

## GLOBAL PRECIPITATION UNDER A CANOPY†

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In our continuing effort to "pick fights" with the establishment, we have tended to concentrate on astronomers and archaeologists, neglecting almost completely the geologists. This is not to say that geologists are not vulnerable, but rather that they tend to admit their limitations more openly. Such candor has a charm that is all too rare!

In a recent issue of *Science*<sup>1</sup> a group of geologists reported the estimates of the sedimentation rate in the oceans during the past 60 or 70 million years (the Cenozoic Age). Their reasoning was that any changes in the rate of sediments falling on the floor of the ocean would reflect continental weathering rates. In turn, weathering would depend on the amount of precipitation, which is in turn obviously effected by atmospheric circulation. So far so good!

Of course the geologists have obviously never heard of the Vaillian Canopy theory,<sup>2,4</sup> or they would "know" that the atmospheric "circulation" was under planetary control for most all of geologic time. Since the Canopy is now absent, the storms (not the same as precipitation)

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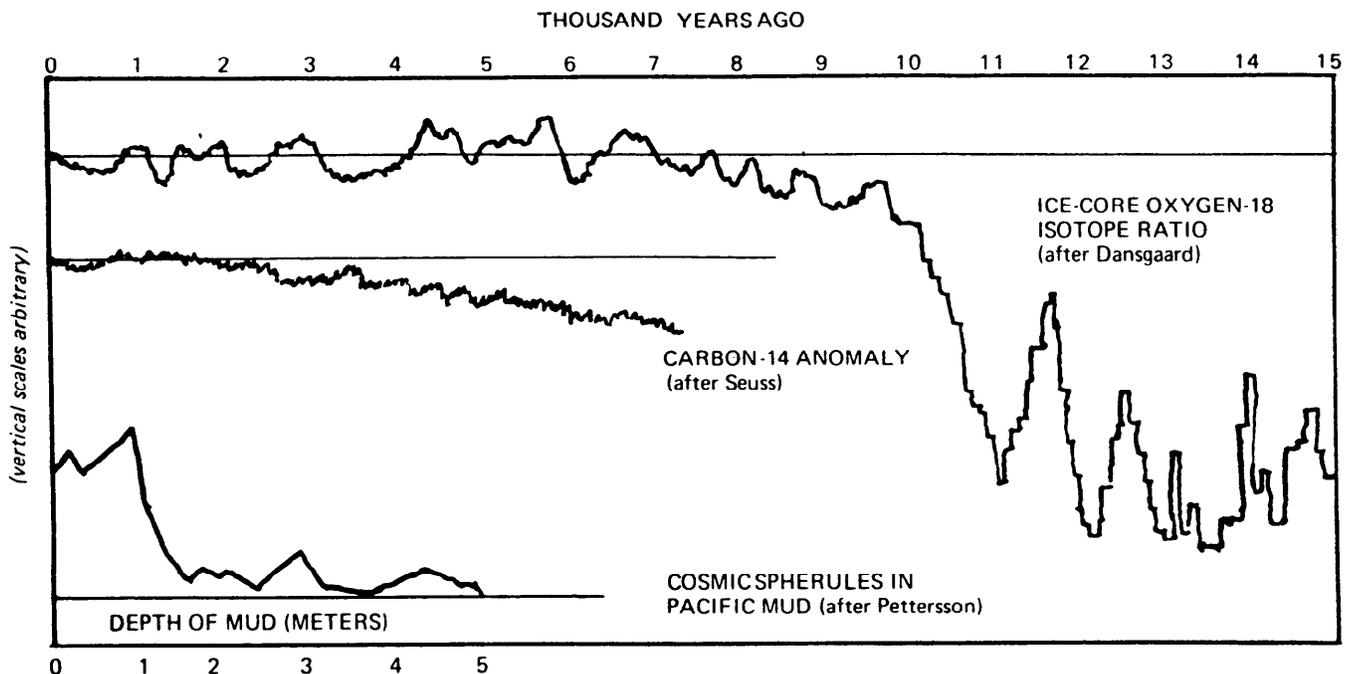
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cause severe damage and erosion to increase the sedimentation rate. Yet, as the geologists suspect, the record is there, available to be read by anyone who asks the right questions.

When the "Canopy Factor" was in control of the earth's climate, it acted to control the amount of precipitation in a gentle fashion, so that in some epochs precipitation was greater (on an average basis) although the amount of erosion was actually less. At other times, the precipitation was somewhat less, so that climate was milder in Britain (say) at a time when it was also a bit cooler (compared to now) in the Mediterranean region. The ice particles in the Canopy actually filtered the heat rays of the sun like cosmic sunglasses.

Davies, Hay, Southam, and Worsley, the geologists who are investigating the rates of sedimentation, draw some most interesting conclusions. They conclude that "These data suggest that there may have been significantly different modes of weathering of continents during the Paleocene-early Eocene and late Eocene-early Miocene." The implication is that the continental climates prevailed over wide areas that were *unlike those prevailing today and may reflect a different state of atmospheric circulation.*

The surprising thing is that the legends and sacred writings have known about this early state for a long time. The legends refer to a "golden age" and the sacred  
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The Canopy Factor can also explain certain other variables that have been detected in physical records for the last 100,000 years, and may well provide an explanation for certain effects that are now only suspected. The pattern of the oxygen-isotope ratio in Greenland and Antarctic ice sheets is one "mystery" that can readily be resolved by the Canopy Factor. Also the distribution of cosmic spherules in oceanic muds has occurred in a manner that shows control by the Canopy, which acted to monitor the inflow of meteoric debris during the same period.

For the work by Dansgaard, Petterson, and Suess, see references 5, 6, and 7 respectively.

