



Sovereign Order of Saint John of Jerusalem ©
* *Knights of Malta* *

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Chancellor's Update

A Disastrous Legacy

In a recent issue the topic, why they cannot find Jesus, was discussed. As Augustine wrote, “To a blind man standing in the sun, the sun is indeed present, but he is absent to the sun...While thus present to the blinded, it is absent to his eyes; not because it is absent to him, but because he is absent to it.” This issue will study a particular group of non-believers, whose numbers have been growing during the past two centuries.

In 1859 Charles Darwin’s book, The Origin of Species, caused a sensation when it introduced the idea of natural selection. In struggling to live, species and individuals fight and struggle by using natural selection and sexual attraction, thus evolving into heredity. Scientists who accepted Darwin’s ideas proclaimed that man descended from the monkey and Darwin’s theory became axiomatic. “Since the superior was explained by the inferior, man by animal, thought by sensation, and consequently spirit by matter,” “God was excluded from the work of creation.” Evolution was struggle and collision. Man acted only under the pressure of material forces. Darwinism taught that man and his life was in a perpetual state of instability. Thus, there were no more truths, no more morality, and no more revealed religion. Scientific rationalism, a growing trend of that period, was given dogmatic status by materialism, and was readily absorbed by the **Dialectical Materialism** of Karl Marx (Daniel-Rops, *The Church in an Age of Revolution*, Dent & Sons, London, 1965, pp. 312-314).

Impressed with the scientific skills of Charles Darwin, Alfred Kinsey, in the early part of the Twentieth Century quoted him in his commencement address. Then he went to Harvard, a hot bed of Darwinism, with the aim of improving the human species through unnatural selection of eugenics by mass sterilization of lower level Americans and breeding plans for the better classes. Kinsey was also influenced by Thomas Huxley, the foremost proponent of Darwinism in England, and worked with two of Huxley’s grandsons. At the Kinsey Institute at Indiana University because he understood human sexual behavior as a closed Darwinian system of simple mammalian behavior, he conducted experiments on children without informed consent, and often used imprisoned male sex offenders in other experiments. The resulting book, Sexual Behavior of the Human Male, published in 1948, caused a sensation by showing that because there was no abnormality or normality in sexual relations, all forms of sexual activity was healthy and no form should be illegal. Its success spawned human sexuality degrees at universities, sex education programs in schools and the founding of respected organizations like Planned Parenthood. Slowly people’s attitudes about sex began to change and Kinsey’s finding that “Children are sexual from birth,” was increasingly accepted (Reisman, *KINSEY: Crimes and Consequences*, The Institute for Media Education, Inc., Arlington Virginia, 1998).

With the growing success of the book, the next phase of the Darwin-inspired Kinsey revolution came into play. With the collaboration and cooperation of the Carnegie Foundation, the American Law Institute, and the Rockefeller Foundation the book was used to promote changing the penal codes of states by decriminalizing many sexual acts, altering marriage and overturning protective state laws. **Science's embrace of Darwin's evolutionary theory of a changing universe caused law to be unhinged from the Divine Law.** Relativism became the new positive law and eventually "the rule of law". Since man evolved, the law and the Constitution must also evolve. Case-law approach, which studied judges' decisions, rendered history, intent of the Founders and the Constitution irrelevant. The end result was diminishing penalties for certain crimes, normalizing parole for sex offenders, normalizing fornication, sodomy and adultery, and destigmatizing abortion (Reisman, KINSEY: Crimes and Consequences, The Institute for Media Education, Inc., Arlington Virginia, 1998).

Around the same time that the Kinsey Report was succeeding, a Catholic Bishop in China, Cuthbert O'Gara, was being propagandized with his fellow residents by Communists. He expected the first lecture to be on the merits of communism or on the principles of Marx or Stalin, but instead the people were told how man descended from the ape! Why? As he explained, once Darwinism destroys belief in God, the human soul and the afterlife, a vacuum is created and Communism can enter to fill that void (O'Gara, The Surrender to Secularism, Cardinal Mindszenty Foundation, Inc., St. Louis, Missouri. 1967).

In the middle of Twentieth Century in the United States there was a school of thought in Catholic educational circles that one could accept evolution (a system of missing links jumping from one species to the next) as long as one allowed for the special creation of Adam and Eve or at least Eve. If this was an attempt at outreach by Catholic churchmen to the scientific community, this was a serious risk because of the Darwinists' belief that all life was a result of struggle and collision, or random chance with no mention of a Creator. Some 'Catholic' colleges even offered courses and degrees in evolutionary biology. This seriously increased the risk of losing one's faith because when one tries to compromise with evil, evil always wins.

About twenty years later Malachi Martin described the world stage on to which Pope John Paul II had ascended. Karl Marx, who had published his Manifesto in 1848, seized upon Darwin's theory of evolution as "scientific proof that there was no kingdom of Heaven, only the kingdom of Matter... Darwin's theory of evolution being what it was, Marx reasoned that the social classes, like all matter, must always be in a struggle with each other for survival and dominance... For mankind was and would always be exclusively material; and history was and would always be exclusively materialistic... One social class gets control for a while. Then another rises, clashes with the old, dispossesses it of its control, and takes over." How to minimize this problem?

"One (group) referred to most frequently as the Internationalists, is made up primarily of political bureaucrats: individuals whose activities center around the tough business of forging legal agreements and pacts between nations and, increasingly, between blocs of nations.

