

Facts and Fallacies of the Fossil Record:

*Re-Evaluating the Supposed Evidences for
Human Evolution*

By

Brett A. Rutherford

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Dedication

To my lovely wife Joanne for her patience and help during the writing of this work. I would also like to thank my father, Rod Rutherford, who encouraged me and assisted me in completing this book.

“When a few bones and a piece of skull are fashioned into a supposed likeness of a prehistoric animal, described as an ape man, the evolutionists fall down before it and worship it, although it contains a smaller percentage of fact than the one-half percent of alcohol permitted in a legal beverage.”

-William Jennings Bryan

Publisher's Statement

I have been amazed again and again with the all-out effort being put forth by the so-called scientists and learned men of our day to force the theory of evolution on our schools, countries, and the world. It is promoted through school books, guides in National Parks, archaeologists, and through many other avenues. Any time the age of the world, pre-historic plants and animals, rivers, mountains, and the planetary system are being discussed, time is always spoken of in terms of millions, hundreds of millions, or billions of years.

It is obvious that any explanation of beginnings is more acceptable to many than the biblical story of how the earth and every living creature came into existence. A majority of people would accept the theory of evolution over the facts and truth of God's creation simply because that is what they have been taught since the earliest stages of education. As a result, many people cannot bring themselves to believe that there is a God who knows more and is more powerful than humanity. Instead of showing their intelligence, they show their ignorance. As the Bible says, one day their knees will bow and their tongues will acknowledge their Creator.

I am very happy to present to you Brett Rutherford, son of brother and sister Rod Rutherford, good friends of ours, who has written an excellent book which deals with fossil records. He not only has a commendable academic record but he has also been involved in numerous excavations. Coming from a missionary family that has worked in Zambia and Australia, he and his family are presently living in and doing missionary work in Australia.

I will not attempt to re-write what Brett has said, but I do

want to encourage you to read his book and to evaluate the things he has to say. I think you will find it to be well-written, based on solid research and facts, not theory. I further hope that it will reconfirm your faith in God and His awesome creation.

J. C. Choate
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U.S.A.

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Lesson One

Introduction

I have often been asked the question, “When did life on earth begin?” Of course, there are a number of answers one may have heard in response to this query. The evolutionists will emphatically state that life on this planet began about five hundred seventy million years ago. They will also try to persuade you that the earth is much older than its first signs of life. They believe the earth to be approximately 4.6 billion years old.

Obviously, the conservative theologian who believes that the Genesis record of creation is a literal, historical account will seek to convince you that the earth is much younger than the proposed age assigned to it by the evolutionists. They believe the earth is only slightly older than the first life on it. In fact, according to the Genesis account of creation, the earth is only a couple of days older than the appearance of first life. Although conservative theologians, or creationists, believe wholeheartedly that the earth, and life on it, were created in six literal days, they do disagree on how long ago those events occurred.

In many Bible margins you will often find the creation of the world assigned a date of 4004 B.C. This is based on the 350 year-old calculations of the Irish Archbishop Ussher. He reached his date by using genealogical figures in the Bible.¹ Unfortunately, Ussher made the incorrect assumption that the genealogical record does not contain gaps. Although it is the case that an exact figure can be determined from the creation to the flood through the lineages, it is difficult to determine an exact time frame for events that occurred in the post-diluvium world

because there are generational gaps in the Biblical record.

One must understand that the Jews did not consider it necessary to know the names of every single individual in a given lineage. Throughout the Bible one will discover that only the mention of prominent descendants was necessary for a Jew to be able to establish his rights. We have to look no further than the case of Christ's lineage in Matthew, chapter one. In verse three, Hezron is mentioned only four generations before Nashon. However, these men lived well over four hundred years apart. Hezron is mentioned in Genesis 46 while Nashon is mentioned in Numbers chapter one.² Obviously, there are quite a few transitional figures in this lineage whose names and ages are not given. One has no guarantee that this principle of generation jumping is not commonplace throughout the record. The purpose of the Bible is not to provide its reader with every single family detail of the ancestors of Christ. Its purpose is to show that Christ was who He claimed to be. Listing every generation is not necessary in order to accomplish this.

Many other Bible scholars have repeated Ussher's mistake. In the nineteenth century, Hales arrived at a date of 5411 B.C. for the creation of the world. He used the patriarchal ages given in the Septuagint to calculate the age of the earth.³ One will find that many others, even now, try in vain to use the genealogical records of the Bible to formulate an exact date for the foundation of the world. However, the Bible was never intended to be used as such. It is true that the sum of historical material in the Bible indicates that the earth is very young. However, to use the genealogical data to arrive at an exact date is not possible!

One also cannot rely upon the evolutionists' figures for the beginning of the earth and life on it because their dates come

from unreliable sources as will be shown in this book. If the evolutionists are incorrect, and the creationists cannot agree, then when did this earth come into being, and when did life on it begin? I do not believe that an exact answer can be given to this question. Even though the facts presented in this book will give the reader a rough idea, the primary purpose of this book is not to affix an age to the earth. The objective of this work is to address a problem which students of our public school system continually have to face. I refer to the problem of the debate over human origins.

In my third year at the University of Memphis I made the decision to major in archaeology. Initially, I did not realize that I was entering a field of uncertain classification. Archaeology is often found to be a field without a home. At some institutions, archaeology is considered a subdivision of art history. Other universities consider archaeology an integral part of anthropology. At any given school one may even find archaeologically related courses offered by the departments of geology, language, history, and even biology. The reason for this confusion is that archaeology borrows from all of these disciplines and even more. The whim of the university often determines under which department archaeology will be classified. Fortunately, many institutions have now given the field of archaeology its own department. However, when I attended the University of Memphis the discipline was primarily housed under the auspices of the anthropology department. The justification for this placement relates to archaeology as the study of static (dead) culture. This consideration was a perfect fit for anthropological studies which, in general, encompasses the study of culture, both living and dead. Therefore, my desire to study archaeology resulted in my becoming an anthropology major.

Unfortunately, a course called “Human Origins and Variations” was required of all anthropology majors. As the reader may have already guessed, this study focused on supposed evidences for human evolution. On the first day of this class, the professor rolled in a cart load of various skulls. Before uttering a word he placed all the skulls in a specific order. All eyes in the room were fixed on that row of craniums. When the instructor knew he had our undivided attention, he then revealed to us that the skulls before us represented human morphology. Admittedly, I found it to be a very impressive display. However, I was convinced that the so called “evidence” for human evolution before me would not be so convincing once I understood more about how these fossils were obtained and if reasonable conclusions had been drawn from this fossilized record. My suspicions were confirmed when twenty minutes into that first class the professor realized that he had confused the department’s chimpanzee skull with the cranium of the supposed first stage of human evolution.

Unfortunately, my healthy skepticism was uncommon among my classmates who were hanging on every word of that instructor. It is so sad to see so many young people drawn into the web of lies evolutionists weave. Even young men and women who have grown up being taught that God created the earth in six literal days give up this teaching when they are presented with what the evolutionists tell them is unshakable evidence for human morphology. Some young people who want to hang on to what they have been taught in Bible school, and yet also want to embrace what appears to be overwhelming fossil evidence for evolution, turn to a third explanation for human origins.

This view combines elements of the evolutionary theory and the creationist position. This approach to human origins suggests

that a supernatural Being (God) set the evolutionary process into motion. In other words, God created the primeval ooze from which man evolved. They also believe that God guided man's mutation until he appeared in his current state. Those who adhere to this latter view are commonly known as "theistic evolutionists." The dilemma faced by those who hold to this latter view is that it is fundamentally anti-biblical.

The Dangers of Evolution

From 1788 to 1900 almost 200,000 Australian Aborigines were slaughtered by white European settlers. In order to justify the attempted genocide of Australia's native people, many of the settlers turned to Darwin's newly formulated theory of evolution. His theory inferred that not all creatures who appeared to be men evolved equally. Therefore, the Aborigines who lived in a relatively primitive state were thought to be creatures who had not reached the heights of biological sophistication and intelligence which the Europeans enjoyed. In other words, to many white settlers the Aborigines were a kind of subhuman troglodyte. Consequently, to kill an Aborigine was not the same as killing a European. To these early settlers of Australia, for one to kill an Aborigine was an act just slightly more heinous than for one to kill a koala.⁴ This is just one example among many in history when bigots used the implications of evolution to justify an attack on a particular people. The word of God by contrast teaches that all men are created equal.

Recently, two renowned psychologists wrote a book in which they very clearly stated that the act of rape is an expression of man's instinct to ensure that his genes are passed on to the next generation. Therefore, the act of rape should not necessarily be considered a criminal act. These psychologists turned to

Darwin's theory of natural selection to justify their view. The theory of natural selection will be defined and discussed in the next lesson.

From the two examples that I have given it is obvious to any reasonable thinking person that evolution is an evil plague infecting our society. It is essential that all Christians understand this evil theory and are able to present logical, fact-filled arguments to disprove this ungodly notion of natural morphology. This is one of the reasons I compiled this information.

I also wrote this book so that young people do not have to feel that they must give up their faith in light of the so-called evidence for human evolution. In fact, it will be shown that evolutionists, or paleoanthropologists (those who study these fossils), have built their theory, not on a reasonable interpretation of the fossil record, but upon wild speculation and creative imagination. In the words of renowned evolutionist, Roger Lewin, "paleoanthropology is a science often short on data and long on opinion."⁵

Review Questions

- 1. Is it possible to determine the exact age of the earth?**
- 2. According to the evolutionists, when did life on earth begin?**
- 3. The evolutionists believe the earth is how old?**
- 4. According to Archbishop Ussher, how old is the earth?**
- 5. According to Hales, how old is the earth?**
- 6. Give an example of a possible generational gap in the Biblical record.**
- 7. Was it necessary to list every generation in order to prove that Jesus is the Messiah?**
- 8. What do archaeologists study?**
- 9. What is the name of the theory that attempts to combine elements of evolutionary thought with the creationist position?**
- 10. What do paleoanthropologists study?**
- 11. European settlers in Australia used the theory of evolution to justify the extermination of which people?**
- 12. How did evolutionist Roger Lewin describe the field of paleoanthropology?**

Lesson Two

Evolution: The Development of a Theory

Even though the majority of the scientific community claims there is much physical evidence to support the theory of evolution, they reluctantly admit evolution is just that: a theory. According to Webster's Ninth New Collegiate Dictionary, a "theory" is defined as "*an hypothesis assumed for the sake of argument or investigation. An unproved assumption: CONJECTURE.*" Unfortunately, in our colleges and universities, evolution is taught as fact, not as "an unproved assumption." Louis Leakey, noted evolutionist and discoverer of "*Homo habilis*," made the following admission:

Instead of the popular conception of scientists being engaged in the search for 'missing links' the truth is that whole lengths of the chain are still missing, and often when we do discover one of the many missing links we find it hard to decide just whereabouts in the chain it properly belongs.⁶

In other words, it is a theory that is far from being proven.

The first question one might ask when considering the overwhelming support for evolution in the scientific community is, "How did it come to replace creationism as the means by which the majority of academicians explain the origins of mankind?" Who are the men who are primarily responsible for this change in academic thought? What have these pioneers of evolution overlooked, if anything, in the formulation of their theory? All of these questions will be answered in this chapter.

Who are the Major Players in the Development of this Ungodly Theory of Evolution?

Although evolutionary thought was conceived of earlier than the eighteenth century, Carl von Linne (1707-1778) was the first to begin to attempt to shake the foundations of established thought on human origins. Before the works of Linne, the scientific establishment placed mankind in a classification above the animal kingdom. The Biblical view of man as the master of the animal world was generally accepted by reasonable thinking people. Most scientists believed that man was a created being, and that he possessed a unique quality not shared by other earthly creatures — a soul (Genesis 1:16,27; Ecclesiastes. 3:20,21).

This consistency of thought among academicians was interrupted in the mid-eighteenth century when Carl von Linne published his "*Systema Naturae.*" In this work, von Linne placed 10,000 plants and animals into classifications based on their similarity of traits. Included among the animals classified was man, who was placed in the primate order along with apes and monkeys.⁷ For the first time in a published work, man was considered to be no higher than an intelligent ape. It was not long before others began to build on Linne's body of work.

Georges de Buffon (1707-1788) took Linne's implication that man was no higher than the animal kingdom and attempted to find relationships between man and the animal world to prove this assumption. In his work "*Natural History,*" Buffon believed that there was an ancestor common to all living beings. By implication, he was suggesting there was some mechanism which transformed that original ancestor into the various biological forms of the present age.

Because there was no present observable evidence to support the transformation of all species from a single ancestor, Buffon suggested that the change was gradual. He arbitrarily proposed a period of 80,000 years in which these mutations took place.⁸

While Buffon was formulating his theory, Erasmus Darwin (1731-1802) was at work devising his own way to get into the annals of evolutionary thought. He is sometimes called the “fore-runner of the theory of evolution.” Erasmus, the grandfather of Charles Darwin, set forth the basic tenets of the theory of evolution. He believed that animals vary and transform. This transformation is stimulated by need.⁹

Even though Erasmus Darwin had suggested a cause for mutation, it was Jean-Baptiste de Lamarck (1744-1829) who was the first to propose a rudimentary theory of evolution. He suggested that a quadruped (a primate with hand-shaped feet) may lose his ability to climb trees and by successive generations transform itself into a biped (a being who walks upright on two legs). For the time in which he lived, Lamarck made a daring statement that man might have developed by this method. Remember, in the eighteenth and early nineteenth century, the majority of the scientific community believed in the Genesis account of creation.

These men set the foundation of modern evolutionary thought, but it was Charles Darwin (1809-1882) who refined and defined the theory. On December 27, 1831, Darwin set sail on the *Beagle* on a five year expedition to observe the natural world. His voyage brought him to the Galapagos Islands where he studied different varieties of chaffinches. From his survey he noticed that from island to island there were subtle variations in these little birds. He concluded that the variations were the result of adaptations to the unique environments of each island. This

assumption drew him closer to his ultimate theory that species are not immutable (not capable of change). In fact, he believed that animals were capable of transforming in order to make them more suitable for their environment. Darwin was pressured into quickly publishing his assumptions by Alfred Russel Wallace who was simultaneously coming to similar conclusions.

By 1859, Charles Darwin had succumbed to the overwhelming egotistical urge to be first when he rushed into publication his infamous "*On the Origin of Species by way of Natural Selection.*" In this work, he suggests that only those individuals best adapted to their habitat will survive to transmit those survival qualities to their descendants. This theory implied that a species would gradually modify its appearance to meet the demands of its environment. Furthermore, he boldly proclaimed that human beings were not above this selection process. In fact, he said that human beings were the most advanced product of natural selection.¹⁰ Darwin defined the supposed mechanisms for evolution, and refined the theory that man evolved from a lower form of life. Therefore, he is considered to be the father of evolutionary thought.

Even with the publication of Darwin's theories, the majority of the scientific community was still not convinced that his outlandish claims were scientifically based. The skepticism of most academicians was compounded by Darwin's fear of facing his critics in public debate. Eventually he succeeded in finding a champion in Thomas Huxley, who challenged the proponents of creationism to a series of public debates. Archbishop Wilberforce picked up the gauntlet for the defenders of a divine creator. Sadly, the debates focused more on personal attacks. There was not an effort by either side to support his particular view with

facts. The two opponents turned the whole discussion into what can best be described as a popularity contest. Both sides claimed victory although neither side really prevailed. However, the evolutionists had benefited more from the public spectacle. For the first time, they had found a forum to express their beliefs to the general public. In some ways, these debates legitimized the theory of evolution as a reasonable scientific hypothesis in the minds of many who had previously remained indifferent.

What Have These Pioneers of Evolution Ignored in Formulating Their Theories?

In the first place, the suggestion by Lamarck, Buffon, and the Darwins that there was some mechanism which transformed all species from a single ancestor is fantasy, not science! Biological similarities do not necessarily suggest a common ancestor. Variations within a species are not necessarily an indication of changes caused by adaptation. There is not observable evidence to prove these assumptions.

In the second place, the way in which these men arrived at their conclusions was certainly not by the scientific method. Evolutionists continually criticize creationists because no one can observe supernatural creation, nor reproduce it in the laboratory. Unfortunately, the evolutionists have forgotten that if this argument is accepted, then evolution can also be dismissed as a possibility. The author understands that the definition of genus and species is somewhat vague and problematic. However, for our purposes we will define genus as a group of organisms which can breed and successfully reproduce. The author believes this is what is meant by the term "kind" used in Genesis 1:24,25. By this definition, no human being has ever witnessed, or successfully transformed, one genus into another. For example, apes and

humans cannot breed and successfully produce offspring. Therefore, (by our definition) they are of a different genus.

In the third place, by our definition of genus it is biologically impossible for one genus to successfully reproduce (or mutate) into another genus. In order for one genus to evolve into a new genus, which evolution requires, new DNA (genetic code which determines genus) must be developed. To successfully reproduce new DNA, bacteria needs to develop new protein enzymes which then produce DNA. Unfortunately for Buffon, Lamarck, and the Darwins, protein enzymes needed for new DNA can only be reproduced by existing DNA (see chart on page 16). According to Boyce Rensberger, one of America's leading scientific authors, "*The notion that both DNA and the enzymes to replicate DNA could have spontaneously formed in the same place is wildly improbable.*"¹¹ It is not just "*wildly improbable,*" it is impossible! Simply put, biological law demands that every creature must produce after its own kind (Genesis 1:24)!

In the fourth place, Charles Darwin suggested that "natural selection" (progressive mutation caused by environment) was the mechanism by which evolution took place. However, professors of anthropology, Harrison, Tanner, Pilbeam, and Baker state in their work "*Human Biology,*"

*What, of course, the selectionists need are many good empirical demonstrations of selection operating and these are embarrassingly few. There are, as we have noted, many examples of selection against mutant genes that cause easily recognizable morbidity.*¹²

In other words, in the few cases where genetic mutation has naturally occurred, it has resulted in disease, death or infertility.

Genetic mutation has proven to cause negative results, not progressive results, which evolutionists require to make their theory plausible.

In the fifth place, even the father of evolution, Charles Darwin, had serious doubts about his own theory. Shortly after Darwin published his infamous book on the origin of species, he wrote in a letter to Charles Lyell: "*I have asked myself whether I may not have devoted my life to a fantasy.*"¹³ In another statement in the same letter Darwin wrote: "*I am the most miserable, bemuddled, stupid dog in all England, and am ready to cry with vexation at my blindness and presumption.*"¹⁴ If the father of evolutionary thought stated that his own theory was formulated by "*blindness and presumption,*" how could anyone argue that he employed good scientific means in arriving at his conclusions. He did not even believe it himself!

Finally, Carl von Linne made an error when he assumed that man is not distinct from the animal kingdom. Mankind has the unique ability to reason (the power to comprehend, infer, and think in an orderly way). The fact that an evolutionist can formulate such a theory proves that he is different from the animal kingdom. No other creature has the ability to conceive of such a notion and make arguments in an attempt to support it. Only human beings can even ponder over their origins.

