

PROLOGUE THE TRUTH ABOUT DARWIN — AND US

After over 100,000 years of edging our way forward on this planet, here at the outset of the 21st century our global situation raises two fundamental questions.

Is human evolution moving backward?¹

To what extent has the wrong kind of science as well as the wrong kind of religion been a cause?

What would Darwin say if he suddenly came back to life?

What would he think on finding that the rain forests of Brazil, about which he rhapsodized in *The Voyage of the Beagle* — seemingly eternal in their wonder then, with their central function as “the lungs of the planet” widely known today— were being clear cut to run cattle for hamburgers?² Or that in practically every other regard he might think of, a virtual volcano of scientific reports was trying to tell us our species was now hell-bent on destroying ourselves and all other life on this planet?

What would he think to discover he had become the hero of a so-called Darwinian science of “survival of the fittest” and “selfish genes” and the monster of an anti-Darwinian religion of ferocious ignorance?

And what would he think on finding that driving our astounding devastation of ourselves and our planet was the stranglehold on both mass and leadership mind of the “Darwinian” hero of science and the “Darwinian” monster of religion?

That by its infestation of mainstream mind, the tiresome and long outdated clash of Creationist vs. Evolutionist and “the Darwin Wars” was preventing us from gaining any effectively widespread comprehension of the truth about evolution and ourselves?

And that only by gaining this comprehension could we hope to sufficiently mobilize in time to save ourselves?

Go with an open mind to the book in which Darwin specifically tells us he will deal with *human* evolution, *The Descent of Man*, and here is what you will find.

In the 828 pages of this book, all set in print so fine that into each page on the average 980 words are crammed, you will find that Darwin wrote only *twice* of “survival of the fittest,” but *95 times of love*.

You will find that of selfishness — which he called “a base principle” accounting for “the low morality of savages” —he wrote only 12 times, but *92 times of moral sensitivity*.

Of competition 9 times, but of *cooperation* — which back then they called *mutuality and mutual aid* —*24 times*.

You will also find that this man reviled as the enemy of religion actually wrote of “the ennobling belief in God.”³

Long before I put in the long years to become a psychologist and evolutionary systems scientist myself, I was a journalist and investigative reporter. I was, in fact, one of the early handful of television newsmen who set out after World War II inspired by the tradition of getting at the “story behind the story” being established by the great Edward R. Murrow during the McCarthy years.⁴

One of the main things the good journalist learns early on is to question the word of authority. No matter who says it, double-check it. Nose around behind the scenes for what others are saying. Put it all together and come up with the *real* story.

This book is about what I found out about the real Darwin. It is about the rest of the “fully human” theory of evolution he set out to construct, in effect lost to us now for over 100 years.

But most crucially and urgently, it is about the cataclysmic consequences of this loss, and how by learning the truth about Darwin – and about ourselves – we can ring out the old centuries of unrelenting bad news. It is about how, through Darwin’s *unfolding* revolution, we can gain a second chance to ring in a century, if not centuries, of if not good, at least much better, news.

The Second Darwinian Revolution

For over a century the message for those of us who consider ourselves reasonably educated has been that *Origin of Species* set off a Darwinian revolution that ended the power of authoritarian religion over science and at least the western world. This revolution, we've rightly believed, transformed our world by freeing the rise of modern mind.

This book is about the *second* Darwinian revolution. It tells of the unfolding of the second revolution rising out of Darwin's long unpublished early notebooks, *The Descent of Man*, and the literally thousands of modern works of science that corroborate the long buried and ignored Darwin similarly excluded from mainstream mind.

Most importantly, it is of the immense hope for the future that the long ignored rest of Darwin and the uphill struggle of those engaged in the second revolution now offer us. It is of the rise of the case for a better world out of the bold venturing of a progressive science that few read of today and fewer still can understand.

Ask almost anybody in your home or around the office what they think or know about evolution and the odds are all you'll get is something about "survival of the fittest," "selfish genes," or what a CBS/New York Times poll in 2004 confirmed. Of American respondents, 55 percent believed "God created us in our present form." Only 13 percent said they believed "we evolved from less-advanced life-forms over millions of years, and God did not directly guide this process."⁵

This is after a century of billions spent on science and education in the wealthiest and supposedly most advanced country in the world.

