

Darwinism fosters moral decline

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Darwinists have argued that the principle of 'survival of the fittest' has produced behaviour that we regard as immoral, such as rape and sexual promiscuity. Some Darwinists argue that evolution not only explains, but actually justifies, such behaviour. These are examples of how Darwinists attempt to explain almost everything, including morality, by appealing to evolution. As Kate Douglas concluded about evolution: "What is not in doubt is that our worst side will remain. Evolution has made us both altruistic and selfish—good and evil—and we cannot be otherwise. 'It's impossible for us.'"¹ This review documents how and why Darwinists have come to this conclusion.

A fundamental historical concern is the adverse effect of evolution on morals.² Orthodox evolution teaches that humans

"... are apes descended from other apes, and our closest cousin is the chimpanzee, whose ancestors diverged from our own several million years ago in Africa. These are indisputable facts. And rather than diminishing our humanity, they should produce satisfaction and wonder, for they connect us to all organisms, the living and the dead."³

University of Chicago Professor Jerry Coyne (figure 1) concluded that humans "descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits."⁴ And many of those whom some refer to as hyperevolutionists believe that our morality, or lack thereof, is programmed into human nature by evolution.⁵ The many moral objections to human evolution are greater than to plant and animal evolution. The fact is, the belief that humans are just another animal does not, as Coyne admits, "produce satisfaction", but rather this view "has been anathema over most of the history of biology".⁴

Even Charles "Darwin knew full well the ire he would face by suggesting, as he firmly believed, that humans had evolved from" a lower ape-like species.⁴ For this reason, in

"*The Origin* he pussyfooted around the issue until more than a decade later in *The Descent of Man* (1871). Emboldened by his growing insight and conviction, and by the confidence gained from the rapid acceptance of his ideas, he finally made his views explicit. Mustering evidence from anatomy and behavior, Darwin asserted not only that humans had evolved from apelike creatures, but did so in Africa."⁴

Coyne adds that the more 'liberal' creationists believe that some species could have evolved from some other species but stresses that "*all* creationists draw the line at humans. The gap between us and other primates, they say, was unbridgeable by evolution, and must therefore have involved an act of special creation."⁴ The core of the opposition to evolution is *human evolution* because, he says, it does not seem difficult "to accept that mammals evolved from reptiles,

or land animals from fish".³ The problem is the evolutionary claim about humans that "like every other species, we too evolved from an ancestor that was very different". This is even though humans have

"... always perceived ourselves as somehow standing apart from the rest of nature. Encouraged by the religious belief that humans were the special object of creation, as well as by a natural solipsism that accompanies a self-conscious brain, we resist the evolutionary lesson that, like other animals, we are contingent products of the blind and mindless process of natural selection. And because of the hegemony of fundamentalist religion in the United States, this country has been among the most resistant to the fact of human evolution."³

Another example is the 1925 trial of high school teacher John Scopes, who was convicted of "violating Tennessee's Butler Act. Tellingly, this law didn't proscribe the teaching of evolution in general, but *only* the idea that *humans* have evolved [emphases added]."³ A major concern of the supporters of the Butler Act was the effect of human evolution on morals, specifically the implications of evolution for eugenics.⁶

Survival of the fittest

The cornerstone of evolution is the conclusion that 'survival of the fittest' in the struggle for existence eliminates the weak, allowing the strong, or the better adapted life forms, to thrive. This idea directly relates to *the number of offspring produced by the more fit in a given biological population*. In anthropologist Helen Fisher's words:

"When Darwin used the term 'survival of the fittest' he wasn't referring to your achievements or your endowments. He was counting your children. *You may have flat feet, rotten teeth, and terrible eyesight, but if you have living children you are what nature calls 'fit'. You have passed your genes to the next generation and in terms of survival you have won* [emphasis added]."⁷



Figure 1. Evolutionist professor of biology, Jerry Coyne, one of the leading advocates of the no free will view. He is also a leading critic of both creationism and Intelligent Design.

