

Evolution is a religion

The atheistic nature of evolution is not only admitted, but insisted upon by most of the leaders of evolutionary thought. Ernst Mayr, for example, says that:

“Darwinism rejects all supernatural phenomena and causation.”

Mayr, Ernst, "Darwin's Influence on Modern Thought," *Scientific American* (vol. 283, July 2000), p. 83.

A professor in the Department of Biology at Kansas State University says:

“Even if all the data point to an intelligent designer, such a hypothesis is excluded from science because it is not naturalistic.”

Todd, Scott C., "A View from Kansas on the Evolution Debates," *Nature* (vol. 401, September 30, 1999), p. 423.

It is well known by almost everyone in the scientific world today that such influential evolutionists as Stephen Jay Gould and Edward Wilson of Harvard, Richard Dawkins of England, William Provine of Cornell, and numerous other evolutionary spokesmen are dogmatic atheists. Eminent scientific philosopher and ardent Darwinian atheist Michael Ruse has even acknowledged that evolution is their religion!

“Evolution is promoted by its practitioners as more than mere science. Evolution is promulgated as an ideology, a secular religion -- a full-fledged alternative to Christianity, with meaning and morality . . . Evolution is a religion. This was true of evolution in the beginning, and it is true of evolution still today.”

Ruse, Michael, "Saving Darwinism from the Darwinians," *National Post* (May 13, 2000), p. B-3.

Another way of saying "religion" is "worldview," the whole of reality. The evolutionary worldview applies not only to the evolution of life, but even to that of the entire universe. In the realm of cosmic evolution, our naturalistic scientists depart even further from experimental science than life scientists do, manufacturing a variety of evolutionary cosmologies from esoteric mathematics and metaphysical speculation. Socialist Jeremy Rifkin has commented on this remarkable game.

Cosmologies are made up of small snippets of physical reality that have been remodeled by society into vast cosmic deceptions.

Rifkin, Jeremy, "Reinventing Nature," *The Humanist* (vol. 58, March/April 1998), p. 24.

They must believe in evolution, therefore, in spite of all the evidence, not because of it. And speaking of deceptions, note the following remarkable statement.

“We take the side of science in spite of the patent absurdity of some of its constructs, . . . in spite of the tolerance of the scientific community for unsubstantiated commitment to materialism. . . . we are forced by our a priori

adherence to material causes to create an apparatus of investigation and set of concepts that produce material explanations, no matter how counterintuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, for we cannot allow a Divine Foot in the door.”

Lewontin, Richard, Review of the Demon-Haunted World, by Carl Sagan. In New York Review of Books, January 9, 1997.

The author of this frank statement is Richard Lewontin of Harvard. Since evolution is not a laboratory science, there is no way to test its validity, so all sorts of just so stories are contrived to adorn the textbooks. But that doesn't make them true! An evolutionist reviewing a recent book by another (but more critical) evolutionist, says:

“We cannot identify ancestors or "missing links," and we cannot devise testable theories to explain how particular episodes of evolution came about. Gee is adamant that all the popular stories about how the first amphibians conquered the dry land, how the birds developed wings and feathers for flying, how the dinosaurs went extinct, and how humans evolved from apes are just products of our imagination, driven by prejudices and preconceptions.”

Bowler, Peter J., Review In Search of Deep Time by Henry Gee (Free Press, 1999), American Scientist (vol. 88, March/April 2000), p. 169.

A fascinatingly honest admission by a physicist indicates the passionate commitment of establishment scientists to naturalism. Speaking of the trust students naturally place in their highly educated college professors, he says:

“And I use that trust to effectively brainwash them. . . . our teaching methods are primarily those of propaganda. We appeal -- without demonstration -- to evidence that supports our position. We only introduce arguments and evidence that supports the currently accepted theories and omit or gloss over any evidence to the contrary.”

Singham, Mark, "Teaching and Propaganda," Physics Today (vol. 53, June 2000), p. 54.

Creationist students in scientific courses taught by evolutionist professors can testify to the frustrating reality of that statement. Evolution is, indeed, the pseudoscientific basis of religious atheism, as Ruse pointed out. Will Provine at Cornell University is another scientist who frankly acknowledges this.

“As the creationists claim, belief in modern evolution makes atheists of people. One can have a religious view that is compatible with evolution only if the religious view is indistinguishable from atheism.”

Provine, Will, "No Free Will," in Catching Up with the Vision, ed. by Margaret W. Rossiter (Chicago: University of Chicago Press, 1999), p. S123.

Once again, we emphasize that evolution is not science, evolutionists' tirades notwithstanding. It is a philosophical worldview, nothing more.

(Evolution) must, they feel, explain everything. . . . A theory that explains everything might just as well be discarded since it has no real explanatory value. Of course, the other thing about evolution is that anything can be said because very little can be disproved. Experimental evidence is minimal.³¹ Even that statement is too generous. Actual experimental evidence demonstrating true evolution (that is, macroevolution) is not "minimal." It is nonexistent!

The concept of evolution as a form of religion is not new. In my book, *The Long War Against God*,³² I documented the fact that some form of evolution has been the pseudo-rationale behind every anti-creationist religion since the very beginning of history. This includes all the ancient ethnic religions, as well as such modern world religions as Buddhism, Hinduism, and others, as well as the "liberal" movements in even the creationist religions (Christianity, Judaism, Islam).

As far as the twentieth century is concerned, the leading evolutionist is generally considered to be Sir Julian Huxley, primary architect of modern neo-Darwinism. Huxley called evolution a "religion without revelation" and wrote a book with that title (2nd edition, 1957). In a later book, he said:

Evolution . . . is the most powerful and the most comprehensive idea that has ever arisen on earth.

Julian Huxley, *Essays of a Humanist* (New York: Harper and Row, 1964), p. 125

Later in the book he argued passionately that **"We must change our pattern of religious thought from a God-centered to an evolution-centered pattern."**

Julian Huxley, *Essays of a Humanist* (New York: Harper and Row, 1964), p. 125

Then he went on to say that: **"The God hypothesis . . . is becoming an intellectual and moral burden on our thought." Therefore, we must construct something to take its place."**

Julian Huxley, *Essays of a Humanist* (New York: Harper and Row, 1964), p. 125

That something, of course, is the religion of evolutionary humanism, and that is what the leaders of evolutionary humanism are trying to do today.

In closing this survey of the scientific case against evolution (and, therefore, for creation), the reader is reminded again that all quotations in the article are from doctrinaire evolutionists. No Bible references are included, and no statements by creationists. The evolutionists themselves, to all intents and purposes, have shown that evolutionism is not science, but religious faith in atheism.

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