

GOSSIP ABOUT ADAM—told by

Prince John Loewenstein, F.R.A.I.

Modern anthropologists have often been accused of spreading wild rumours about Adam, yet they are neither the first nor the only tattlers. Who has not read the colourful stories the followers of Mohammed relate about our first parents? However, it was left to the seventeenth-century writer Isaac de La Peyrère to join hands with modern scholars in challenging Adam's position as the first ancestor of the human race, though, unlike these scholars, he bases his arguments on the Scriptures. Interpreting Paul's Epistle to the Romans (V. 12-14), de la Peyrère suggests that Adam, when he appeared on earth, found himself in the bad company of filthy-looking, savage humans, whom God had created "en block" like the animals, in order to populate the globe. (As if God, who had done an eternity without man, could not have waited a little longer till Adam and Eve had multiplied!). Yet, be this as it may! If de La Peyrère is right we may infer that those long-haired, uncouth-looking, loafing individuals in our midst are not descended from Adam but from his beast-like predecessors.¹ We are eager to learn more about the "Preadamites", whether they really were cannibals and lived in wild promiscuity, and also if both sexes wore their hair like shaggy dogs, as tradition has it.

Sociologists have recently become interested in the problem and a special research program has been worked out by some U.S. Universities. Meanwhile we have to admit that de La Peyrère's thesis of "Preadamites" is highly original for a seventeenth-century writer, though like the Muslims, and, perhaps like modern anthropologists, he seems to know a little bit too much. Let us thus try to find out what we really know about the first humans and how we obtained this information.

In the good old days, when no one disputed the fact that Adam had come into this world *ready made* and looked exactly as one of us, the "Story of Man" was comfortably simple and relatively short. As we can still read in the "Authorized (King James) Version" of the Bible, the first man had

been created in 4004 B.C.² Preposterous as this may appear to us, it would be wrong to smile. Let us not forget that prior to the discovery of the Rosetta Stone and Champollion's decipherment of the hieroglyphic script in 1822 no written record existed that took history back beyond the second millennium B.C. The odd 6,000 years supposed to have elapsed since man's creation thus covered a past which stretched far beyond collective human memory. All events known either from historical records or oral tradition could easily be fitted into the framework of these six millennia—even the Biblical Flood, which, according to some learned theologians, had destroyed almost the whole of mankind in 2,349 B.C.

These calculations were shattered when it became known that Pharaonic civilisation was, in fact, much older than had been presumed hitherto, that Kings had reigned in Egypt as early as 3,000 years before Christ. More surprises were yet in store. Soon Biology, Geology and Prehistory combined to change thoroughly our views of the world, and we began to reckon the antiquity of our globe and of life in millions and hundreds of millions of years. The "time barrier" was smashed, but it was smashed gradually. Two hundred years ago, when Leclerc de Buffon suggested (in *Les époques de la nature*) that the earth was some 75,000 years old, there was an outcry. In 1935, Boule and Piveteau, in their classic *Les Fossiles* did not yet dare to go beyond hundred million years for the beginning of the Primary, and Teilhard de Chardin, as late as 1950, did not venture to push back the origin of life beyond six hundred million years (today's estimate is three thousand million years).

The very thought that God should have "improved" on man's outward appearance since Adam's creation seemed heretical to our grandparents. Georges Cuvier (1769-1832), the founder of vertebrate palaeontology, declared: *l'homme fossil n'existait pas*. Fossil man did not exist. Yet twenty-four years after Cuvier's death the first human skull different from modern man came to light in the Neander valley near Duesseldorf, north-western Germany. The odd-looking elongated skull with retreating forehead and massive brow ridges suggested remains of a pathological contemporary individual. Then Schaafhausen declared the bones belonged to an early type of man. His treatises, which appeared at the same time Darwin published his *Origin of Species* (1859), caused a great sensation. Some naturalists declared "Neanderthal Man" confirmed evolution, seeing that he seemed so closely related to the apes. He was thus regarded as the first link of the chain connecting man with the brute.

The "missing link" of popular imagination received scientific backing by the teachings of Ernst Haeckel, a German naturalist, who systematized the

transformist theories to the extreme. His genealogical tree started with a very primitive "being", which was, in fact, so primitive that it represented a transition-form between dead and living matter. The tree finally produced man, who, according to Haeckel, had evolved through the big apes. However, as the contrast between ape and man is obviously too great to allow for a direct transition, Haeckel postulates an intermediate evolutionary stage of "ape-men"—creatures characterized by the complete absence of articulate human verbal speech.