Furthermore, evolutionists teach that mating strategies have evolved to produce *more offspring*, and “most evolutionary theories of human mating have focused on the adaptive benefits of short-term mating for men”.⁸ This Darwinian conclusion has even been offered to justify sexual promiscuity and other behaviours that are often indulged in purely for selfish pleasure:

“Men who cheat on their spouses have long enjoyed an expedient explanation: Evolution made me do it. Many articles, especially in recent years, have explored the theory that men sleep around because the survival of the species has programmed them to seek fertile (and, conveniently, younger) wombs (figure 2).”⁹

In short, evolutionary theory teaches that promiscuity is wired into our genes because it results in greater reproductive success, which is a major driver of, and a result of, evolution.¹⁰ Cloud adds new research has shown that this is true not only for men but also for women. He asks if it is “true that evolution can cause a man to risk his marriage, how have eons of behavioral adaptation shaped women’s sexuality?” In his answer, he cites evolutionists who conclude that “evolutionary forces push women in their late 20s to mid-40s to be significantly more sexual than younger women And they are more willing than younger women to have casual sex, even one-night stands.”⁹

Easton hypothesized that the reason for this behaviour is because, as they age, natural selection has caused women to evolve a greater reproductive drive that is “designed to capitalize on their remaining fertility” causing an “increased willingness to engage in sex, including promiscuous sexual behavior”.¹¹

However, many problems exist with this evolutionary speculation, including that it assumes, based on evolution, that a woman’s sex drive is driven primarily by reproductive goals. In fact, most Western women today do not want to have more than one or two children, nor have children when they are older, both facts *prima facie* contradictions of this evolutionary prediction.¹²

Darwinism predicts immorality

The connection of Darwinian evolution to immorality was noted by a close friend of Darwin, Cambridge Professor Adam Sedgwick (figure 3). Sedgwick foresaw the cultural decline that evolution could cause in the future, once remarking that *The Origin of Species* was “a dish of rank materialism cleverly cooked and served up merely to make us independent of a Creator”.¹³ Sedgwick later added that, if the conclusions of Darwin’s book were widely accepted, humanity “would suffer a damage that might brutalize it, and sink the human race into a lower grade of degradation than any into which it has fallen since written records”.¹⁴ Some evolutionary theorists even argue that sexual coercion, and even rape, by males is predicted by evolution, noting:

“... adaptation underlies all human behavior. Thus, sexual coercion by men could either arise from a



Figure 2. Many articles, especially in recent years, have explored the theory that men sleep around because the survival of the species has programmed them to seek fertile wombs.”⁹



Figure 3. Adam Sedgwick (1785–1873), a professor at Cambridge, was one of the founders of the modern field of geology. He never accepted Darwinism, and was active in speaking and writing against the evolutionary theories of his day. A special concern of his was the effect of evolutionism on morals.

rape—specific psychological adaptation—or it could be a side effect of a more general psychological adaptation not directly related to rape. Determining the specific environmental cues that men’s brains have been designed by selection to process may help us decide which of these rival explanations is correct.”¹⁵

They concluded that the newer research is “consistent with the rape-specific hypothesis, but this does not eliminate the side-effect hypothesis, which is likewise compatible with the findings, as well as with the further evidence that forced matings increased the fitness of ancestral males during human evolution.”¹⁵

Was rape hardwired by evolution?

Professors Thornhill and Palmer concluded that promiscuity, even rape, was biologically hardwired in humans by evolution.¹⁵ They reasoned that men who have a higher sex drive will on average have more children than those with a lower sex drive. As a result, evolution predicts that by having a greater number of offspring, the number of humans who possess a higher sex drive increased as males evolved. Evolutionary selection for this reason favoured “males who raped under some circumstances in the past.

And, therefore, there might be some aspects of male brains designed specifically to rape.”¹⁶

One justification for this view is the claim that rape is “common among birds and bees and is epidemic among mallard ducks”.¹⁷ An example used is that large groups of drakes sometimes descend on an unsuspecting female and rape her repeatedly, even causing death if the victim’s head is held under water for a long period of time. “When mallards pair up for breeding there often remain a number of unmated males.”

These unpaired males then “engage in what is apparently the next best strategy: raping someone else’s female”. Barash adds: “rape in humans is by no means [as] ... simple. ... Nevertheless mallard rape ... may have a degree of relevance to human behavior. Perhaps human rapists, in their own criminally misguided way, are doing the best they can to maximize their fitness.”¹⁷

Along the same line Thornhill writes: “In human evolutionary history, larger males were favored because of the increased likelihood of successful rape if they failed to compete successfully for parental resources.”¹⁸ Other scientists that come to similar conclusions include Dr Richard Alexander, a professor at the University of Michigan.

