

# Book review of *origin of the human species*

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## Opinion

Book Review of

*Origin of the Human Species* by Dennis Bonnette (2007) Sapientia Press of Ave Marie University, pp. 244.

Your knowledge of evolution is insufficient if you have not read this book.

Philosophy Professor Bonnette approaches evolution from two perspectives. He first summarizes contemporary evolutionary theories as advanced by Darwinists making the matter of evolution as clear as possible. The “perinoetic” (knowledge of sensible or common accidents by substitute signs) observations of natural science related to evolution are made clear.

Second, Professor Bonnette then approaches evolution from the perspective of metaphysician using the philosophical science of rational and ontological principles to clarify the essence of evolution as advanced. Thus the form of evolution is explored and made clear. The “dianoetic” (knowledge of essential properties or proper accidents) observations clarify the essence of natural science related to evolution.

In other words, Professor Bonnette uses the almost lost art of metaphysical thinking applying it to the contemporary phenomenon of evolution. Therefore, to read this book is to rediscover and experience ancient secrets lost in the contemporary materialist craziness of our age. Readers will witness a *coup de main* having you think in a way that you probably have not done before. I found it exhilarating just to experience this, because it reminds of some courses I took at the University of Notre Dame when it was a Roman Catholic University before it abandoned St. Thomas Aquinas for the emotional dross of superficial contemporary philosophies.

Reading Bonnette, one realizes the nothingness of Jacques Derrida’s repetitive documentation of the Principle of Uncertainty and Derrida’s over and over automatic self-witnessing to the proof of Godel’s Theorems. You remember Derrida is applied meaninglessness, and all should just apply Derrida to himself and forget about it! Instead, apply St. Thomas to himself and savor knowledge.

Reading Bonnette, one realizes the transcendental berft virtueless anchorlessness of Peter Singer’s verbose animal worship and Singer’s rhetorical rationalizations for relative interests. You remember Singer is a shill for death camps and clever dishonest rectification by any means possible. Apply Singer to himself and he is a non-person howling dog for what now passes as liberalism. Again, apply St. Thomas to himself and savor knowledge.

Reading Bonnette, one realizes the conscience-of-the-world pretensions by most of our press and media offering ersatz virtue and what “sounds good” rather than Truth, Oneness, Good and Beauty. Without St. Thomas, we get pabulum like Derrida, Singer and “serendipity”:

(In 1978, I completed unique “serendipity” research. The word was coined by Horace Walpole in reference to the Three

Princes of Serendip in an old collection of Italian folk tales called the *Peregrinaggio*. The basic theme was that the three princes were going around making “happy discoveries by chance.” Walpole’s paradigm was that the three princes determined a mule preceding them was one-eyed because it ate the worst grass on the one side of the road rather than the better grass on the other side. So I placed an ad in a Cleveland newspaper: “Needed: one-eyed mule for harmless research.” I did find a one-eyed horse that always ate the best bowl of grain wherever it was placed ignoring bowls with inferior food stuffs. Then upon reflection, one realizes that you cannot determine that the already eaten grass was worse than that on the other side! To read the *Peregrinaggio* is to realize that the Three Princes of Serendip were the first “three stooges” and the biggest quacks you would never want to run into. Using the word “serendipity” is not a compliment).

Thanks to Bonnette, we can likely add “evolution” to serendipity.

Actually, Bonnette neither refutes evolution nor confirms it. He places it in an intellectual frame that if it is true can be justified as consistent with Roman Catholic theology, the Christian phenomenon, and the presence of God.

Without spoiling the book for readers, I will mention Bonnette’s important discussion of “knowledge filtration” – a bias process whereby scientists expect fossils to fit properly on the standard theory’s time scale. Any fossils not fitting must be ignored, forgotten, suppressed, or redated to fit the proper time niche (Pg. 197)—call it a “filtration process”—automatic, pervasive, and required so that any doubts about evolutionary theory are removed. Contrary evidence is suppressed; double standards are applied to evidence; and dating is made subordinate to existing morphological schemes; and all is described on pages 200-203. And those pages alone are worthy of the purchase of the book because they document fraudulent science by all too human scientists.

The book is an amazing read. It is a challenging read. It is a *sine qua non* of anyone claiming to know anything about evolution.

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