There is a painting in the Haeckel Museum at Jena showing a family of these "ape-men". Under a tree a woman with long, lank hair, sits cross-legged suckling a child. Beside her stands her Orangutan-like husband, fat-bellied and low-browed, his back thickly covered with hair. Paraphrasing von Koenigswald, one could say it must have been a happy couple: they could not quarrel, for neither of them could speak.³

Oddly enough, it was this product of Haeckel's imagination that led to the discovery of *Pithecanthropos* (the ape-man)⁴ by the young Dutch physician Eugène Dubois. An enthusiastic reader of Darwin and Haeckel, Dubois had set himself the task to find the missing link. Yet, where was he to look for it? The apes, so he argued, live in the tropics, and, no doubt, Adam's ancestors too must have lived in warm climates, particularly when they started to lose their body hair. Having reached this conclusion, Dubois applied for the post of army doctor in the Netherlands East Indies, and, soon after his arrival there, started digging in Sumatra, then in Java, which he visited in April, 1890. As we know, he found a skull-cap and a thigh bone of an extinct type of man. On his return to Holland, Dubois surprised the Anthropological Congress at Leyden with the sensational news: *I discovered Pithecanthropos!* Heated discussions followed that led to nothing, and it was only after the dramatic discovery of Peking Man that anthropologists began to see more clearly. Java Man and Peking Man were lumped together under the name of *Homo erectus* and officially recognized as Adam's earliest offsprings. This was a momentous decision indeed, for Adam is like the elusive Pimpernel, and anthropologists find it sometimes difficult to discriminate between his ancestors and his descendants.

Meanwhile the search continued. It was in 1925 that the South African professor, Raymond Dart, discovered north of Kimberley the skull-fragment of a creature with a small brain-case,⁵ but with perfectly human teeth. The famous missing link?—he wonders. After vacillating between man and ape the professor baptizes the creature *Australopithecus* (the Southern Ape).

Australopithecus would probably not have risen to great fame without the generous patronage of professor Robert Broom, who, after studying some newly discovered bits and pieces of that same fossil ape, declared emphatically: *This is not an ape, but a man!* And he comes up with the name of *Paranthropus*. From now on the title "anthropus" is bestowed in a rather arbitrary way upon fossil apes and we hear of other "near-men" such as *Plesianthropus* and *Telanthropus*. As a result the layman is lost in a maze of palaeontological nomenclature. Still, it is a matter of common knowledge that only man fashions tools; no tools fabricated by *Australopithecus* and its kind have ever come to light and professor Dart's touching stories of the toolmaking little apes (consequently nicknamed 'the Dartians') belong in the domain of science fiction.⁹ Why then all these misleading terms, ending with "anthropus"? Remains of *Australopithecus* or *Australanthropos*, as Leroi-Gourhan prefers to call the creature, have meanwhile been found all over Africa and even elsewhere, which makes a mockery of the name the "Southern" Ape or the "Southern" Man. Since these creatures antedated the earliest human beings known at that time, some anthropologists saw in them Adam's direct ancestors. Then, a few years ago, came Louis Leakey's much publicized discovery at Olduvay Gorge, Tanzania, of *Zinjanthropus*, (Eastafrika Man) who later turned out to be just another member of the Southern Ape family.

However, Leakey's subsequent discovery of erect-walking and tool-making *Homo habilis* (the handyman, the skilful man) shows that human beings lived on earth some two million years ago. We know today that *Australopithecus* is even older than *Homo habilis*, but mere seniority and certain anatomical affinities are no definite proof of parentage; there can, in fact, be but little doubt that the *Australopithecines*, like other long extinct anthropoids, represent but a dead side-branch on our family tree. Ten to twelve million years prior to *Homo habilis* we find *Ramapithecus* (from Rama, a Hindu god) in India and *Kenyapithecus* (the ape from Kenya) in Africa—creatures some anthropologists regard as ancestors of man, while others class them with the apes. It all depends whether you are a "splitter" or a "lumper"! I like to think that Adam's ancestors had a dual nationality; it speaks for the vaunted "brotherhood of man"!