Carl Sagan, astronomer, and a long time proponent of evolutionary theory, was at a loss to explain certain functions of the human mind that set him above the animal world. In his book, **The Dragons of Eden**, Sagan noted the unexplainable difference between human and animal thought:

Most organisms on Earth depend on their nervous sys-

tems, to a much greater extent than they do on their extragenetic information, which is acquired during their lifetimes. For human beings...it is the other way around. While our behavior is still significantly controlled by our genetic inheritance, we have, through our brains, a much richer opportunity to blaze new behavioral and cultural pathways on short time scales. Human beings have...invented not only extragenetic but also extrasomatic knowledge: information stored outside our bodies, of which writing is the most notable example.¹⁵

Sagan admits that there are “extragenetic” functions of humans that set them apart from the animal kingdom. In other words, there are behaviors of the human mind that cannot be explained by genetic biology. One way he mentions this unexplainable activity is expressed is through writing. Another example of this unique kind of human expression is morality. For example, animals have no qualms about killing those of their own species. However, human beings condemn and punish those of their kind who practice such. From where does humanity gain a sense of values and morality? Creativity, and the expression of it through art and music, are other examples of unique human behavior that cannot be explained by the genetic code or chemical reactions.

Although the evolutionists are at a loss to explain these unique human attributes, creationists offer a solution to this problem of non-biological behavior. These unusual traits of human behavior are the gift of possessing the divine characteristic of a spirit. Human beings are the only creatures on earth that are made in the spiritual image of God (Genesis 1:26). It is the spirit (mind) that is the source of the most beautiful accomplishments of human intelligence.

The DNA Dilemma

Biological Law: Existing DNA +
Bacteria = Protein Enzymes =
Reproduction of existing DNA.

Simply Put: Human Being +
Bacteria = Protein Enzymes =
Human Being, (or everything
produces after its own kind)
(Genesis 1:24).

Evolution Theory: Existing DNA +
Bacteria = New Protein Enzymes =
New DNA = Scientific Impossibility.

Simply Put: Ape + Bacteria = New
Protein Enzymes = Human Being
(new genus)

Review Questions

1. How is a “theory” defined by Webster’s Ninth New Collegiate Dictionary?
2. How did Carl von Linne classify over 10,000 animals in his work “*Systema Naturae*”?
3. What separates man from the animal world?
4. What did Georges de Buffon suggest in his book “*Natural History*”?
5. Who is called the “forerunner of evolutionary theory”?
6. Erasmus Darwin believed that variation among animals was stimulated by what?
7. Who was the first to propose a rudimentary theory of evolution?
8. Who is known as the “father of evolution”?
9. What is the title of Charles Darwin’s book which contains his evolutionary theory?
10. Who defended Darwin’s theories in debate with Archbishop Wilberforce?
11. Do biological similarities between two organisms necessarily suggest a common ancestor?
12. How would one define a “genus”?
13. Has anyone ever witnessed the successful transformation of one genus into another?
14. In a letter to Charles Lyell, how did Charles Darwin describe himself and his own theories?

15. Give an example of an extragenetic function that only human beings enjoy.
16. How does one explain non-biological behavior in human beings?

Lesson Three

How do Paleontologists and Paleoanthropologists Arrive at Their Dates?

Have you ever wondered how evolutionists arrive at their numbers for the age of the earth and the beginning of life on it? The evolutionist may present you with these numbers as if those figures have been arrived at by sound, unshakable scientific means. In truth, these incredible dates are for the most part arbitrary. Evolutionists emphatically state that the world originated from a cosmic explosion 4.6 billion years ago. They will also say that a clearly distinct ancestor of man appeared on the evolutionary scale about 4.5 million years ago. In fact, there are no scientific measures, equations, or accurate dating methods that can tell one how old the earth really is, or when man first appeared.

This chapter reveals the various means employed by paleontologists and paleoanthropologists (those who study ancient fossils) in dating fossil remains. The latter half of this chapter will analyze these methods in order to determine their reliability. One will see from this analysis that he can dismiss any thoughts that the study of evolution is an exact science by looking no further than their dating methods.

Radiocarbon Dating (Carbon 14)

Willard F. Libby, a physical chemist, developed this technique in 1949. Radiocarbon dating was formulated upon the

understanding that neutrons are produced by cosmic radiation. These neutrons enter the earth's atmosphere and react with nitrogen. This reaction results in carbon 14. Carbon 14 is a "heavy" carbon isotope because it contains fourteen neutrons in its nucleus instead of the more common load of twelve. The two additional neutrons make carbon 14 unstable and causes it to decay at a gradual rate. As the carbon 14 decays, neutrons leave the nucleus and emit a radioactive particle which theoretically can be measured to determine the rate of decay.

How does one apply this to an artifact he wishes to date? Plants and animals digest carbon (CO²) while they are living. When plants and animals die they no longer take in carbon. The carbon that is present begins to decay supposedly at a steady rate when an animal or plant dies. By measuring the rate of carbon decay through neutron emissions, one can theoretically determine how long ago death occurred.¹⁶

How Reliable is Radiocarbon Dating for Determining the Age of Ancient Fossils?

Radiocarbon dating was developed on the basis of two assumptions (not established facts). In the first place, Libby assumed that the carbon 14 content is consistent in the carbon dioxide which is absorbed by the organism while it is living. In the second place, Libby believed that cosmic rays which produce carbon 14 have remained constant in our atmosphere. Dr. David Hurst Thomas of the American Museum of Natural History addressed the problems of these assumptions when he wrote:

Radiocarbon dating relies on a number of key assumptions, perhaps the most important being that the radiocarbon level — that is, the ratio between carbon 12 and

*carbon 14 — has remained constant in the earth's atmosphere. Libby assumed this when developing the method, but we now know that this assumption is not valid. That is, levels of atmospheric carbon 14 have shifted somewhat over the past millennia.*¹⁷

Shortly after Libby developed his carbon 14 dating method, Egyptologists, who applied his method to well-established historical material, said that “*his dates did not square with the historically derived dynastic chronology.*”¹⁸ Dr. Stuart Piggott, a British archaeologist, excavating near Durrington Walls in England, received a radiocarbon date for his site. The radiocarbon test on a piece of charcoal suggested that Piggott's site was 1000 years older than it actually was. Conclusive data from the site proved that the radiocarbon test was grossly in error. Piggott said of radiocarbon dating that it was “*archaeologically unacceptable.*”¹⁹

In June of 1985 the Twelfth International Radiocarbon Conference met in Trondheim, Norway to discuss the flaws in radiocarbon dating. From this conference a correction curve was developed for carbon 14 dates based upon the fairly exact dating method of dendrochronology (tree ring dating). Unfortunately, there are a limited number of tree types that are suitable for providing an accurate correction curve for carbon 14 dates. The ideal tree is the Bristle Cone Pine which is only found in the buildings of ancient North American Indian sites. The oldest of the Bristle Cone Pines found are only 4600 years old. Using living samples and ancient trunks, scientists were able to develop a correction curve for radiocarbon dates going back 8200 years.²⁰ In other words, radiocarbon dates can only be corrected as far back as 6200 B.C. Any samples that date further back than 6200

B.C. cannot be corrected, and therefore their age cannot be accurately determined.

One might wonder why corrected carbon 14 dates only go back as far as 6200 B.C. One might also question the reason there are no Bristle Cone Pines older than 4600 years. The reason may simply be that the flood occurred approximately 4600 years ago. Why can carbon 14 dates only be corrected as far back as 8200 years ago? Is it because the earth did not exist much more than 8200 years ago?

Paleontologists are reluctantly beginning to realize the limitations of radiocarbon dating. David Hurst Thomas grudgingly proclaims that radiocarbon dating is accurate when it reveals a date for an object which is within a range of just over 75,000 years ago.²¹ Unfortunately, he is still in denial of the facts. However, he at least recognizes that radiocarbon dating cannot be used to prove that ancient "primitive man" goes back 4 million, or even 100,000 years ago.

Potassium-Argon Dating

Potassium-Argon dating is similar to radiocarbon dating in principle. Instead of measuring radioactive emissions, this method measures the decay of potassium (K-40) into argon gas (A-40). The K-40 method determines the ratio of potassium to argon in rocks. Theoretically, argon remains fairly constant through time, but potassium decays. Therefore, the level of potassium to argon determines the age. Theoretically, older samples will have lower potassium levels. Older samples will also have higher argon levels.²² Even paleontologists admit that potassium-argon dating is only useful for dating a limited variety of minerals.

How Reliable is Potassium-Argon Dating?

First of all, the rate at which potassium decays in rock samples has never been accurately determined. Another difficulty is that argon is often more unstable than potassium. Geologist G.W. Wetherill admits *“the two principal problems have been the uncertainties in the radioactive decay constants of potassium and in the ability of minerals to retain the argon produced by this decay.”*²³

On occasion, even the paleoanthropologist has to undermine the accuracy of a potassium-argon dated artifact when the date for that item does not coincide with what he believes to be true about human evolution. For example, paleoanthropologist Alberto Angela, made the following statement when a potassium-argon date for an artifact did not support his previously held notion: *“Of course, there may be uncertainties about the dating and interpretation of fossils (and, in fact, there are divergences)”*.²⁴ In this statement, Angela has made some incredible and profound admissions. In the first place, he is saying that potassium-argon dating is an unreliable or an “uncertain” dating method. In the second place, in a display of honesty not often found among evolutionists, Angela admits that his, as well as any other paleoanthropologist’s, interpretation of the fossil record can be often uncertain.

That is not the kind of honesty you will find among anthropologists in the university classroom. They present their interpretation of the fossil record as if it were irrefutable and undeniable evidence for evolution. In truth, the evolutionists know their interpretation of the fossil record may not be the correct one. This will be dealt with more in subsequent chapters.

Uranium Dating

Uranium in rocks decays, forming helium and lead. Theoretically, the age of a rock can be determined by measuring its lead content.²⁵ If there is a significant amount of lead within a rock, it supposedly implies that a great deal of uranium decay has taken place and the rock is very old. The evolutionists used this method to determine an extreme age for the earth (4.6 billion years old). It is also the reason paleoanthropologists believe that certain fossils, essential to evolution theory, are millions of years old.

What are the problems with uranium dating and all radioactive dating methods? All of the radioactive dating methods are unreliable in determining the age of the earth, fossils, and the strata in which fossils are found. Radiocarbon, potassium-argon, and the even less-proven uranium and radio-calcium methods depend too much on nonfluctuating radioactive conditions through time. (It has already been noted that radioactive conditions have fluctuated through time.) Additionally, Doctors John C. Whitcomb and Henry M. Morris have suggested that a worldwide flood would cause rapid decay in radioactive elements causing those elements to appear older than their actual age.²⁶

Review Questions

1. Who developed the radiocarbon dating method?
2. Does carbon leave the dead organism at a steady measurable rate?
3. How did Dr. Stuart Piggott describe the radiocarbon dating method?
4. What dating method is used by archaeologists in an attempt to correct Carbon 14 dates?
5. Radiocarbon dates can only be corrected going back as far as...?
6. Why is potassium-argon dating an unreliable method?
7. Evolutionist Alberto Angela describes potassium-argon dating as...?
8. Which dating method is used by evolutionists in determining that the earth is 4.6 billion years old?
9. According to John C. Whitcomb and Henry M. Morris, what event would cause rapid decay in radioactive elements causing those elements to appear older than their actual age?

Lesson Four

The Problems of Geochronology

The chemical and radioactive dating methods employed by the evolutionists were evaluated in the prior lesson. From an analysis of each of these dating methods it became obvious that neither is reliable. Those who believe in human morphology also use a non-chemical, non-radioactive system to date fossils known as geochronology. The basis for geochronological dating is stratigraphy (or geological layering). If it can be proven that stratigraphy is inconsistent, then it can be proven that geochronological dating is inaccurate. Therefore, it will be necessary to define stratigraphy, and to analyze its use as a dating method. It will also be essential to define and evaluate the reliability of the theory of geological uniformitarianism which has been a vital aspect of evolutionary theory in the past.

Even if geochronology proved that the earth, and life on it, were billions of years old, it does not necessarily threaten the creationist's view of origins. The four billion year old appearance of the earth does not mean that it is four billion years old. In fact, if the earth, and life on it, were proven by geochronology to be millions, or even billions of years old, this would actually be consistent with the Biblical record. Initially, the student may think that this latter statement infers that the author is promoting theistic evolution. But as this lesson will reveal, the author is, in fact, showing that **apparent age does not necessarily prove that evolution took place!**

Stratigraphy

Dating by stratigraphy is based upon the law of superposi-

tion. Nicolaus Steno (1638-1687) was the first to formulate a law of superposition. Steno's law states that "*...any pile of sedimentary rocks undisturbed by folding or overturning, the strata (level) on the bottom must have been deposited first...All else being equal, older deposits tend to be buried beneath younger ones.*"²⁷ The problem with stratigraphic dating is that it is often the case that older sites have been disturbed by folding or overturning because of earthquakes, floods and the activities of men. It is by no means a fool-proof way of dating artifacts.

In the 1790's, an English engineer, William Smith, proposed that one could date the various strata by the fossils in each level. This method is sometimes known as geochronology. Geochronology uses an index of fossils which was formulated to determine the age of a particular level or strata. Because of the principle of superposition (older levels are the deeper levels), the age of the fossils would be determined by the level in which they appeared. In other words, the level at which the fossil was found would help to determine its age, and the fossil would in turn help determine the age of the level.

That William Smith and modern geologists used circular reasoning in the formulation of their theory should be clear to any sound-thinking individual. For example, a geologist will explain to you that he knows that the Ordovician strata is 500 million years old because of the fossils discovered in that level. If one asked a geologist, "How do you know the fossils in the Ordovician strata are 500 million years old?", he will tell you it is because they are in the Ordovician strata. Another problem with correlating fossils with the strata in which they appear (and vice versa) is that the fossil index (the evolutionist's geological time scale) only exists in the imagination. Henry Morris, an hydraulic

engineer, remarks on the embarrassing absence of the geological timetable in the earth's makeup:

...nowhere in the world does the so-called geological column actually occur. It is possible for any vertical sequence of these 'ages,' or any portion of them, to exist in any given locality. Any age may be on the bottom, any on top, and any in between. The contained fossils — rather than vertical superposition or any other physical feature of the formation — constitute the controlling factor in the 'age' assigned it. Thus the theory of evolution is assumed in building up the geological column...²⁹

Geologists Carroll Lane and Mildred Adams Fenton demonstrate the confusion of evolutionary geologists over the lack of a consistent geological timetable in the following statement comparing sites in Montana, Alberta, and South Dakota:

All contain strata in orderly sequence, but no two sequences match. Does this mean that different sediments settled in different places, as they did in Montana, Alberta, and South Dakota?³⁰

In the light of this kind of evidence, one would expect the evolutionist to reassess his perspective on human origins. Unfortunately, one would be naive to think that renowned academicians would allow the facts to get in the way of “scholarly” acceptance.

Catastrophism Versus Uniformitarianism

Theologians of the mid-eighteenth century explained the discovery of unusual fossilized animals as those creatures which were obliterated by the flood. This theory is known as “catastrophism.” By definition, catastrophism is the view that the nat-

ural history of the world was interrupted by a worldwide catastrophic event (the flood of Noah's day). This view was first formally set forth in 1830. Geologist Charles Lyell (1797-1875) suggested that a universal flood was not a proven geological theory. In his work, "*Principles of Geology*," he suggests that the theory of "Uniformitarianism" was more consistent with geological evidence.³¹ "Uniformitarianism" is the belief that the same forces which shape geological strata today are the same forces that have always shaped geological strata without exception.

Does Geological Evidence Really Support Charles Lyell's Theory of "Uniformitarianism"?

Recent hydraulic analysis (measuring the water percentage in a rock to determine its age) has proven that the geological strata surrounding fossils in sedimentary rock was laid down rapidly without a time gap between the foundation of each strata.³² For this reason many geologists have reluctantly had to admit that some form of catastrophe has had an effect on the geological strata. Even though the geological strata is consistent worldwide, many geologists are still hesitant to admit some universal cataclysmic event had an affect on the strata. Most prefer to think of many separated local events that caused this sudden layering in the sedimentary rock.

In 1969 scientists aboard the *Glomar Challenger* were engaged in deep sea drilling in the Mediterranean Sea. The purpose of their mission was to search for answers to questions relating to the biology and geology of the earth's oceans. What they discovered during their deep sea drilling shocked and amazed them. In the deepest part of the Mediterranean, the *Glomar Challenger* scientists discovered a large concentrated salt deposit. They knew there was only one way that a massive salt

deposit could have formed in such a deep basin. At one point, the Mediterranean Sea must have only been a few localized salt water lakes. At some point in the geological history of the earth, an enormous event resulted in a massive flow of water into the region between North Africa and Southern Europe, forming the Mediterranean Sea. This occurrence has been labeled the Messinian Event. Many scientists believe an event of this magnitude would have global climatic ramifications.³³ Of course, the evolutionist is not willing to see the Messinian Event as further evidence for a universal flood. However, many geologists have now had to concede that there was some form of catastrophism that affected the earth's geological strata.

In addition to the evidence provided by hydraulic analysis and occurrences such as the Messinian Event, the fossils themselves are a testimony to a sudden cataclysmic event. The fact that there are fossils of extinct animals scattered throughout the geological strata is further proof that geological layering occurred suddenly. The process for fossilizing a creature must begin moments after death. The creature must be buried immediately. If it is not buried immediately, it will be subject to decay, or to scavengers, and there will be no possibility of fossilization. In the words of Richard Moody, lecturer in paleontology at Kingston Polytechnic, "*When a fossil dies, rapid burial in fine-grained sediment is essential for its preservation.*"³⁴ Therefore, a sudden catastrophic event (such as a flood) must have suddenly laid down sedimentation on top of recently deceased animals to make fossilization possible.

Apparent Age

It has already been established in this chapter that the age of minerals may have been affected by a catastrophic event such as

the flood. Simply put, a particular mineral may appear to be quite old, but in actuality, it may be quite young. This discrepancy may also be due to the “mature creation” factor. When God created mankind, how old were Adam and Eve? Obviously, at the moment of their creation, Adam and Eve were only a few seconds old. However, at the moment of creation, how old did Adam and Eve appear? They were physically mature enough to “*be fruitful and multiply*” (Genesis 1:28). Though Adam and Eve were perhaps only a few hours old when they were commanded to “*be fruitful and multiply*”, they had the appearance and physical maturity of adults. This principle of apparent maturity (age) can be applied to all that God created, including the earth.

Conclusion

There are many other dating methods used by paleontologists which have not been discussed, but this lesson has dealt with those they consider to be the most reliable. From an analysis of these commonly used methods for determining the age of the earth and fossil remains, it is quite obvious that none of them can be depended upon for accuracy. This lesson has also explored the possibility that the earth may appear older than it is in actuality. Based upon this study, a more reliable and reasonable chronology for the beginning of the earth and life on it is found in Genesis, chapters one and two.

Origins According to the Geologist

PALEOZOIC ERA

4.6 To 1 Billion Years Old	Precambrian	Organisms with a distinct nucleus emerge.
543 To 510 Million Years Old	Cambrian	Fungi and algae
510 To 430 Million Years Old	Ordovician	Protists, Cnidarians, Segmented worms
430 To 395 Million Years Old	Silurian	
395 To 345 Million Years Old	Devonian	Crustaceans, Bryozoans, Protochordates, Sponges
345 To 280 Million Years Old	Carboniferous	Spiders, Roundworms
280 To 225 Million Years Old	Permian	Comb Jellies, Amphibians

MESOZOIC ERA

225 To 190 Million Years Old	Triassic	Snails, Insects, Reptiles
190 To 136 Million Years Old	Jurassic	Flatworms, Echinoderms
136 To 65 Million Years Old	Cretaceous	Birds, Fish, Mammals, Dinosaurs

CENOZOIC ERA

65 To 3 Million Years Old	Tertiary	
3 Million Years Old	Quaternary	Man

Origins According to God's Chronology

ONE WEEK

DAY ONE

God created light.