Dig behind this prevailing mindset and you will find that for over 100 years practically all the space and time allotted by the media or our schools to the subject of evolution has been sopped up by two battles that were long ago outdated by progressive science in all fields. One is the battle between the Creationists and the Evolutionists, which has captured most of the available news, book, movie and mind space for 150 years. The other is the battle within the science of evolution of the so-called "Darwin Wars" — which has become a matter of considerable urgency that at last we begin to understand.⁶

This struggle for the control of modern mind began in the early part of the 20th century with a friendly skirmish between the NeoDarwinists, who were attempting to update Darwin exclusively in terms of biology, and everybody who said there was much more to it. But with

the rise of the Super-Neos— the sociobiologists in the 1970s, who morphed into the evolutionary psychologists of the 1980s and 1990s — the Darwin Wars began in earnest. With a barrage of colorful and superbly marketed books — *The Selfish Gene*, *The Blind Watchmaker*, *The Blank Slate*, for example — the Super-Neos set out to bind us to the mutilated theory and the mangled story that is only the first half of what Darwin actually set out to give us.

In other words, for a century most of us have either been the captives of an anti-scientific religious defense of ignorance or a scientific half-truth.

This in itself is bad enough, but with the link still everywhere hidden in old science, old news, and old mind, it is the consequences of this unholy mix that are so devastating to our lives and hope for the future.

We'll expose the long-buried connections for the first time in this book.

The Burial of the Other Darwin

As with A.Conan Doyle's Sherlock Holmes, Georges Simenon's Maigret, or in the news world Woodward and Bernstein's exposure of Watergate, the clue that led me to the other Darwin was a matter of discrepancy. Why was there such a contrast between Darwin the man and what I found over twenty deeply concerned years of research as an evolutionary systems scientist to be the truncated, misleading, and socially devastating theory that was attributed to him?

From the little I knew of Darwin, it seemed to me dreadfully out of character that this kind and gentle scientific visionary— a notably loving father, and, to a much greater degree than was assumed, a liberal or progressive politically— could really have fathered what in the hands of his successors became a basically arch-conservative as well as actively regressive formula for disaster. What did Darwin really believe? What did he actually write and say?

What I found still astounds me. I found not only that the long ignored "love thy neighbor" completion for his theory seemingly contradicts everything we've been told for a century was Darwin's theory. Equally startling was my discovery that in the comparatively neglected years of his life, long before and well after the bombshell success of *The Origin of Species*, Darwin was thinking and writing 100 years ahead of his time.

In other words, for much of a century few could comprehend what the “other Darwin” was saying because *science just hadn’t got there yet*.

In a sampling over a decade of hundreds of books on Darwin and evolution theory spanning the entire 20th century, I could find only about a dozen people who recorded any awareness of the “other Darwin” — or more accurately the top or completing half for his theory. *And of this dozen I could find only four people who wrote about it with the needed comprehension of what he actually wrote and believed.*⁷

The earliest challenger aware of the gulf between the moral vision and “higher order” science of Darwin and what became entrenched in mainstream science as the status quo was the Russian naturalist and anarchist philosopher Prince Peter Kropotkin in his posthumous *Ethics* in 1924.⁸

Next came the eminent Darwinian authority John Greene, author of *The Death of Adam* in 1959.⁹ Then within his scholarly masterpiece *Darwin and the Emergence of Evolutionary Theories of Mind and Behavior* came the extensive probe of University of Chicago psychologist and historian of science Robert J. Richards in 1987.¹⁰ Finally, in 1990 came recognition by theologian James Rachels in *Created From Animals* that “Darwin was correct in thinking that all his work, from the theory of natural selection to the moral vision he articulates, is of one piece.”¹¹

“It is one view, held together by a sense of how the elements of one’s thinking must be mutually supportive, and how they must fit together, if one’s outlook is to form a reasonable and satisfying whole.”¹²

But Kropotkin’s book swiftly dropped out of print. And the others, although awarded prizes, might just as well have for all the good they did in breaking through the crust of the prevailing paradigm.

But here is the question I am haunted by and ask the readers of this book to ponder. What if this four had been four hundred, or better still four thousand — thus with potentially a sufficient critical mass to crack the prison walls of PseudoDarwinian Mind?

