence of different races of humans was evidence of a breakdown into sub-species or variants. In his own words, chapter one - page one, of *Descent of Man*, Darwin explained it this way:

*It might also naturally be enquired whether man, like so many other animals, has given rise to varieties and sub-races, differing but slightly from each other, or to races differing so much that they must be classed as doubtful species?*²² **Charles Darwin**

Darwin boldly wrote that man was a product of nature. In his book, *On The Origin Of Species*, first released in 1859, he not only presented his theory of evolution, but in effect, set the stage for those who rallied to both support his theory and nullify the belief in God as Creator. Darwin's theories stirred such heated controversy during his time that it has lasted well into today.

CHARLES DARWIN ³

1854- 5 years before writing *On The Origin of Species*

Clearly, such heated debate demands a closer look. A closer look at how the theory of evolution took root and a review of what has carried it along until today. Again, what has been evolution's impact? Has Darwin's theory advanced the world community or added to its suffering? Is Darwin's theory of evolution racist at its core or are we truly evolving at different rates from one another? It should be noted that Darwin's book, *On The Origin Of Species By Means of Natural Selection*, carried the full title, *On The Origin Of Species By Means of Natural Selection or The Preservation of Favoured Races in the Struggle for Life*.

What exactly did Darwin mean by...*The Preservation of Favoured Races in the Struggle for Life*? Who did Darwin consider to be the favored races? If this is Darwin's foundation for his theory of evolution, that some races are favored and others are not, does such a theory sow the seeds of racism and class discrimination? If so, why is Darwin's theory being taught today in public schools to children of all ages?

In *The Descent of Man*, Darwin wrote these words as he theorized about human beings:

*...the civilized races of man will almost certainly exterminate, and replace the savage races throughout the world.*⁴ **Charles Darwin**

Darwin further wrote...

*The break between man and his nearest allies will then be wider, for it will intervene between man in a more civilized state—as we may hope than the Caucasian and some ape as low as a baboon—instead of as present—between the negro or Australian [Aborigine] and the gorilla.*⁵ **Charles Darwin**

On what basis did Darwin reach his conclusions in the mid-1800s? With no valid scientific evidence and no existing fossils of his supposed ape-like human ancestor, Darwin drew from his own speculations and prejudices. Based primarily on the appearances of various peoples of color, Darwin wrote his theory of evolution. Darwin took it upon himself to determine the differences or value of fellow human beings.

With Darwin came a pivotal change regarding the origins of humankind that pitted God as Creator of all versus Darwin's Theory of Evolution. It is of great importance to understand the impact of creation versus evolution in our lives.

CHAPTER 1

EVOLUTION

Evolution. What is it? What impact does it have on human beings, on life itself? Evolution, to date, remains a theory on which scientists across the globe cannot agree. Born out of pagan belief, most devout evolutionists believe that humankind began as an “accident” of nature. That is in direct opposition to most of the world’s major religions, including the Christian, Jewish, and Muslim faiths, that do not agree that life began as an accident but point to God as the Creator of the universe and all life within it. In a debate at the Cato Institute in Washington, D.C., Dr. Jonathan Wells, a renowned scientist in Molecular and Cell Biology from the University of California at Berkeley, said:

Evolution can mean simply “change over time” or “change within existing species”—neither of which is the least bit controversial.¹

It is true that all organisms, including humans, have the ability to adapt to a variety of environments. But, adapting should not be mistaken for evolving. Dr. Jonathan Wells has also said,

Evolution is a hypothesis still looking for evidence.²

Is that true? Is evolution still just a theory not yet supported by fact? It is important to understand that a theory is not a law; it is not a scientific fact. A growing list of science professionals at dissentfromdarwin.com, challenge Darwin’s theory of evolution as a viable means to explain all of life as we know it.

