

The Reign of Mary

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De Maria Nunquam Satis

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- To Promote Faithful Obedience to the Legitimate Teaching Magisterium of the One, True, Holy, Catholic, Apostolic Church Founded by Jesus Christ...
- To Preserve Without Compromise or Dilution the Traditions, Dogma and Doctrines of the One, True Church...
- To Work and Pray for the Triumph of the Immaculate Heart of Mary Our Queen and the Resultant Reign of Christ Our King...

Mother Undeiled

Once some gentlemen in a club were discussing Hell, and one, a non-Catholic, said: "Well, if I go to Hell, I won't, after all, be so badly off; I am sure lots of my friends will be there, so I shall have some congenial company, and as for the agony; if they can bear it, so can I."

A Catholic said: "Why, even here, on Earth, you could not bear to hold your finger in the flame of a candle for ten seconds."

"Nonsense," he said. "Of course I could. Bring the candle."

The lit candle was brought, and he held his finger in the flame, and of course got badly burned. Later he was confined to bed in consequence, and had a long illness, during which he had time to reflect on the reality of Hell. As a result, he became a Catholic, and entered a Religious Order as a lay brother—not being able to be a priest on account of the injured finger, which had been the price of his conversion.

One day while he was doing some menial work in the kitchen, a friend visited him, and seeing him thus employed, remarked: "Why, this is hell already."

"Not at all," replied the Brother, "but, however hard it may be, it will not last forever." He had learned that Hell is a terrible reality. Many people are to be met with who say that they cannot believe in Hell. Why? Because they have never reflected on the evil of sin. Why should there be four titles in the Litany of Our Lady all so alike, all as it were descriptive of Our Blessed Mother's freedom from sin? Is it not to teach us how she would have us dread and avoid sin—the only real evil in our lives?

We can describe persons or things in two ways—either by saying what they are *not*—that is, negatively; for instance, you may say of a person, that he would not do anything mean. Or you can say what a person *is*, what qualities he has, that is, describe him positively. We could say of Our Lady, negatively, that she was never proud, or unkind, or disobedient. Or we could positively describe her virtues, her purity, humility, gentleness, modesty and

charity. The titles we have just considered, such as *Mother Undeiled*, describe her perfections negatively, that is, by saying what she is not.

We may in the same way form an idea of God. And thus we find out the great truth which underlies the fact of Hell, namely, that God does not merely choose to love good and hate evil. He hates evil *because* He is good; because hatred of evil is a

consequence of goodness. Just as a thing cannot be at the same time black and white, because being one thing implies that it is not its opposite. Holiness and sin are two things which are the exact opposite of each other. "Nothing defiled can enter Heaven." Nothing that is opposed to God's infinite holiness can approach that burning fire without being at once shriveled and scorched. "Our God is a consuming fire." If, by impossibility, a sinner could enter Heaven, he would be in agony, he would feel so utterly opposed to God's purity and holiness, that his overmastering craving would be to fly to the uttermost distance to hide himself from that burning flame of the all-holiness, the purity of God. Thus you see there must be a place for those who deliberately choose not to have God. Even if they could have Heaven, they would find it intolerable. The defiled cannot by any possibility mix



Statue of the Immaculate Conception
Chiesa del Gesu' Nuovo, Naples, Italy

forever with the undefiled in Heaven.

How can we know whether we are becoming like to our Mother, the Undefiled? Whether we are fulfilling God's command: "Be ye therefore perfect, even as My Heavenly Father is perfect"? Whether we are really any holier, any better than we were, say, a year ago? Some judge by the feelings that they have at Mass and Holy Communion, and at prayer; some by the progress they make in overcoming some fault or failing. But these are not really reliable signs. There is one sure test. Are we growing more and more careful to avoid deliberate faults? Do we regret our sins and do penance for them? Or are we indifferent to our faults and even to "small" sins?