When professors put stress on the great antiquity of man (antiquity is always relative) they are usually muddled up. Do they mean true man—'Man the tool maker'—or man's antecedents? Suppose we could not know when the steam-engine was invented, how could we talk about its antiquity? How can we talk about the antiquity of man if we ignore when man became

man? Only a short while ago anthropologists professed that man is some 500,000 years old. Now they talk about five million years and there is no knowing what our children will be told. The non-initiated may be duly impressed by man's great antiquity, but let them view things in the right perspective! Compared with other creatures, Man is really a newcomer. I remember a lecture by a Chinese palaeontologist before the Royal Asiatic Society some years back in London. He talked about the succession of life in geological times. When he had finished, someone asked why he had never mentioned Man. He replied, man appears so late on the scene that I left him out altogether. The remark caused some amusement.

As we have no inkling *when* man emerged, we also ignore *where* he originated (if, indeed he originated in one particular area of the globe). The famous "Cradle of Mankind" has been pushed around so many times in recent years that the Abbé Breuil could rightly say: *it is a cradle on wheels*. For the moment it seems to have come to rest in East Equatorial Africa.⁷

A few years ago Louis Leakey embarrassed his learned colleagues with one of his famous hat-tricks. He produced a 14-million-years-old long bone of a mammal, showing a series of small, almost circular incisions, looking as if someone had tried to extract the marrow with the help of a pointed instrument. Creatures we disrespectfully class among the apes were thus apparently able to use pointed stones as tools. However, no chipped flint tools were discovered in association with this find, and there is thus no need to accord human status to the apes. This may come as a relief to the *common man*,⁸ who, by some strange twist of mind, ignores the spiritual in human nature and interprets "in His Own image" as physical likeness, only because it flatters him to think that he looks like his creator. Apparently quite unaware of such irreverence, the Christian pictures the godhead in his own lowly form.

Peking man and Neanderthal man certainly look apelike, as far as we can judge by their skeletal remains, but (and in this, if you like, you may detect the famous "divine spark") they fashioned stone tools; Neanderthal man also buried his dead ceremoniously, which shows that he believed in an afterlife. No animal knows of death, as experiments show⁹; no animal buries its dead. In short, there is an abyss between the most human ape and the lowest type of man—between a chimpanzee and an Australian aboriginal. And yet it has become fashionable to put ape and man on the same level and to maintain that man is really no more than a "naked ape". Some scholars do this almost as a hobby.

A young colleague of mine, just about to dictate to a pretty secretary a

paper about the fabulous intellectual capacities of chimpanzees, asked me: "How can I convince these old-fashioned, fossilized scholars?" I pointed to the secretary and said: "Replace her by a chimp!" Yet, paradoxically enough, the same people who do not make a difference between ape and man, will cry out with indignation if one dares to talk about "primitive" or "savage" tribes, instead of "preliterate" or "underdeveloped" societies—even if one refers to cannibals! Miserable hypocrites, they just play up to the gallery.¹⁰

Some anthropologists, baffled by recent finds and eager to explain what they cannot explain, are turning to the unscientific writings of Haeckel, writings which possess mere historical interest. They exhumed the badly decayed "missing link" and are dragging it proudly through the pages of learned (and perhaps not so learned) papers, calling it: "Man-Ape", "Ape-man", "Half-man", (*hominid*), *Australopithecus* or *Australanthropus*—mere *Verlegenheits-Ausdrücke* that really mean nothing. Do they truly believe they finally discovered Man in his caterpillar stage? Heartiest congratulations!

All this may be quite amusing, but it does not help us along. There is, in fact, not sufficient evidence to suggest that recently discovered early specimens of *Australopithecus* (for example *Australopithecus aethiopicus*, represented by some minute bits and pieces) are ancestral to such extinct types of man as the species *Homo habilis* (or *Homo erectus*), as noted scholars pontificate, or, even more fantastic that *Australopithecus* is in the direct evolutionary line leading straight to modern man.¹¹

Recent discoveries along the river Omo in Ethiopia and east of Lake Rudolf in Kenya include basalt flakes dating back 2.6 million years. These flakes seem to have been used as tools, but it is impossible to say whether they were produced by nature or fashioned by man. (J. Chavaillon in *Archeologia*, No. 38, Paris, 1971)

