

grow, produce flowers, set seed, and fully propagate without ever eating flies or other insects (see Figure 2). It is hardly in keeping with evolutionary strategy to suggest that Venus flytrap plants would produce such highly adapted traps when the plants can survive quite well without ever trapping insects. It may be, of course, that insect food is required under certain conditions of nitrogen "nutrition" in the soil and such experiments would possibly make a valuable creationist contribution to the literature. It may be on the other hand that these plants thrive in nature whether or not they "eat" prey. Such matters might be more thoroughly investigated by creation-oriented biologists in the future.

A reasonable alternative to evolutionary proposals about this plant is that a Designer formed these systems and balanced the interactions between body chemistry of insects and Venus flytrap plant. Such a view is neither illogical nor unscientific.

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¹Lichtner, F. T. and S. E. Williams. 1977. Prey capture and factors controlling trap narrowing in *Dionaea* (Droseraceae). *American Journal of Botany* 64(7):881-886.

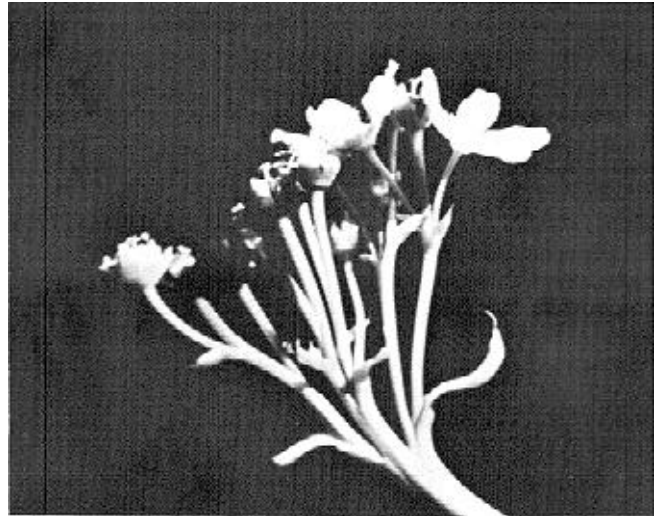


Figure 2. Venus flytrap or inflorescence flower cluster. These flowers bloom in a cymose or "determinate" sequence and are quite "typical" being regular and polypetalous in their flower morphology. I pollinated these flowers artificially with a paint brush and viable seed were set which produced a second generation.

THE LAW OF CAUSE: AN EXAMINATION OF THE NEED FOR CAUSAL FACTORS

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Everyone believes that for every contingent being or event, i.e., one which might have been otherwise, there must be a cause. Philosophers have sometimes called this the principle of sufficient reason, or universal causality. The world around us is clearly contingent, hence one may look for a cause for it. Creationists see God as the Cause; and many natural theologians, such as Paley, have considered this fact so certain that they have gone on to deduce things about God's nature from the Creation.

The evolutionary dogma, on the other hand, is really a denial of any sufficient reason.

It is pointed out also that many, not only among the people in general, but also among students and faculty at universities, are disillusioned with evolution. The opportunity for Creationism is apparent.

One of the oldest (dating back at least to the early Hebrews), and for many people the most convincing line of reasoning used to prove the existence of a Creator (and thus the creation model as opposed to the evolution model) is the following: the existence of a *creation* demands a *Creator*, just as the existence of a *watch* demands a *watchmaker*. One seeing a watch does not need to prove the existence of a watchmaker—the existence of the watch itself is proof enough. Likewise the act of something being "moved" proves the existence of a "mover" i.e., if an object moves, something has caused it to move.

Note that the proof being considered here is more like proof in a court of law than like a mathematical proof.

Causes Known from Effects

When a mother finds wet mud tracked across the kitchen floor, she does not need actually to see the culprit

with the muddy shoes track across her floor to deduce what happened. The mud on the floor is proof enough that *someone* walked across her floor with muddy shoes on. Likewise, in proving the existence of a Creator the creation itself is sufficient, i.e., some cause or being must have made or created what exists. This line of logic is illustrated in the following conversation Isaac Newton had with a good friend of his.

One day, as Newton sat reading in his study with his (mechanical model of the universe) on a large table near him, his infidel friend stepped in. Scientist that he was, he recognized at a glance what was before him. Stepping up to it, he slowly turned the crank, and with undisguised admiration watched the heavenly bodies all move in their relative speed in their orbits. Standing off a few feet he exclaimed, 'My! What an exquisite thing this is! Who made it?' Without looking up from his book, Newton answered, 'Nobody!'