Mary was "the spotless mirror" of God's holiness; "there is not a spot in thee," Our Lord said. If you really possess a virtue, you must hate its opposite. You cannot be truthful if you do not hate and dread deceit and lying. You must take one side or the other. "He that is not with Me is against Me," Our Lord said. Never be afraid to let people see you are on the side of truth, goodness, right and fidelity. Of course, we all fall occasionally into some faults of weakness, surprise, ignorance or heedlessness. But we can repent of these faults, fight against them, do penance for them. Every time that we see we have sinned by a lie, temper, sloth, rash judgment, jealousy, let us at once turn to Our Lord and say: "My Jesus, have mercy; Mary, help me." Be faithful to your daily examination of conscience, and you will also make daily progress in virtue.

Motto: "She is the spotless mirror of His holiness and the image of His goodness."

Practice: To repent and make an act of contrition as soon as we see we have fallen into any fault.

Example

(Apparition of Our Lady of La Salette)

On the 19th of September, 1846, two children, Maximin and Melanie, who had been engaged all day in tending cows for the farmers of a village called La Salette, in Dauphiné, France, told their masters of the following experience of theirs:

They said that about midday they had driven their cows to a rivulet to drink; that they had fallen asleep after their dinner near a fountain, which was dry. On awaking, they found their cows had strayed, and started to look for them. Suddenly they saw a dazzling light by the dry fountain, which seemed as it were to open before their eyes, and that within it, a beautiful Lady was sitting, on the stones of the dry fountain, in an attitude of profound grief.

She was clothed in a white robe studded with pearls, and a gold-colored apron; white shoes and variously colored roses were about her feet, a wreath of roses around her headdress, which was a high cap. In front of her breast was a crucifix, surrounded by the instruments of the Passion, and encircled with a wreath of roses.

The Lady was tall, and her countenance was so dazzlingly bright that the children could not gaze upon it. At first her face was buried in her hands, and she was

shedding tears. They then heard a gentle voice bidding them approach, so they ran forward without any fear, as to a loving mother. The Lady came towards them, and when standing between them, she said: "If my people will not submit, I must let the hand of my Son fall upon them; it is so strong, so heavy, that I can keep it up no longer. I have to

pray without ceasing to my Son, lest He should abandon you, being provoked by your sins." Then she told them that the two sins which caused Our Lord's anger were the failure to keep Sundays holy, and the habit of swearing, especially by the Holy Name of Jesus. She explained how the potatoes had been spoiled in punishment for these sins. She then told them of various misfortunes which would be the consequences of the sins of the people, unless they repented. She admonished them to say their prayers well, explained the punishments which would fall on the people if they continued to sin, and charged them to make her words known to all (except for a Secret, which the children later revealed to the Holy Father, Pope Pius IX). She then, after walking, or gliding along for some distance, rose into the heavens in a globe of light.

The children had to go through much opposition and questioning, but always invariably repeated the same story. The fountain which had been dry now began to flow, and many cures of various maladies were wrought by drinking of its water. Pilgrims flocked to the spot, a church was built there, and La Salette gradually took its place among the most famous of Our Lady's sanctuaries.



The lessons of the apparition for us are that it was to prevent sin and its consequences, that Our Lady came, and to bring home to us God's hatred for sin, and how even in this world He punishes sins.

Evolution and the Hopeful Monster

Adapted from *The Death of Evolution* by Wallace Johnson

The Chicago Conference

Darwin's *Origin of Species* was published late in 1859. Twenty-two years later, its triumph was so complete that G. J. Romanes wrote in *Nature*: "And, never in the history of thought, has a change been effected of a comparable order of magnitude."

Darwin proposed that complex plants, animals and man evolved from primitive forms of life by a process of gradual change and natural selection. This idea, aided by rich and powerful forces, bulldozed through all opposition, brooked no argument, and has become the world view. Textbooks proclaim it; generations of students have been taught it.

Then, remarkably, in October 1980, the bulldozer made strange noises. It actually rolled backwards. At a historic conference in Chicago, 160 of the world's leading evolution experts faced the facts of the fossil record and virtually pronounced the death of Darwinism. The experts admitted that 120 years of digging up the fossil record has shown that there are no fossil links between one species and another.

In a report of the conference, *Newsweek* (3/11/80) stated:

The missing link between man and apes... is merely the most glamorous of a whole hierarchy of phantom creatures. In the fossil record missing links are the rule... The more scientists have searched for the transitional forms that lie between species, the more they have been frustrated.