Let us now sum up and ask: What do we really know about Man? First—and this is the crux of human life, the source of all religious and philosophical speculations—we do not know *why* man came into this world,¹² as we likewise ignore *why* the Universe came into existence. We also do not know *how* everything came about. Did man—and all forms of life—emerge by chance, through unpredictable mutation and of necessity, or Darwinian selection, as Jacques Monod postulates, or did man and all living things evolve and are still evolving according to a divine master—plan and predetermined laws, as Teilhard de Chardin, Einstein and even Darwin believed?¹³ Anthropologists, alas, have no occult means of detecting the truth. "The solution

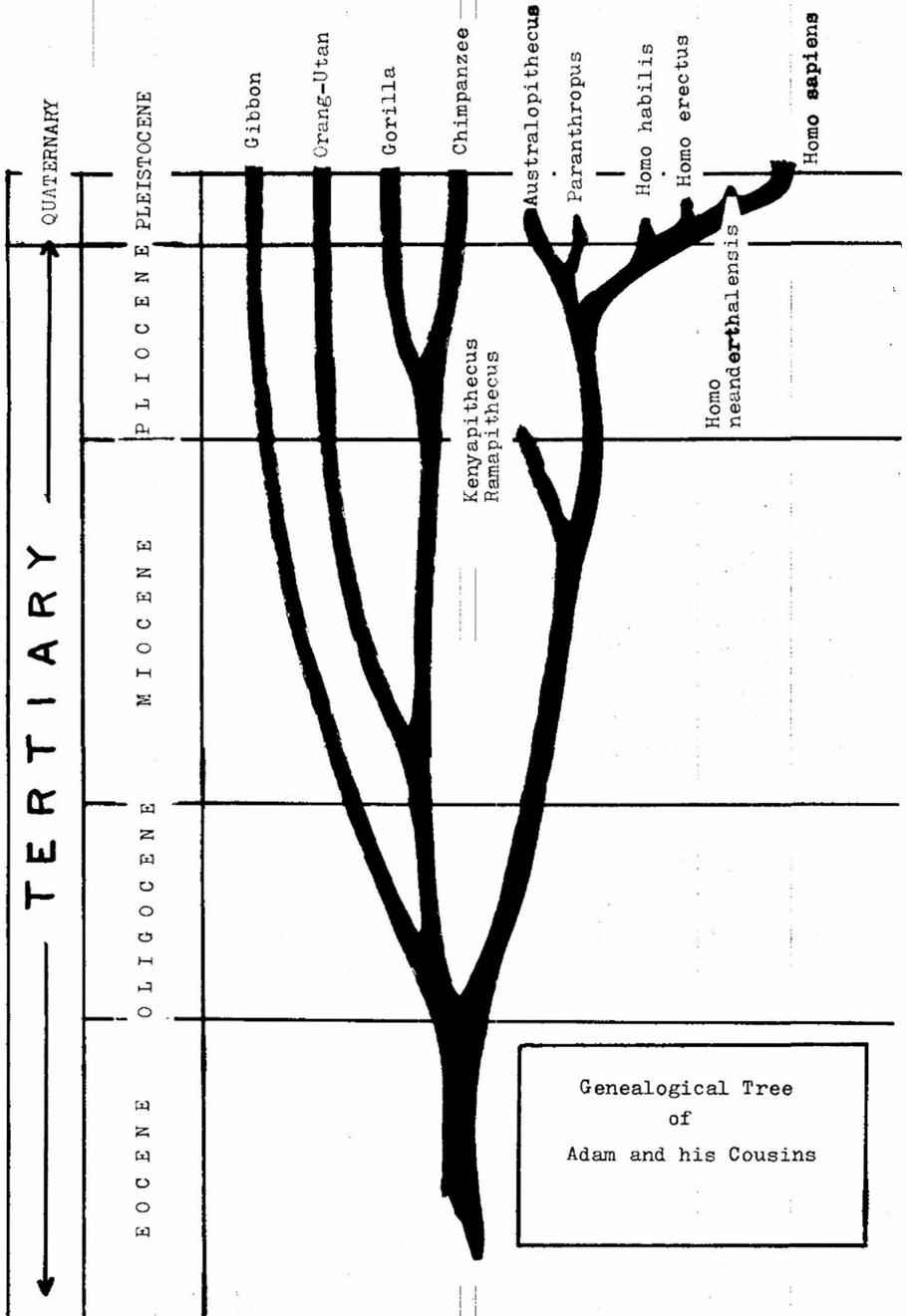
may lay in search for truth", says Jiddu Krishnamurti—whatever that may mean.