Since 1859, when Charles Darwin published the first edition of his book, *On The Origin Of Species*, evolution began to seriously challenge the God of the Bible as being the Creator of all. In his book, Darwin argues against the creationist or God-centered view. Since the days of Darwin, the theory of evolution has become globally entrenched. The question becomes not just when evolution took hold, but how is evolution gradually supplanting the role of God in our lives today? How is it that the theory of evolution now plays a major role in defining the origins of humankind and subsequently, by its very definition, separates people across the earth into unequally evolved groups based on skin color? A critical question is: Is Darwin's theory of evolution racist at its core or is Darwin right that we are truly evolving at different rates from one another? The key to those answers is found in the question: Does Darwin's theory have any foundation in science?

The evolutionary worldview permeates today's culture, though many remain unaware of its influence. Evolution has long been described as a theory. A theory, by definition, is an unproved assumption. Therefore, scientists in laboratories must hold out hope or faith that some day they might be able to prove assumptions or theories. But, if that hope comes with an already entrenched or pre-established bias, that bias may blind them from seeking other answers or solutions. Even though scientific data does not support it, evolutionists today insist on calling the "theory" of evolution a fact even as that theory is continually being forced to morph or change as new data is uncovered. Much of the new data is revealing the theory of evolution to be invalid.

Inherent in the basic evolutionary belief is the notion that all life began as an accident. This challenges the belief in God as Creator, in effect saying that: God does not exist, or if He does exist, He plays no active role in the affairs of the universe or humankind.

The biology of evolution has long been defined as the change from something very rudimentary or simple to something more developed or complex. In other words, going from a

lower form of existence to a more advanced form of existence. Have human beings evolved over time from a lower or simpler form to a higher and more complex state? Does science support that theory? Some say, no. Others say, yes.

There is a scientific process that no one can dispute. Whether life is human, plant, animal, or the earth itself—once in existence, all matter begins to die as its ability to exist decreases with time. This simple observation is an inevitable fact of life. The very definition of evolution, when applied to human origin and existing matter, contradicts what is known in science as the *second law of thermodynamics*. It is one of the basic laws of science itself and a physical law to which modern scientists adhere. It states that all matter naturally degenerates from a more ordered state to a less ordered state. In other words, all matter—human, plant or otherwise—goes from a better state to a worse state over time. It does not matter who you are or what you are, from the moment of existence the life-to-death process begins. As babies grow, they are also aging. It is reality and an accepted fact of life.

If evolutionists accept this basic scientific tenet, then what is this “theory of evolution” they so strongly advocate? It is worthwhile to look at what evolution means in the broader sense of human origins and the actual creation of life. Why have staunch evolutionists rejected God as Creator with this mere theory? It is important to understand why.

Oxford Professor and British zoologist, Richard Dawkins is considered one of evolution’s most avid defenders. A professed atheist, Dawkins wrote in the *New York Times* the following often cited comment:

“It is absolutely safe to say that if you meet somebody who claims to not believe in evolution, that person is ignorant, stupid or insane (or wicked, but I’d rather not print that).”³

Dawkins clearly did not hold back his derision of critics of evolution by calling people who do not believe in evolution “ignorant, stupid or insane”. On the PBS documentary “In the Beginning: The Creationist Controversy” (May 1995), creationist Dr. Phillip E. Johnson explained such criticism this way:

*Darwinian theory is the creation myth of our culture. It's the officially sponsored, government financed myth that the public is supposed to believe in, and that creates the evolutionary scientists as the priesthood...So we have the priesthood of naturalism, which has great cultural authority, and of course has to protect its mystery that gives it that authority—that's why they're so vicious towards critics.*⁴

Dawkins wrote about the importance of Charles Darwin in regard to his atheism. Darwin essentially rejected the Creator God with his substituted theory of how life evolved on its own through natural processes. Richard Dawkins is often quoted as saying:

*“Darwin made it possible to be an intellectually fulfilled atheist.”*⁵

Dawkins is further often quoted as stating:

*“Any creationist lawyer who got me on the stand could instantly win over the jury simply by asking me: ‘Has your knowledge of evolution influenced you in the direction of becoming an atheist?’ I would have to answer yes.”*⁶