(Gen. 3-5)

DAY TWO

God created firmament.

(Gen. 1:6-8)

DAY THREE

God created sea, land vegetation.

(Gen. 1:9-13)

DAY FOUR

God created sun, moon, stars.

(Gen. 1:14-19)

DAY FIVE

God created fish, fowls.

(Gen. 1:20-23)

DAY SIX

God created animals, man.

(Gen. 1:24-31)

DAY SEVEN

God rested.

(Gen. 2:1-3)

Review Questions

1. What is Steno's Law?
2. What are the problems with Stratigraphic dating?
3. How do evolutionists determine the age of fossils using the stratigraphic method?
4. How do evolutionists determine the age of various strata (levels)?
5. Is the geological timetable of the evolutionists actually present in the earth's strata?
6. How old was Adam when he was created?
7. How old did Adam appear at the moment of his creation?
8. How old was the earth when God created it?
9. How old did the earth appear?
10. Which came first the chicken or the egg?
11. According to the evolutionists, how much time separated man from the beginning of the earth?
12. According to God, how much time separated man from the beginning of the earth?
13. According to the evolutionists, dinosaurs are how much older than man?
14. According to God, the dinosaur is how much older than man?
15. The formation of the Mediterranean Sea is known as...?

Facts and Fallacies of Supposed Knuckle-Walking Ancestors of Modern Man

Knuckle-Walking Ancestors of Modern Men?

The first stage of supposed human evolution takes place in Africa. According to evolutionists, there is an abundant fossil record on this continent which portrays various stages of very early human transformation before ancient man stood upright. The oldest of these supposed “ancient ancestors of man” was thought to be *Proconsul*. His fossil remains have been found only in Africa. Paleontologists suggest that this little “ancestor” appeared on the evolutionary scale approximately 20 million years ago.³⁵

Why cannot one simply accept the initial view of the paleontologists that *Proconsul* was a predecessor to man or modern ape? In the first place, the last chapter established the flaws in arriving at such an extreme date for any fossil. Based upon the inaccuracy of dating methods employed to date *Proconsul*, one can safely assume that this little ape is not the extreme age that evolutionists suggest.

In the second place, *Proconsul* is anatomically an ape. To suggest more than this is assuming more than the evidence permits. Paleoanthropologists, Kathy Schick and Nicholas Toth, in their book *Making Silent Stones Speak*, describe *Proconsul* as “very apelike.”³⁶ The reason *Proconsul* can be described as “ape-like” is that the evidence suggests he was an ape! Eventually, the paleoanthropologists reluctantly admitted that *Proconsul* could

not have evolved into *Homo sapiens* (Man). Because of his non-human skeletal structure, *Proconsul* now has to be considered by evolutionists to be the ancestor of the modern African apes instead of an earlier human link. In other words, *Proconsul* is nothing more than an ape.

Proconsul's descendant was supposedly a larger ape which strongly resembles a chimpanzee. This fellow is known as *Dryopithecus*. He was discovered in southern Europe. He is described as a creature who “walked on all fours and lived in the trees.”³⁷ One does not have to be a trained paleoanthropologist to recognize that if a fossilized creature looks like a chimpanzee, walks on all fours, and lives in trees, it would be logical to assume that it was a chimpanzee and nothing more. It is not an early form of an ape. It is simply an ape!

The anxiety of paleoanthropologists over the lack of evidence for an extremely primitive knuckle-walking form of man led them to once more jump to conclusions over the discovery of another fossilized ape — *Ramapithecus*. In 1932, G. Edward Lewis, discovered the fossil remains of *Ramapithecus* in India. In fact, one should actually refer to the fossil record of this little primate as “a” remain for all that was left of this creature is a portion of his jaw. This fossil was declared to be between 15 million and 30 million years old. The unusual features of *Ramapithecus* were his small, thickly enameled canine teeth. Because human beings also often have small, thickly enameled canine teeth, the evolutionists initially believed this connection was enough to declare *Ramapithecus* the oldest known human ancestor.³⁸ Paleoanthropologist David Pilbeam was the first to hastily reach this conclusion. Unfortunately, when one has a tendency to continually jump to conclusions, he will often be made out to be a

fool.

Did the evolutionists make a leap of faith based on the canines of *Ramapithecus*? The answer to that question is “yes.” Aside from the now obvious problems with declaring *Ramapithecus* to be 15 to 30 million years old, a fundamental mistake was made in using comparative anatomy. In the first place, it is extremely important that one understand that anatomical similarities between human beings and ancient apes do not necessarily indicate that one evolved from the other. This is a mistake that paleoanthropologists continue to make. In fact, it is the basis for their entire theory. However, even they know that anatomical similarities do not indicate evolution. When molecular biologists proved that *Ramapithecus* was not a human relative, paleoanthropologist Richard Leakey remarked that “*What led him [David Pilbeam] astray over Ramapithecus, was similarity of anatomy.*” Pilbeam admits, “*We saw a few anatomical features that seemed to imply relationship, and accepted them uncritically.*”³⁹

One of the most honest remarks you will ever hear from an evolutionist came from the writings of Richard Leakey and Roger Lewin. They wrote “*David [Pilbeam] ...was ensnared in a trap that lurks for all in our profession: similar anatomy does not always imply close evolutionary relationship.*”⁴⁰ With this one statement these two evolutionists have undermined their entire theory and the “evidence” it is based upon. This is exactly what the creationists have been trying to get the evolutionist to recognize since the age of Darwin. Just because man is anatomically similar to ancient extinct apes, it does not imply that he evolved from those forms. Finally, there are at least two who have the honesty to make such an admission. This is an impor-

tant point to consider as one ponders the rest of the fossil record used (or misused) to prop up evolutionary theory.

In the second place, evolutionists use similarities in dentation (tooth shape and size) and thickness of enamel in an attempt to prove that fossil remains, such as *Ramapithecus*, are early human evolutionary forms. In truth, dentation and enamel thickness are subject to change as one changes his diet. There is world-wide variation in dentation and enamel thickness among human beings in the twenty-first century.

Why is there this kind of variation among human beings of the present age? Because diet varies. If one always ate grain ground on a stone pestle, then inevitably he is going to eat tiny stone fragments that will wear down his teeth and make them smooth. There are many in the world today who still eat their grain this way. Their teeth will appear more primitive than someone who eats factory ground grains. Is evolution the cause for these differences? Not at all.

Enamel thickness not only varies with changes in one's diet, but even because of actions intended to keep one's teeth clean. Has your dentist ever warned you not to brush your teeth so hard because you are wearing down the protective enamel? There is even variation in dentation and enamel thickness among modern apes. The enamel of the orangutan generally more closely resembles human enamel than does the enamel of a gorilla. Is it the result of evolution? No! The variation is not necessarily an inherited trait. It is formed over the course of one's lifetime by one's diet.

As for *Ramapithecus*, he is now placed in the broader ape family known as *Sivapithecus*. *Kenyapithecus*, *Graecopithecus*

and *Rudapithecus* are also fossils of this extinct ape type.⁴¹

Knuckle-Walkers or Biped?

Although *Proconsul*, *Dryopithecus*, and *Ramapithecus* are now generally not accepted by evolutionists as early knuckle-walking ancestors of man, evolutionists are convinced that there is evidence for a semi knuckle-walking human ancestor. According to paleoanthropologists, the fossil record reveals a number of shadowy figures whose exact place in the evolutionary line of descent has not yet been determined. Supposedly the oldest of these creatures is *Aripithecus ramidus*. His remains were recently discovered in Aramis, Ethiopia. His fragmented fossils are supposedly 4.4 million years old.⁴² In fact, the evidence that remains of him is a portion of his jaw. In truth, the only thing that separates this creature from *Australopithecus afarensis* (who will be discussed in the next lesson) is his extreme age. There is not enough anatomical data to declare *Ramidus* anatomically different from *Afarensis*. If dating is the only basis for declaring him a separate species, then one can safely say that he is not. The dating methods of evolutionists have already been proven to be highly inaccurate. The same can also be said of two other specimens: *Australopithecus anamensis* and *Australopithecus bahrelghazali*.

Anamensis and *Bahrelghazali* are said to be slightly younger than *Ramidus*, but older than *Afarensis*. All that is left of *Anamensis* and *Bahrelghazali* are portions of their jaws. One cannot show that *Afarensis* and *Anamensis* and *Bahrelghazali* are anatomically different. There is simply not enough fossil evidence. *Anamensis* and *Bahrelghazali* are only thought to represent *pre-afarensis* stages of evolution because the use of unreliable methods determined that their fossils were older. It is more

reasonable to assume that *Aripithecus ramidus*, *Australopithecus anamensis*, *Australopithecus bahrelghazali*, and *Australopithecus afarensis* are all one species. It will be proven in the next lesson that *Afarensis* is nothing more than an ape. Therefore, these other supposed links can also be placed in the same category.

Review Questions

1. According to paleoanthropologists, who was thought to be the oldest identifiable ancestor of man?
2. According to evolutionists, when did *Proconsul* live?
3. Why was *Proconsul* removed from the human evolutionary line?
4. What character traits does *Dryopithecus* share with the chimpanzee?
5. According to evolutionists, how old was *Ramapithecus*?
6. What did *Ramapithecus* have in common with modern humans?
7. Does similar anatomy imply an evolutionary relationship?
8. Why must tooth enamel thickness and dentation be dismissed as evidence for evolutionary relationship?
9. *Ramapithecus* is part of the broader ape family known as...?
10. What factors effect tooth enamel and thickness?
11. Why do evolutionists believe that *Aridipithecus ramidus*, *Australopithecus anamensis*, and *Australopithecus bahrelghazali* represent *pre-afarensis* stages of human evolution?
12. What are the flaws in their assessment of the aforementioned apes?

Facts and Fallacies of the Fossil Record of Australopithecus

Footprints in the Mud (*Australopithecus afarensis*)

We have already pointed out that the majority of evolutionists believed (and still believe) that early man must have originated in Africa. To that end, field work began in areas of East Africa where there were known fossil beds rich with a variety of extinct animals. In the 1930's, work began on the Serengeti Plain in Northern Tanzania. About 45 miles north of Olduvai Gorge, at a place called Laetoli, the first supposed hominids (upright walking apes) were discovered in 1935. However, they were not identified as the earliest upright walking human ancestor until the 1970s. The Laetoli ape fossils were classified as the earliest human ancestor to walk upright and were given the name "*Australopithecus afarensis*" (Southern ape of the Afar region). The remains were 3.5 million years old according to samples dated by potassium-argon. In addition to the fossilized remains discovered in this area, Mary Leakey found fossilized footprints in 1976. The volcanic ash surrounding the prints was potassium-argon dated to over one million years old. Anatomist Owen Lovejoy, described the Laetoli footprints as the "*smoking gun*" evidence of the bipedal gait (upright walking) of the *Australopithecus afarensis*.⁴⁴

Had the evolutionist found incontrovertible evidence for human evolution in these prints? First of all, the fact that these prints were potassium-argon dated ought to draw immediate sus-

picion. The incredible inaccuracy of the potassium-argon method has already been well established. Since this method was used to date these foot prints one can safely say they are not over one million years old. In fact, the physical qualities of the prints point to a much younger date. Evolutionist Rod Caird wrote of the Laetoli prints that they

*were for all practical purposes that of a modern human foot. The indentations, the shape and distribution of the toes, the relationship between the marks left by the heel and ball of the foot all showed that the individuals who walked that way had acquired the fully upright, two-legged gait used by humans today.*⁴⁵

After reading this analysis of the Laetoli prints, why would anyone think that they belonged to anything other than a modern human? If these prints physically resemble modern human footprints, why should we assume that they belonged to an archaic ape like *Australopithecus afarensis*? Wouldn't that be assuming something that the evidence does not allow? If they appear to be modern human footprints, then they probably are modern human footprints! If these footprints prove anything, its that human beings have always walked upright. The author believes Owen Lovejoy's "smoking gun" was firing blanks!

"Here's Lucy," and Other *Australopithecus afarensis* Stars

Other *Australopithecus afarensis* sites were found in Middle Awash and Omo, Ethiopia. The oldest of specimens from these sites are potassium-argon dated to four million years ago.⁴⁶ However, the find that made *Australopithecus afarensis* a star belonged to Donald Johanson.

In November of 1974, a team led by Donald Johanson and Maurice Taieb discovered bone fragments scattered along the desert floor near Hadar, Ethiopia. While piecing the fragments together the team listened to the Beatles' song, "Lucy in the Sky with Diamonds." The song inspired them to affectionately name their find "Lucy."

The following year, the expedition's medical doctor, Mike Bush, discovered fossil fragments from 13 more primates. In 1978, Owen Lovejoy of the Cleveland Museum of Natural History, announced that the fragments from Hadar were a part of the new species, *Australopithecus afarensis*. The fragments were assumed to be 3.2 million years old, and one of the earliest known ancestors of modern man.⁴⁷ Because Lucy's skull could not reasonably be constructed from the few fragments available, the determination that Lucy was an early human ancestor had to come from what was left of her pelvis and ribs. After the pelvis was reconstructed it supposedly more closely resembles a human pelvis than that of an ape. However, Lucy's ribs and shoulders would later call into question the accuracy of Lovejoy's reconstruction of her pelvis.

Where Did They Go Wrong?

What are the flaws in the evolutionist's analysis of the *Australopithecus afarensis* fragments? In the first place, the name is a type of admission. "*Australopithecus afarensis*" simply means "Southern ape of the Afar region." Even the evolutionists have to admit the evidence points to the conclusion that Lucy and her family are nothing more than archaic apes. She was not called "Southern archaic human of the Afar region" because the evidence does not warrant such a designation. To call *Australopithecus afarensis* a human ancestor is drawing an

unfounded conclusion.

In the second place, the significance of this discovery was immediately called into question by Donald Johanson's own team. One of his associates, Tom Gray, was with Johanson at the moment Lucy's fragments were discovered. Gray's initial assessment of the fossilized pieces differed from that of Johanson's. Johanson describes the scene in his book, **Ancestors**,

*Light glinted off a bone. I knelt down for a closer look. This time I knew at once I was looking at a hominid (a primate that walks upright) elbow. I had to convince Tom, whose first reaction was that it was a monkey's.*⁴⁸

The fact that evolutionists often cannot come to an agreement over the significance of each find should tell us something about the so called "evidence" for human evolution.

What about Lucy's pelvis? Does Owen Lovejoy's reconstruction of Lucy's human-like pelvis prove she is a transitory figure on the human evolutionary scale? In the first place, we must remember the words of Richard Leakey and Roger Lewin, "*Similar anatomy does not always indicate evolutionary relationship.*"⁴⁹ In other words, fossilized skeletal structure can often be a difficult tool in determining species and its relationship to other species. It is particularly difficult to determine the species of the remains when those remains are crushed into tiny bits and bent out of shape. This was the state of Lucy's pelvis when she was discovered. The innominate (the three bones that make up the hip) were smashed into about forty pieces.

Lovejoy spent six months bending and pasting Lucy's bones until they resembled a human pelvis. The accuracy of Lovejoy's work was immediately called into question by his own col-

leagues. Naturalist Alberto Angela who worked with Johanson at Hadar, wrote that the reconstruction of Lucy's pelvis "was based on supposition."⁵⁰ Even Lovejoy could not mutilate the evidence enough to enlarge the birth canal. It would not have been physically possible for Lucy to give birth to a large brained child. Giving birth to such a child would eventually be necessary if *Australopithecus afarensis* were going to mutate into the next evolutionary stage. Johanson explains this dilemma as

...the sacrum (tail bone) had to narrow throughout human evolution while another of our adaptive landmarks, larger brains, evolved. Lucy's wider sacrum (tail bone) and shallower pelvis gave her a smaller, kidney-shaped birth canal, compared to that of modern humans.⁵¹

In other words, Lucy could only have given birth to an ape.

In the second place, Lovejoy's reconstruction of Lucy's pelvis must be reconsidered in light of the work done by Peter Schmid. Schmid, a paleontologist at the Anthropological Institute in Zurich, was sent a cast of Lucy's skeleton and asked to reassemble it for a display. What Schmid found was not what he expected. His reconstruction of Lucy did not resemble the Owen Lovejoy model. Schmid describes what he concluded as he put Lucy's remains together:

When I started to put the skeleton together, I expected it to look human. Everyone had talked about Lucy as being very modern, very human, so I was surprised by what I saw. I noticed that the ribs were more round in cross-section, more like what you see in apes. Human ribs are flatter in cross-section. But the shape of the rib cage

*itself was the biggest surprise of all. The human rib cage is barrel shaped, and I just couldn't get Lucy's ribs to fit this kind of shape. But I could get them to make a conical shaped rib cage, like what you see in apes.*⁵²

Once again the evolutionists had made an assumption which the facts did not support. If one aspect of Lovejoy's Lucy model did not add up, would it not be reasonable to assume that he might have made a mistake (intentional or unintentional) in piecing together another aspect of her anatomy, namely her pelvis? This point becomes even more valid when one considers another problem which puzzled Peter Schmid. He noted Lucy's shoulders were high. According to Schmid, this fact combined with the funnel shaped chest, "*would have made arm swinging improbable in the human sense.*" Schmid concluded that if Lucy (*Australopithecus afarensis*) was bipedal (walked only on hind legs) then "*it wouldn't have been able to lift its thorax for the kind of deep breathing that we do when we run.*" He goes on to say of Lucy, "*The abdomen was pot-bellied, and there was no waist, so that would have restricted the flexibility that's essential to human running.*"⁵³ If Lucy's upper torso indicates that it would have been near to impossible for her to continually walk upright, then would not it be reasonable to assume that a mistake was made in assessing her lower body? Lucy's long arms, short legs, chest, shoulders, and ape skull indicate that she was nothing more than a knuckle-walking ape. She is hardly a sparkling jewel in the crown of evolution!

Raymond Dart and the Taung Child *(Australopithecus africanus)*

In 1924 Raymond Dart was presented with a tiny fossilized face from a limestone quarry in Taung, South Africa. Dart named

the tiny skull *Australopithecus africanus*. It is better known as the “Taung Child.” In an article for *Nature* magazine, Dart suggested that *Australopithecus africanus* was an extinct ape living between anthropoids and man.⁵⁴ Most evolutionists believe the *Australopithecus africanus* is slightly younger than the *afarensis* at 2.8 million years old (refer to chart on page 52). Dart’s find is also considered to be of great value to evolutionary theory because of the position of the foramen magnum. The foramen magnum is the small hole at the base of the skull where the spine connects to the head. Evolutionists use it as an indicator of posture. For example, if the foramen magnum is at central base of the skull, evolutionists see that as evidence that the creature walked upright. If it is positioned toward the back of the skull, it indicates that the posture of the creature was slouched. According to Raymond Dart the impression of the foramen magnum in the Taung fossil is very close to the central base of the skull. Therefore, Dart proclaimed that his creature walked upright.