One thing is certain in all this uncertainty: Man—to quote de Chardin—did not come into this world "ready made", as our fundamentalists still like to believe. For some 40 million years the branch of the genealogical tree that carries the whole of humanity, (the human *phylum*), has grown apart from the branch that carries the apes. About the first 38 million years or so we know practically nothing. We know little about *Homo habilis*, the human being, who, according to Leakey, lived some two million years ago and was the author of the pebble-tool culture, a most primitive culture indeed, which, however, sets him apart from the apes. Some thirteen thousand centuries later (?) (the date is purely hypothetical) *Homo habilis* has been replaced by *Homo erectus* in North Africa, Europe, China and Java. We do not know how this change came about and whether the new-comers originated in one particular area, or in several regions of the globe. *Homo erectus*, in his turn, vanished from the earth during the latter part of the Upper Pleistocene. We know nothing about his fate. Carleton S. Coon says: "In some places he simply evolved into *Homo sapiens*. In others he may have been killed off by advancing waves of *sapiens* hunters who were more efficient than he, and in still others he was simply absorbed into the *sapiens* ranks through mixtures".¹⁴ All this is pure conjecture! As Leakey says in his critique of John Pfeiffer's book (Note 13): ". . . there is today less and less evidence that *Homo erectus* has any place in the direct ancestry of *Homo sapiens*."

The origins of Neanderthal Man and the reasons for his "sudden" disappearance are likewise shrouded in mystery. So is the relationship of *Homo sapiens Neanderthalensis* to true *Homo sapiens*, or modern man. The two famous skull-fragments from Steinheim and Swanscombe and the recently excavated skull from Tautavel, France, are placed at 200,000 years ago and looked at as "praeneanderthal" remains.¹⁵ They may as well be described as "praesapiens" remains. Both terms say nothing. Pfeiffer states in his book that true *Homo sapiens* originated 250,000 years ago, but he fails to substantiate his claim. Who preceded whom? What happened to Neanderthal Man? We do not know.

Where, then, does Adam come in? The question must sound almost absurd in the light of the foregoing.

Is it necessary to stress that, for the palaeontologist, every fossil he collects represents a multitude of individuals which were once alive? No naturalist would maintain that he discovered the bones of *the* first dog, or *the*



Genealogical Tree
of
Adam and his Cousins

first pig, as no anthropologist would pretend he found the remains of *the* first American, or the skull of *the* common ancestor we share with the living apes (Leakey's famous Proconsul).

No doubt, there is some truth in Isaak de La Peyrère's vision of mass-produced "Preadamites". Teilhard de Chardin expressed it as follows in "The Phenomenon of Man": *In the eyes of science, which at long range can only see things in bulk, the "first man" is, and can only be, a crowd, and his infancy is made up of thousands and thousands of years.*

Perhaps one should leave it at that. . . .

II

There is, yet, the philosophical point of view.

In the 3,000 million-years-long history of evolution, some 100 million species of plants and animals have existed on earth; of these 98% are now extinct, unable to survive in a constantly changing environment. Man, the new-comer, has lived in a state of utter savagery for millions of years. Recently he has become "civilized" (at least he thinks so). Now, like the apprentice sorcerer in Goethe's immortal ballad, he plays with powers he is unable to control, proving wholly incapable of mastering the technological monster he created. In polluting land, sea and air, he is hastening the process of destruction. As a result (to quote the anatomist Sir Wilfrid Le Gros Clark), "he may yet follow the example of many other groups of animals which have achieved a temporary ascendancy by an exaggerated development of some structural mechanism (his brain). He may become extinct."