Evidence from the fossil record now points overwhelmingly away from the classical Darwinism which most Americans learned in high school; that new species evolve out of existing ones by the gradual accumulation of small changes, each of which helps the organism survive and compete in the environment.

Unfortunately, although the experts have confessed that Darwinism is wrong, they are not advising us to go back to the beliefs that Darwinism un-taught, that is, the truth that God alone is the Author of creation. In the media reports of the Chicago conference, we find no contrition for so long misleading the world. Instead, evolution will be salvaged at any cost. Having admitted that the evidence for evolution is missing, these experts are now working on a theory of evolution without evidence. They are suggesting a new faith—evolution by huge jumps which would leave no fossil evidence (and we are ridiculed for faith in God!)

Fossil evidence shows that species are stable. To get around and ignore the evidence, it is now proposed that individual species remain unchanged for long periods, but, occasionally, a hypothetical mutation produces a monster, something different from the parent stock, which (contrary

to genetic experience) happens to survive and produce offspring which are a new species. It means long periods of no change (equilibrium) punctuated by sudden large genetic change. So, the new theory is called evolution by "punctuated equilibria."

Actually the Chicago conference performed a somersault. The experts are now embracing Professor Goldschmidt's theory of the "hopeful monster," which for 40 years they derided as unscientific. In their hearts these scientists must know that the "hopeful monster" or "punctuated equilibria" or "quantum leaps"—call it what you like—violates all relevant laws of science. By adopting it to prop up evolution, they admit that evolution is scientifically and factually bankrupt.

The *Newsweek* report says:

The new theory also raises the troubling question of whether man himself is less a product of 3 billion years of competition than a quantum leap into the dark—just another hopeful monster whose star was more benevolent than most.

The Hopeful Monster

What is the Hopeful Monster Theory? Dr. Richard B. Goldschmidt, a geneticist of world rank and a dedicated evolutionist, conducted experiments for 25 years with gypsy moths. He found that they would not transform into anything else, so he decided that there was something wrong with Darwinism. He also noted that, after a century of laying bare the fossil record, there had been found not one transitional fossil to support Darwinism.

To his credit, Dr. Goldschmidt challenged his evolutionist colleagues to discard Darwin's evolution by small changes. This meant that Goldschmidt had to offer an acceptable alternative. To his discredit, he disdained the Creation alternative. In 1940, he proposed his "hopeful monster" alternative. He pointed out that monsters are sometimes born (a sheep with only two legs; a calf with two heads) and, being hopeless monsters, they die. But, suppose that occasionally one lived—a "good" mutation—and that this hopeful monster bred and transmitted its peculiar genes to descendants; it might be the bridge between species "A" and species "B." Then a different monster might bridge species "C" and species "D;" and other monsters would bridge all the gaps between all the major kinds. Of course, none of them would leave any fossil clues of the bridging. (How convenient!)

In this radical theory he concurred with the suggestion that this could mean that a dinosaur laid an egg and a bird

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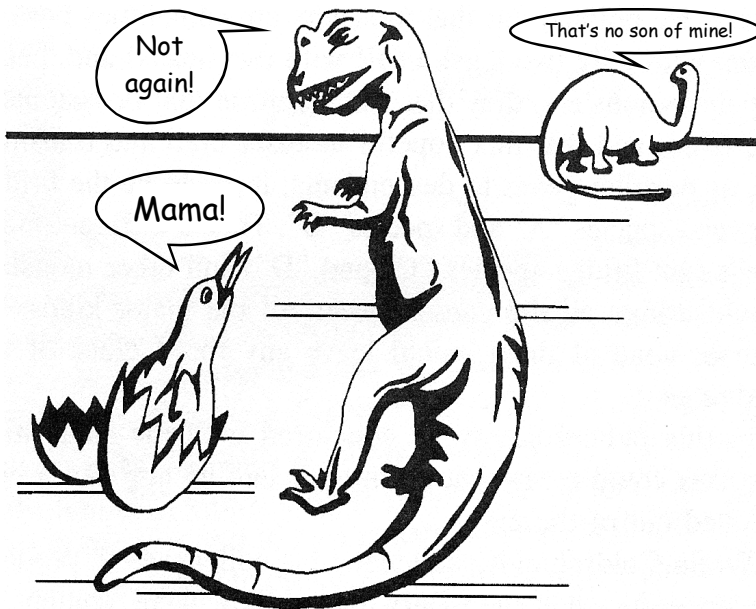
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hatched out of that same egg.