"The second group, the Transnationalists, are money men and company men who operate at a certain rarefied level. Their action plan in the globalist arena was set out most clearly by one of their most convinced practitioners, Montagu Norman, who served as Governor of the Bank of England from 1920 to 1924. "The hegemony of world

finance,” declared Norman, “should reign supreme over everyone, everywhere, as one whole supernational mechanism.” As far back as 1756, Meyer Amschel Rothschild had expressed this principle in a more frank and direct way: “Give me the power to control a nation’s money, and I care not who writes its laws...”

Globalist groups “both agree that interdependence is a progressive function of evolutionary progress. Evolutionary, as in Darwin...They almost seem to say, why not expand (Darwin’s) idea of orderly progress through natural evolution to include such sociopolitical arrangements as corporations and nations? In this view, the most useful of Darwin’s concepts is that of human existence as essentially **a struggle in which the weakest perish, the fittest survive and the strongest flourish.**”

“The view of the Internationalists and Transnationalists is that they are the ones who are equipped to bring mankind to the highest level of sociopolitical evolution. Their effort is to bring together into one harmonious whole all those separate parts of our world that have not yet “evolved” into a natural cohesion for the common good.

“In this effort, it is the task of the Internationalists to use their juridical skills to forge a high order of unity and harmony. The pacts and agreements among groups and nations that this group works out - and they have worked out quite a number - are practical instruments. They are real building blocks of institutions with global capabilities and wide-ranging interests. And these building blocks are backed up by the strength of each group or nation that signs on the dotted line.

“The Transnationalists, meanwhile, see their task as the forging of unity and harmony not through juridical resources - such means can be useful, but are subject to restrictions and dangerous delays. The favored tool of Transnationalists is the greatest human strength of all, in their view. Hard cash. Admittedly, the sociopolitical interdependence sought by these two closely related and practical-minded groups does not rest on anything like Darwin’s Galapagos turtle. It rests on a three-legged creature of their own making: a real and living and evolving tripod that will carry us on its three legs into the globalist community of the near future.

“The first leg of that tripod is international trade, and it is essential for the survival of interdependence itself.

“The second leg of the tripod-an international system of payment- is essential to keep the first leg, trade, from collapsing.

“Finally, physical security is essential as the third leg of the tripod, so that both trade and payment can be accomplished safely, and without any of those “catastrophes” that have diverted sociopolitical evolution from its true course in the past.

“Avoiding catastrophes is more important now than ever before. For the Internationalists and Transnationalists have come far enough in their plans that the slow-boiling cauldron of our world rests on top of their evolving tripod. If a rough and unmerciful fate were to kick one of those legs out from under, the consequences would be so dire and universal that no Internationalist or Transnationalist would wish to contemplate the consequences for us all.” (Martin, *The Keys of This Blood*, Simon and Schuster, New York, 1990).

In late September 2008 the first leg of the tripod fell out. Today the Darwinian world is facing ‘dire and universal consequences’.

In the mean time in the world of science, completion of the Human Genome

Project caused an explosion of scientific knowledge and the theory of Intelligent Design became popular. Recently Ben Stein in his movie “Expelled: No Intelligence Allowed” investigated the theories of intelligent design and evolution. Because the genome is complicated, its elegant simplicity indicates that intelligent design is the only plausible scientific explanation of its origin. When Mr. Stein questioned an evolutionary scientist about intelligent design, the Darwinian sternly replied that **evolution was a fact** and that there was **no debate**. After completing his interviews with proponents of both intelligent design and evolution, Mr. Stein sadly decried the lack of debate as a peril to a free society. As noted above, the weakest (creationists and intelligent design advocates) perish, the strongest (evolutionary scientists, a sympathetic media, academicians, educators and politicians) flourish.

However, Darwinism is not confined to the scientific community; it is pervasive in the whole society. In politics in recent times a state governor, whose political party controlled the state legislature, stated that the opposition party had not presented any plausible or relevant solutions to the current budget crisis, when in fact the opposition party had presented well thought-out and practical solutions to the budget crisis. Again, the weakest are rendered irrelevant or ignored, the strongest flourish, and **there is no debate**. On the national level in recent times there have been two more “no debate” issues: Global Warming and National Health Care.

Near the end of “Expelled” Mr. Stein interviewed a Darwinian scientist, a former Christian, who proudly proclaimed his atheism. He said that after reading and understanding Darwin, he saw no sign of design, immediately lost belief in a deity and life after death, and finally no longer believed in free will. The atheist’s experience confirmed Bishop O’Gara’s description of the loss of faith.

Prior to the coming of Christ the pagans searched in vain for the meaning of life and existence. However, some of the ancient Greeks, without the aid of revelation, sought the truth and invented the art of debate. In their quest for truth they asked questions, and reasoned to the soul, spirit and an afterlife. How sad that in an age where Christ, the Word, gave mankind all the answers, many have chosen to shut out the light and return to blindness.

Let us pray that the blind of today, the inheritors of Darwin’s legacy, may become like the ancient Greek philosophers and begin again to ask questions and debate. Pray that next they become like the blind man in Jericho, who cried out to Jesus, *Lord, that I may see* (Luke xviii. 41). Early Church Father Gregory wrote, “The blind man is the human race which, in its first parent, turned from the brightness of the heavenly light, and suffered the darkness of its own banishment. As our Saviour therefore draws nigh to Jericho (Jericho is acknowledged by the Church Fathers as the world), the blind man returns to the light; because when divinity assumed to itself the failing of our flesh, mankind received back the light it had lost.”

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