Are there also problems with Dart’s discovery? Again, the answer is “yes.” Once again the name is an admission. *Australopithecus africanus* simply means “Southern African ape.” Dart did not have the courage to call it an archaic human ancestor because the evidence did not support such a designation. Additionally, even the evolutionists have bickered over whether or not *Australopithecus africanus* is a human ancestor. Sir Arthur Keith, an expert anatomist and evolutionist, after analyzing the Taung skull, wrote in *Nature* magazine:

[Dart’s] claim is preposterous. The skull is that of a young anthropoid ape...and showing so many points of affinity with the two living Africa anthropoids, the goril-

*la and chimpanzee, that there cannot be a moment's hesitation in placing the fossil form in this living group.*⁵⁵

Even the integrity and scholarship of Raymond Dart was called into question by his colleagues. Donald Johanson and James Shreeve described Raymond Dart as “*over enthusiastic for speculation.*”⁵⁶ Unfortunately, this is a trademark of every evolutionist's character. It takes an incredible gap in reason and an “*over enthusiastic*” urge to speculate in order for one to conclude that the Taung child is a human ancestor.

Finally, the impression of the foramen magnum in the Taung skull is not as clear as Dart would have everyone to believe. In fact, many paleoanthropologists who have closely examined the skull cannot even find the foramen magnum depression that Dart bragged about. Furthermore, the foramen magnum is an unreliable means in determining the posture of a creature. Its position on the skull varies in both humans and apes. Other anatomical evidence from *Australopithecus africanus* remains indicates that he did not walk upright. The Taung child (*Australopithecus africanus*) is nothing more than what it looks like — an ape. Any other conclusion would be nothing more than unfounded speculation!

Unsuccessful Thick-Skulled Relatives of *Africanus*?

According to evolutionists, there were two branches of the *Afarensis* line. One line supposedly succeeded in evolving into a higher life form. This “successful” line was *Africanus*. As already discussed, he allegedly went on to be a link in the human evolutionary chain. The less successful branch of the *Australopithecus Africanus* line was *Australopithecus Robustus* (*Paranthropus*). This poor ape is called “*robustus*” because of

his unusually thick skull. He is also distinguished from *Afarensis* and *Africanus* by a bony ridge that runs the length of his cranium. The oldest of the *Robustus* family, *Australopithecus aethiopicus* (Black Skull), was discovered in West Turkana, Kenya and has been potassium-argon dated to 2.5 million years ago. Paleoanthropologists believe that *Robustus* did not make the necessary adaptations to the changing environment and therefore became extinct about one million years ago.⁵⁷

The validity of the claim that *Robustus* was 2.5 million years old can quite obviously be undermined because of the already established inaccuracy of the potassium-argon dating method. The anatomical structure of *Robustus* makes him appear to be even more primitive than *Africanus*. The enormous thickness of its skull makes it more ape-like than its predecessor. If *Africanus* and *Afarensis* are apes, then there can be no question that *Robustus* is also one. Again, one finds the paleoanthropologists making a “mountain out of a mole hill”. *Robustus* was a common ape and nothing more! Their uncritical assessment of *Robustus* has resulted in evolutionists making yet another incredible leap of faith.

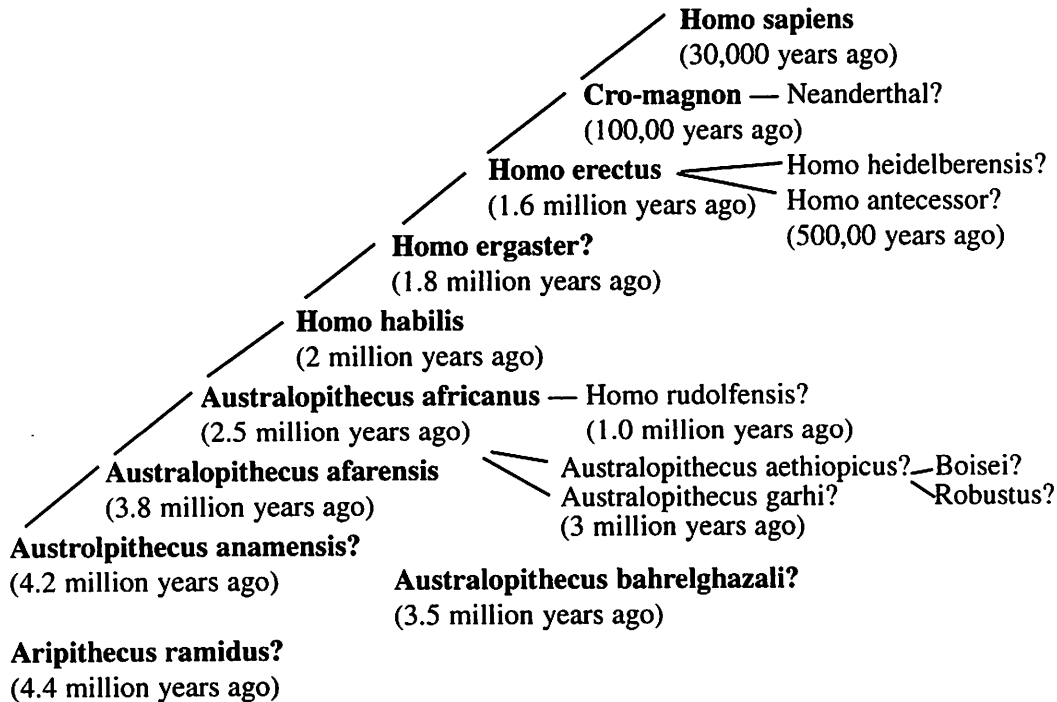
Conclusion

A reasonable assessment of the fossils of *Australopithecus africanus* and her “younger” cousin, *Afarensis*, is that they were no more than an extinct subspecies of the ape family. Modern apes differ anatomically. For example, a gorilla is not anatomically the same as an orangutan. Why do we assume that ancient apes are any different? Because the *Australopithecus afarensis* is slightly anatomically different from the *Australopithecus robustus* does not indicate that one is more evolved than another. Zoologists do not consider variation in skeletal structure in mod-

ern apes as an indication that one ape is more highly evolved than another. The same can also be said of human's in the twenty-first century. Humans vary anatomically from race to race. However, evolutionists do not assume that one race is more highly evolved than another. Why do they change that line of reasoning when it comes to the animal kingdom? **In other words, variation is not an indication of evolution!**

One other point that needs to be considered is the extinction factor. Many animals from a variety of species have become extinct. For example, the Woolly Mammoth is an extinct elephant. Not even the evolutionists assume that because the Woolly Mammoth is extinct that present day elephants evolved from it. If elephant types are subject to extinction, why would we think that certain ape types were immune to the threat of extinction? Could not Lucy or the Taung child be nothing more than extinct apes? Just because there are extinct ape types does not mean that present types evolved from them just as none assumes that the African elephant evolved from the Woolly Mammoth. To assume that there is an evolutionary connection between modern ape types and extinct ape types would be to jump to an unfounded conclusion.

The Supposed Human Evolutionary Line of Descent



Questions

1. Where do evolutionists believe man originated?
2. The evolutionists thought they had found the first upright walking apes at a place called...?
3. *Australopithecus afarensis* is a Latin name meaning...?
4. Who discovered fossilized footprints at Laetoli in 1976?
5. What method was used to date the footprints?
6. Is this a reliable dating method?
7. The Laetoli footprints were those of a ...?
8. What did Donald Johanson and Maurice Taieb call their *Australopithecus afarensis* fossils?
9. What was Tom Gray's initial assessment of Lucy's bones?
10. According to evolutionist Alberto Angela, the reconstruction of Lucy's pelvis was based upon ...?
11. What problems arose related to the size of Lucy's birth canal?
12. What did Peter Schmid's reconstruction of Lucy's skeleton reveal?
13. What anatomical features prove that Lucy was an ape?
14. Who discovered the "Taung child"?
15. Who said that the "Taung child" showed "...so many points of affinity with the two living African anthropoids, the gorilla and chimpanzee, that there cannot be a moment's hesitation in placing the fossil

form in this living group”?

16. Can the position of the foramen magnum be an accurate indicator in determining the posture of a creature?
17. Is the *Australopithecus robustus* more than an ape?
18. Prove that there are extinct species of apes using the elephant analogy.

Facts and Fallacies of the Fossil Record of “Homo Habilis”

Supposedly, the star of the next chapter in human evolutionary development is an extremely controversial fellow by the name of “*Homo habilis*.” One may have already noticed that this little fellow shares the genus, “homo” with modern man. Placing “*Habilis*” in the genus “homo” has been one of many bones of contention among paleoanthropologists. The word “homo” means “man.” As you may recall, the supposed prior stages in the line of descent were referred to as *Australopithecus*, which simply means “southern ape.” By calling the “*Habilis*” fossils “homo,” the paleoanthropologists are making a bold statement about its nature. Is “*Homo habilis*” man or ape?

A number of debates have also been sparked over labeling these fossils as “*habilis*.” “*Habilis*” means “handy.” This designation is based on the assumption that “*Homo habilis*” used tools. The paleoanthropologists claim to have found crude tools in the same archaeological context of this creature. Fortunately, evolutionist Alberto Angela reminds the interested observer that “*one has to be careful not to take the names and ‘labels’ given to fossil remains too literally. They often do not reflect a rational classification and are based on personal convictions....*”⁵⁸ In other words, the facts may not support the descriptive name given to these fossils. He is admitting that “*Homo habilis*” may, or may not be, a human, and that he may, or may not, have produced tools as his name suggests. Throughout this work, one may

already be getting the impression that much of what evolutionists claim to know is based on supposition or “personal opinion.”

What about “*Homo habilis*”? Where was he found? What are the facts that one can reasonably ascertain from his fossil remains, and what unfounded assumptions have been made by the evolutionists? Is he ape or man, or somewhere in between? In this chapter all of these questions will be answered.

The Discovery of “*Homo Habilis*”

Relatively speaking, there are very few fossils that are said by evolutionists to represent this stage of human evolution. Most of these fossil remains were found by Louis Leakey at Olduvai Gorge in Tanzania, and by his son, Richard, at Lake Turkana in Kenya.⁵⁹ But, of course, the lack of substantial evidence has not stopped paleoanthropologists from wild speculation.

“*Homo habilis*”: The ape in the big hat

According to evolutionists, “*Homo habilis*” was not only the first tool maker, but he may also have been the first link in the chain to have developed a spoken language. The bizarre assumption that “*Homo habilis*” developed a spoken language is primarily based upon the size of the brain. Since “*Homo habilis*” has a slightly larger cranial capacity (head size) than *Australopithecus*, evolutionists have come to the conclusion that he was capable of considerably more. In other words, they are suggesting that the size of the brain determines intelligence. If the evolutionists have ever had difficulty facing reality, this is it. There cannot be a more untrue statement than for one to proclaim that brain size determines intelligence! If this were true, then the intelligence of whales, elephants, and dolphins would be greatly superior to that of human beings. The brain size of a human

being can only be described as tiny in comparison to the aforementioned animals. With this kind of reasoning, one could even say that men are more intelligent than women because men, on average, have larger brains than women. The author thinks you will find more than one woman who has enough intelligence to undermine this ridiculous theory.

Later in this work, readers will be introduced to “primitive” Neanderthal man. The evolutionists do not really know what to do with Neanderthal man because his cranial capacity is considerably larger than that of “modern” humans. If hat size determines intelligence, then one’s impression of Neanderthal as a dim-witted cave man is an incorrect view. Neanderthal would have to be considered “modern” man’s intellectual superior. The inability of evolutionists to recognize these inconsistencies has kept them bound in the dark to a theory that offers no enlightenment. In fact, this author will later argue that Neanderthal is not “modern” man’s intellectual superior, but his equal.

More wild speculation?

If the reader has not already begun to realize that evolution is based on imagination, then the following assumptions by paleoanthropologists about the lifestyle of “*Homo habilis*” will surely convince the skeptic. The discoverer of “*Homo habilis*,” Louis Leakey, believed that stone spheres found at the site had been used by “*Homo habilis*” as hunting bolas (a weapon used by Argentine cowboys). In fact, he described “*Homo habilis*” as a “hominid gaucho (cowboy).” Paleoanthropologist Donald Johanson admits that “*sometimes...enthusiasm colored his [Louis Leakey’s] interpretations of the Olduvai finds...*”⁶¹ Unfortunately, Johanson and his colleagues are in no position to criticize the fantasies of Louis Leakey. Johanson and few other paleoanthropol-

ogists have spun a few unsubstantiated wild tales about the life style of "*Homo habilis*" that would make Hans Christian Andersson proud!

By projecting the hunting skills of modern bush men (the Kung of the Kalahari) upon the abilities of "*Homo habilis*," anthropologists determined that he was an efficient hunter and part of a "*complex society that included division of labor, sharing of food, maybe even language.*"⁶²

Stop for just a moment and reflect on the basis upon which the aforementioned cultural structure of "*Homo habilis*" has been formulated. Was this description of "*Habilis*" society based on the remains and artifacts found at a "*Homo habilis*" site? Certainly not! This determination about "*Habilis*" culture was formulated by observing a modern hunting and gathering society. One cannot make the fundamental error of projecting present cultural circumstances on the past. Past life ways must be evaluated in light of the evidence that comes from those societies. For example, one cannot assume that Queen Victoria traveled by airplane because in the twentieth century airplane travel is a common means of transportation. In like manner, one cannot assume that "*Homo habilis*" was an efficient hunter who lived in a complex society because modern bushmen do. As archaeologist and evolutionist Lewis Binford said:

*It isn't hard to find gross analogies between the past and present in human behavior. What's tricky is justifying an interpretation of the archaeological record based only on analogy, without understanding why it was the way it was in the modern case.*⁶³

In another frank statement, Binford admitted that "*if you assume*

it, you can make Olduvai fit it.”⁶⁴ In other words, one can twist the facts to a point that anything will appear possible. One does not have to be a trained archaeologist to see this is exactly what the paleoanthropologists have done with the “*Homo habilis*” finds from Olduvai.

What about the “*Homo habilis*” “tool kit”?

What about the “Oldowan tools” of “*Homo habilis*”? Do these “tools” prove beyond a shadow of a doubt that “*Homo habilis*” was more than just an ape? First of all, one needs to be cautious in referring to chipped and broken pebbles from Olduvai as tools. By looking at the stone “tools” from Olduvai, the average observer would not even recognize them as such. Any archaeologist will tell you that an expert can also be easily fooled into believing that a pebble that appears to have been flint napped into a tool may have simply gained its appearance by natural forces. For example, in many parts of Africa high-level river gravels often contain large numbers of naturally produced, chipped pebbles which can fool experts into believing that they had found an extensive tool industry. In 1958, geologist J.D. Clark demonstrated that this type of flaking can occur naturally when stones fall from the walls of gorges and strike against other rock surfaces. These naturally occurring flaked pebbles are said to belong to the Kafuan type. They were named after the discovery of this phenomenon in beds around the Kafu River in Uganda.⁶⁵ Keep in mind that the flaked pebbles which anthropologists use as proof that “*Homo habilis*” created a toolkit were located in an ideal setting for naturally occurring Kafuan flaking. Olduvai is a gorge. If you recall, it is the falling rocks from the walls of gorges that produce Kafuan flaking. Could these so-called “*Homo habilis*” tools be nothing more than a naturally

occurring phenomena? The honest observer would have to say it is a distinct possibility.

Just for the sake of argument, suppose that “*Homo habilis*” used tools, would this necessarily make him human? As any anthropologist will be quick to point out, chimpanzees use tools. For example, chimpanzees have been known to break off reeds and use them to fish for termites in their mounds.⁶⁶ One innovative Australian anthropologist even taught an orangutan to use simple stone tools. But perhaps the most surprising research is being done at the Primate Research Laboratory of Emory University. Researchers have taught a 160 pound bonobo chimpanzee named Kanzi to create and use his own stone tools. Kanzi has even developed his own tool making style. He uses his tools to cut cord and to open boxes containing treats.⁶⁷ Because chimpanzees use tools, are anthropologists and zoologists going to reclassify them as human? Of course not! Then why would one who believes that “*Homo habilis*” may have used tools necessarily come to the conclusion that he was more than an ape? Primatologist William McGrew of the University of Sterling, and archaeologist Thomas Wynn of the University of Colorado, have suggested that the

*cognitive processes of Homo habilis essentially are on par with those of modern apes and the differences that exist are due primarily to ecological, dietary, and technological differences rather than differences in intelligence levels.*⁶⁸

Further studies brought Wynn to the conclusion that “*Homo habilis*” “*did not exhibit any cognitive complexity above that of the African apes.*”⁶⁹ This is exactly what the creationists have been trying to get the evolutionists to admit. At least some evo-

lutionists and creationists can agree that "*Homo habilis*" has no more intelligence than a modern ape. The fact that chimpanzees and orangutans have been known to make and use stone tools supports this claim. The reason "*Homo habilis*" has no more intelligence than a modern ape is another indication that he is nothing more than an ape. The idea that man evolved from this ape creature is unfounded. However, that which can be reasonably ascertained from these facts is that ancient extinct apes were as intelligent and as resourceful as modern apes. Therefore, instead of this evidence indicating evolutionary change, it indicates that things have remained static. Apes are just as intelligent today as they were when the "*Homo habilis*" ape roamed the earth.

Do the Fossilized Remains of "*Homo habilis*" Indicate That He Was Anything More Than an Ape?

In the first place, it is no longer necessary to go into an in-depth analysis of the dating methods employed by paleoanthropologists in determining that "*Homo habilis*" is two million years old. It has already been established that those methods are about as useful as a two-legged mule.

In the second place, the anatomical makeup of the "*Homo habilis*" is identical to that of the physical makeup of the *Australopithecus afarensis*. The only major difference between the two is their cranial capacities (head size). However, the difference in their hat size may not necessarily indicate a different species. For example, J. Miller of the University of Southern California, recently took large samplings of skulls from gorillas, orangutans, chimpanzees and even human beings. He found that each animal, including the human samples, showed "*a range in cranial capacity equal to or greater than that of 'Homo habilis'*"

— *and nobody doubts that these are single species.*”⁷⁰ The point is that cranial capacity within a single species can vary immensely. Therefore, the larger skulled specimens from Olduvai may not represent a new species at all. They may simply be *Australopithecine* apes with big heads.

If one goes down to the local shopping mall and looks at the heads of those passing by, he can see the differences in the shapes and sizes of the shoppers’ heads. Just because a human being has a larger than average head does not make him any less a human being. Why is it so hard to believe that “*Homo habilis*” samples are *Australopithecine* with big heads? Just because they have big heads does not make them any less an ape.

In a rare moment of honesty, Donald Johanson confesses that “‘*Homo habilis*’ was built much like an *Australopithecine* in overall body size and limb proportions.”⁷¹ All fossil remains lead one to believe that “*Homo habilis*” is not the descendant of *Australopithecus*. Even in unguarded moments, paleoanthropologists hint that the evidence reveals he is anatomically the same genus and species as *Australopithecus*.

