

PROLOGUE
GHOSTS AT THE BIRTHDAY PARTY

Born on February 12, 1809, for Charles Darwin these have become years of annual birthday parties. For a brief time prior to and slightly beyond February 12 the old pictures and the old 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 green house with orchids, his 374-year-old sea turtle, his lionized champions. Early in the 1990s, however, I first glimpsed the ghost at the birthday party.

Amid the candles and the whistles there was this sense of something off kilter. This sense 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 as a psychologist and evolutionary systems scientist, I decided to apply what I was trained for to investigate what increasingly seemed to signal, as was said of the ghost of Hamlet's father, "something rotten in the state of Denmark."

What I found was shocking. To reveal what I found, I wrote four books, edited two more, and gained the support of more than fifty leading American, European, and Asian scientists and educators, but to little apparent effect. By and large, the shock for many of us was greeted as little more than a novelty to remark and forget. Something quaint, to be sure, but as it dealt with a man long dead it obviously had little to do with our lives today.

It was then I began to see Darwin was not the lone ghost at the birthday party. There were in fact a multitude. I came to see the story I uncovered of what had been done to him and his theory was *our* story. It was the story of what had been done, was being done, and would go on being done to the lives and works of all those of us identified as in any way being driven by the need to advance progressive science, economics, politics, spirituality, or a better world in any way. Darwin's was the buried macrocosmic story for which ours were the blinded

microcosms. I saw the ghosts surrounding him were ours.

How It Began

My first step, originally, was to apply the simple but powerful tool for research known as content analysis by word count to Darwin's *Descent of Man*.

This is the book in which he tells us he will now move on from the study of *prehuman* evolution in *Origin of Species* to what chiefly drives us at our own species level of emergence—that is, what advances *human* evolution.

“I have been led to put together my notes, so as to see how far the general conclusions arrived at in my former works were applicable to man,” he wrote on the second page.

I had an electronic copy of *Descent* that made possible a com-puterized word search. Where to begin? How about what first comes to mind if you ask nine out of ten people anywhere in the world today what is Darwin's theory of evolution? 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 whole book of 475 fine print pages does this universally prevailing identity for Darwin's theory of evolution appear—and one of the two times is Darwin's apology for ever using the term!

How about an exact opposite? What about, well, why not try “love”?

Darwin on Love

Into the slot went love; in a split-second I had the tally. In *The Descent of Man* he wrote *95 times* about love.

Could this really be? I checked the Index. 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 his 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.

Sloppiness in indexing? Hardly. By now it was obvious something much larger was involved.

What about the other prevailing tag for Darwinism in our time. What about “selfish genes”? Or more broadly, that along with “survival of the fittest,” at the

core the other prime driver for our species on this planet is selfishness.

In book after book by sociobiologists, so-called evolutionary psychologists, and hordes of eager interpreters we've been told that not only is selfishness 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."

So what then might be a polar opposite for "selfishness?" What if we try the word "moral."

Darwin on Moral Mind and Moral Action

Of moral sensitivity I found that in *Descent* Darwin wrote 92 times—versus 6 entries in the Index. Of competition, he wrote 12 times; of cooperation—called mutuality or mutual aid in Darwin's time—27 times. I discovered that in page after page, in plain sight, yet overwhelmingly ignored for over 100 years, Darwin outlines a compelling and carefully reasoned moral and action-oriented *completion* for his theory of evolution. For Darwin the prime driver for *human* evolution was and is *not* natural selection, or "survival of the fittest," as became popularized and embedded in every level of 20th century mind. I discovered for Darwin what primarily drives us is our capacity for a higher order "moral sense"—that is, moral sensitivity, an evolutionary inbuilt, self-transcending thrust within us for development of the critical guidance system for our species of a sense of right versus wrong.

Impossible? It comes up not buried in some obscure place easy to miss. On the next to the very last page for the section of *Descent* clearly labeled *Concluding Remarks* there rises from the page this passage—which puts to shame the science and indeed much other relevant scholarship of a century.

"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.”

Religion? See notes, as I don't want to get diverted here. The vital question at this point is why is this seemingly impossible discovery credible.

