

a redshift resulting from some as yet unknown physics in the heart of these QSOs. Even so the distribution is so clearly related to the index (n) it could not be an accident or have its origin in random processes. Could it be that it is a signature of the Designer who made the QSOs, similar to the signature seen in the distribution of the galaxies?

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References

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Russell Humphreys replies:

The above facts about quasars that John has noticed are very interesting and could lead to new understanding of the mystery of what quasars are. I want to encourage him and other creationists to vigorously pursue research into pioneering areas like this.

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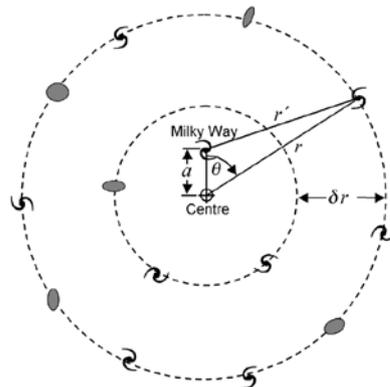
What about using real data?

Being familiar with Dr Russell Humphreys white hole cosmology model, I thoroughly enjoyed and appreciated his article ‘Our galaxy is the centre of the universe, “quantized” red shifts show’.¹ Especially because it provides some observational evidence. If possible, I would really like to see the results of his Figure 8 for the real existing redshift measurements of galaxies, rather than for a computer-simulated scenario, and then also for an observer not only 2 million light-years from the centre, but also when situated in a few other galaxies. To my mind that would really be very strong evidence for the uniqueness of the position of our galaxy.

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Russell Humphreys replies:

I appreciate Hennie Moulton’s remarks and agree with his suggestion to use actual redshift data in the simulation of the effects of displacement of our vantage point. That’s a tougher job than it appears at first sight, because the ‘quantized’ redshift papers have not presented the data in that form,

but rather as ‘power spectra’. That is, they are Fourier analyses of the redshift spacings, not the redshifts themselves. However, several massive redshift surveys have been published recently, and some enterprising creationist astronomer might have fun using them in such a project. Not me, however—my research plate is full!

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The crimes of Galileo (continued)

Dr Schirmmacher’s *TJ* article about the Galileo controversy¹ was a much-needed corrective to the misotheistic propaganda floating around, much of which is parroted by compromising churchians who also miss the real point.² His conclusion, much supported by the evidence he documented, was that Galileo’s first opponents were the scientific establishment of his day, who persuaded the Church that an attack on their favoured Ptolemaic cosmology was an attack on Scripture.

One of us (AK) thought that the original decree seemed to disagree, because it said:

‘... having held a doctrine that is false and contrary to the divine and Holy Scripture ...’

So he submitted a letter a year ago saying that he was ‘perplexed’ by the following statement in Schirmmacher’s paper:

‘The court of Inquisition did not accuse Galileo of teaching against the Bible, but of disobeying a papal decree.’

But on further study, we think that Schirmmacher was right, and the perplexity may be solved by understanding some of the hair-splitting in church politics of the day. One good source is *The Sun in the Church* by the science historian, John Heilbron.³ In this book, favourably reviewed by the secular science journals *New Scientist*⁴

and *Science*⁵, he points out:

‘Galileo’s heresy, according to the standard distinction used by the Holy Office, was “inquisitorial” rather than “theological”. This distinction allowed it to proceed against people for disobeying orders or creating scandals, although neither article violated an article defined and promulgated by a pope or general council. ... Since, however, the church had never declared that the Biblical passages implying a moving sun had to be interpreted in favour of a Ptolemaic universe as an article of faith, optimistic commentators ... could understand “formally heretical” to mean “provisionally not accepted”.’⁶

Heilbron supports this simply by documenting the general reactions by Galileo’s contemporaries and later astronomers, who:

‘appreciated that the reference to heresy in connection with Galileo or Copernicus had no general or theological significance.’⁷

This is shown by the fact that, far from opposing astronomical research, the Church supported astronomers and even allowed the cathedrals *themselves* to be used as solar observatories—hence the subtitle of Heilbron’s book.³ These *meridiane* were ‘reverse sundials’, really gigantic pinhole cameras where the sun’s image was projected from a hole in a window in the cathedral’s lantern onto a meridian line. Analyzing the sun’s motion further weakened the Ptolemaic model, yet this research was well supported. And one of Schirmacher’s major sources, Arthur Koestler, showed that only 50 years after Galileo, astronomers of the Jesuit Order, ‘the intellectual spearhead of the Catholic Church’, taught this theory in China.⁸

So the fact that the official charge mentioned Scripture should not hide the fact that the Church’s real beef with Galileo was disobedience to their authority rather than theological error, despite the official charge.⁹

In summary, Galileo was pros-

ecuted not on religious grounds, but for disobeying papal orders, as well as for other personal and political reasons. Urban was the one who initiated the trial, while the Inquisitors were apparently indifferent. The final decision lacked three signatures and two of those who signed did so under protest. Only one cardinal, the pope’s brother, zealously pushed the trial ahead.¹⁰ In any case, Galileo was not actually pronounced a heretic—the verdict was ‘suspicion of heresy’.¹¹

An analogy might help: both of us have pointed out that progressive creationists such as Hugh Ross get their errant views from ‘science’ (or rather, naturalistic *interpretations* of data *masquerading* as science).^{12,13} But so many of their aggrieved supporters swear black and blue that they derive their deviant views from Scripture, and can cite Ross *et al.* to ‘prove’ this. But as we have both shown, all their eisegesis is really a rationalization to twist Scripture to fit ‘science’.

Similarly, none of the verses adduced by the church of the day to support geocentrism actually do so. Rather, they are either equivocal, or from the poetic books without any intention to teach cosmology.¹⁴

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References

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8. Koestler, A., *The Sleepwalkers: a history of man’s changing vision of the universe*, Hutchinson, London, p. 427, 1959.

9. Another book with a good discussion on the Galileo affair, as well as many other attacks on Christianity, is Carroll, V. and Shiflett, D., *Christianity on Trial: Arguments Against Anti-Religious Bigotry*, ch. 3, Encounter Books, 2001.
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Science without meaning

‘... the bleak picture of human existence that science provides. What it amounts to is threescore and 10 on an insignificant planet, from nowhere to nowhere. It is a truth that is very hard to bear, and it leaves every one of us searching for meaning and purpose.’

Sydney Jones
Respect faith, beware the
fundamentalists
The Independent (London)
March 28, 2002.