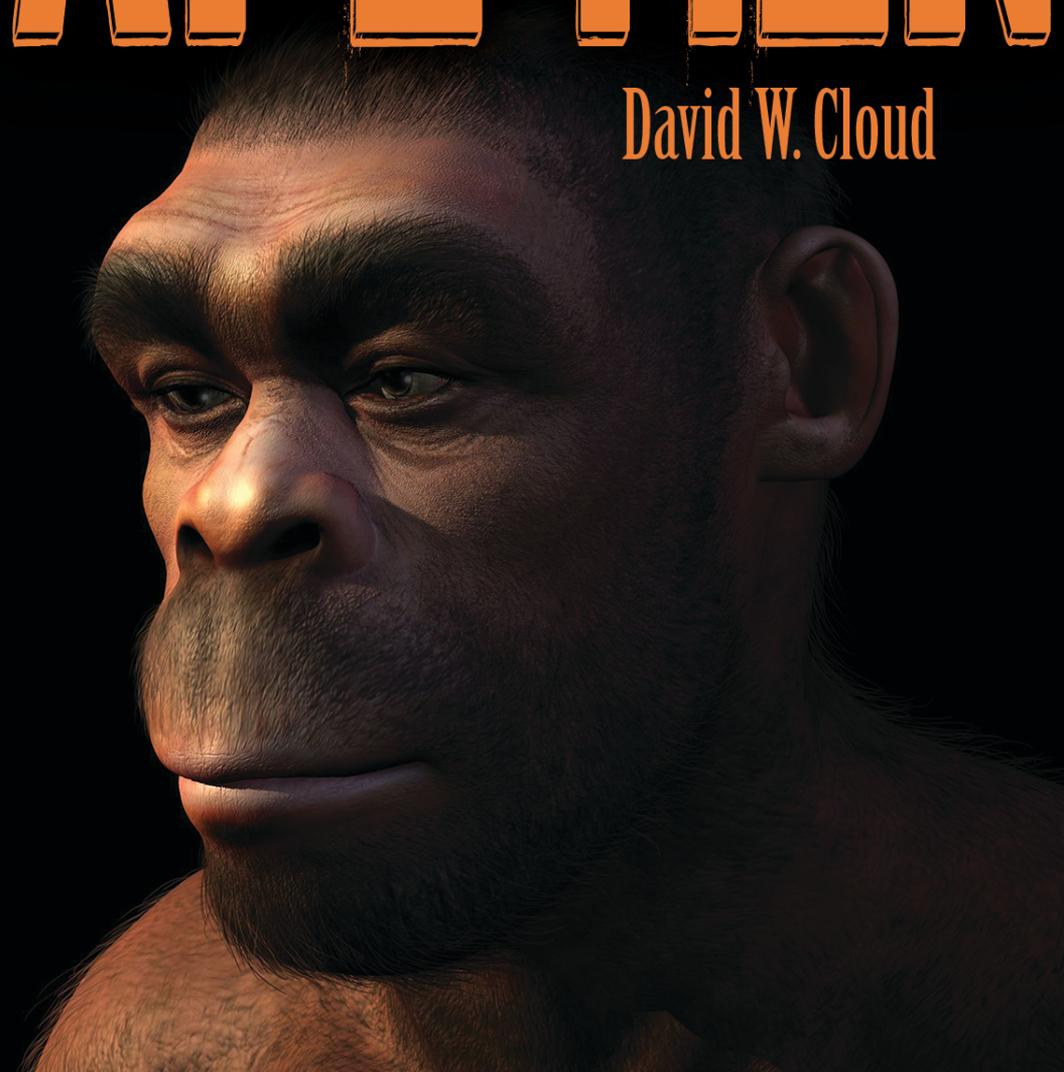


APE MEN

David W. Cloud



The Ape Men
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Introduction

“The once-popular fresco showing a single file of marching hominids becoming ever more vertical, tall, and hairless now appears to be a fiction” (J. J. Hublin, *Nature*, Jan. 27, 2000).

The search for the missing link between men and apes has been motivated by Darwin’s “theory” of evolution. Since evolutionary paleoanthropologists are searching for evidence to prove their theories and have no interest in disproving it, it is not surprising that they have been deceived repeatedly. Like Percival Lowell who saw canals on Mars, the Darwinian paleoanthropologists have seen ape-men living on earth.

Some evolutionists complain when we use the term ape-man to describe man’s alleged evolutionary ancestors. For example, the textbook *Teaching about Evolution*, published by the National Academy of Sciences in America, speaks of “the misconception that humans evolved from apes,” but this is a bogus complaint. Even George Simpson, a leading atheistic evolutionist, called this type of argument “pussyfooting.” He said:

“In fact, that earlier ancestor would certainly be called an ape or monkey in popular speech by anyone who saw it. Since the terms *ape* and *monkey* are defined by popular usage, man’s ancestors were apes or monkeys (or successively both). It is pusillanimous if not dishonest for an informed investigator to say otherwise” (quoted by W. R. Bird, *The Origin of Species Revisited*, 1991, Vol. 1, p. 233).

The more I study the history of the search for the supposed missing link between man and animal, the more amazed I am that they have gotten away with foisting such a myth upon the world. The only explanation is found in the Bible, which says that man is in rebellion to God and under the spiritual power of the devil, who is called “the god of this world” (2

Corinthians 4:4). The Bible also says that in the last days men will scoff at the miracles of the Bible (2 Peter 3).

