

## PROLOGUE THE TRUTH ABOUT DARWIN —AND US

After over 100,000 years of edging our way forward on this planet, the 21<sup>st</sup> century raises three very large questions for our species.

Is human evolution moving backward?

To what extent has the wrong kind of science as well as the wrong kind of religion and philosophy 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” now widely known—were being clear cut to run cattle for hamburgers?

Or that in practically every other regard bearing on our future, a volcano of scientific reports tell us we’re destroying ourselves and all other life on this planet?

What would he say to discover he’d 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?

Go with an open mind to the book in which Darwin specifically tells us he will deal with *human* evolution, *The*

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*Descent of Man*, and here is what you will find.

In the 828 pages of this book—into each of which 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*.

Yet after over 100 years, if you ask someone what they think or know about evolution, odds are you’ll get 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.”

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

Why did this happen? Dig behind the prevailing mindset and you’ll find that for over 100 years practically all the space and time allotted by the media to the subject of evolution was bogged down in Creationists vs. Evolutionists or, in science, to the so-called “Darwin Wars.”

Dig deeper and you’ll find that behind what became a diversionary entertainment of the “let’s you and him fight”

*Darwin's Lost Theory*

variety lies what a new generation—namely, of scientists, teachers, students, theologians, philosophers, writers, *and general readers*—must untangle and begin to understand.

This book uncovers the data base for an unparalleled expansion and updating for the story and theory of human evolution. For the first time it extensively documents what the “lost” Darwin actually believed, and struggled to express, and in page after page wrote out, only to be almost wholly ignored for over 100 years.

Long before I put in the long years to become a psychologist and evolutionary systems scientist, I was a journalist and investigative reporter.

I was, in fact, one of the early handful of then very young television newsmen who set out after World War II inspired by the tradition of getting at the “story behind the story” being established by Edward R. Murrow during the McCarthy years.

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 story that’s usually hidden behind the official screen of power of what is said to be the whole truth and nothing but the truth.

This book is about what I found behind the official screen that has obscured Darwin and side tracked evolution. It is

*David Loye*

about the rest of the “fully human” theory of evolution that Darwin set out to construct, in effect lost to us for more than a century. It is about the consequences of this loss: how and why as long as large numbers of us believe the prime driver for human evolution is the ethos of survival of the fittest and selfishness we will have war, environmental debacle, economic disaster, and misery and starvation for half the planet. It is about how by learning the truth about Darwin—and thereby about ourselves—we have been given a second chance to gain the better world he set out to try to give us.

It is about a *second* Darwinian revolution rising out of Darwin’s long unpublished early notebooks, the ignored core message of *The Descent of Man*, and the hundreds of modern works of science, as well as earlier works of philosophy and spirituality, that corroborate, update, and expand the long buried Darwin.

It is of the hope for the future riding on new generations of scientists, teachers, students, ministers, philosophers, writers, librarians, and general readers, who can come to this new lost world with fresh eyes, minds, and a resolve to make a difference in our lives. It is about this new opportunity for the bold venturing of a progressive science that all too few read of today and fewer still can understand.

*Darwin's Lost Theory*

***The Burial of the Other Darwin***

As with the clue for Sherlock Holmes, Nero Wolf, or Woodward and Bernstein's exposure of Watergate, what led me to the other Darwin was an obvious discrepancy. Why was there such a contrast between Darwin the man and what increasingly seemed to me to be the hopeless and socially devastating theory attributed to him?

From the little that at the outset I knew of Darwin, it seemed to me very much out of character that this kind and gentle scientific visionary—a notably loving father, and, to a 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, actively regressive, formula for disaster.

As a veteran of World War II, as a journalist and then as a scientist during the Cold War, I knew up close the consequences first of a Hitler, then of a Stalin driven by the presumably scientific blessing of a belief in “survival of the fittest,” let alone what next came along to assault us under the ostensibly Darwinian banner of “selfish genes.”

What did Darwin really believe? What did he actually write and say?

What I found still astounds me. Behind the arresting word

*David Loye*

counts for *Descent* is the baffling reality of “two Darwins” that have divided Darwinians into three irreconcilable camps. As develop in chapter thirty, on one hand is the “hard” Darwin of racist, sexist, and imperialist quotes. This for one camp is the ugly image for the man that comfortably fits the celebration of selfishness and “survival of the fittest” at the core of the traditionally “hard” Darwinian theory. It is also the Darwin who has provided the Creationists with an excuse to bog down mass mind in abysmal ignorance for over a century.

On the other hand, staunchly defended by the well-entrenched official camp, is the mystifying image of a really nice guy who somehow also happens to be the bloody patron saint for the traditionally “hard” Darwinian theory. On still another hand, however, is what began as hardly a camp at all—just growing numbers of puzzled people able to read past the barrier of what we’ve been told to what in fact Darwin did both think and write of extensively.

It may seem inconceivable, beyond belief. But what I found is the Darwin whose other great contribution was in providing the scientific grounding for the “love thy neighbor” ethos of Jesus. Indeed, he does this, as a whole, for progression religion and progressive philosophy.

In other words, in the “lost Darwin” one finds a carefully

### *Darwin's Lost Theory*

reasoned, empirically grounded scientific expression of the supremacy of love and moral sensitivity, with even a good word for what we know today as progressive religion!

Yes, look and you will find that this man reviled as the enemy of religion at one point actually wrote of “the ennobling belief in God.”

Even bolder, you may glimpse a vision of the common ground and task for progressive science, progressive religion, progressive philosophy, and progressive politics and economics to fight the regression in all its fields and forms that now places our species and our planet at risk.

Can such a daunting mess for modern mind be untangled?

All it requires in home, classroom, library, laboratory, book club, or on the beach vacationing, is to plunge on into the detective work that uncovers the mystery.

### *Darwin's Greatest Adventure*

I could go on about the gap between what we've been told and the reality, but enough of the mess we've made of Darwin's vision. 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 all of us.

*David Loye*

Let us go back to the great adventure that led to the first and second revolutions that this seemingly most unlikely of revolutionaries launched out of the tiny village of Downe 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 even more compelling, linked to the "higher stream" of an earlier, now generally sidelined or lost philosophy, are 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 over a century, in fleshing out Darwin's original vision these modern works (chaos and complexity theory among them) point the way toward the fully human theory and story of human evolution that offers us a better future and a 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. His sprawling home in Downe is 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.

Leaving the mindset in which we've been trapped for a century, as if in a helicopter we'll zoom down from the clouds south of London toward the village of Downe. 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've 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.

*David Loye*

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 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 open minds and eyes to see, “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.”

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

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.”