While Goldschmidt challenged his colleagues to produce evidence for their neo-Darwinism, they were content to deride his “hopeful monster” theory as a scientific joke. Finally the facts had to be faced. A noted evolutionist, Dr. Stephen Jay Gould of Harvard, in 1977 wrote in the American Museum’s monthly magazine, *Natural History*, a column titled, “The Return of the Hopeful Monster.” It was shattering. It predicted that Goldschmidt’s no-evidence theory would have to be embraced to some extent in order to meet the fact that there is no evidence for evolution.

Three years later, at the convention in Chicago of 160 leading evolutionists, Gould and Niles Eldredge (of the American Museum of Natural History) were the leading proponents of the theory of “punctuated equilibria,” or evolution by occasional huge jumps, which is essentially the “hopeful monster” theory. While there was much verbal jostling, and although some had reservations, it turned out that “the majority of the 160 of the world’s top paleontologists, anatomists, evolutionary geneticists and developmental biologists supported some form of this new theory of ‘punctuated equilibria.’” (*Newsweek*)

One can imagine Goldschmidt’s ghost of a grin.



Hopeless Mutations

Evolution’s case has been based on a claim that there occasionally happens a “good” mutation, preserved by natural selection; and that an accumulation of these provides “new genetic information” for upward evolution.

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Even if one in 1,000 or even 1 in 100 is a “good” mutation, when we consider the rarity of mutations and the damage of the bad mutations, it is a hopeless base on which to hypothesize upward evolution. What is more, there is no documented example of a good mutation. “Good” mutations are as hypothetical as the whole evolutionary idea.

Mutations must be recognized for what they are, namely mistakes that are damaging, not constructive. In fact, all forms of life have wonderful *repair mechanisms* to guard the DNA against the ravages of mutations—repair mechanisms that are fundamental to the survival of living organisms. However, some mutations slip through these defense mechanisms with usually undesirable results—diabetes, club feet, hemophilia, mongolism, color blindness, sickle-cell anemia, creeper chickens, calves with deformed jaws, fruit flies with crumpled wings or no wings, seedless oranges (not viable in the wild), and so on.

The hopelessness of mutations to produce evolution was confirmed by classic experiments on the fruit fly. Fruit flies breed rapidly. Furthermore, they were given doses of radiation which speeded up their mutation rate by 15,000%. After a long experimentation involving 25 million fruit flies, they refused to turn into anything else. Certainly there was plenty of variation: stunted wings, lack of wings, yellow eyes, useless eyes, abnormal feet and bodies. There was grotesqueness; there were freaks. Perhaps the strangest was an apparent foot instead of a proboscis. But it was a fruit fly foot, not a bull’s foot. And they were fruit fly wings and bodies, though deformed. Never was there the start of a new organ of a different species. And, most important: no matter how monstrous the offspring, it was able to breed with the parent stock, if it was capable of breeding at all. This meant that it remained the same fruit fly species. Mutations can do all sorts of things to the organs of a species, but never produce a new organ. For example, a mutation can produce a baby with deformed arms, but that is a different thing from producing a baby with wings, or a baby with wheels.

Mutations are misfortunes. They cannot generate evolution. Many good scientists admit this, such as Nobel Prize winner Sir Peter Medawar. In his book, *The Art of the Soluble* (1967), he frankly admits that, at present, science knows of no genetic process that could produce variations required for evolution. And he says that, “It is not enough to say that ‘mutation’ is ultimately the source of all genetic diversity, for that is merely to give the phenomenon another name...” Sir Peter indicated that, “What we want... is a comprehensive theory of the forms in which new genetical information comes into being.”

In the years since Sir Peter wrote with hope, have they found that comprehensive theory? The answer is, not only have they not found it, they are so far from finding it that the hope is now dead. Ever since Darwin, the expectation of finding transitional fossils has been the essence of evolution. When evolution’s own leaders admit: NO transitional fossils! they themselves have admitted total defeat.