“*Homo Ergaster*” and Other Phantom “Links”

Out of a desperate need to fill in huge gaps in the so-called evolutionary line of descent, many evolutionists have renamed some “*Homo habilis*” remains and presented them as distinct “links” in the chain. For example, some of the larger “*Homo habilis*” apes from Lake Turkana, Kenya, were renamed “*Homo ergaster*” and were declared to be more evolved than “*Homo habilis*.” The paleoanthropologists also took smaller “*Homo habilis*” from the same area and placed them into a subspecies called “*Homo rudolfensis*.” “*Homo rudolfensis*” was pro-

claimed to represent a distinct “link” in the chain. Some believe that he is a failed branch of the chain. In other words, both “*Homo habilis*” and “*Homo rudolfensis*” evolved from *Africanus* but “*Homo habilis*” went on to evolve into modern man while poor old “*Homo rudolfensis*” died out.⁷²

Keep in mind that the only significant anatomical difference between the *Australopithecus*, “*Homo habilis*,” “*Homo rudolfensis*,” and “*Homo ergaster*” is a slight variation in their sizes. Variation in size is common among all species. For example, there is a great deal of size variation among males of the modern mountain gorilla. One does not assume that a 300 pound male mountain gorilla represents a different species from a 400 pound male mountain gorilla. The same is true of human beings. A seven foot tall, 300 pound modern human adult male is not more evolved than a five foot tall, 115 pound modern human adult male. Size does not make them a separate species! **Size variation is not an evolutionary indicator!**

Conclusion

“*Homo habilis*” is anatomically an *Australopithecine*. As you recall, the only difference between the remains of “*Homo habilis*” and *Australopithecus* was the skull size. However, it has been established that the difference in their hat sizes does not necessarily indicate a new genus. Considerable skull size variation occurs in human beings and modern apes. Why is it so inconceivable to think that extensive size variation did not occur among ancient apes like *Australopithecus*. The evidence provided in the previous chapter firmly established that *Australopithecine* were nothing more than ancient extinct apes. Therefore, “*Homo habilis*,” who is anatomically the same creature, is nothing more than an ancient extinct ape.

The suggestion that "*Homo habilis*" developed a spoken language is preposterous. This theory is unsubstantiated nonsense. Furthermore, the notion that "*Homo habilis*" developed a spoken language will be completely dismissed in light of evidence discussed in the next chapter.

What about the tool kit of "*Homo habilis*"? Did not it indicate he was more than just an ape? Not necessarily! The Olduwan "tools" can be reasonably dismissed as naturally occurring Kafuan flaking. If they are not the result of Kafuan flaking, but the production of "*Homo habilis*," it only proves that he was no more intelligent than Kanzi, the modern tool-making chimp. The evidence only points to one conclusion. **The evolutionist's little "handy man" was nothing more than an ape!**

Review Questions

1. What does the word “homo” mean?
2. What does the word “habilis” mean?
3. What did Alberto Angela say about labels given to fossils?
4. Who discovered “*Homo habilis*” remains?
5. Where were “*Homo habilis*” remains discovered?
6. According to evolutionists, what are three things which distinguish “*Homo habilis*” from *Australopithecus*?
7. Prove that one’s head size does not determine his intelligence.
8. Louis Leakey compared the hunting skills and weapons to what group of modern people?
9. Why is it useless to project present life ways on past cultures?
10. Naturally produced pebble chipping is referred to as what?
11. Does tool production equal humanity?
12. What is the name of the tool making bonobo chimpanzee at Emory University?
13. What did primatologist William McGrew say about the intelligence levels of modern apes and “*Homo habilis*”?
14. Is minimal increase in head size an indication of a new genus?
15. Why do evolutionists think that “*Homo habilis*”

developed a spoken language?

16. Is it true that *Australopithecus*, "*Homo rudolfensis*," "*Homo habilis*," and "*Homo ergaster*" are different subspecies?

Lesson Eight

Facts and Fallacies of the Fossil Record of “Homo Erectus”

According to paleoanthropologists, the descendant of “*Homo habilis*” is a chap dubiously named “*Homo erectus*.” It has already been brought to the reader’s attention that “homo” means “man.” The Latin word “erectus” is a reference to upright posture. Therefore, the evolutionists who dubbed these finds “*Homo erectus*” are essentially calling these remains an upright walking man. A bold statement indeed in light of the facts presented in this chapter!

One significant difference between this “stage of human development” and “prior stages” is the incredible size of this creature. Some specimens of “*Homo erectus*” would have stood well over six feet tall. This gigantic creature brings to mind images of Bigfoot and the Yeti. The considerable size difference between “*Homo erectus*” and “*Homo habilis*” is just one of many obstacles with which evolutionists have to contend.

Who initially discovered “*Homo erectus*”? How did this big ape come to be placed by the paleoanthropologists into humanity’s evolutionary line of descent? What do evolutionists use as justification for calling “erectus” a human ancestor? Are there flaws in their analysis of the fossil remains of this gigantic ape? Each one of these questions will be discussed in this chapter.

Who discovered “*Homo erectus*”?

The two men who formulated the modern notion of human

evolution, Charles Darwin and Alfred Russell Wallace, differed in many areas of their respective theories. One disagreement centered on the location of man's origin. Darwin had proposed in *The Origin of Species* that man first developed in Africa. On the other hand, Wallace suggested in an 1855 paper that Southeast Asia was the place of the "earliest appearance of the great man-like ape."⁷³ It was Wallace's argument that convinced a young Dutch doctor, Eugene Dubois, to give up his practice, join the military, and request a post in Sumatra in the Dutch East Indies. However, Dubois' dream of finding an "ape man" fossil in Sumatra was not realized. He was discouraged by his lack of success, and for a time gave up any hope of uncovering a "missing link." However, his passion for fossil hunting was renewed in 1890 when he received a transfer to Java. Here, along the Solo River, he resumed his search for "early man." Dubois randomly chose a spot along the river and dug a trench into the bank. His first attempt uncovered a primate molar. Further attempts revealed the top of an ape-like cranium (head) and a femur (thigh bone). Dubois named his find "*Pithecanthropus erectus*" (ape-man).⁷⁴ This find is commonly known today as "Java Man."

Sadly, when one who has a tender conscience weaves a web of deceit, eventually it comes back to haunt him. This was the case with Eugene Dubois. Dubois was a doctor and a knowledgeable anatomist. He knew that what he had uncovered along the Solo River was no more human than a gorilla or an orangutan. Eventually, he admitted that he had not found a missing link. The Solo River remains, he said, were nothing more than a giant gibbon.⁷⁵ He was so embarrassed by his hoax that he went back to his home in Harlaam and buried the bones of "*Pithecanthropus erectus*" under the floor boards of his dining room. For years he refused to allow anyone to view the remains until he succumbed

to the pressure of a very persuasive German anatomist, G.H.R. von Koenigswald.

Eugene Dubois' public confession that his discovery was nothing more than a giant gibbon undermined the work and conclusions of von Koenigswald. Von Koenigswald had also uncovered "*Homo erectus*" remains near Sangiran, Java.⁷⁶ However, he was claiming that the Java fossils were an important link in human evolution. How could he silence the claims of Dubois that were so detrimental to his conclusions and his reputation? The only way to counteract Dubois' claims would be for von Koenigswald to convince Dubois to allow the Solo River fossils to be reevaluated. Of course, von Koenigswald would conduct the reevaluation himself. Foolishly, Dubois gave in to the persistent German. Von Koenigswald examined Dubois' fossils and, of course, proclaimed to the scientific community that Dubois had been right in first assuming that "Java Man" was an important evolutionary link. Unfortunately, this kind of behavior is not uncommon in the history of the development of evolutionary theory. Reputations are often more important to paleoanthropologists than the facts!

Since Dubois' discovery in 1891, "*Homo erectus*" sites have been discovered in many other parts of Asia, Africa and even Europe. According to the evolutionists, the most important discoveries were in Zhoukoudien, China, former Soviet Georgia, and Nariokotome, Kenya.

In the nineteen twenties and thirties, Davidson Black excavated an area not far from Beijing, China. The area was known to the locals as "Zhoukoudien" which means "dragon bone hill." Zhoukoudien received its name from the extensive fossilized bone deposits in the region. Most of the remains at this location

belong to ancient pigs. However, among the pigs "*Homo erectus*" remains were unearthed. Black named his discovery "Peking Man." During the Second World War, these fossils went missing. Up to this day what became of them is still a mystery.

The paleoanthropologists claim that Zhoukoudien is no typical "*Homo erectus*" site. In a nearby cave, there are four dark layers of sediment which the evolutionists believe to be evidence of a "*Homo erectus*" hearth.⁷⁷ In other words, they believe that "*Homo erectus*" learned how to master fire. They say fire mastery indicates an intelligence beyond that of the average ape, and demands a more complex society.

The "*Homo erectus*" site in the former Soviet Georgia is important, say the paleoanthropologists, because alongside the mandible of an *erectus*, two saber tooth cat skulls were discovered. According to the evolutionist's warped view of natural history, the fossilized saber tooth skulls are associated with levels that date back 1.6 million years. Therefore, if the "*Homo erectus*" mandible was found with these extinct cats, it is also possibly as old as 1.6 million years. If these assumptions are accurate, than this site is the oldest known "*Erectus*" site to date.⁷⁸ Of course, the dating methods of paleoanthropologists are completely unreliable.

A word about the aforementioned "*Homo erectus*" sites will thrill any paleoanthropologist. But mention the fossils found at Nariokotome, Kenya and the paleoanthropologist will be beside himself with excitement. "*Homo erectus*" fossils were discovered there in 1984. Paleoanthropologists Richard Leakey and Alan Walker were leading their team in a search of fossils along the western shore of Lake Turkana in Kenya when they discovered a nearly complete skeleton of a "*Homo erectus*" boy.⁷⁹ Only

the left arm, the right forearm, and most of both feet are missing. The specimen was unusually tall for a child who appeared in every way to be only about twelve when fossilized. He was well over five feet tall. This discovery surprised the evolutionists for they expected descendants of "*Homo habilis*" to be only slightly larger than their predecessor. However, this young "*Homo erectus*" dwarfed his supposed evolutionary forbearers.

Where are the transitional figures?

The last paragraph alluded to a problem that the evolutionists had to face upon the discovery of the Nariokotome fossils. The first difficulty relates to the enormous size of these and other "*Homo erectus*" fossils. Alan Walker summed up the shock of his colleagues at the height of the young creature when he said, "*Arbitrarily, without any proof, it had been thought that the erectus were not tall.*"⁸⁰ In other words, the initial thrill of the find was marred by this evidence that seemed to undermine some of their previously held notions about human evolution. "*Homo erectus*" did not fit perfectly into the evolutionary model. He was simply too tall. There was an enormous gap in the fossil record that should have revealed gradual increases in height between the "*Homo habilis*" remains and the fossils of "*Homo erectus*." These transitional figures have not been found. This is a difficult reality for paleoanthropologists to face. Remember the words of Louis Leakey,

*Instead of the popular conception of scientists being engaged in the search for 'missing links' the truth is that whole lengths of the chain are still missing, and often when we do discover one of the many missing links we find it hard to decide just whereabouts in the chain it properly belongs.*⁸¹

In a weak attempt to cover up the apparent lack of evidence in the fossil record for human morphology, some paleoanthropologists have been forced to support the theory of “punctuated equilibrium.” One has probably already ascertained that the evolutionists use a number of fancy terms to explain different aspects of their theory. Long, unclear terms are mirrors and smoke screens used to cover up weaknesses in their arguments. The theory of “punctuated equilibrium” is no different.

Those who hold to the “punctuated equilibrium” model of evolution state that sudden changes in the environment led to sudden changes in the physical makeup of “human ancestors.”⁸² In other words, one “evolutionary link” transformed into the next “known link” within a matter of a few generations instead of the hundreds of thousands of years of gradual transformation that the traditional theory of evolution proposes. If “punctuated equilibrium” was true then there would be no transitional figures to be found in the fossil record because the mutation from one “link” to the next “link” would have occurred relatively overnight.

Of course, there are many aspects of this theory that are ridiculous. In the first place, if change occurred suddenly, how did one generation of creatures (“*Homo habilis*”) with small birth canals give birth to the next so called link with larger brains (“*Homo erectus*” and Neanderthals)? Donald Johanson realized this difficulty in his book **Ancestors** when he wrote,

*similarly, projecting backward, his [Homo erectus] brain at birth would have been too big to fit through his mother's narrow birth canal if the erectus species had followed the apelike pattern of brain growth shown among the australopithecines.*⁸³

5

In the second place, “punctuated equilibrium” has never successfully been replicated in recorded history. It remains a fanciful myth. To be fair, the majority of paleoanthropologists no longer accept the “punctuated equilibrium” model as a viable option. However, they must still recognize that in order for evolution to be validated there must be found more transitional figures! Without that evidence, evolution remains a theory not a fact.

Was “*Homo erectus*” a mute?

Recently, Ann MacLarnon, an expert in primate spinal anatomy at the prestigious Roehampton Institute in London, examined the spine of the Nariokotome “*Homo erectus*.” Her conclusions astounded and dumbfounded the evolutionists. She discovered that the spinal cord of “*Homo erectus*” only appeared to be human when it was observed by the naked eye. In fact, MacLarnon showed that the spine was only half the width of the spine of a modern human.⁸⁴ Donald Johanson admits “*in this feature ‘Homo erectus’ shows much more similarity to all other primates, ...than it does to Homo sapiens.*”⁸⁵

Ann MacLarnon’s examination also revealed that the interior of the thoracic region of the spine has much less gray matter than that found in humans. What is the implication of this lack of gray matter? First of all, one must understand that the gray matter in the spinal cord holds the nerve cell bodies which receive messages from the brain and in turn transmit those messages to various parts of the body. In other words, the brain uses the nerve cells in the spine to control various bodily functions. If there are less nerve cells (gray matter) in the spine, then the body is capable of fewer functions.⁸⁶ Based on this overwhelming evidence, it can be determined that the “*Homo erectus*” lacked certain body

functions that human beings enjoy. "*Homo erectus*" simply did not have the muscle control of a human being.

The next question that must be asked is "What essential human functions did the "*Erectus*" lack? MacLarnon decided to answer this question by finding out where nerves from the thoracic lead. She discovered that they led to a series of muscles between the ribs (the intercostals) and to some abdominal muscles. From these facts, she reasoned that human beings had more muscle control in their abdomen and ribs than did "*Homo erectus*." What does that imply? MacLarnon believes that it implies either one of two things (or both). In the first place, the extra nerve activity of humans make it possible for them to hold their trunks upright. In other words, "*Erectus*" was not quite so erect. In the second place, MacLarnon determined that the nerve cells that the "*Homo erectus*" lacked control breathing necessary for one to form words. From this evidence one has to conclude that "*Homo erectus*" did not have a spoken language.

So what! "*Homo erectus*" could not form words! Why is this fact so important? In the first place, it proves that evolutionists "jumped the gun" when they claimed that "*Homo erectus*" predecessor, "*Homo habilis*" could speak. If "*Homo habilis*" had the physical ability to speak and "*Homo erectus*" did not, then evolution (if true) is regressive, not progressive. In other words, instead of evolution producing more and more complex and intelligent creatures through time, it is developing less and less capable primitive animals. That is certainly contrary to the commonly held notions about evolution. Quite obviously, the evolutionists and the creationists would agree that neither "*Homo habilis*" nor "*Homo erectus*" could have developed a spoken language. In the words of archaeologist Alan Walker, "*Paleo-*

anthropologists who argue for an early origin for human language and speech are standing on ground that is steadily crumbling away."⁸⁸ Therefore, evolutionists once more have to admit they drew rash conclusions about "*Homo habilis*" and "*Homo erectus*" before all of the facts were known. As noted earlier, this need to reach unfounded conclusions is an all too common character trait among those in their profession. In the second place, the fact that "*Homo erectus*" could not have developed a spoken language is just another proof that he was not a relative of modern man, but simply an ape.

Did "*Homo erectus*" master the use of fire?

The belief among evolutionists that "*Homo erectus*" developed fire primarily comes from heat affected artifacts from three sites. The first "evidence" comes from Davidson Black's site at Zhoukoudien near Beijing, China. The second comes from an area known as Koobi Fora in Kenya. The third is another Kenyan site at Chesowanja.

As you recall, when Davidson Black excavated the cave floor at Zhoukoudien, he discovered several layers of dark soil which he believed represented an ancient "*Homo erectus*" hearth. But, as archaeologists Kathy Schick and Nicholas Toth point out in their book **Making Silent Stones Speak**, that discoloration in soil is not necessarily the result of fire. They confess that if the discoloration in soil does represent fire, it may simply have been a naturally occurring blaze. In other words, the fire at the site could have easily been the result of a lightning strike or brush fire.⁸⁹ To propose that "*Homo erectus*" mastered fire at Zhoukoudien would be to assume more than the facts allow.

What about the Kenyan sites at Koobi Fora and Chesowanja?

Is there solid evidence at those locations to support the notion that "*Homo erectus*" mastered fire? Reddened and baked patches of sediment along with heat-altered artifacts have led some to believe they have found irrefutable evidence of fire mastery among the "*Homo erectus*" at Koobi Fora. However, there is no proof to suggest these fires were anything but naturally occurring brush fires. At Chesowanja, the baked patches in this area are not even in the same archaeological context of "*Homo erectus*" remains. The fossils were unearthed quite some distance from the baked soil.⁹⁰ Kathy Schick and Nicholas Toth admit: "*We do not yet have conclusive evidence that early hominids were directly involved with either the production of fire or its use.*"⁹¹ Once again, one finds evolutionists are grasping at straws.

What about the "*Homo erectus*" tool kit?

According to paleoanthropologists, the appearance of a number of rather large, crude, stone "hand axes" at "*Homo erectus*" sites is undeniable proof that "*Homo erectus*" was more than an ape. However, evolutionists have overlooked the fundamental question, "Does tool technology necessarily equal humanity?"

In the first place, the last chapter introduced the reader to several modern apes who were capable of not only using stone tools, but also creating them. Other animals, such as the California sea otter, and a Galapagos finch, use tools in foraging for food. In fact, the California sea otter uses stone implements to crack open shell fish. If tool technology equals humanity, then logically, modern chimpanzees, orangutans, Galapagos finches and California sea otters are all human. Of course, that conclusion is utter nonsense because the premise of the argument is faulty. However, if the paleoanthropologists believe that "*Homo erectus*" was an archaic human because he used tools, then he would

have to logically conclude that chimpanzees, orangutans, sea otters and finches are also human. Obviously, tool use does not equal humanity!

In the second place, with the possible exception of indistinguishable “choppers,” the “*Homo erectus*” or Acheulian toolkit consisted of primarily one tool. That tool, the “hand axe,” was never improved upon. In other words, the technology of the “*Homo erectus*” never developed. Anyone who has studied the history of mankind understands that human technology develops at a dizzying rate. The computer upon which this book is written is four years old. In the present day, hand-held calculators have more memory than this computer. The point is that the ability to improve technology is a uniquely human trait. According to the paleoanthropologists, the “*Homo erectus*” had one million years to figure out new ways to improve his stone tool and he never did. As evolutionist Donald Johanson wrote:

*A million years is a very long time to go with no sign of technological innovation or cultural evolution. Needless to say, it is a pattern that contrasts starkly with the archaeological record for modern humans especially within the past 40,000 years.*⁹²

Though Johanson’s dates are a little confused, the point he makes is very clear. Human technology changes. “*Homo erectus*” technology never changed. What does that say about “*Homo erectus*”? He lacks a very important human cultural trait.

The “*Homo erectus*” “hand axe” is nothing more than a flaked teardrop shaped piece of stone about the size of the palm of the hand. It does not seem to have any real practical use that the archaeologists can determine.⁹³ Furthermore, paleoanthropol-

ogists do not have conclusive evidence to prove that Acheulian tools found near "*Homo erectus*" sites actually belonged to these creatures.

