

for how molecular machinery arose. Behe also counters Richard Dawkins's use of irrelevant and mistaken math (Dawkins's own response to Behe's efforts to define limits to Darwinian mechanisms).

Chapter 9, "Revenge of the Principle of Comparative Difficulty," shows that new features could not possibly develop by small incremental steps. "A kind of system that strongly challenges Darwin's mechanism is one that is *irreducibly complex* (IC)" (p. 230). The IC concept is applied to molecular machines for which there is no plausible evidence to show how they could have been constructed by random processes. For example, no random process could account for the conceptually simple IC structure of two cystine groups forming a disulfide bond. Boosters of Darwinism support a "theory that labors mightily to explain a crummy two-amino-acid-residue disulfide bond" (p. 244) and therefore cannot account for more complex structures. The

Darwinian mechanism is self-limiting, capable only of eliminating or modifying preexisting molecular systems but incapable of building functionally complex structures.

Chapter 10, "A Terrible Thing to Waste," considers how life's variety could have arisen and also theories of mind (e.g., materialism, idealism, and solipsism). We know the presence of a mind from artifacts it produces. Materialism undermines common sense. On the question of *whose* mind developed sophisticated molecular machinery, Behe states that he is a theist but leaves intellectual room "for people of widely varying philosophical inclinations" (p. 278).

"Clarifying Perspective" in the Appendix addresses responses to *Darwin's Black Box*, showing that there are no Darwinian explanations for how complex molecular machines developed. Michael Behe demonstrates the impossibility of life developing by random

mutations and natural selection. However, Behe does not hold to young-earth creation. He accepts long ages for the existence of the earth and evolutionary processes. For example, he states, "Billions of years ago photosynthetic bacteria appeared that produced oxygen" (p. 122). Behe also implies acceptance of intelligently directed evolution—i.e., theistic evolution, although he does not use the term. Furthermore, Behe states that all life has a common descent, inconsistent with God's statement that all life was created by its kinds. Behe implies a denial of the Genesis Flood as the source of fossils. For example, a polar bear fossil "is over one hundred thousand years old" (p. 15). Behe's arguments would be more powerful if he hadn't given credence to these commonly accepted myths.

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