Dr Donald Symons, an anthropologist at the University of California, wrote a chapter in his book titled *Putting Woman in Her (Evolutionary) Place*, which argues along this line. Brown University Professor of Biology Anne Fausto-Sterling writes that although none of these evolutionists advocate condoning rape today, they have laid the foundation for societal changes in the future that may not be similarly constrained. Imagining that future, she writes:

“The headlines leap off the front pages of newspapers across the country. *Admitted rapist freed as jury buys biological defense!* A feature article says the following:

‘Admitted rapist Joe Smith was released today after a jury—in a landmark decision—bought the defense that sexual assault is biologically natural, and that some men—including Smith—have especially strong urges to rape. Since courts have not established procedures for confining “involuntary rapists”, Smith was freed.’”¹⁹

She added that precedents already exist for this court decision, including

“... women committing violent acts during their premenstruum have been absolved of legal responsibility after testimony that they suffered extremely from the Premenstrual Syndrome, a hormonal imbalance resulting in temporary insanity.”²⁰

In addition:

“... some convicted rapists have been offered the option of freedom conditional upon taking the

female hormone D.E.S. ... scientists trained in the field of [evolution offer] ... three different theories [for rape]... the ‘concealed ovulation’ theory, the ‘unsuccessful competitor’ theory, and the theory of ‘competition between the sexes’—all lead to similar conclusions.”²¹

She concluded:

“... although no man has yet beaten a rape rap by arguing that he carries ‘rapist genes’, some have received light sentences after agreeing to take female sex hormones, and some women have escaped criminal prosecution altogether by claiming to be victims of PMS.”²¹

Problems with the biological rape claim

The many problems with this view include the fact that men who rape are often sexually dysfunctional, or have erectile inadequacy, and many finish the rape by murdering the victim. In one study, 75% of rapists were diagnosed with a sexual dysfunction and 20% of the assaults were interrupted, the victim successfully resisted, or the rape was unsuccessful for other reasons.²² Furthermore, many male rapists choose males as victims or females too young to conceive. Also, for several reasons, pregnancies that result from rape are relatively rare.

Of the women who were forcibly raped, about one third were either too old or too young to become pregnant. Furthermore, a woman is capable of being fertilized only from three to, at most, five days out of a 30-day month. In addition, close to 20% of all women in the United States of childbearing age have been sterilized and about 15% of all young men are sterile.²³

In an average population, even if a female rape victim conceives, the miscarriage rate is about 15% and the incredible emotional trauma of rape significantly elevates the miscarriage rate even higher than exists in a normal pregnancy.²⁴ Also, in modern times, many women block any possible conception by birth control during much of their fertile lifespan. Even women in ancient times frequently resorted to abortifacients and, today, those who are raped often use the ‘morning-after pill’ to cause the abortion of any possible offspring.

Homes *et al.* found that the likelihood of rape-related pregnancy was less than 5% per rape among victims of reproductive age (from age 12 to 45).²⁵ Half of this 5% had an abortion, 11.8% had a spontaneous abortion, and only 32.2% were born alive.²⁶

In a study of women who became pregnant by rape, reasons for not carrying the child to term included family pressure, the belief that the birth would be a constant reminder of the rape trauma, and anger at or hate of the

baby’s father.²⁷ It is common to advise all rape victims if they miss their next regular period by more than a week to have a menstrual extraction or suction curettage.²⁸ Last, if a woman becomes pregnant following sexual assault, aside from DNA testing, which is often not done, it is frequently difficult to determine if the pregnancy was the result of the assault or a voluntary sexual encounter that occurred at about the same time as the rape occurred.²⁴

These factors all somewhat negate the supposed advantage of the putative genetic predisposition that causes males to become rapists today, and many of these factors have existed in the past, depending on the society and the time period. Evolutionist Marlene Zuk concluded from an extensive review of the common evolutionary arguments for favouring rape that, at the least, we evolved to be sexually promiscuous like our evolutionary relatives, such as the bonobo apes.²⁹ In short, Zuk concluded that it is more accurate to describe humans as peacefully promiscuous rather than violently so. This view is widely held by evolutionists today.