What if thereby the liberation of Darwin’s full theory could have prevailed, and the thrust of hundreds of by now virtually excluded foundational works in sociology, psychology, economics, history, and political, systems, management, and futures science could have had the

impact they lacked, could we have known an entirely different 20th century?¹³

Had there been widely known and taught the morally-oriented full truth about ourselves and our future, as Darwin in actuality saw it—which emerge in his writings for the first time pulled together in one place in this book— couldn't a case be made that Hitler might never have risen to power? That nuclear energy might not have been used to ring this earth with missile overkill? That World War II and who knows how many other wars might conceivably have been averted?

And how likely is it that America at the start of the crucial 21st century could have empowered a leadership able to gut international law and global birth control, thumb its nose at global warming, build ever bigger cars, pump oil with only a token gesture toward alternatives, fatten the wealthy and starve the needy, and assault the integrity and sanity of American science and American education?

Could we, in that alternative world, have found ourselves entering the 21th century with the hardcore Darwinism of survival of the fittest and selfishness *uber alles* enthroned in a global expansion of “business as usual”?¹⁴

Darwin's Greatest Adventure

But enough of the mess we have made of Darwin's vision of the better world. Let's go back to that time when life was fresh, the books we read were full of the excitement of the new opening of mind, and all the world lay ahead for Darwin— and for us. Let us go back to the great adventure that led to the first and second revolutions that this gentle, genial, medical school and divinity studies dropout, seemingly the most unlikely of revolutionaries, launched out of the tiny village of Down near London.

In Part I: A Young Man's Bold Vision, we meet and get to know Darwin in the critical months during which he first strayed on what became the known theory of evolution, for which he became famous, but also the seemingly contrary insights in his private notebooks, which became the ignored completion for his theory.

We get to know the first of the amazing number of works of modern science that Darwin anticipates. Cumulating quietly over a century of relative neglect, in fleshing out Darwin's

original vision these modern works point the way toward the fully human theory and story of human evolution that offers us a better future and the better world.

In Part II: An Old Man's Surprises, it's 30 years later. Darwin is world famous, a happy but frequently ill family man. With his sprawling home in Down functioning as a combination research and publishing center, at the hub of a worldwide network of corresponding naturalists, with his seven children working like a band of elves as research and book publishing assistants, we watch as he now picks up the task where he left off earlier.

We follow him as he writes of what, in page after page, is to be published in all the major languages of this earth . . . only to disappear into the bog holes of PseudoDarwinian Mind as surely as if it had been written in invisible ink.

In sharp contrast to the mindset in which we have been trapped for a century, we are to go from wherever we are on this earth across all the miles and the years to England. Then, as if in a helicopter, we'll zoom down from the clouds south of London toward the village of Down. And then on down into Darwin's study in Down House, as he writes of *who we really are*.

Of how, rather than as we have been brain-washed over many centuries to believe, we are basically good—that is, of how far more often than we are aware of we are driven by moral sensitivity. Of how, though selfish, we are also driven by love to transcend selfishness. Of how, though of necessity fiercely motivated to survive and prevail, we are also driven by the transcendent need to respect and care for the needs of others.

We are there as he writes of how though in part, or even throughout much of our lives, we may be the captives, victims and even slaves of forces larger than ourselves, above all we are driven by a brain and a mind with the hunger and the capability for a choice of destiny in a world in which choice of destiny is an option.

And we are there as he writes of *where we are going*.

Not of how we are driven blindly, witlessly, through a life with no predictability—which has convinced far, far too many of us that we are but sheep in need of the wolf as leader. Instead we are there as he writes of how we are driven by a brain that demands of life a sense of meaning and purpose, and by the vision of a better future.

We are there as in no uncertain terms he writes down for all with eyes to see and open minds, "Important as the struggle for existence has been and even still is, yet as far as the

highest part of our nature is concerned there are other agencies more important. For the moral qualities are advanced either directly or indirectly much more through the effects of habit, by our reasoning powers, by instruction, by religion, etc., than through natural selection.”¹⁵

As he writes, “But the more important elements for us are love, and the distinct emotion of sympathy.”¹⁶

And of how, “The birth both of the species and of the individual are equally parts of that grand sequence of events that our minds refuse to accept as the result of blind chance. The understanding revolts at such a conclusion.”¹⁷