Does it all make sense? Does the march of events, as far as we can perceive it, support the theory of *Orthogenesis* (something like evolutionary predestination . . . directed trends of evolutionary changes)? Does it square with our Western tradition that man is the stake in this cosmic "game of dice", that the end of the human race must necessarily be "the end of the world" (the end of our tiny planet, which has long been regarded as the hub of the universe)? Oddly enough, Monod says, Galileo's new order, the heliocentric theory, did not dispel the anthropocentric illusion. Neither did Darwin's theory of evolution alter our views about man's destiny. On the contrary, far from destroying the anthropocentric illusion, evolution only gave it a new meaning in making man not the centre, but the heir of the entire cosmos for all time to come. The mirage of a perfect world, created especially for him, brought man into dire conflict with bitter reality, for, alas, he discovered that the world is not a holiday resort, but rather a place full of misery and terrible happenings, which never cease to supply material for cynicism. Take for in-

stance the so-called acts of God, floods, volcanic eruptions, earthquakes and other 'natural' or unnatural calamities. According to some learned theologians sufferings serve for man's moral improvement. 'Yet', Darwin observed, 'the number of men in the world is as nothing compared with that of all other sentient beings, and these often suffer greatly without any moral improvement. . . . What advantage can there be in the sufferings of millions of the lower animals throughout almost endless time?'¹⁶

Does it all make sense? Can anything make sense to us that ends in death? Every cemetery, every grave seems to proclaim: Man is a born loser! The Romans spoke of *mors naturalis* and the poet Decimus Magnus Ausonius said: *Mors etiam saxis venit* (even stones perish). These are wise words. Others tried to comfort man in proclaiming that death was not only natural, but a great blessing. (How could they possibly have known?). "If death were a blessing, the gods would not be immortal," wrote the Greek poetress Sappho with disarming logic 2,500 years ago.

Primitive man could never resign himself to his cruel fate. Death was never "natural" to him. It came in the guise of an accident or some mysterious illness in the prime of life, and, no doubt, it was the machination of some evil spirits. Perhaps these powers could be propitiated to prolong life, or even to cancel death? Tylor may be right in assuming that the biological phenomena of life and death, of sleep and dreams, are at the origin of all beliefs in the Supernatural and in immortality. There is, however, nothing to suggest that primitive man linked conduct on earth with life beyond. This ethical relationship was introduced by the higher religions.¹⁷

One thing is certain: The great world religions (which appear late, very late, on the scene of the human drama) did not invent IMMORTALITY. Grasping the metaphysical need of man, the prophets wisely bolstered ancient beliefs, which are so deeply rooted in the human psyche, that they almost seem to be implanted by nature. As a matter of fact, ever since Neanderthal times (for at least a thousand centuries now) man refuses to accept that death is the final end. Though no message from the Great Beyond has ever been received, he continues to hope against hope for a second life, one that shall last forever. "Even on his grave man raises the banner of hope," wrote Schiller, and Saint Augustin exclaimed: *Credo quia absurdum!* (which means actually: *credo quia consolans*. I believe because it is a thing consoling to me. Moreover, would there be any merit in believing something that is *not* absurd?).

Man might despair if it could be shown that all hope for re-existence after death is vain. Fortunately enough, this is not possible, as it is likewise

impossible, according to Kant, to demonstrate by pure reason that there *is* another life. However, Kant's *moral postulate* of immortality must remain incomprehensible to the common man.¹⁸ Nor is the common man seriously troubled by doubts ("After your death you will be what you were before your birth"), as he does not think for himself, his spare-time being occupied with TV watching and newspaper reading. Who bothers to acquaint himself with philosophers such as Lucretius and Schopenhauer? . . .

On the tombstone of a New Zealand woman in the Old Cemetery at Menton, France, I read the well-known words from Revelation (21:3, 4): "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." (A promise that reflects the ardent desire of man for a new and fairer world order).

Epitaphs that betray scepticism (frequent on Roman tombstones) are rare in Christian cemeteries. One tomb in the New Cemetery at Menton may be of interest in this respect. It is made of white marble and bears No. 936. There is no cross or religious symbol of any kind and the short text after the name of the deceased reads: "Our beloved our dear little mother passed into the Unknown. May 17th, 1921."

Oh, what a poor and helpless creature is Man!