Polyamory

Central to evolution is the ability to produce a large number of progeny, because the more progeny, the more likely a greater number of offspring will, in turn, survive to reproduce. Thus, for this reason promiscuity was selected by evolution. Marc Hauser, Professor of Psychology and Biological Anthropology at Harvard University, in his book *Moral Minds: How Nature Designed Our Universal Sense of Right and Wrong*, promotes this position. He argues: “Some animals, in some conditions, are no different than some humans in some conditions: infanticide, siblicide, and even suicide are all options, supported by none other than Mother Nature.”³⁰

Hauser’s main argument is that humans “evolved a moral instinct” that was “designed by the blind hand of Darwinian selection millions of years before our species evolved; other parts were added or upgraded over the evolutionary history of our species.”³¹ In evolution, reproductive success determines biological traits, including our behaviours.

Leading evolutionist, Oxford University Professor Richard Dawkins (figure 4), argued that for these reasons we evolved a genetic drive for polyamory, which he described as having more than one romantic relationship at the same time, with all parties fully aware of the adulterous situation.³² Dawkins argued that “rather than the fanatically monogamous devotion” supported by Christianity, “some sort of polyamory is ... more rational” and natural because the drive to impregnate as many women as possible was produced by evolution.³³ He defined polyamory as the belief that one can simultaneously erotically love

“... several members of the opposite sex, just as one can love more than one wine, composer, book, or sport. We happily accept that we can love more than one child, parent, sibling, teacher, friend or pet. When you think of it like that, isn’t the total exclusiveness that we expect of spousal love positively weird? Yet it is what we expect, and it is what we set out to achieve” because of religious indoctrination [emphasis in original].”³⁴

Dawkins quoted evolutionist Helen Fisher who “has beautifully expressed the insanity of romantic love” from a Darwinian standpoint.³³ Dawkins admitted that “from a Darwinian point of view it is, no doubt, important to choose a good partner” to have a child with, but it is only important to stick with that partner “until the child is weaned” because evolution would select males who can spread their genes as far and wide as possible.³⁵

Other scholars promoting this view include James Rachels in his book *Created from Animals: The Moral Implications of Darwinism*. Rachels argues for the societal permissibility not only of abortion, but also voluntary euthanasia and infanticide for disabled babies, concluding that evolution makes the sanctity-of-life position untenable because evolution requires the weak to perish in order to allow for the numerical increase of evolutionarily superior



Figure 4. Professor Richard Dawkins, one of the most vocal critics of not only creationism and Intelligent Design but also theism. He is also one of the most well-known advocates of the no free will view.

persons.³⁶ The polyamory fad was popularized by O’Neill and O’Neill with their wildly popular book *Open Marriage* first published almost a half century ago, and still in print.³⁷

Sociologist Holger Lendt, in an article titled “Faithfulness does not exclude others”, writes that monogamy is outdated, and as evidence cites studies that claim most people today have extramarital affairs.³⁸ Lendt and others “strive to portray infidelity as acceptable behavior”.³⁹ She concluded: “The best thing is to adopt an attitude which allows a person to follow their heart.”⁴⁰

A best-selling book with the title in English *Loyalty is not a solution: A plea for more freedom in love* argues that promiscuity is ‘natural’.⁴¹ The fact is, unfaithfulness is a primary cause for divorce. This new worldview was influenced not only by Darwinism, but also by the decline of Christianity (which has itself had much to do with the influence of Darwinism).

At least a dozen books have been written on polyamory. One, by Dr Deborah M Anapol, who received her Ph.D. in Clinical Psychology from the University of Washington, became a best seller. She argues that one can successfully manage polyamorous relationships by dealing with jealousy, managing the transition from monogamy to non-monogamy, and the process of coming out.⁴² One reviewer, Patrick D. Goonan, wrote about this book:

“As a biologist/biochemist, I have read extensively on evolutionary biology and it is clear to me from the literature that we are hard-wired to pursue two mating strategies (long and short term) and that like other primates we have a strong tendency toward being promiscuous.”⁴³

The implications of evolution for immoral behaviour, as noted above, create major problems for Darwinism. As Professor Giberson notes, the fact that evolution is at least partly responsible for behaviour considered immoral by most people, such as rape, is

“... baggage carried by evolution [that] hampers its acceptance. Even if evolutionary theory were true, why would anyone *want* to believe a theory that rationalizes Nazism, infanticide, and rape? The theory’s supposed ‘explanation’ of these horrors represents for its detractors further evidence that the theory is really just a secular myth, undermining morality, condoning evil, and destroying religion.”⁴⁴

Many others attempt to deny the well-documented connection between evolution, the loss of Christianity in the West, and social problems such as promiscuity.

