

TWO

DARWIN'S LOST THEORY

As in all other enterprises, science, if it is to succeed, must begin with the best possible gathering of prior data relevant to its purpose. With over a decade of research behind it, my book *Darwin's Lost Theory* provides the vital grounding for this trilogy.

In a brief early summary chapter, Book I: *Darwin's Real Revolution* focused on the startling difference, expansion, and conceptual updating of *theory* that emerges in the recovery of the “lost” Darwin. Here, for an engaging shift in perspective, I will mainly focus on the *story* of what this “lost” theory was, and is, and of how now, at a time of immense need for such, it reaffirms the lost map we seek to the better future.

Soon after getting back from his famous voyage on the Beagle around the world, at age 28, in his private notebooks, Darwin jotted down the theory of what drove human evolution that seems to contradict what most of us know today as the one and only theory of evolution.

What we know today as Darwin's theory is the brilliant construction with which, thirty years later, in 1858, he made his mark on history in *The Origin of Species*. Here he outlined the familiar theory of a brutal battle in which seemingly everything from the first life on earth up to ourselves is driven by the interaction of Natural Selection and Variation.

As the research for *Darwin's Lost Theory* repeatedly affirmed, this was and remains an accurate perception of foundational evolutionary dynamics. But the tragedy of what happened during the 20th century lies in how this liberating perception was simplified and thereafter ferociously imbedded in science, education, and the media as the bloody requirement of “survival of the fittest” and “selfishness above all.”

This savage mantra is what became implanted within the mainstream mind of the 20th century as Darwin's theory of evolution. This became the core plot line for the schools and media in every developed nation on the face of this earth. However gentled or otherwise complicated, this became the street wisdom you

were supposed to hang onto and pass a test with. This also became a central issue for the battle of the books that became the battle for 20th and 21st century mind.

But earlier, back there fresh from circling the world, young Darwin sketched out a theory and story of evolution that began with the big surprise that may have been one reason why this earlier theory so quickly disappeared—or more colloquially, why it was “invisibilized.”

Sex, Revolution, and Evolution

The evolution of life on this planet, young Darwin decided, began not just with bashing in the head or eating one's neighbor. It also erupted from the first appearance of sex on this earth—that is, the pleasurable mating of two creatures to produce offspring, rather than, as earlier, by oneself just splitting in half or otherwise cloning oneself.

The next stage up for this second stream for evolution, he surmised, was the development of the beginning of the caring and love of the parent for its child. The next stage—which paleontology and brain research now tells us arrived with the first mammals—was the spread of caring and love beyond the family to the other creatures like ourselves with whom we lived as a group or community, our herd or flock or drove. Then came the stage of greatest interest to most of us today—of the immense expansion of the capability for emotion and reason that arrived with the emergence of our own species on this earth.

Now, having slowly evolved over millions of years, this upward thrust of caring and love flowered into the unique human capacity for moral sensitivity—*which both the young Darwin and the old Darwin were convinced was a primary driver of human evolution.*

Forty years after jotting down the core for this theory and then for a while shelving it, now world famous for a theory of evolution that in key regards was deeply troubling him, in 1868 Darwin returned as an old man to further develop this more hopeful vision of his earlier years.

At times greatly excited by what he had now tested for over 30 years against evidence culled from throughout the world, but also deeply fearful of its reception, over three years he sketched at length what became the “lost” completion of theory.

During one of the coldest of winters for England—while only 16 miles away Marx and Engels worked on how to launch a world revolution to end poverty and

misery—Darwin labored to achieve the same end in a no less revolutionary but much less drastic way. Day after day he wrote of how through what he was the first to call “mutual aid,” the earliest humans, women and men, worked together through cooperation, learning, education— and even what we would today call progressive religion and spirituality—to build the great edifice of civilization on this earth.

Here, to give you the flavor of this long hidden aspect of Darwin, are two brief quotes from the many pages of his own writing that have been sitting there in plain sight.

In other words, except for brief snippets from his long unpublished early notebooks, all this has been sitting there in plain sight worldwide on the shelves of scientists and all other scholars, in all the libraries both public and private, in edition after edition of *The Descent of Man*, published in what by now must be most of the languages of this earth for over 100 years.

Two Key Quotes

"...in the earlier editions of my 'Origin of Species,' I probably attributed too much to the action of natural selection or the survival of the fittest," he tells us.

And what does he say actually mainly shapes human evolution?

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

This jolt to old paradigm theory, the either-or mindset automatically tells us, must be a simple case of good versus bad.

This was at first my own reaction. The old Darwinian theory must be bad, therefore must be shucked so the good new Darwinian theory can prevail and free us.

But over and over again, what we fail to see in science, in religion, and in simply dealing with one thing after another in our own lives is that all things,

including ourselves, grow up by stages, rather than spring into full blown maturity all at once.

What finally sinks in after one is forced to really think about it—rather than, as usual, go off half-cocked in science, religion, or everyday life—is that Darwin developed a theory of not one but of two parts.

There is the overwhelmingly familiar first part mainly applying to prehuman evolution—or what might be termed the vital bedrock infancy of evolution.

As if we were little more than 150 pound fruit flies or apes in clothes, this was the theory applied wholesale to our species. But all along there was this second stage or part that applied mainly to us—to human evolution.

There was and is Darwin's completing half for his theory of evolution. Yet, as we are to see in the rest of this book, for over a century this second, completing, “grown up” part for his theory was shoved aside, excluded from consideration, distorted when glimpsed, buried, trampled on, denied, mocked, or—as they said of the victims of right wing Central and South American military regimes—in other ways “disappeared.”

In its stead—with the increasing impact of mind-bending electronic media under increasingly regressive control—we were given a steady diet of the supposed brutal first half of Darwin's theory, as if this were the be-all and end-all explanation of who we ourselves actually are, or can be, or no matter how hard we may aspire to “grow up,” can ever hope to be.

So poorly grounded and mentally and emotionally rudderless has this left most of us, so powerful is the hold of the old paradigm on us, the case I make in this trilogy for the new could still wind up with no more lasting imprint on the mind than a footprint in the sand. But perhaps in a world ruled by numbers, some simple statistics can prevail.

By running a computerized word count on *The Descent of Man*, here is what I found.

***Survival of the Fittest vs. Love, Competition vs. Cooperation,
Selfishness vs. Moral Sensitivity***

Survival of the fittest? Only twice did Darwin write of it in this book in which he told us he was now writing of *human* evolution—and one of the two times, as the quote I've given makes plain, is to deny the importance of “survival of the fittest” and apologize for using this unfortunate term in *Origin of Species*.

And what did he actually write of?

95 times about love—so extensively that out of his stories, observations, thoughts, and lost theory I filled still another book: *Darwin on Love*.

Of competition, he wrote 9 times. But of mutual aid—which is what they called cooperation in his time—he wrote almost three times as often: 24 times.

Of selfishness—which thirty years of best-selling books on sociobiology and evolutionary psychology hammered into our heads is the driving principle for human evolution—Darwin actually called it "a base principle" and the reason for "the low morality of savages." Only 12 times did he write of selfishness. Yet in the sharpest contrast possible, of moral sensitivity he wrote 92 times.

Of what really drives and shapes human evolution did Darwin also write of in *The Descent of Man*?

90 times of the mind. 75 times of our intellectual powers. And 110 times about the brain.

This said, let us go now, you and I, to 1958 and the battle of the books over the illusion, fabrication, or shall we just say the False versus the True Darwin, already by then long in progress. . .