In support of the statement regarding evolution's impact on atheism, Cornell University professor William Provine wrote on the university's website:

*“Evolution is the greatest engine of atheism ever invented.”*⁷

Theologian Dr. John MacArthur, author and host of *Grace To You*, does not doubt that evolution's influence has drawn converts to atheism. MacArthur has written that:

*"At this point, nothing has ravaged gospel preaching to the untaught world more than the history of evolution."*⁸

Avowed atheists appear to have their own religion—a belief in evolution. In a statement proffering that atheism is, indeed, itself a religion, Dr. Jonathan Sarfati, of Creation Ministries International based in Australia, has written of Richard Dawkins in regard to evolution and Dawkins' denial of God, that:

*"...the Apostle of Atheism has a long way to go to make a convincing case for his faith."*⁹

Legendary atheist and British philosopher Antony Flew, who for the better part of his life agreed with Dawkins, reportedly reversed his views before his death:

*"I have been persuaded that it is simply out of the question that the first living matter evolved out of dead matter and then developed into an extraordinary creature."*¹⁰ **Antony Flew**, Emeritus Professor of Philosophy, Reading University, formerly one of the world's leading proponents of atheism.

Flew was reportedly much impressed with the MIT educated nuclear physicist, Gerald Schroeder's scientific discoveries on Genesis 1, which is the first book of the Bible:

*That this biblical account [Genesis 1] might be scientifically accurate raises the possibility that it is revelation.*¹¹

Certainly, all people who believe in evolution are not atheists. Many people of faith believe a Creator God has allowed His creations to change or adapt over time. Some even go so far as to say that God chose to allow life to come

into existence through a naturalistic, unplanned process. Adaptation and change occur and will be addressed in later chapters. But, change and adaptation are just that, change and adaptation. They in no way can explain, nor can they replicate, the actual creation of life.

Naturalism and agnosticism.

Phillip E. Johnson, author of *Defeating Darwinism by Opening Minds*, is a graduate of Harvard University's School of Law. Stephen Goode of *Insight on the News* asked why is it many intellectuals are agnostic and prefer naturalism to the Creator God. In reply, Dr. Johnson drew from his own experience:

It follows along on my own experience of the intellectual arrogance that comes naturally to an academic winner, an academic gold medal winner such as myself. Scientific naturalism is a thing that's attractive to that sort of people because it says that the secular intellectuals are the people to whom the world should look for all wisdom.

The secular intellectuals become the priesthood. Their cultural story dominates. It feeds their sense that they have a wisdom the masses don't have. Naturalism is their vehicle to replace the religious clergy with the scientific and intellectual professionals, the priesthood being the people who tell a society its creation story, and in this case the creation story being the naturalistic one. So, honestly, if you want to see real dogmatism unrestrained, you must go to the higher reaches of the academic world and the scientific profession because the natural checks on dogmatism aren't there.¹²

Evolutionists have not been able to scientifically prove that nature created itself from nothing, though their efforts continue. Leading scientists, like I.L. Cohen, have long challenged their colleagues in the scientific community who cling to the theory of evolution.

*It is not the duty of science to defend the theory of evolution, and stick by it to the bitter end, no matter which illogical and unsupported conclusions it offers. On the contrary, it is expected that scientists recognize the patently obvious impossibility of Darwin's pronouncements and predictions. Let's cut the umbilical cord that tied us down to Darwin for such a long time. It is choking us and holding us back.*¹³ **I.L. Cohen, Darwin Was Wrong: A Study in Probabilities.**

Whereas many describe evolution as representing an elitist attitude, it was clearly the elite of Darwin's day that avidly supported and promoted the theory of evolution. Today, that theory continues to have much support worldwide despite the lack of conclusive scientific evidence necessary to turn it from a theory into a fact.

Today, just as it was in the mid-1800s, the theory of evolution remains a theory whose foundation is strongly based on belief. When it comes to race and class, does it matter if one believes in the religion of evolution or the religion of a Creator God? Those beliefs versus modern science will be explored in chapters to come.