Evolutionist explanations used to justify immorality

Many historians believe that Darwinism destroyed the foundation of the Christian worldview, which ultimately

demolished the long-term purpose of life that Christianity has taught since Christ, namely to serve God and achieve everlasting life by faith and trust in the person and work of Jesus Christ. Darwinism taught that all life is the result of time and chance, the outworking of natural law and natural selection—not purpose and design as inherent in Christian teaching.

Motives to accept Darwinism

Professor Charles Steinmetz explained the relationship between atheistic Darwinism, God, and immortality in the following words:

“In the realm of science, all attempts to find any evidence of supernatural beings, of metaphysical conceptions, of God, immortality, infinity, etc., thus have failed, and if we are honest, we must confess that in science there exists no God, *no immortality*, no soul or mind as distinct from the body, but *scientifically God and immortality are illogical conceptions*. That is, science had inevitably ... become atheistic [emphases added].”⁴⁵

Aldous Huxley, considered a leader of modern thought and an intellectual of the highest rank, reportedly wrote:

“I wanted to believe the Darwinian idea ... not because I think there was enormous evidence for it, nor because I believe it had the full authority to give interpretation to my origins, but I chose to believe it because it delivered me from trying to find meaning and freed me to my own erotic passions.”⁴⁶

He added that he

“... had motives for not wanting the world to have a meaning; consequently [I] assumed that it had none, and was able without any difficulty to find satisfying reasons for this assumption ... The philosopher who finds no meaning in the world is ... also concerned to prove that there is no valid reason why he personally should not do as he wants to do.”⁴⁷

Huxley was forthright about one of these motives, stating that, for himself and for most of his contemporaries,

“... the philosophy of meaninglessness was essentially an instrument of liberation ... from a certain system of morality. We objected to the morality because it interfered with our sexual freedom. The supporters of these systems claimed that ... it embodied the meaning (a Christian meaning, they insisted) of the world. There was one admirably simple method of confuting these people and at the same time justifying ourselves in our political and erotic revolt: we would deny that the world had any meaning whatever.”⁴⁸

Other well-known early evolutionists expressed similar views, such as those involved in the Jezebel Club.⁴⁹

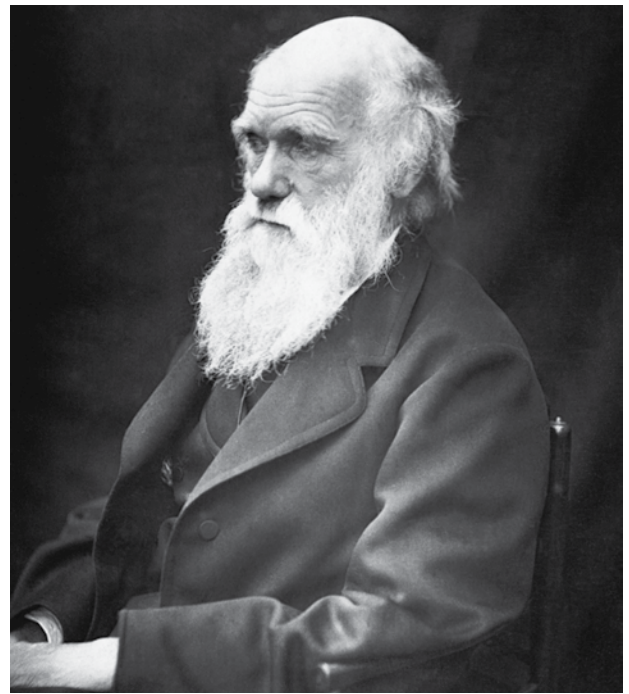


Figure 5. Darwin was not the first to propose the theory of biological evolution, but did more to spread it, and was more successful in doing so, than any other man. He also inspired many leading scientists to proselytize for the theory, and for these reasons the modern theory of evolution is often called Darwinism.