NOTES

1. C. R. Hallpike combats the view that long hair advertises virility. According to him long hair is a symbol of "being outside society"; it also stands for *animality*—let us say *beastliness*. (His paper "Social Hair" in *MAN*, Vol. 4, No. 2. June, 1969. pp. 256-264).
2. The figure is based on the calculations of archbishop James Ussher, the Irish divine, who in 1650/54 published a scheme of biblical chronology.
3. G. H. R. von Koenigswald: *Meeting Prehistoric Man*, London, New York, 1956, pp. 27/28.
4. *Pithecanthropos*. From the Greek: *pithecos*, ape and *anthropos*, man. New Latin: *pithecus* and *anthropus*.
5. Some cranial capacities:

Homo sapiens	1200 — 1500 cc.
Homo erectus	900 — 1100 cc.
Australopithecus	450 — 550 cc.
Chimpanzee	350 — 450 cc.
6. See L. S. B. Leakey: *The Progress and Evolution of Man in Africa*, London, 1961, pp. 43, 44.

7. Another "Cradle of Mankind" has come in the news. Ever since Henry de Lumley and René Pascal started excavations in the tiny Grotte du Vallonnet, Cap Martin—Roquebrune, France, in 1963/64, much has been written by outsiders to show that human beings of the *Homo habilis* type had camped in the Vallonnet cave two million years ago. Geologists say the cave was formed during the Donau glaciation; it was beneath sea-level in pre-Guenz times, but the waters receded during the latter part of the Guenz glaciation, leaving the cave high and dry ever since. I visited the Grotte du Vallonnet in May 1971, and saw the few pebble-tools excavated by Henry de Lumley (up to now the only evidence of human activity). These "tools" date back to the Upper Villafranchian (late Guenz); that is to say they are some $\frac{3}{4}$ of a million years old. They are, however, not convincing. As we know, it was bitterly cold in Europe during the Guenz glacial phase; at night the temperature would fall so low in the South of France that stones cracked. One wonders, of course, how man could subsist under such arctic climatic conditions without a warming fire. It is a matter of common knowledge that man did not live in caves before he could make fire, (to repel beasts of prey, such as cavebear, wolf, tiger, lion, hyena, etc.)—yet no traces of fire were found at Vallonnet. Henry de Lumley's excavations produced the remains of a great variety of fossil animals, among them beasts, which, it was pointed out, were obviously too big to have passed through the narrow cave entrance of their own accord: elephant, hippopotamus, rhinoceros and horse. These animals, it was suggested, had been killed by man and eaten in the cave. It is beyond the scope of this short note to discuss the pro and contra of this theory. Excavations are carried out each year at Vallonnet and the cave has still to yield its secrets. See: H. de Lumley, S. Gagnière, L. Barral, R. Pascal in No. 10 du *Bulletin du Musée d'Anthropologie préhistorique de Monaco*.
8. Schopenhauer's term, meaning the ordinary fellow, "he who possesses no further qualities than those pertaining to the human species". Schopenhauer points out that in most people there is only very little that is truly individual. The vast majority of human beings are "factory-made" (See his essay: 'On Psychology').
9. Karl Friederichs: "Lebensdauer Altern und Tod in der Natur und im Menschenleben". V. Klostermann Frankfurt am Main, 1959. pp. 102/3.
10. If "savage" and "primitive" are taboo, what term shall we use to describe the behavior of some "civilized" people? The Chicago *Daily News* reports: Yokohama (AP), April 9, 1965: A mongrel dog was in critical condition Friday after being bitten by a man. Police gave this account: Haruichi Nishimura, 35, a newspaper vendor, was passing a yard after a few drinks when the dog barked at him. Nishimura opened the gate, caught the dog and bit it. The dog bit back. Nishimura bit the dog again—and continued biting it. The

dog's owner, hearing the animal's howls, called the police. It took two police officers to pull man and dog apart. Police reported the dog was bitten on its legs and back. The man was bitten on his face and ears. No charges were filed. "We believe Nishimura already has been punished", said a police officer.