Was "*Homo erectus*" anatomically a human?

The earlier discussion in this chapter on the makeup of the spine of "*Homo erectus*" has already shown many distinct differences between the backbone of a human and that of a "*Homo erectus*." However, the differences between humans and "*Homo erectus*" do not stop with the spine. "*Erectus*" has a "long-necked" femur which sets it apart from the relatively "short-necked" femur in human beings. In fact, Donald Johanson states that the exceptionally "long-necked" femur of "*Homo erectus*" is, "*a primitive feature also found in australopithecines.*"⁹⁴ Johanson goes on to say that the "long necked" femur of "*Homo erectus*" combined with his much narrower than human hips made "*Erectus*" a more efficient runner than a modern human being.⁹⁵ If it is true that modern man evolved from "*Homo erectus*," who was physically a better athlete, then one has to conclude that evolution is often regressive and not progressive. If Donald Johanson is right, then human beings are in many ways inferior to "*Homo erectus*." This is just one example among many which demonstrate the contradictory elements in evolutionary theory. The rib cage of the species also shows the conical shape that is often found in apes, but never in *Homo sapiens*.⁹⁶

Perhaps the greatest anatomical difference between the "*Homo erectus*" and a human being is the size of their heads. The average size of the head of an adult "*Erectus*" was about 900 cc. That is about the size of the brain of a four year old human. The average cranial capacity of an adult *Homo sapiens* is 1400 cc. As archaeologist Alan Walker points out, "*Homo erectus*'

didn't have a lot of brain."⁹⁷ In fact, his head and brain mass more closely resemble a modern ape than a modern human. One would have to conclude that "*Homo erectus*" is anatomically an ape.

Conclusion

Is "*Homo erectus*" a human ancestor? Certainly the evidence is stacked against his being such. He was physically unable to develop a spoken language. His anatomy is apelike, and he did not share the human quality of a changing technology. Additionally, if "*erectus*" were the immediate predecessor to archaic *Homo sapiens*, he lacked some surprisingly essential qualities that this transitional stage should have obtained. There is an enormous gap between the physical makeup and the intellectual capabilities of "*Homo erectus*" and "*archaic Homo sapiens*." In order for the evolutionist's argument to be more convincing, a transitional figure must be found in the fossil record that more closely resembles *Homo sapiens*. Until that kind of evidence is produced, one must conclude, as Eugene Dubois did, that "*Homo erectus*" is nothing more than a "giant gibbon."

Because evolutionists recognize their theory is extremely weak without these transitional figures, they have recently made a desperate attempt to bridge the gap between "*Homo erectus*" and "*archaic Homo sapiens*" by employing the same deception used to squeeze five "distinct" "links" from *Australopithecus* remains. Many are now trying to make it appear as if the "*Homo erectus*" fossils do not represent one "link" in the chain, but a number of different stages of human morphology. Some evolutionists believe there are primarily three distinct evolutionary stages among the fossil group previously known as "*Homo erectus*." Some paleoanthropologists even dismiss "*Homo erectus*"

as an evolutionary dead end. Instead, they claim that modern man evolved from fossil groups known as "*Homo heidelbergensis*" and "*Homo antecessor*."⁹⁸ However, this latter view is even controversial among paleoanthropologists. As the reader may have already noticed, evolutionists are consistent only in the one area when it comes to the so called "human evolutionary line of descent." They will always agree to disagree.

Review Questions

1. Who was it that suggested that Southeast Asia was the place of the “earliest appearance of the great man-like apes” ?
2. Who first discovered the remains of “*Homo erectus*”?
3. Where was the first discovery of “*Homo erectus*” made?
4. What name did Eugene Dubois give his discovery?
5. How would one translate “*Pithecanthropus erectus*”?
6. Eugene Dubois’ “*Pithecanthropus erectus*” is more commonly known as...
7. Why did Dubois hide the remains of “Java Man” under the floorboards of his dining room?
8. According to evolutionists, why is the “*Homo erectus*” site at Zhoukoudien significant?
9. Is blackened soil always the result of fire?
10. If fire occurred near “*Homo erectus*” remains, does that necessarily indicate that the “*Homo erectus*” mastered the use of fire?
11. What problems are evolutionists presented with because of the enormous size of “*Homo erectus*”?
12. What theory states that sudden changes in the environment led to sudden changes in the physical makeup of supposed “human ancestors” ?
13. What are the problems with the theory of punctuated equilibrium?

14. What two things can be determined from the study of the spine of the Nariokotome "*Homo erectus*"?
15. Why are the tools of "*Homo erectus*" insufficient evidence to prove that he was more than an ape?
16. What aspects of "*Homo erectus*" anatomy prove that he was nothing more than an ape?

Facts and Fallacies of the Fossil Record of Neanderthal and Cro-Magnon (Part One)

The reason that Neanderthal man, Cro-Magnon man, and *Homo sapiens* are discussed in the same chapter is due primarily to the evidence which indicates they are all of the same genus and species. Although evolutionists believe that Neanderthal, Cro-Magnon and modern *Homo sapiens* represent different branches and stages of the evolutionary scale, it will be shown that the evidence indicates otherwise.

Homo neanderthalensis

Homo neanderthalensis, or simply Neanderthal, is perhaps the most maligned race in human history. The reader may have noticed that the author chose to refer to Neanderthal as a "race." This reference is justified in light of evidence which will be presented in this chapter.

Unfortunately, the image of Neanderthal is one of a grunting, club carrying sub-human primitive. In fact, the Neanderthal race was a part of a sophisticated society. They had complex religious beliefs, protected feeble members in their society, had language skills, and an advanced tool technology. All of these characteristics indicate they were just as human as the author and the reader.

Aside from the sophistication of their society, it will be

shown that the anatomical makeup of *Homo neanderthalensis* proves that they were nothing less than *Homo sapiens*. In other words, Neanderthal was not a close relative of man; he was man! Before any evidence which proves this thesis is brought to the reader's attention, it is important to first lay the foundation of this argument by looking at a few essential Neanderthal discoveries. This is necessary in order to understand how his remains came to be considered by evolutionists as an important chapter in the story of human origins. It is also essential to consider the paleo-anthropologist's assessment of these sites in order to show that once again, reason was set aside in formulating this stage of their theory.

The story of Neanderthal man begins in 1856 when fossilized bones were uncovered from a limestone quarry in the Neander Valley near Dusseldorf, Germany. At first, the unusually thick bones, the prominent brow ridges, the absence of a protruding chin, and the bowed legs of the Neander skeleton were thought to be evidence of an ancient, extinct race of men. This was the impression of anatomy professor, Hermann Schaffhausen, who presented the Neander remains as such to the Lower Rhine Medical and Natural History Society in Bonn on February 4, 1857. As later evidence would reveal, Schaffhausen's analysis of the Neander bones was correct.⁹⁹ Unfortunately, only two years after Schaffhausen introduced Neanderthal man to scientific scholars, Darwin published his *Origin of the Species*. Shortly after its publication, evolution slowly began to gain a foot hold in the scientific community.

Even though many scientists of the latter half of the nineteenth century found Darwin's evolutionary model appealing, it was still a theory rooted in speculation. They needed something

substantial from the fossil record that could be used to show it was not completely devoid of evidence from the natural world. Their search brought them to Schaffhausen's Neander skeleton. By the end of the nineteenth century, the Neander remains were labelled *Homo neanderthalensis* (after the valley in which they were found) and were given a supposedly prestigious place in the "human evolutionary line of descent."¹⁰⁰ Neanderthal man was proclaimed to be the immediate predecessor of modern man. The evolutionists thought this was a great honor for this "primitive" creature. In fact, it turns out to be an incredible insult to a race of men who were just as intelligent as the *Homo sapiens* population in the twenty-first century.

Unfortunately for the Neanderthal man, his reputation would further be marred by conclusions drawn from a 1908 discovery in Chapelle-aux-Saints in France. The remains uncovered here were of an almost complete skeleton of a Neanderthal. The bones were taken to Marcellin Boule at the Museum of Natural History in Paris. After analyzing the skeleton, Boule declared in a series of lectures and publications that Neanderthal man was not a predecessor of modern man, but a failed branch of the evolutionary process.¹⁰¹ In other words, Neanderthal man was an evolutionary dead end. Although his conclusions about Neanderthal are the same held by present day evolutionists, they are puzzled by the way Boule reached his final analysis. The anatomy of Neanderthal does not fit Boule's view of him as a dim-witted caveman.

What led Marcellin Boule to his conclusion? Why do evolutionists today agree with Boule's conclusions, but disagree with the way he arrived at his final analysis? In order to answer these questions, it will be necessary to discuss the anatomical makeup

of Neanderthal.

In a 1996 article for *Archaeology Magazine*, archaeologist Jean-Jacques Hublin summed up the general physical makeup of Neanderthal as

rather short and sturdy, with a long trunk and short legs. The skeleton is robust, and the muscle attachments imply a powerful body. The head is remarkable. It is big, enclosing a brain comparable in volume to that of modern humans, but the brain case and face are very long, the forehead is low, and the brow ridges protrude. The mandible is strong and lacks a projecting chin. The face is structured around a large nasal cavity, and its middle part projects forward. ¹⁰²

Are these characteristics uniquely Neanderthal, or can they be observed in *Homo sapiens* groups of the twenty-first century? In fact, in the very same article Hublin admits that Eskimos, Latts, and some present day *Homo sapiens* African groups share many of these same characteristics.

One may have also noted from Hublin's description of the Neanderthal that he has an unusually large skull. In fact, on average Neanderthal heads are bigger than the modern *Homo sapiens* head. One may recall from earlier chapters that evolutionists proposed the principle of the larger the head, the greater the intelligence. This is why Neanderthal fossils present them with such an incredible dilemma. If hat size determines intelligence, then the Neanderthal is not more primitive than modern man. He is modern man's intellectual superior. As Boule's investigation was based solely on Neanderthal anatomy, how then did he come to the conclusion that Neanderthals were dim-witted? Boule's final

analysis remains a mystery in light of what Ralph Holloway of Columbia University points out. He states that "*Neanderthal brains do not show primitive features, if size, convolutional patterns, and asymmetries are considered together.*"¹⁰⁴

Perhaps Boule's perception of Neanderthal as a dim-witted, primitive came from the analysis of the lower body of the creature. What about the lower body of Neanderthal? Does it exhibit signs of "an early stage of evolution"? Jean-Jacque Hublin described its lower body as "*rather short and sturdy, with a long trunk and short legs.*"¹⁰⁵ These physical traits are not absent in present day Homo sapiens populations. In fact, the physical appearance of the author of this book can be described in these terms. One certainly cannot honestly come to the same conclusion of Boule based on the anatomical make up of Neanderthal remains. He simply misrepresented the data. Upon reflection of Boule's misinterpretation of the Neanderthal remains Roger Lewin wrote:

*It is, in fact, a common fantasy, promulgated mostly by the scientific profession itself, that in the search for objective truth, data dictates conclusions. If this were the case, then each scientist faced with the same data would necessarily reach the same conclusion. But as we've seen earlier and will see again and again, frequently this does not happen. Data are just as often molded to fit preferred conclusions.*¹⁰⁶

What Lewin admits is that evolutionists often misinterpret data to suit their particular view of human origins. Such is certainly the case with the Neanderthal data!

If Neanderthal man is not anatomically more "primitive"

than *Homo sapiens* then how would one classify Neanderthal man? Is he a *Homo sapiens*? To give that question a definitive answer it will be necessary to discuss a very important Neanderthal site in Israel.

About 18 miles south of Mount Carmel, French archaeologist Rene Neuville was excavating in an area known as Qafzeh when he uncovered remains which revolutionized the way evolutionists had previously viewed the Neanderthal enigma. Neuville found 18 individuals which appeared to be anatomically modern humans. They even had protruding chins. However, even though they were overall anatomically human, they had one so called "primitive" characteristic. These *Homo sapiens* had distinct brow ridges which were thought to be unique to Neanderthal skulls.¹⁰⁷

Several reasonable implications can be drawn from the Qafzeh remains. In the first place, this evidence dispels the evolutionist's view that brow ridges and other previously thought unique Neanderthal features were definite indicators of a non *Homo sapiens* creature. After all, some known *Homo sapiens* populations share these traits.

In the second place, the fossils from Qafzeh may also indicate that crossbreeding occurred between Neanderthals and *Homo sapiens*. This is the only reasonable way to answer the question; "How did these *Homo sapiens* acquire physical traits that supposedly only belong to Neanderthals? They must have inherited those features by mating with Neanderthals. If Neanderthals and *Homo sapiens* successfully crossbred, that can only mean one thing! They had to have been of the same genus and species. For example, a Caucasian male and an Asian female can successfully mate and produce healthy offspring. They can

successfully mate because they are of the same genus and species. However, the child of that union is going to be neither Caucasian nor Asian. He is going to share character traits from both racial groups. This is exactly what happened at Qafzeh. Creatures of the same species and genus mated and successfully produce offspring. In other words, the Neanderthal represents a different racial classification, not a different species. As has already been pointed out, it is a biological law that everything must produce after its own kind. Therefore, one can assume that Neanderthals and *Homo sapiens* are of the same kind.

In addition to the evidence from Qafzeh which indicates that Neanderthals and present day humans are of the same genus and species, there are also cultural indicators from Neanderthal sites which support this thesis. This was alluded to in the introductory remarks to this section. The artifacts and burials at Neanderthal settlements show they created a society with the sophistication of any modern hunting and gathering group. A few key sites will now be discussed to show that Neanderthal culture was as complex as comparable *Homo sapiens* cultures. The first of these important Neanderthal settlements takes the reader back to Israel.

On the slopes of Mount Carmel, a Neanderthal settlement was discovered by Dorothy Garrod in 1929. The remains were found in a cave known as "Tabun" (cave of ovens). This settlement had all of the typical artifacts expected to be found at a Neanderthal site. In 1931, all doubts were removed when Garrod uncovered a skull which exhibited Neanderthal characteristics. What puzzled archaeologists about Garrod's Neanderthal site was that it was just three hundred yards from a *Homo sapiens* settlement of the same archaeological and technological level.¹⁰⁸ In

other words, so called “primitive Neanderthal” was not only living at the same time as “modern” *Homo sapiens*, he was also sharing the same tool technology.

Another significant discovery which demonstrated that *Homo sapiens* were no more technologically advanced than contemporary Neanderthals was found in a cave called Saint-Cesaire in France. In 1979, Neanderthal remains were discovered here alongside tools archaeologists had previously only associated with *Homo sapiens*.¹⁰⁹

If two populations living at the same time shared the same tool technology, then one can logically assume that one group was not inferior to the other. The only difference between the two groups is slight physical variation. It has already been proven that slight physical variation does not indicate they are of a different species. For example, the skeletal structure of a “modern” Negro is much more robust than that of a present day Caucasian. Even with these differences in physical makeup, we do not assume that Negroes and Caucasians are of different species. They are both *Homo sapiens* and on the same intellectual level. The same can be said of *Homo sapiens* and Neanderthals. Their shared technology proves they are of the same genus and species.

Review Questions

1. Where were the first Neanderthal remains uncovered?
2. Who was the first to declare Neanderthal man was not a human ancestor, but a failed branch of the evolutionary process?
3. Can Neanderthal physical features be found in present day human groups?
4. Why does the size of the Neanderthal head cause evolutionists so many problems?
5. Why did Boule come to the conclusion that Neanderthals were dim-witted?
6. Is it common for evolutionists to intentionally misinterpret the data in order to suit their particular view of human origins?
7. Why do the remains at Qafzeh puzzle evolutionists?
8. What do the remains at Qafzeh prove?
9. What is significant about the Neanderthal sites at Tabun, Israel and Saint-Cesaire, France?
10. If two populations living at the same time shared the same tool technology what can one assume about the two groups?
11. Are there skeletal variations among present day racial groups?
12. What genus and species is the Neanderthal?

Facts and Fallacies of the Fossil Record of Neanderthal and Cro-Magnon (Part Two)

Another uniquely *Homo sapiens* complex cultural trait is religion. No creature on the entire planet except human beings has ever demonstrated it has a concept of its origins. Nor has any other creature been known to show that he believes in something other than the physical world. Spirituality is a uniquely human trait. If it can be demonstrated from Neanderthal settlements that they had a system of religious beliefs, it would be one more proof that they were *Homo sapiens*. But what aspects of a Neanderthal site prove they had religious convictions?

If one wanted to find out about the various religious beliefs of the people in his community, a good source of information would be the local funeral home or the public cemeteries. Read a few tombstones or obituaries. Find out how people in your community are buried. Are there flowers and notes left by the graveside? All of these indicate a system of spiritual beliefs. What the author is trying to get the reader to see is that one of the best sources of information on a community's religious convictions is found in their burial practices. Archaeologists also turn to graves in order to gain an understanding of the religious aspects of a static culture. If the Neanderthals buried their dead, it would certainly be an indication that they were more than apes. This is just another reason one can exclude *Australopithecus*

Africanus, *Afarensis*, “*Homo habilis*” and “*Homo erectus*” from the human family. None of these apes buried their dead. Evidences of religion from these supposed “ancestors” of man are non-existent. In other words, their culture was no more advanced than that of modern chimpanzee’s. Certainly a chimpanzee cannot possibly conceive of an existence beyond this life.

Did the Neanderthals bury their dead? The short answer is “yes.” There is no doubt they took time to care for the dead. For example, in Le Moustier, France, a Neanderthal adolescent was buried on his right side with his head resting on his folded hands.¹¹⁰ The posture of this young man in the grave shows his relatives seemed to be concerned with his comfort in the afterlife. He was placed in a position which indicated rest or sleep.

Another example which shows a deep concern for the dead is the old Neanderthal man from Chappelle-aux-Saints who was found curled up in a grave four and one half feet long.¹¹¹ The grave was carved into the limestone of the cave only 20 feet from the entrance. The fact that his loved ones took the effort to dig into the hard stone of the cave floor instead of searching for softer ground may be an indication that they believed that his physical presence under their dwelling would make them feel he was still with them. This was a common practice among many North American Indian tribes. There are many paleoanthropologists who now admit the Neanderthal burial at Chappelle-aux-Saints represents an expression of spiritual concerns. For example, paleoanthropologist Yoel Rak says he doubts

...they were buried just because they smelled. They could just be dumped outside the cave. Instead there was care and premeditation. They dug a hole and put in the body. There was some spiritual connection, because the bodies

*stay in the cave with the occupants.*¹¹²

Perhaps the most interesting feature of the Chapelle-aux-Saints burial is the inclusion of flat bones and a bison foot. What could the inclusion of these items mean? Many have interpreted these funerary items as evidence that the Neanderthal believed in a life after death. These grave artifacts may serve the same purpose as the offerings of food and tools found in ancient Egyptian burials.¹¹³ Could these items have been intended to assist the old man in the afterlife?