Michael Shermer added that “evolution dictates that we should maximize our reproductive success through cunning and deceit” but he admitted we can resist the drive that he claims was originally selected for by evolution.⁵⁰ Furthermore, University of Chicago evolutionary biologist Jerry Coyne claims evolutionary neurobiology has documented that human “brains are simply meat computers that, like real computers, are programmed by our genes and experiences to convert an array of inputs into a predetermined output.”⁵¹

For these reasons, Johns Hopkins University Professor (and later candidate for the US presidency) Ben Carson said that “the consequences of accepting evolutionary views of human origins” include

“... believing we are the product of random acts, [so] we eliminate morality and the basis of ethical behavior. For if there is no such thing as moral authority, you can do anything you want. You make everything relative, and there’s no reason for any of our higher values.”⁵²

As is clear from this review, Carson’s concern is valid. Coyne, in a study of evolution and morality, concluded that evolution clearly “contravenes many common religious beliefs”, especially those

“... dealing with morality, meaning, and human significance. And ... many churches and believers themselves ... [believe] that evolution violates the tenets of their faith, erodes morality, dispels the idea

of human purpose and meaning, and threatens the specialness of humans that is embodied in scripture.”⁵³

This Darwinian-based ‘morality’ has been used to help build a case to negate Judeo-Christian morality, especially since the 1960s, a trend that has increased markedly in the past twenty years. As a result,

“... applications of Darwinism to morality have re-emerged and influenced bioethics. Some bioethicists forthrightly argue that Darwinism undermines the Judeo-Christian sanctity-of-life ethic.”⁵⁴

As atheistic philosopher Joel Marks wrote:

“The religious fundamentalists are correct; without God there is no morality ... atheism implies amorality, and since I am an atheist, [to be logically consistent] I must therefore embrace amorality.”⁵⁵

This sentiment echoes the disturbing observation made by another famous atheist, Sigmund Freud, who wrote: “The moment a man questions the meaning and value of life, he is sick; since, objectively, neither has any existence.”⁵⁶

Clearly, these conclusions emanating from Darwinism are contrary to not only the Scriptures but also to the Judeo-Christian foundation of law and justice in Western society.

No free will?

Evolutionists argue that our brains are computers made out of meat that evolved by natural selection selecting against the less fit brains, and for the more fit brains. In addition, they concluded:

“... the experience of free will itself could be an illusion that evolution has given us to connect our thoughts, which stem from unconscious processes, and our actions, which also stem from unconscious process.”⁵¹

As University of Pennsylvania Professor Anthony Cashmore wrote:

“... a belief in free will is nothing other than a continuing belief in vitalism—something biologists proudly believe they discarded well over 100 years ago ... free will is an illusion.”⁵⁷

He adds that “belief in free will is similar to belief in magic.”⁵⁸

Christianity holds that an immaterial and immortal soul exists; evolutionism rejects belief in the soul, and concludes that all human behaviour is purely the action of genes and the environment, nothing more. Thus, belief in self-control must be rejected because the soul or ‘self’ does not exist; only the environment and genetic control exists.

In other words, as Cornell University Professor William Provine wrote, what we call *free will* does not exist, and we are at the mercy of our genetic heredity and our environment.⁵⁹ Cris Evatt claims that science has proven free will is a myth, and he lists a number of eminent scientists and intellectuals, including Albert Einstein, who have come

to the same conclusion.⁶⁰ Coyne wrote that we may believe that we have free will to make our own choices, for example what to have for breakfast,

“... but in reality ... whether to have eggs or pancakes, was determined long before you were aware of it — perhaps even before you woke up today. And your ‘will’ had no part in that decision. So it is with all of our other choices: not one of them results from a free and conscious decision on our part. There is no freedom of choice, no free will. And those New Year’s resolutions you made? You had no choice about making them, and you’ll have no choice about whether you keep them.”⁶¹

Even sexual promiscuity is ‘justified’ by many Darwinists claiming that this behaviour is driven by inescapable genetic predestination because humans are compelled by evolution to respond to our innate genetic sexual drives to be sexually unrestrained. Provine related that, after his belief in creation and the Creator was destroyed in college by Darwinian teaching, he became an atheist. He added that it was not long after that his

“... belief in human free will also disappeared under the influence of evolutionary biology. Despite the intense feeling of freedom of choice, humans are wholly determined by heredity and environment ... as are all biological organisms.”⁶²

Provine admits that “If humans had free will, it would be a very small nugget” but, nonetheless, he has “come to believe that human free will is nonexistent.”⁶² Furthermore, he concluded that belief in free will “causes inestimable harm” because acceptance of human free will ideas “makes possible inhuman punishment If humans have no free will, they deserve no punishment beyond rehabilitation, nor do they deserve credit for achievements.”⁶²