11. See L. S. B. Leakey's critique in *Current Anthropology*, June, 1971, pp. 380/81 of John Pfeiffer: "The Emergence of Man", New York, 1969.
12. According to Isaiah (43:7) God said . . . "for I have created him (man) for my glory, I have formed him; yea, I have made him." Though Genesis relates *how* man was created, there is, I believe, no other hint in the Scriptures *why* he was made. The passage in Isaiah is reminiscent of the vain-glorious utterings of Babylonian and Assyrian kings. (Inscription of Nebuchadnezzar: . . . "Is this not Great Babylon, which I have built for the glory of my majesty?").
13. Jacques Monod, *Le Hasard et la Nécessité*, Paris, 1970. For Teilhard de Chardin it would have been utterly absurd to think of evolution suddenly going off in a direction other than that running in a straight line from the primates to *homo sapiens* (*Orthogenesis*). To consider Man as anything but the principal aim of cosmic development certainly never occurred to him. In similar manner Albert Einstein, who had contributed so much to revolutionize modern physics and to destroy our traditional *Weltbild*. While his colleagues and students came to believe that the basic laws of nature are indeterminate, governed by blind chance, Einstein (oddly enough) trusted in causality. He was confident that we shall someday be able to explain all phenomena by physical laws that now elude us, because (as he put it): "God does not play dice with the world". These words have become famous. (Ronald W. Clark: "Einstein: The Life and Times". World, 1971). As to Darwin, he had, he confessed, an "inward conviction" that the universe was not the result of mere chance. This confession is, however, of little comfort to theologians, for he added: "But then with me the horrid doubt always arises whether the convictions of man's mind, which has been developed from the mind of the lower animals, are of any value or at all trustworthy. Would any one trust in the convictions of a monkey's mind, if there are any convictions in such a mind?" (Darwin to William Graham, Down, July 3, 1881: *The Life and Letters of Charles Darwin*, Francis Darwin, ed., New York, 1898, I. p. 285).
14. Carleton S. Coon: "The History of Man". Pelican, 1967. No. A. 863. p. 55.
15. For the Steinheim and Swanscombe fossils see Grahame Clark and Stuart Piggott: "Prehistoric Societies". Pelican, 1970, pp. 24, 43. Also J. S. Weiner in "Proceedings of the Royal Anthropological Institute of Great Britain and Ireland for 1965". Pending fuller reports, little can be said as yet about the human skull unearthed on July 22nd., 1971 in the Caune de l'Arago, a cave near Tautavel, some 20 Km. north-west of Perpignan, Eastern Pyrenees,

France. The discovery, which was made by a research team under Henry de Lumley, is of great importance, seeing that it is the most ancient dated human skull ever to be found on European soil. An article in the July 27th, 1971 issue of "Le Monde" describes the Arago specimen as "primitive" and "robust", comparing it with the small-brained skull of Java Man. A primitive industry (assemblages of chopper-tools) is associated with the find, which dates back to the beginning of the Riss glaciation, say 200,000 years. In an article in "Le Figaro" of August 11th., 1971, "*L'Homme de Tautavel*" is described as a "Praeneanderthaler".

16. Nora Barlow: 'The Autobiography of Charles Darwin', New York, 1958. p. 90.
17. Of course, as Kant pointed out, religion rests upon morality and not morality upon religion, as in Catholicism. There is no *Christian charity* and no *Moslem* charity, there is only charity. As we know, the German philosopher Gottfried Wilhelm Leibniz (1646-1716) makes the existence of God a postulate of morality. With his optimistic philosophy Leibniz has to reconcile the existence of evil in what he termed "this best of all possible worlds". (Voltaire in 'Candide' asks: "Si c'est ici le meilleur des mondes possibles, que sont donc les autres?"). With this end in view Leibniz distinguishes between: A) metaphysical evil or imperfection, which he declares was unconditionally willed by God as essential to created beings. B) physical evil, such as pain, which was conditionally willed by God as punishment or as means to greater good. C) moral evil, in which the great difficulty lies, and which Leibniz makes various attempts to explain. He states that it was merely permitted, not willed by God, and, that being obviously no explanation, adds that it was permitted because it was foreseen that the world with evil would nevertheless be better than any other possible world (Sic!). This amounts to saying that the cook did not burn the cake intentionally, but just looked the other side and merely *allowed* it to get burned, knowing that even a burned cake of his own making would still be better than any other cake prepared by someone else. A strange kind of logic!
18. Kant argued . . . as we need endless time to become perfect . . . we must postulate the required continuance. Where did Kant get the odd idea from that man *must* become perfect? It is doubtful whether Kant's reasoning will convince people of a second everlasting life. And religion? "Our hope of immortality does not come from any religion, but nearly all religions come from that hope", said R. G. Ingersoll at an interview in Chicago (Times, November 14, 1879). He added, however, "The only evidence, so far as I know, about another life is, first, that we have no evidence; and, secondly, that we are rather sorry that we have not, and wish we had."