Why, if credible, is it of revolutionary importance in a time when increasingly it seems that, out of being checked and blocked at every path, evolution itself cries out for revolution?

Why in a world of so much else of obvious importance critically pressing for our attention does this discrepancy matter?

The World That Might Have Been

All you have to do is consider the world that might have been had the Darwin of love and moral sensitivity rather than of “survival of the fittest” and “selfish genes” been allowed to seize the mind of our time through our schools, our churches, our media, and thereby not only shape science but every other aspect of our lives.

The most popular Darwinian of his time, paleontologist Stephen Jay Gould, set loose a fire storm with an essay briefly linking the relation of the biology of survival of the fittest Darwinism to the rise of Hitler and the Nazis in Germany. This the Creationists pounced on to help build a flourishing book and now online industry to demonize evolution theory. This move fueled the denial of any possible connection by evolutionists. All of which further mangled the mind of the 20th, and now the 21st century. The details are vital—see notes. But you don't have to be a WWII veteran or a holocaust survivor to see that the syndrome of “survival of the fittest” and “selfish genes” lies at the core of the mindset of fascism wherever it rises. Or how prior to the global financial meltdown that threw millions out of jobs, homes, and hope for the future, American billionaire George Soros, management scientists, and economists decried the devastation of the rise of the New Social Darwinism and the New Robber Baron mindset in the Big Business and Big Finance that devastated the opening of the 21st century.

The widening gap between rich and poor, population explosion, environmental devastation, nuclear overkill, the violent new surge of regressive religion, most fundamentally, the valuing of stereotypical male and “macho” values over stereotypical female and “feminine” values, white over black and other “off-

colors”—the pseudoDarwinian mindset is by no means the cause of everything gone bad. But across the board—as in this book can be seen in terms of evolutionary systems science in chapters eight and nine—the connection is there.

The Battle for 21st Century Mind

This is the first book of a trilogy about the battle for 20th and now 21st century mind over which hover the ghosts of Darwin and our progressive predecessors in all fields. An ancient battle we thought was ending, but which now, with more at stake than ever before, rages among and within us by and large unseen.

It is about a revolution that over 100 years ago reaffirmed the higher track for human evolution, but was diverted. It's about a counter-revolution that drove—and still drives—human evolution off track. It's about how, running out of time, we must get back on track or go under.

To go to where the noise rises from the battleground, it's about the battle for the control of 21st century mind between a science split into two warring factions and a mirroring split for war between regressive and progressive religion.

To go back in time for something comparable, it's like what happened earlier to the revolution in religion that Jesus launched to assert love and moral sensitivity as the prime driver of human evolution.

Essentially it's the same revolution that rose out of the mind and research of the greatest scientist of our time. Here again is the case of a revolution shunted aside by a counter-revolution. Driven by those with the best of intentions but blinded by paradigm, here again is a counter-revolution that in the name of driving us ahead too often checks us in place or drives us backward in evolution.

Affirming the intelligence versus ignorance and the sanity versus lunacy upon which the future for our species and our planet rides, this is the story of what happened when Darwin's passionate “higher order” completion for his theory of evolution was “lost.”

It is the story of those who, without knowing it, defended it, and those who—also without knowing it—opposed it. It is the story of the greater world we have to gain with its recovery and understanding.

It is time for plain speaking—time has run out for anything less. The game has been rigged to gain what we don't want. The neural poison of 20th century mind is being carried over to embed it in 21st century mind.

The message of this book is that we cannot simply place our faith in some “great turning” or any other update for the ‘60s vision of an inevitable “Age of Aquarius.” Nor can we escape the past with nothing more than an ostensibly progressive faith in “the power of now”—or in the galloping lunacy of regressive faith in the blood bath of Armageddon and a “Rapture” to take the right people to heaven and send the rest of us down to fry in hell.

On one hand are those of us who—again 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 is their story, which is *our* story. The chapters ahead are dedicated to everyone who comes to life in these pages, whose work in turn worldwide was—and is—dedicated to getting us back on track in evolution.