As far back as 1918, H. L. Mencken discussed the main reasons why many atheists reject free will, including:

“Free will, it appears, is still a Christian dogma. ... But outside the fold it is gradually falling into decay. Such men of science as George W. Crile and Jacques Loeb have dealt it staggering blows, and among laymen of inquiring mind it seems to be giving way to an apologetic sort of determinism The more the matter is examined the more the residuum of free will shrinks and shrinks, until in the end it is almost impossible to find it.”⁶³

In contrast to Provine’s, Coyne’s and Mencken’s view, the “Christian view sees human beings as having free will, so that they can choose to follow the teachings of Christ or not, as they wish. The notion that sinners might actually have no freedom of choice concerning their actions, but were sinning in obedience to inflexible laws, following a path to eternal damnation actually laid out by God in the beginning, simply could not be fitted into the established Christian worldview.”⁶⁴

The reason Coyne and others believe there is no free will is because to them all reality consists of matter only; neither God nor a soul exists, only the material world. Furthermore, all biological creatures are merely

“... collections of molecules that must obey the laws of physics. ... Those molecules, of course, also make up your brain — the organ that does the ‘choosing.’ And the neurons and molecules in your brain are the product of both your genes and your environment ... Memories, for example, are nothing more than structural and chemical changes in your brain cells. Everything that you think, say, or do, must come down to molecules and physics.”⁵¹

Coyne concluded that the evidence against free will is now unequivocal, writing that the

“... debate about free will, long the purview of philosophers alone, has been given new life by scientists, especially neuroscientists studying how the brain works. And what they’re finding supports the idea that free will is a complete illusion.”⁵¹

In Darwin’s universe there exists no good or evil

A purely materialistic universe excludes metaphysical realities, such as good and evil. In a *Scientific American* article, Dawkins related in blunt, raw language his honest and candid expression of his atheistic existential view of reality:

“The universe that we observe has precisely the properties we should expect if there is, at bottom, no design, no purpose, no evil and no good, nothing but pitiless indifference.”⁶⁵

He added that in

“... a universe of electrons and selfish genes, blind physical forces and genetic replication, some people are going to get hurt, other people are going to get lucky, and you won’t find any rhyme or reason in it, nor any justice.”⁶⁵

Dawkins concluded:

“... maximization of DNA survival is not a recipe for happiness. So long as DNA is passed on, it does not matter who or what gets hurt in the process. Genes don’t care about suffering, because they don’t care about anything.”⁶⁵

Coyne agrees with this conclusion, noting that the question of whether humans have

“... free will is not an arcane academic debate about philosophy, but a critical question whose answer affects us in many ways: how we assign moral responsibility, how we punish criminals, how we feel about our religion, and, most important, how we see ourselves—as autonomous or automatons.”⁵¹

Conclusions

As Professor Wiker concluded, “a whole host of moral horrors ... came packaged with Darwinism” and we have explored only a very few of them.⁶⁶ In conclusion, to “insist on strict Darwinism is to be a philosophical materialist” and the

“... mechanistic or reductionist idea of our origins leads straight to a mechanistic or reductionist view of ourselves. There is something of self-hate in the materialist approach. It depreciates the life of the mind and works of imagination and character. It demeans the richness and wonder of nature. It seems to make unnecessary further thinking about the mysteries of existence, of life and the universe. If one is gripped by the idea that we were made by chance (an unlovable deity) and are not intrinsically superior to amoebas (which by the same logic are not superior to bacteria or grains of sand), one is not prepared to cope with the responsibility of intelligence and power.”⁶⁷

The Darwinian view is in stark contrast to the Christian worldview, which teaches a set of values and goals that has, historically, motivated the establishment of a wide variety of humanitarian programs, from universities to hospitals.⁶⁸ As the late atheist philosopher J.L. Mackie concluded, if there are “intrinsically prescriptive objective values” (for which one would point to the moral values that created the humanitarian programs created by Christianity) “we have a defensible inductive argument from morality to the existence of a god”.⁶⁹ In the end, consistent with his atheism, Mackie rejected the existence of such objective values. He thus implied that we do not “have a defensible inductive argument from morality to the existence of a god”.

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