Quickly turning to Newton, the infidel said, 'Evidently you did not understand my question. I asked who made this?' Looking up now, Newton

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³What this "breath of life" consists of is another question; but many researchers, like ordinary people, have felt that there is something beyond inanimate matter which causes life. Of course, to call it a vital principle, or something of the sort, may be merely to substitute one name for another; at best, it is an attempt to label an admittedly elusive concept.

⁴Szent-Gyorgyi, Albert, 1977. Drive in living matter to perfect itself. *Synthesis* 1 (1):18.

⁵*Ibid.*, p. 17.

⁶Sprague, Elmer, 1967. Paley, William. (In) *The Encyclopedia of Philosophy*. Collier MacMillan Co., New York. Vol. 6, pp. 19-20.

⁷Paley, William, about 1800. *Natural Theology*. The work was issued (Vol. 1) by Harper and Brothers, New York, 1839. and has recently been reprinted by St. Thomas' Press, Houston.

⁸Osborn, Henry Fairfield, 1925. *The earth speaks to Bryan*. Chas. Scribner's Sons, New York, pp. 64, 65.

⁹*Ibid.*, p. 65.

¹⁰Hunt, Elgin F., 1966. *Social science*. The MacMillan Co., New York. (Third edition).

¹¹The *Encyclopedia Britannica*, edition of 1945, under "Zeus".

¹²This "drive to know" may be as strong as a hunger or sex drive. It has been remarked on many times, e.g., in the opening words of Aristotle's *Metaphysics*: "All men by nature desire to know".

¹³Wysong, Randy L. D.V.M., 1976. The creation-evolution controversy. *Inquiry Press*, East Lansing, Michigan, p. 180.

¹⁴Bergman, Jerry, 1977. The attitudes of college students in teacher training programs toward the teaching of evolution and creation. *Journal of the North American Creation Movement*, 22 (6):1-4.

NO HOPE FOR THE PHALAROPE

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When Adam's rib became women's lib, the phalarope failed to cope. For it is poor papa who pays, as he has had to assume all the housewifely chores of nest building, incubation and family feeding. He is also a rather wan Don Juan, as he was even denied the plume and pride of a *petit-maitre*; for instead of a lady's man, he is but a hen-pecked pawn. It's a clear-cut case of lady's choice and his only consolation comes when the girls vie for his Valentine. Yes, whether Miss, Mrs. or Ms., it is the female of this fouled-up fowl that wears the baroque plumage of the coxcomb and does the courting. Could this be the beginning of a natural transexual?

While science frowns upon the anthropomorphism implied by this sex scandal, is it any more facetious than evolution's sacred saga of "Mother Nature?" At least the phalarope family is for real, even if their parental profile is somewhat of a paradox.

While the allusion to women's lib may be rather tenuous, a more pertinent question arises regarding natural selection and survival. As the phalarope's reversal of the parental role seems to be the only radical sexual deviation in avian behavior patterns, it is only logical (abstruse maybe?) to speculate on the explanation of this devious conduct.

Only two options are available: Either this juggling of the genders existed from the beginning, or "Mother Nature" had to experiment with some bizarre transitional match-making. Since the latter would involve homosexuality, and would do little to perpetuate the race, attention must be focused on the former.

But now the problem broadens, as it involves not only the phalarope, but the sexual relationships of all species. If a beginning is postulated, when did it begin, and how did the two sexes diverge? According to evolution it had to be a long slow process over millions of years. "Hominoid" fossils have been discovered around the world, but apparently with only a very sparse population; probably about the same census statistics as Big Foot and Sasquatch. This means that many would have to survive and slowly select the necessary genital equipment in isolation, separated by mountains and ocean barriers.

But natural selection cannot operate without the ability to reproduce, and the ability to reproduce is supposed to come from selection and survival. But selection cannot be exercised except en masse. And even *en masse* (witness the infinite millions of experiments with *Drosophila*) has failed to produce any radical sexual changes or improvements.

It would be a gross exercise in futility to even speculate on fertility and the reproductive processes employed before the male and female characteristics were developed. Suppose one side of the world produced only females and the other side only males; or one evolved a million years before the other (or even a million days?); or one was sterile; or one or both failed to exhibit a mating instinct; or there was a slight ripple on the gene pool and the chromosomes clashed. Absurd? Only if rationality is ruled out and random chance called the shots.

Perhaps it would be best to go back to the beginning and start over again. Before any pattern of gender or genetics can be inherited, it must first be formed, be it phalarope or filial. And that formation demands precise planning in both expertise and exactness.

Friend phalarope's domestic dilemma may have been a *faux pas*, but the solution of its source can be solved only in the divine decree of creation and its pattern of purpose.



Male phalarope *Steganopus tricolor* at nest.

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