The Neanderthal burial practices discovered at Le Moustier and Chapelle-aux-Saints are certainly not the exception, but the rule. In Uzbekistan, six pairs of ibex horns were buried with a Neanderthal child. In Shanidar, Iraq, pollen studies revealed that the one Neanderthal was laid to rest on a bed of flowers.¹¹⁴ In a mud cave in Israel, a Neanderthal family carved a tomb into the cave's north wall where they placed their ten month old child. The jaw of a red deer was placed on the infant's hip. Then the grave was sealed.¹¹⁵ Although the exact principles of Neanderthal spirituality may never be known, there is no doubt that the evidence from these graves indicates that they did hold to some system of faith. Furthermore, well-established *Homo sapiens* sites reveal grave practices which exactly match Neanderthal methods of interment. This indicates Neanderthal religion was not only present, but just as sophisticated as the system of faith of known *Homo sapiens* cultures of the same age. This is just one more proof that Neanderthals were *Homo sapiens*.

Aside from the anatomical and technological evidence which demonstrates that *Homo sapiens* and Neanderthals were of the same genus and species, there are other cultural indicators which support this view. There is evidence from Neanderthal sites

which shows these people cared for the disabled in their community. One cannot find a more human trait than the ability to show compassion for the sick and injured. A perfect example of this type of humanitarian aid being administered comes from the remains of the old toothless man from Chapelle-aux-Saints. Wear on his bones indicates he had a severe case of long term arthritis, and perhaps even osteoporosis. This condition initially convinced Marcellin Boule that Neanderthal posture was always slouched. The old Neanderthal could not have survived as long as he did without assistance. Someone had to hunt for him and assist him in walking.¹¹⁶

Another example of a Neanderthal individual who depended on the community for his survival comes from the remains of a 40 year old at the Shanidar site in Iraq. Analysis of his skeleton reveals that he must have been blind in one eye and that he did not have use of his right arm.¹¹⁷ Survival on his own would have been difficult, if not impossible.

Anatomically, technologically, and socially the Neanderthals were *Homo sapiens*. In light of the evidence discussed in this chapter, evolutionists have begun to reassess “Neanderthal’s” place in human history. There are even a few bold paleoanthropologists who believe as the author does, that the Neanderthals represent a vanished race, not a vanished species. However, the majority of evolutionists still hold to Boule’s interpretation of the Neanderthal enigma. They believe Neanderthal is a failed branch of human evolution.

If the Neanderthal were a race of *Homo sapiens* instead of a separate species, then what became of this race? Can we actually find traces of Neanderthal anatomy among modern humans? Each one of these questions can be reasonably answered. In the

first place, the Neanderthals may have been eliminated over a period of time due to racial conflict. There are a number of recent historical instances when certain ethnic populations were completely destroyed, or at the least brought to the verge of extinction. For example, English settlers in Australia completely exterminated aboriginal populations on the island of Tasmania. They also nearly succeeded in doing the same on the mainland of Australia. Adolf Hitler destroyed over six million Jews in his attempt to eliminate that race. "Ethnic cleansing" has also been responsible for the disappearance of some peoples in eastern Europe.¹¹⁸ Would it be so unreasonable to think that the Neanderthals were victims of "ethnic cleansing"?

Some have also suggested that interbreeding resulted in the disappearance of this race. This seems to be a more convincing argument based on some of the evidence already presented in this chapter. The Neanderthal settlements at Tabun and Qafzeh in Israel seem to support this theory. If one will recall, the Neanderthal site at Tabun was just a few hundred yards from an established *Homo sapiens* settlement.

It would be hard to imagine these close neighbors did not interact and even cross breed. One might also remember that remains were found at Qafzeh which were anatomically *Homo sapiens* even though they had heavy Neanderthal type eyebrow ridges. This is strong evidence to support the theory that many distinct Neanderthal characteristics disappeared through interbreeding with other *Homo sapiens* races. However, if this theory were true, there would still have to be occasional traces of Neanderthal physiology among present day populations. In fact, there are still some people who exhibit typical Neanderthal characteristics! The author has already mentioned a few examples

such as the Eskimos, Latts and the Australian aboriginals. Traces of Neanderthal characteristics can even be seen among just about every modern racial type. The next time you go down to the local shopping mall, take note of the physical features of those who pass you by. You might just spot a “Neanderthal”!

Cro-Magnon (*Archaic Homo sapiens*)

As already noted, poor Neanderthal man is not given the distinction of being modern man’s most recent ancestor by evolutionists. Paleoanthropologists have given that honor to a racial group known commonly as “Cro-Magnon.” They received their name from one of the first recognized archaic human sites in France. Other important Cro-Magnon sites are those at Lascaux Cave (France), Cap Morgiou (France), La Madeleine (France), Les Trois Freres Cave (France), La Colombiere (France), Vallon-Pont-d’Arc (France), Altimara (Spain), Kow Swamp (Australia), and Qafzeh (Israel).

Quite obviously, if Neanderthal man is a *Homo sapiens*, then Cro-Magnon is as well. In fact, paleoanthropologists will agree that Cro-Magnon is a *Homo sapiens*. However, they will also say he does not represent the modern form of the species, but an archaic form. Therefore, he is sometimes referred to as an *archaic Homo sapiens*.

What distinguishes *archaic Homo sapiens* from modern *Homo sapiens*? Why do evolutionists believe they represent two distinct stages of human morphology? Is their conclusion founded upon anatomical variation between the two groups? The answer to the latter question is “no.” Anatomically, modern *Homo sapiens* and *archaic Homo sapiens* (Cro-Magnon) are identical. Why then do paleoanthropologists believe Cro-

Magnon was an ancestor of modern man and not modern man? Their assessment is primarily based upon art and the dating of it. Radio carbon dated cave paintings determine whether or not a site will be declared a modern or archaic human settlement. In other words, evolutionists claim that Cro-Magnon is not a modern human because culturally he is different. Donald Johanson summed up the evolutionist's perspective on Cro-Magnon when he wrote,

...Homo sapiens had gained its identifying physical features: the high rounded cranium, reduced teeth, prominent chin, and relatively gracile body. But our distinctive culture did not emerge until much later in our history as a species ¹¹⁹

What are the problems with paleoanthropologist's view of Cro-Magnon? In the first place, the inaccuracies of radio carbon dating have already been pointed out. Therefore, if the determination that a site is Cro-Magnon is based solely upon radio carbon dates, then one can reasonably dismiss it as being such.

In the second place, it goes beyond the ridiculous to use culture as the means to determine if a site belonged to a so-called earlier stage in human morphology. Cultural variation in the modern era is extensive. There are about as many "primitive" societies in the world today as there are "complex" industrial settlements. Culturally, Cro-Magnons are the equivalent, and even superior, to many modern peoples. There is no such thing as "a" distinct human culture, as Donald Johanson suggests. There are thousands of different human cultures in the world today. A child in the first grade recognizes this. In fact, the artwork often attributed to Cro-Magnon is superior in every way to the artistry of many modern peoples. These so-called Cro-Magnon artists

included beautiful detail in their drawings and paintings. One only has to glance at the paintings at Lascaux and Vallon-Pont-d'arc to appreciate the creative genius of these people. If the author had the same artistic talents as Cro-Magnon he might consider becoming a commercial artist. Cro-Magnons may not culturally be Australian, British or American, but that does not necessarily make them any less modern. It is more reasonable to conclude that Cro-Magnon does not represent the predecessor of modern *Homo sapiens*, but that he is modern *Homo sapiens*!

Conclusion

Neanderthal, Cro-Magnon and *Homo sapiens* are clearly of the same species and genus. This is evident from the anatomical makeup and the cultural complexities of all three of these peoples. One is not any less primitive than the others. Nor is one any more advanced or intelligent than the others. They are all one people — *Homo sapiens*.

Review Questions

1. Except for humans, which earthly creatures demonstrate they have a concept of their origins?
2. Where do the archaeologists turn to gain insights into Neanderthal religion?
3. What aspect of Neanderthal burials indicates that they believed in a life after death?
4. How do archaeologists know Neanderthals cared for the elderly and handicapped in their society?
5. What is a possible explanation for the disappearance of the Neanderthal race?
6. Do Neanderthal physical traits appear in modern human groups?
7. Why do evolutionists believe Cro-Magnons represent the last evolutionary stage before modern *Homo sapiens*?
8. Do Cro-Magnons exhibit more culture complexity than some twenty-first century groups?
9. Is there such a thing as a “distinct human culture”?
10. Because Cro-Magnons are not British, Australian or American, does that make them any less modern?
11. Are the Cro-Magnons anatomically *Homo sapiens*?
12. Does anybody today share the physical characteristics with the Cro-Magnon?
13. Do Neanderthals, Cro-Magnons and present day *Homo sapiens* represent different stages in human evolution?

The Piltdown Hoax: Another Black Eye for Human Evolutionary Theory

In 1925 the famous Scopes trial in Dayton, Tennessee brought the debate over the feasibility of human evolution to a climatic showdown between two of America's greatest attorneys. On the side of the creationists was the prosecuting attorney, William Jennings Bryan. For the defense was the arrogant and brash Chicago criminal lawyer, Clarence S. Darrow.¹²⁰ Unfortunately, the trial did not ultimately result in the dismissal of the theory of human morphology as a viable option in explaining human origins. However, the Scopes trial revealed an embarrassing tendency on the part of evolutionists to present artifacts in support of evolution, which in the end proved to have no bearing on the case at all. For example, Henry Fairfield Osborn, of the American Museum of Natural History attempted to take advantage of the media focus on the trial to bring to the public's attention artifacts which he believed proved man's apelike ancestry. He presented a tooth from Nebraska, which he described on national radio as clear evidence of an early ape man. Osborn was publicly humiliated when this tooth was later revealed to be that of a peccary (a pig).¹²¹

Osborn's pig man of Nebraska was only one of many frauds produced by evolutionists in their desperate scramble to find, or invent, anything to legitimize a poor theory. Another very prominent forgery had occurred during the infancy of evolutionary thought. In 1863, one of the earliest paleoanthropologists,

Boucher de Perthes, was caught presenting fake implements and tampered bones, which he supposedly uncovered at the Neanderthal site of Moulin Quignon near Abbeville, France.¹²²

Other infamous hoaxes appeared at Galley Hill and Ipswich, England but the greatest forgery perpetrated upon the scientific community since the introduction of evolutionary theory was the presentation of “Piltdown man” as a missing link in the human morphological line of descent. For decades, this so called “dawn man” fooled the experts into believing that a predecessor of modern man had been found in Great Britain. In the end, the true identity of the “Piltdown man” was revealed. He turned out to be nothing more than a human skull and an altered orangutan jaw. The experts had been the target of a cruel joke.

Although evolutionists have now removed “Piltdown man” from their model of human transmutation, it is still necessary to discuss it. It is a subject worthy of consideration because it illustrates two things about the way evolutionists reason. In the first place, this hoax reveals that their misguided zeal often gets in the way of the facts. This is an element that should have already become evident to the reader. In the second place, the Piltdown incident shows the experts know considerably less than they would like the public to believe.

The Piltdown Discovery

The story of the Piltdown fraud began on December 18, 1912. On that infamous day, Arthur Smith Woodward and Charles Dawson announced to a meeting of the Geological Society at Burlington House that they had “*incontrovertible proof of Man’s ape-like ancestry.*”¹²³ Their so-called “incontrovertible proof” consisted of most of one side of a thick ape-like

lower jaw and a good portion of a human skull. The only crucial pieces that were missing were the eye-tooth from the jaw, and the face from the skull. Along with the bone fragments, Dawson and Woodward fortified the scientific communities' faith in their discovery by presenting stone tools which they claimed were found in the same archaeological context as the fragments. Dawson further impressed the crowd with a detailed account of the find.¹²⁴

Dawson claimed the discovery was made during a casual stroll down a farm road near Piltdown Common in Sussex. He said that during the course of his walk, he happened to notice the road had been repaired by unusual brown flints not commonly found in that area. Upon further investigation, he was surprised to discover the flints had come from the gravel bed of a nearby farm, Barkham Manor. Dawson said he decided to visit the gravel bed where he found two road workers digging up gravel. He claims he asked the two men if they had uncovered any bones or fossils. At that time they had not. Dawson supposedly asked the men to save anything unusual which they found. On a subsequent visit, one of the men reportedly handed Dawson a small section of a human parietal bone. Dawson claims that it was this discovery that led him to dedicate the next few years to excavating the gravel pit. Eventually, he said he uncovered the much larger fossils that were used to piece together the head of "Piltdown man".¹²⁵

The presentation of Charles Dawson's detailed account of his "discovery" near Piltdown Common impressed all who were present at Burlington House. Most of Britain's greatest scientific minds congratulated him for uncovering what they believed to be a 500,000 year old human ancestor. There were even some present who believed Dawson and Woodward had given a date

for their find which was far too modern.¹²⁶

After Dawson completed his presentation, Woodward stood up and gave an in-depth analysis of the fossil fragments and how they fit together. Upon completing his presentation, Woodward concluded: "*While the skull is essentially human...the mandible appears to be that of an ape, with nothing human except the molar teeth.*"¹²⁷ Ironically, Woodward admitted what would later be revealed. The skull was human and the mandible was that of an ape. However, he was so eager to have any evidence to support a weak theory that he overlooked the obvious. Sadly, Woodward was not alone. Incredibly, almost the entire scientific community ignored what the fossils actually revealed. Instead of dismissing the fossils as a fraud, Woodward declared that the unusual combination of the human skull and the ape-like jaw should be considered a new genus and species of man. This proposed new genus and species would be named in honor of its discoverer, Charles Dawson. Therefore, the remains were given the Latin designation, *Eoanthropus dawsoni*.¹²⁸

Although most committed themselves to the support of Dawson and Woodward's fossil man, there were a few critics. One of these critics was David Waterston of King's College. He found it difficult to conceive of a functional connection between a jaw so similar to that of a chimpanzee and a cranium that was in every way human.¹²⁹ However, his objections were largely ignored. Another prominent skeptic was Arthur Keith, Conservator of the Hunterian Museum of the Royal College of Surgeons. He believed Woodward had made a strong and logical case in connecting the jaw with the cranium. However, Keith, like many others, would not be completely convinced until the eye-tooth was found. Smith Woodward believed the eye tooth,

when found, would have the appearance of the canine of a chimpanzee. However, it would not protrude any higher than the other teeth. In that regard it would be very much like a human tooth.

The pressure on Woodward and Dawson to present the missing canine increased over the next year until it was conveniently uncovered on August 30, 1913. A young priest, Teilhard de Chardin, claimed that he found the tooth near the spot where the lower jaw had been uncovered.¹³⁰ None seemed to question why it took so long to discover a tooth that was so close to the original find. Teilhard de Chardin later confessed "*that Dawson pointed him to the spot where an observant man could hardly fail to find the tooth.*"¹³¹ Of course the tooth was exactly how Woodward had described. It had an ape-like appearance but its size was comparable to that of the canine of any modern human. Even though some remained skeptical, Woodward and Dawson had won over some very influential scientists with the discovery of the eye tooth.

Even more critics of the Piltdown fossils were put in their place during the next season of excavations. Woodward and Dawson claimed to have uncovered a fossilized elephant bone which appeared to have been shaped like a club. However, there were still those who wondered why no other fossil remains of this genus and species had been discovered. These critics were answered by the discovery of another jaw and cranium two miles from the original site.¹³² Very few cared that evidence seemed to conveniently pop up when needed to dispel the arguments of the skeptics.

By 1915, the only prominent anatomist who stood in opposition to the validity of the Piltdown "link" was Waterston. Until his death in 1921, he remained firm in his belief that the jaw and

skull were not connected.¹³³

The Truth Revealed

Three decades passed before the scientific community began to reevaluate the Piltdown findings. The proclamation of geologists in 1944 that these fossils could not have been as old as had been initially believed reopened the debates over the validity of the findings. In 1949, Dr. Kenneth Oakley decided that the age of the bones could be determined by the almost forgotten fluorine dating method.

The fluorine dating method was developed in 1892 by French mineralogist, Carnot. He proposed that the amount of fluorine in soil water is slowly absorbed by fossils through time. Theoretically, the older fossils would have a higher fluorine content.¹³⁴

Oakley's first application of the fluorine dating method to the Piltdown fossils proved to be inconclusive. However, his tests did reveal evidence of a different kind that would help to prove the bones were much younger than had previously been thought. When he drilled into the molar for the fluorine test sample, Oakley noted that the dentine (the interior of the molar) was pure white.¹³⁵ A fossil supposedly the age of the Piltdown fragments would no longer have a white interior. The make-up of the molar should have been a rustic brown. This one fact drove many anatomists, paleontologists, and chemists to begin a flood of experiments to evaluate the exact age of the fossils, and their connection to one another.

One of the first of these experiments involved filing down a chimpanzee's tooth to see if it would be similar in appearance to the wear of the Piltdown molar. After the chimpanzee's molar

was filed down, polished and stained with permanganate, it was identical to the Piltdown tooth.¹³⁶ This was enough evidence for some to completely dismiss the fossils as a fraud. However, most of the scientific community remained unconvinced. It wasn't until further drilling in the fossils, and a second fluorine test were completed before all doubts were removed.

W.N. Edwards, the Keeper of Geology at the Natural History Museum, conducted the drilling experiments. The boring sample from the jaw proved to be completely unlike the sample from the cranium. Drilling into the jaw produced shavings which were characteristic of drilled samples from fresh bone. However, boring into the skull produced a fine powder which is typical of semi-fossilization.¹³⁷ Clearly the jaw and cranium were not connected. This experiment was just one of many indicators that the mandible was much younger than the skull.

The final blow that knocked "Piltdown man" from the annals of evolution came from a second application of the much improved fluorine dating method. Dr. Oakley had worked to refine this technique since it had proven to be inconclusive when first applied to the Piltdown fossils. However, the second test proved beyond a shadow of a doubt that the skull was much older than the jaw. This application revealed that the fluorine content of the cranium was 0.1 percent whereas the jaw produced a fluorine percentage rate of only 0.03. Furthermore, when the same tests were done on the isolated molar, it measured a fluorine amount of only 0.01 percent. Therefore, not only were the jaw and skull not connected, but the infamous molar could not be associated with either one.¹³⁸ The result of the second fluorine test was verified by a Nitrogen content analysis which confirmed that the mandible, cranium, and molar could not be associated.¹³⁹

The same results were achieved when Oakley applied these methods to the second set of fossils found two miles from the initial discovery.

The nitrogen and fluorine tests dismissed any thought that the jaw and skull were connected. However, one mystery remained unsolved. The center of this mystery was the coloration of the "Piltdown man's" jaw. The mandible was a yellowish brown. The tests had proven that the jaw was that of a non-fossilized ape. However, a non-fossilized ape jaw would not have been yellowish brown. What factors could have accounted for this unnatural tinge?

Upon further examination, Dr. Oakley discovered that the outermost layer of the mandible had a low iron oxide content. The low level of iron oxide on the surface of the jaw confirmed his suspicions that someone had covered the surface with ordinary house paint. The culprit in all probability was the very common paint — vandyke brown.¹⁴⁰ A further chemical analysis of the outer layer of the jaw and molar showed that the surface contained an earth pigment commonly applied as an oil paint. The paint used was thought to be red sienna.¹⁴¹

Although no one questioned Dr. Oakley's results, one final test was performed. This experiment involved pounding the drilled shavings from the jaw and the bored powder from the cranium with X-rays. Older bone fragments will absorb more of the X-rays than younger samples. The fact that the cranium powder absorbed more rays than the mandible shavings surprised no one.¹⁴²

Even though the Piltdown enigma had been proven to be a forgery, further experiments were conducted to determine how

one could accomplish such a high level of authenticity. One of the problems that these scientific sleuths faced was the tremendous amount of apparent water wear on the lower jaw. This is a feature indicative of great age. How would one simulate this characteristic? Through much experimentation it was discovered that one could artificially create this feature by dipping a bone in weak acids, drying it, then rubbing it with abrasives.¹⁴³

Finally, an in-depth reexamination of the jaw proved that it had been the intentionally mutilated mandible of a recently deceased female orangutan.¹⁴⁴ Dr. Waterston's objections were finally vindicated!