NOTES

1. See End Document C: The Impact of the PseudoDarwinian Regression Machine on Human Evolution; Loye, *Bankrolling Evolution*; Loye, *The Global Sounding*.
2. Hartmann, *The Last Hours of Ancient Sunlight*, 41. The chief offender, McDonald's, took a vital step in the right direction by requiring the abandonment of antibiotics in the cattle to be ground up for them. But the fat content for hamburgers as well as practically everything else doled out by the fast food outlets has been linked to the rising tide for the obesity foreshadowing earlier breakdown and death in America.
3. See Darwin, *The Descent of Man (second edition)*, 107. It is impossible "to maintain that this belief is innate or instinctive in man," he tells us — as a firm disbeliever himself, who deplored and hated everything we would call regressive religion today. However, "a belief in all-pervading spiritual agencies seems to be universal; and apparently follows from a considerable advance in man's reason, and from a still greater advance in his faculties of imagination, curiosity and wonder." Ibid, 526. See also End Document D: Darwin on Religion.
4. See Cloud and Osborn, *Murrow's Boys*, for a good sense of what excited us back then. I was there during the swaggering years of Senator Joe McCarthy, whose expose in a television special by Murrow was so effective in ending McCarthy's reign of terror. On a much smaller scale, I did the kind of "on the road" feature Charles Kuralt later became famous for.
5. "Evangelicals Divided Over Evolution," Paul Nussbaum, *Philadelphia Inquirer*, June 4, 2005.
6. See Brown, *The Darwin Wars*.
7. I have frequently been asked why I don't include that great anthropologist and good friend Ashley Montagu — or Julian Huxley — among the four. This and my reasoning in regard to other prospects I will explain in *The Derailing of Species*. In essence, the reason is that — despite the fact that Montagu and Huxley were themselves moral scientific giants in action — they either showed no awareness of or downgraded or distorted Darwin's moral theory as of no relevance to the theory of evolution. During the first four years of the 21st century, three new books provided extremely useful information and hopeful signs of moving in this direction: Randall Keynes' *Annie's Box*; David Wilson and Elliot Sober's *Darwin's Cathedral*; and Peter Richerson and Robert Boyd's *Not by Genes Alone*. However, *Darwin's Cathedral* and *Not by Genes Alone* were still constrained by attempts to account for moral evolution without adequate comprehension of what Darwin himself had written and believed; and *Annie's Box*, while beautifully and intuitively expressing the full Darwinian vision lacked the needed scientific grounding.
8. Kropotkin, *Ethics*.
9. Greene, *The Death of Adam*.

10. Richards, *Darwin and the Emergence of Evolutionary Theories of Mind and Behavior*.
11. Rachels, *Created From Animals*.
12. Ibid, 223.
13. E.g., Weber, *The Protestant Ethic and the Spirit of Capitalism*, *The Social Psychology of the World's Religions*; Durkheim, *Suicide*; Sorokin, *Social and Cultural Dynamics*; Parsons, *The Structure of Social Action*; Toynbee, *A Study of History*; Fromm, *The Sane Society*; Boulding, *Image: Knowledge in Life and Society*, *Three Faces of Power*. For the trashing of the thrust to much of this body of work by the device of creating a straw man of the "blank slate," see Barkow, Cosmides, and Tooby, *The Adaptive Mind*, and the more recent elaboration, Pinker's *Blank Slate*. I feel compelled to note the contrast between this arrogant and misleading attitude and that of such respectful basic architects of neoDarwinian theory as Julian Huxley and Theodosius Dobzhansky.
14. See David Korten, *When Corporations Rule the World*; George Soros, "The Capitalist Threat," *Atlantic Monthly*, May, 1995. First apparently to use the phrase "of the corporation, by the corporation, and for the corporation" was U.S. President Rutherford B. Hayes in commenting on the control by the Robber Barons of government in his day.
15. *Descent*, vol.2, pp.403-404. Religion? Yes, that's what he said. It is the reason why, contrary to the view of both the Creationists and Neo and Super-NeoDarwinian science, Darwin deserves a special place in the long line of highly practical visionaries linking morality to spirituality. For he was the first to provide a *scientific* grounding for the line from Jesus and Gautama to the Dalai Lama and the great German theologian Hans Kung, whose Global Ethic is the most compelling update for our time. See End Document D: Darwin on Religion.
16. *Descent*, second edition, 524.
17. This passage, which so wholly contradicts Darwin as he has been presented to us can be found where it has always been: on page 396 of the Princeton *Descent* page 593 of the Great Books *Descent*; and page 527 of the CD-ROM of *Descent*, second edition.