Many Creationists would disagree with the time extending back more than 10,000 years. It is not proposed here to defend such ages; but the figures quoted might be taken as relative dates.

Creating Will must not be confused or identified in any way with God's nature. God infinitely transcends all of His creatures and the relation of creation is not in God but in the creatures only. This distinction, which is a most real one, is necessary to grasp in order to avoid pantheism.

The immanence which modern philosophers and theologians so ardently desire is to be found in the relation of creation, in the fact of our *absolute* dependence upon God for our existence every moment of time. Our being is from Him alone and thus St. Paul said: "In Him we live and move and *have our being*." This is in the purely natural order. In the order of Grace, the Divine Intimacy is even more marvelous, and beyond our power to understand. The Grace of God can only be answered with love.

*Essence or nature* is the area of secondary or instrumental causality. In the order of generation, creatures give rise to creatures of their own nature and essence, like produces like, in obedience to God's command in Genesis I that every creature reproduce "according to its kind." St. Thomas says that each creature causes or effects "what is proper to itself." But that any creature should actually create something out of nothing, that is, from no pre-existing materials, or that any creature should produce something greater, of a higher order of being than itself, which would amount to creating, such hypotheses are absurd and against all the observed laws of nature, logic, and Grace. Even Grace only perfects human nature, it does not elevate it to something higher than human nature. Man will never become an angel nor even a "super-man". Should he aspire to be such, he will fulfill the promises of Satan (Genesis 3) rather than the Promises of Our Divine Lord Jesus Christ. The "new man" is man con-formed to Christ, through His Grace.

And yet, this is what the theistic evolutionists are telling us to believe and to do! St. Thomas says that matter cannot exist without form, and the form of every creature, of every being, *limits* and defines its created nature or essence, essence being the principle of potency and limitation as well as of individuation. But if each creature is limited, as it is, by its created essence or nature, according to Genesis I, then no creature can produce something of which it is incapable, something the potency for which it simply does not possess within itself. It is thus metaphysically, which is to say, philosophically impossible for a sea-creature to give rise to a land-creature, no matter how much time it be allowed, or for an animal to issue in a human being. The question of time is somewhat irrelevant here, for if the potency were within the creature to evolve into something higher, then it could be done in six or six hundred as well as in six hundred million, or in billions of years. Nor is the question of life from non-life of any greater import than that of the bird from the dinosaur or that of the man from the ape, or that of the amphibian from the lung-fish. The question that must be asked first of all is this: on the side of *reason*, is the nature of the being capable of producing something that is not in its nature; and from the side of *Biblical Faith*, is evolution of any kind, theistic or otherwise, in accordance with Scripture and the teachings of the Church?

In both cases, of course, the answer is a definite NO. Evolution makes of creation a *process*, it reduces the *order of creation* by God to the *order of generation* by secondary causes, thus placing the *creative power* itself *within nature*. And this is pantheism. This heresy—of pantheism—militates against or is destructive of the truth.

The words of St. Thomas about instrumental causes are this:

The proper effect of God creating is what is presupposed to all other effects, and that is absolute being (existence).

In other words, the entire natural order is presupposed to all other talk of "creating" and/or producing. Hence, nothing else can act dispositively and instrumentally to this effect, since creation is not from anything presupposed, which can be disposed by the action of the instrumental or secondary agent.

*So therefore, it is impossible for any creature to create, either by its own power, or instrumentally, that is, ministerially.*

No created being can cause anything unless something is presupposed; which is against the very idea of creation.<sup>3</sup>

### References

- <sup>1</sup>The Council of Rome, in 382. See Deferrari, Roy J., 1957. The sources of Catholic dogma. Translation of Henry Denzinger's *Enchiridion Symbolorum*. B. Herder Book Co., St. Louis and London. Item 77.
- <sup>2</sup>Lateran Council IV, in 1215; and Vatican Council I, in 1870. See Deferrari, *op. cit.*, items 428 and 1,805.
- <sup>3</sup>St. Thomas Aquinas, *Summa Theologicae*, Part I, Question 45, Article 5. The topic of Creation is discussed also in Questions 45 to 47 and 65 to 74, inclusive. Related Questions include 92, on the production of woman; and 95 to 102, on the state of innocence, including Paradise.

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writers refer to an Edenic period of mild climate. It isn't very effective to quote scripture to geologists these days, but the "geologic book" of sedimentary layers says the same thing (or so Vail suggested): "... the Lord God had not caused it to rain upon the earth... But there went up a mist from the earth, and watered the whole face of the ground." Genesis 2:4-5.

### References

- <sup>1</sup>Davies, Thomas A., William W. Hay, John R. Southam, and Thomas R. Worsley, 1977. Estimates of Cenozoic ocean sedimentation rates. *Science* 197 (4298): 53-55.
- <sup>2</sup>Cyr, Donald L., 1950. Last ice age. *Annular Publications*.
- <sup>3</sup>Cyr, Donald L., 1950. Greenhouse world. *Annular Publications*.
- <sup>4</sup>Cyr, Donald L., 1972. The carbon-fourteen canopy factor. *Annular Newsletter*, 6 (1): (winter). *Annular Publications* and the *Annular Newsletter* were forerunners of the *Stonehenge Viewpoint*.
- <sup>5</sup>Dansgaard, W., S. J. Johnsen, and J. Moller, 1969. One thousand centuries of climatic record from Camp Century on the Greenland ice sheet. *Science* 166 (3903): 377-381.
- <sup>6</sup>Pettersson, Hans, 1960. Cosmic spherules and meteorite dust. *Scientific American* 202 (2): 123-132.
- <sup>7</sup>Suess, Hans E., 1965. Secular variations of the cosmic-ray-produced carbon 14 in the atmosphere and their interpretation. *Journal of Geophysical Research* 70 (23): 5937-5952.