PROLOGUE
THE GHOST AT THE BIRTHDAY PARTY

Every year we're reminded that Charles Darwin was born on February 12, 1809. As with the tick of a celestial clock, this becomes the date for celebrations throughout the world of a great annual birthday party. For a brief time the old pictures and stories are taken out of the mothballs in the trunk of the global attic. We see Darwin's ship, his beard, his dog, his home, his greenhouse with orchids, his 374-year-old sea turtle. Early in the 1990s, however, I stumbled across something akin to the shock for many a murder mystery. For amid the cutting of the cake and the blowing of horns, I first glimpsed the ghost at the birthday party.

There was this sense of something off kilter. Of a strange discrepancy between the theory and the man. Could something very big, I wondered, have been left out of what we've been taught about Darwin and his theory of evolution?

Having gained my credentials, prestigious faculty posts, and publication of influential books, I decided to apply my training as a scientist to an investigation. As reported in the book that serves as a grounding data base and launching point for this book and trilogy, *Darwin's Lost Theory*, I had an electronic copy of *The Descent of Man* that made possible a computerized word search.

Where should I begin? The answer for nine people out of ten if you asked what is Darwin's theory of evolution seemed logical. So into the FIND slot went the time-worn phrase "survival of the fittest": in a split second came the first shock.

Only twice in that book of 475 fine print pages does this prevailing identity for Darwin's theory of evolution appear—one of the times being Darwin's apology for ever using the term survival of the fittest.

Should we try a polar opposite?

Into the FIND slot went the word love and out came the jolt that cracked open the way to the lost completion for his theory. For in *The Descent of Man*—in which Darwin tells us he will now move on from the study of *prehuman* evolution he wrote about in *Origin of Species* to what advances *human* evolution—he wrote *95 times* about love.

Could this be? I checked the Index. Now the crack widened into a gap that soon became mind-boggling. After 100 years in every edition of *Descent*, in all the main languages for our species throughout our whole world, as of the 200th anniversary celebration of Darwin's birthday, in 2009, there was still only a single entry in the index for love!

One entry for love—versus 95 times in the text.

By now it was obvious something of possibly great importance lay ahead.

What about the new tag for Darwinism in our time. What about "selfish genes"?

In book after book sociobiologists, evolutionary psychologists, and hordes of eager interpreters have told us that selfishness is the prime driver for human evolution.

The favorite way of demonstrating its power has been to show that it lies at the heart of our foolish illusion that altruism, or caring for others, is anything more than just what's in it for me in the end.

"Selfishness," I found the ghost of Darwin thundering out of the yellowed pages, is a "base principle," which accounts for the "low morality of savages."

What could be the polar opposite of "selfishness?"

Of *moral sensitivity* I found that in *Descent* Darwin wrote *92* times—versus only 6 entries in the Index.

Of competition, 12 times; of cooperation—called mutuality or mutual aid in Darwin's time—27 times.

And then this. For much of a century we were taught that according to Darwin evolution is some mighty mass of biological processes automatically, unwittingly, shaping us to some unknown end. Yet in *Descent* I found he wrote 200 times of the active, self-organizing, values-driven mind and brain.

Then came the shock of shocks. Not buried in some obscure place easy to miss. On the next to the very last page, in the section of *Descent* clearly labeled *Concluding Remarks,* there rises from the page this passage.

> Important as the struggle for existence has been and even still is, yet as far as the highest part of our nature is concerned there are other agencies more important. For the moral qualities are advanced either directly or indirectly much more through the efforts of habit, by our reasoning powers, by instruction, by religion, etc., than through natural selection."

Could this be possible? How and why had this been ignored? For if this was true—if this was what Darwin had actually found and really believed—I saw what for a century we tamely accepted as the prevailing story and structure for much of our science and society crumbling before me.

What happened and why?

Far too large and important a question to be covered in a single book, this is the first book of a trilogy written to uncover the answer to a pivotal question for us at this increasingly crucial juncture in human and planetary evolution.

How could what Darwin clearly wrote to be a seemingly radically different completion for his theory of evolution be effectively lost to us for over 100 years? How could a progressive theory aligned to the progressive philosophy, religion, and history of thousands of year be in effect suddenly blanked out of 20th century mind?

This is the beginning of the story of how, where, when, and who—with generally the best of intentions—did it; why they did it; the consequences of what happened; and what we can and indeed must do about it now.

The result, on one level, is a new story of the development of evolution theory throughout the 20th century. But on a higher level of meaning, spanning past, to present, to future across centuries, it is something more. For I believe that out of this new unfolding of the story emerge the missing pieces to the puzzle of what must be done to shift from despair to hope for the 21st century.

This trilogy is about the aftermath to Darwin's first revolution, which over 100 years ago laid the foundation for his theory of evolution. It's about the rise of a scientific counter-revolution, which on being seized by regressive politics and economics as well as regressive religion drove—and still drives—human evolution off track. But now we're moving into a third stage that ends the mystery and opens the way to survival. We're moving into the hope for our children and our children's children of Darwin's second revolution.

Driving uphill against the stranglehold of what century after century has held us back, this trilogy is about the across-the-board thrust within progressive science of modern studies that update and expand Darwin's long ignored, moral action-oriented completion of theory. By revisiting who we were told we were, but now know we actually are—and even more importantly, who we can and should become— we'll uncover the scientific corroboration of Darwin's actual insistence that moral sensitivity, education, and love, rather than "survival of the

fittest" and "selfish genes," are the primary drivers of human evolution.

Much else lies ahead. Where chaos, complexity, self-organizing, and evolutionary systems science come into the picture. Vignettes of the lives and works of the scientists involved. The battle of the books that shaped our lopsided understanding of evolution throughout the 20th century. The battle between progressive and regression religion. The need for a new field of evolutionary political science and a partnering evolutionary economics. Beyond all this, however, is the moral reality we must in the end face up to or go under.

It's apparent we've gone off track in evolution, time is running out for us, and the question is how do we get back on track.

On one hand are those of us who—blind captives of an antihuman paradigm and the counter-revolution of lower expectation—automatically, tragically, work to check us in place or drive us backward.

On the other are gathered those of us who, out of at least 100,000 years of yearning, generation after generation have worked to advance evolution—that is, to build the better world through the revolution of *higher* expectation.

This was the challenge for the 20th and now the 21st century that began with the agony of Romanes.