Review Questions

1. What did the Scope's trial reveal about the tendencies of evolutionists?
2. What are some examples of evolutionists tampering with the fossils in order to make evolution appear more feasible?
3. Even though evolutionists no longer consider "Piltdown man" an important evolutionary link, why is it important to consider the events that surrounded this forgery?
4. Who presented the Piltdown fossils to the scientific community?
5. Initially, how old did the scientists believe "Piltdown man" to be?
6. Which prominent scientist was skeptical of the authenticity of the Piltdown fossils from the day they were first presented?
7. How was the missing eye tooth uncovered?
8. How many years passed before scientists began to test the Piltdown remains for authenticity?
9. What did drilling into the molar reveal?
10. What test finally proved beyond a shadow of a doubt that the jaw and the skull of the "Piltdown man" were not connected?
11. What had the perpetrator of this hoax used to stain the skull to give it the appearance of great age?
12. What was used to change the color of the jaw and molar

to give them the appearance of great age?

13. The mutilated jaw of the “Piltdown man” was proven to belong to what great modern ape?
14. How did the forgerer make the jaw appear as if it had undergone a tremendous amount of water wear?

The Piltdown Hoax (Part Two)

Who Was Responsible?

Some have pointed to Teilhard de Chardin, the young Jesuit priest who discovered the eye tooth, as the one who committed the crime. He has been described as a bizarre man who saw no conflict between the atheistic tenets of evolution and the demand of his own religion for a Divine Creator. He believed man was developing "*a higher, collective consciousness, a sort of super organism of social morality.*"¹⁴⁵ The Catholic Church rebuked Teilhard for his blasphemous writings and sent him to remote corners of the world where they hoped he and his theories would be forgotten. The aspect of his character that has bearing on this case was his renowned, wicked sense of fun. He had an over active sense of humor and enjoyed a good practical joke.¹⁴⁶ However, it is unlikely that Teilhard had the means or the opportunity to mastermind the forgery, but his fondness for practical jokes has led some to believe he was the confessor of the true criminal.

Arthur Smith Woodward may also have participated in devising the grand deceit. However, most believe he was simply a gullible pawn used by the real forgers. Undoubtedly, his unswerving support of Dawson's "Dawn man" thrilled those who created the fake.

No irrefutable evidence exists that would convict Charles Dawson of perpetuating this hoax. But, the circumstantial evidence makes him the prime suspect. In August of 1953, some strong circumstantial evidence in the case against Dawson was

uncovered by J.S. Weiner. In a discussion over the Piltdown fossils with A.P. Pollard, Assistant Surveyor of the Sussex County Council, Weiner learned of a banker who dabbled in local archaeology. His name was Harry Morris. Morris, an expert in flint implements, had been one of the first to indicate the Piltdown tools were not genuine. Pollard explained to Weiner that Morris had somehow obtained some of the Piltdown flint implements from Dawson. Upon examination, Morris became convinced that some kind of deception had been committed. Strangely, he told only one or two friends of his convictions in the matter.¹⁴⁷ Some suspect that he did not seek to publicly discredit Dawson because he did not want to undermine Dawson's entire Piltdown discovery. Morris believed, like many of his other colleagues, that the Piltdown fossils were essential to the credibility of the theory of evolution. Therefore, in order to protect his reputation and the reputation of all evolutionists, he thought it best to hide his findings from the general public.

Pollard also told Wiener that Morris' other confidante had been Major Marriott of the Royal Marine Artillery. Unfortunately, Major Marriott had also died many years before Weiner had begun his investigation. However, what Weiner learned from Marriott's family proved very useful in support of the case against Dawson. According to them, the major not only had reason to doubt the validity of the Piltdown tools, but he also expressed doubt in the genuineness of the fossils. His suspicion of the bones did not likely come from Morris, for Morris only suspected that the tools were fraudulent.¹⁴⁸ The foundation of Marriott's suspicions became clear when a letter arrived at the office of the Keeper of Geology at the British Museum in December of 1953. The letter was from a Captain St. Barbe who claimed to have witnessed Charles Dawson staining the very

bones he would later present as the second "Piltdown man". St. Barbe explained in the letter that he had taken a few flints from his personal collection and given them to Dawson in 1912.

In May of 1913, St. Barbe claimed he had gone into Dawson's office without knocking to inquire about the flints he had given Dawson. He had apparently caught Dawson in an unguarded moment. He claimed he saw several crucibles filled with brownish-colored liquid lying on Dawson's desk.¹⁴⁹ According to St. Barbe, Dawson proceeded to explain to him that the brownish liquid was used for staining bones with the intent of gaining an insight into the natural process of staining. St. Barbe went on to say that a few weeks later, Dawson confessed to him he was also engaged in staining flints.

Perhaps the most fascinating portion of the letter was an account of St. Barbe's chance meeting with Major Marriott. St. Barbe claimed that during the course of their conversation, Marriott explained he had also seen the crucibles of brown liquid on Dawson's desk and received the same feeble explanation for the liquid's use from the Piltdown discoverer. St. Barbe and Major Marriott agreed to say nothing about what they had witnessed until the experts began to express their doubts in the validity of the Piltdown findings. Unfortunately, to their dismay, the experts sided with Dawson. Leading anatomists, such as Elliot Smith and Arthur Keith, and the foremost geologists and paleontologists such as Newton and Sollas, were convinced that Dawson and Woodward's "dawn man" was genuine.¹⁵⁰ Even the famed biologists, Boyd Dawkins and Sir Ray Lankester, agreed with Woodward's interpretations of Dawson's find. Can one really be surprised that St. Barbe and Marriott were intimidated into silence? After all, they were amateurs. Who were they to

challenge the greatest scientific minds of their day?

When Charles Dawson died in 1917, he did not leave behind a confession or solid evidence that he was the mastermind behind the forgery. There is a slim possibility that he was an innocent victim of the real perpetrator. However, the circumstantial evidence seems to be overwhelmingly against him. Why did he do it? His intent was obviously not to embarrass the prominent evolutionists of his day. He strongly believed in the theory of human morphology. Perhaps he wanted fame or acceptance from his colleagues? No one will ever really know what motivated him to create such a masterful deception. One can say that desperate men often perform desperate acts. Charles Dawson may have been such a man. The highly criticized theory of evolution was in dire need of some substantial evidence. Perhaps this is why he decided to fabricate some? Dawson is not unlike evolutionists today who continue to weave a web of masterful lies and deceit.

Conclusion

Why were so many experts fooled by Dawson's "Dawn man"? Some have suggested that the initial acceptance of the authenticity of the Piltdown fossils by leading British scholars was due to an overwhelming desire to find the ancestor of man in the center of modern civilization — Great Britain. It is true that many British anthropologists and naturalists of the early twentieth century were offended by the suggestion that man's origins would be found in Asia or Africa. Therefore, many leading British scientists allowed their Eurocentric views to blind them to the facts.

Certainly, national pride had played a part in the success of past forgeries. For example, in the Moulin Quignon affair, the

fake implements and bones that Boucher de Perthe presented as genuine were rejected by the British, but the French refused to believe they were not authentic. Even when British scientists sawed open the Moulin Quignon bones and revealed the non-fossilized interior of a modern replica, the French were still not convinced.¹⁵¹ The only possible motive for the stubbornness of the French during this scandal stemmed from a desire to preserve their national pride. They simply did not want to accept that a prominent French scientist would be involved in this kind of deceit.

There can be no doubt that British national pride played a part in the acceptance of the Piltdown fraud. However, this does not explain why leading scientists from other nations enthusiastically supported the legitimacy of the Piltdown remains. Why had outstanding scientists such as Grafton Elliot Smith of Australia, Marcellin Boule of France, and Gerrit Miller of the United States endorsed the “Dawn man?”

According to anthropologist, Roger Lewin, the international acceptance of Dawson’s creature is primarily due to its perfect anatomical structure. In other words, “Piltdown man” was exactly the specimen for which they were looking. They were blinded by their preconceived notions of how an ancient ancestor of man should appear. The Piltdown remains were a perfect fit for those notions. He was everything they had ever imagined him to be. That fact alone should have made them suspicious of the find, for no settlement or artifacts when discovered by archaeologists exactly fit prior conceptions. Essentially, these men had allowed their own personal views to supersede the evidence. This one fact still prevails among evolutionists. It is the essential element that continues to keep them in the dark!

Review Questions

1. Why is Teilhard de Chardin suspected by some of perpetrating the Piltdown hoax?
2. Who was one of the first flint experts to indicate that the Piltdown tools were a forgery?
3. Why didn't Harry Morris publicly denounce the Piltdown find as a hoax?
4. In May of 1913, what had Captain St. Barbe seen on the desk of Charles Dawson?
5. Why didn't St. Barbe and Major Marriott reveal to the scientific community they had seen evidence of the forgery in Dawson's office?
6. What are some of the reasons why Charles Dawson might have created the Piltdown fossils?
7. What are some possible reasons why so many experts were fooled by Dawson's "Dawn man"?
8. Give an example of national pride taking precedence over the facts.
9. When settlements and artifacts are discovered by archaeologists, do they always fit the archaeologist's preconceived notions about what those settlements and artifacts will look like?
10. Did the Piltdown fossils fit the evolutionist's preconceived notions of how a "Dawn man" should appear?
11. Is it true to say that the personal views of the evolutionists superseded the evidence in the case of the Piltdown fossils?

Is Theistic Evolution a Reasonable Compromise

What is Theistic Evolution?

Theistic evolution is an attempt to insert evolutionary elements into Divine creation. Proponents of this bizarre theory believe that God created the world using the mechanisms of evolution. In other words, God created the primeval ooze from which plants, animals and man would evolve. Their transmutation was then controlled by the Divine Creator until they reached maturity.

In a Wisconsin State Journal article on the place of evolution in the public schools, Joe Zaiman, co-chairman of the science department at Edgewood High School in Madison, Wisconsin summed up the views of the theistic evolutionists as he spoke of his approach to the issue of origins:

*I really enjoy teaching evolution. If anything, I'm exploring the beauty of God's creation. Nothing in the theory of evolution contradicts my faith. I have no trouble believing that God created all living things, including humans, and my best guess is that He used evolution to do it. It seems to be a good process.*¹⁵³

Another theistic evolutionist, Howard Van Till of Calvin College in Grand Rapids, Michigan stated: "*Creation and evolution are not contradictory. They provide different answers to a different set of questions.*"¹⁵⁴ Even the head of the Catholic

Church, Pope John Paul II, has shown his support of theistic evolution. In 1996 he remarked that “*fresh knowledge leads to the recognition of the theory of evolution as more than just a hypothesis.*”¹⁵⁵

This unusual compromise takes two forms. In the first place, some theistic evolutionists believe that the first eleven chapters of the book of Genesis are not to be taken literally. They hold the Biblical account of creation, the fall of man, and the subsequent destruction of mankind by a universal flood are myth, or an allegory. In the second place, there are some theistic evolutionists who would not necessarily deny that the first eleven chapters of the Bible are fact. However, they do believe the six days of creation are not 24 hour periods. Those who hold to this view present the days of creation as long periods of time. In other words, they believe each day of creation represents a lengthy period (perhaps millions of years) which would allow the Divinely controlled mechanisms of evolution to take place. This latter approach to origins is more commonly referred to as the Day-Age theory.

Where Did this Theory Originate?

It might surprise some to learn that the father of this school of thought is the great fifth century theologian, Augustine. In his work, *The Literal Meaning of Genesis*, Augustine argued that the days of creation were not ordinary days. He also put forth the notion that the order of creation found in the book of Genesis is not to be taken literally. The fact that the Genesis account records the sun was made on the fourth day is listed by Augustine as proof for his theory. He reasoned that a day as we know it could not have existed until the sun was created to rule the day.

Augustine wrote that God “*made all things together, disposing them in an order based not on intervals of time but on causal connections.*” In other words, the days of creation are not literal 24 hour periods. He also argued that God created certain things fully developed while other things were made in “potential form.”¹⁵⁶

Alfred Russel Wallace, who simultaneously formulated the theory of natural selection with Charles Darwin, also believed in a form of theistic evolution. Wallace believed natural selection was the mechanism by which all living creatures evolved with the exception of man. Although Wallace believed in human morphology, he attributed human change to Divine control. In other words, he believed that God guided man’s evolution while natural selection was the means by which animals and plants evolved.¹⁵⁷ In this regard, Wallace differed from Darwin who applied natural selection to human evolution.

What are the Flaws in Attempting to Combine Evolution and Creationism into One Theory?

In the first place, theistic evolution is fundamentally anti-Biblical. Theistic evolutionists who hold to the Day-Age theory cannot support this idea by the facts of the text, nor can it be upheld by the original Hebrew. In Genesis chapter one, the Hebrew word “yom” is used to divide the activity of creation. This word is properly translated into English as “day.” According to Dr. Henry Morris:

In the Hebrew Old Testament ‘yom’ without exception never means ‘period.’ It normally means either a day (in the twenty-four hour sense), or else the daylight portion of the twenty-four hours (‘day’ as distinct from ‘night’).

*It may occasionally be used in the sense of indefinite time (e.g., 'in the time of the judges'), but never as a definite period of time with a specific beginning and ending. Furthermore, it is not used even in this indefinite sense except when the context clearly indicates that the literal meaning is not intended.*¹⁵⁸

Furthermore, the text defines the length of each of the days of creation. In Genesis 1:5,8,13,19,23,31 it is clearly stated that the six days of creation had an evening and a morning. If these days are long geological periods, does this mean there were millions of years of daylight followed by millions of years of darkness (evening)? How would those things God created during the years of daylight survive the millions of years of darkness? Life needs light to survive! Therefore, this theory requires a greater creation miracle than even a literal interpretation of the Bible demands! If one is going to believe in miracles why not just accept that God created the earth in six literal days? It makes more sense!

The length of each of the days of creation is defined once again in the Bible by Moses in Exodus 20:11: *"For in six days the Lord made the heavens and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."* In other words, God created the world in six days to set the pattern for what would later become the Jewish work week. If the days of creation were long geological ages, consisting of millions of years, does that mean the Jews had to labor for six geological ages before they could rest?

Some theistic evolutionists who understand that the Genesis account of creation cannot be reasonably twisted to suit their theory simply dismiss the first eleven chapters of Genesis as myth or allegory. This view, if true, not only makes a liar out of Moses,

but it also infers that the apostles Peter and Paul were not completely honest! In 1 Peter 3:20,21 the apostle describes the horrible events of the universal flood of Genesis 6-9 as if they had actually taken place. Was Peter misinformed?

According to theistic evolutionists, Paul also made a huge blunder when he wrote in 1 Timothy 2:13 that “...*Adam was formed first, then Eve.*” This cannot be right! Is the great apostle implying that Adam evolved into maturity before Eve? Obviously, Paul means that Adam was instantaneously formed from dust before Eve was created in a single moment from Adam’s rib. If the theory of theistic evolution is right, then Paul also made a mistake when he wrote in 2 Timothy 3:15 that “*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*” Obviously, if Peter, Paul and Moses lied, then all Scripture cannot be inspired of God for God would not give these men a message that was untrue (Titus 1:2).

More importantly, if theistic evolutionists are going to be consistent, then they will also have to accuse our Lord and Savior of deceit. Jesus Christ very clearly states, “*but from the beginning of creation God made them male and female*” (Mark 10:6). This statement denies that man evolved over a period of millions of years. Christ believed God created man and woman in their mature physiological form from the beginning.

If the accounts of Moses, Peter, Paul and Jesus cannot be trusted, then one would be a great fool to believe any of the Bible. Theistic evolutionists have essentially undermined their own system of faith.

Another theological dilemma in which theistic evolutionists

find themselves entangled relates to the soul. The spirit is that divine characteristic which separates man from the animal kingdom (Genesis 1:16,17, Ecclesiastes 3:20,21). Theistic evolutionists believe man has an eternal soul. However, their theory cannot explain when God gave him a spirit. Since the soul is that defining quality that separates man from the animal world, at what stage did man rise above the animal kingdom? This is not a problem for those who believe in a literal rendering of Genesis, chapter one, for man clearly received his soul at the moment of his creation. However, theistic evolutionists cannot decide at which stage in “human morphology” man received a soul. Did Australopithecus have a soul, or did man not obtain a spirit until the “*Homo erectus*” stage? Perhaps man slowly evolved a spiritual condition. Clearly, theistic evolution poses only problems and solves none!

In the second place, theistic evolution is an unreasonable theory because it is completely unscientific. This book has dedicated seven chapters to the exposure of the fraudulent nature of the so-called evidence for human evolution. There is not a shred of scientific proof which indicates that all life evolved from a single biological form. Remember, evolution is a theory! By definition, a “theory” is “unsubstantiated conjecture.” If evolution has no scientific basis, then theistic evolution is also unfounded.

Conclusion

Of course, evolutionists and theistic evolutionists are quick to point out that the Bible is not a textbook of scientific detail. Theistic evolutionist Nancy Piraino says of the Bible and creationism: “It is based on faith.” She went on to say, “*The theory of evolution is based on science. To me that’s a very clear line.*”¹⁵⁹ One cannot say enough about the ignorance of this state-

ment! Although it is true that the Bible is not intended to be a scientific textbook, it does not mean that it is scientifically inaccurate. It is also true that accepting the Genesis account of creation is a matter of faith. However, it is a faith that is grounded firmly in supporting evidence. Despite what Piriano has said, the acceptance of the theory of evolution is also a matter of faith. Sadly, it is a faith without supporting evidence. Therefore, an evolutionist exhibits greater faith than a creationist. As the great orator and statesman, William Jennings Bryan wrote: *“If evolution were true, every square foot of the earth’s surface would teem with conclusive proof of change. The entire absence of proof is the strongest possible proof that evolution is a myth.”*¹⁶⁰

Could God have used the mechanisms of evolution to create the world? The answer is “yes.” Did God use the mechanisms of evolution to create the world? The answer is “no!”

Review Questions

1. What is theistic evolution?
2. What prominent religious leader publicly proclaimed he believed in a form of theistic evolution?
3. What are the two forms of theistic evolution?
4. Who is the father of theistic evolution?
5. What prominent scientific figure believed in a form of theistic evolution?
6. Give the definition of the Hebrew word “yom.”
7. How does the Genesis text define the length of the days of creation?
8. Why would there be a difficulty if the evenings of the days of creation represented millions of years?
9. Aside from the Genesis account, which other Old Testament text in the Bible indicates the days of creation were literally 24 hour periods?
10. What great men of God appear to be liars if theistic evolution is true?
11. How do we know Jesus Christ did not believe in any form of theistic evolution?
12. What other great theological dilemma do the theistic evolutionists face because of their theory?
13. What is the chief characteristic of man which separates him from the animal kingdom?
14. Is theistic evolution scientifically reasonable?

15. Because the Bible is not intended to be a scientific textbook, does that imply that it is scientifically inaccurate?
16. Who has more faith: the evolutionists or the creationists?

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