For more than a century, evolutionists have gotten away with a massive deception. The charts depicting the rise of man from an ape and the fanciful paintings and models of ape-men have influenced multitudes of people to think that there is scientific evidence for the evolution of man from the animal kingdom. The fact is that there is no such evidence. The charts and depictions are based on nothing more than vain speculation and evolutionary presumption.

Terms

Hominid -- humans and their alleged evolutionary ancestors

Homonoid -- humans and all apes and monkeys

Paleoanthropology -- the study of fossilized humans (this term replaced the older term “human paleontology”)

Introductory Facts to Keep in Mind

1. The field of human evolution is rife with selfish, petty quarreling, preening pride, sensuality, and outright fraud.

Consider the following statements from evolutionists themselves:

“The search for man’s past has been littered with vain hopes and invented hominids” (Francis Hitching, *The Neck of the Giraffe*, p. 172).

“... almost every ancestor of man ever proposed suffers from disqualifying liabilities that are not widely publicized. I gradually came to realize that the presentation of fossil evidence for human evolution has long been and still is more of a market phenomenon than a disinterested scientific exercise” (William Fix, *The Bone Peddlers*, p. xxv).

“This is quite a strange science, all in all. Too often there is not even a pretense at objectivity; not even a hint that there really is more than one possible explanation. Anyone questioning the credentials of a particular missing link is portrayed as having missed the boat--until something embarrassing happens to discredit the ancestor. Then that ‘ancestor’ is put to one side as quietly as possible, and the profession moves on to other fossils” (Fix, p. 129).

“Piltdown was not an unfortunate lapse of scientific poise in the infancy of this discipline, but was symptomatic of its standard operating procedure” (Fix, *The Bone Peddlers*, p. 55).

“‘We’ve got to have some ancestors. We’ll pick those.’ Why? ‘Because we know they have to be there, and these are the best candidates.’ That’s by and large the way it has worked. I am not exaggerating” (Gareth Nelson of the American Museum of Natural History, cited by Phillip Johnson, *Darwin on Trial*, p. 76).

“If this book were to catalogue all the mistaken claims about hominid fossils made by layman and expert alike, it would have to be far longer than it is” (Maitland Edey, *The Missing Link*).

“Ever since Darwin’s work inspired the notion that fossils linking modern man and extinct ancestor would provide the most convincing proof of human evolution, preconceptions have led evidence by the nose in the study of fossil man” (John Reader, *Missing Links*, 1981).

“Anthropologists dig up these bones so they can beat each other over the head with them” (David Jefferson, “This Anthropologist Has a Style That Is Bone of Contention,” *Wall Street Journal*, Jan. 31, 1995).

“The study of human origins seems to be a field in which each discovery raises the debate to a more sophisticated level of uncertainty” (Christopher Stringer, “The Legacy

of Homo Sapiens,” *Scientific American*, May 1993, p. 138).

“In human paleontology the consensus depends on who shouts loudest” (cited by J. S. Jones, “A Thousand and One Eves,” *Nature*, May 31, 1990).

“Compared to other sciences, the mythic element is greatest in paleoanthropology” (Andrew Hill, review of *The Myths of Human Evolution* by Nils Eldredge and Ian Tattersall, *American Scientist*, March-April 1984, p. 189).

“So much glamour still attaches to the theme of the missing-link, and to man’s relationships with the animal world, that it may always be difficult to exorcise from the comparative study of Primates, living and fossil, the kind of myths which the unaided eye is able to conjure out of a well of wishful thinking” (Solly Zuckerman, *Beyond the Ivory Tower*, p. 94).

“[Anthropology is a field of science] mainly concerned with conjecture and speculation” (Solly Zuckerman, *From Apes to Warlords*, p. 14).

“Descriptions of fossils from people who yearn to cradle their ancestors in their hands ought to be scrutinized as carefully as a letter of recommendation from a job applicant’s mother” (Don Johanson, cited by Phillip Johnson, *Darwin on Trial*, p. 81).

“When the only people who can comment are the discoverers or friends of the discoverers, there is no sense of independent observer. We’re not practicing science. We’re practicing opera” (Milford Wolpoff, cited by Ann Gibbons, “Glasnost for Hominids: Seeking Access to Fossils,” *Science*, Aug. 30, 2002).

“The tendency towards aggrandizement of a rare or unique specimen on the part of its finder or the person to whom its initial scientific description has been entrusted, springs naturally from human egoism and is almost ineradicable” (Earnest Hooton, *Apes, Men and Morons*, 1973, p. 231).

“... we select among alternative sets of research conclusions in accordance with our biases and preconceptions--a process that is, at once, both political and subjective” (Geoffrey Clark, Arizona State University anthropologist, “Through a Glass Darkly,” *Conceptual Issues in Modern Human Origins Research*, edited by G. A. Clark and C. M. Willermet, 1997, p. 76).

“... in paleoanthropology, the patterns we perceive are as likely to result from our unconscious mindsets as from the evidence itself” (Ian Tattersall, curator of the American Museum of Natural History, “Paleoanthropology and Preconception,” *Contemporary Issues on Human Evolution*, edited by Meikle, Howell, and Jablonski, 1996, p. 53).

In *Bones of Contention*, Roger Lewin documents the amazing bickering between top paleoanthropologists. Eliot Smith, Arthur Keith, Arthur Smith Woodward, Henry Osborn, Earnest Hooton, and others fiercely rejected Raymond Dart’s “theory” of the Taung Child and *Australopithecus* as an ancestor of man. Solly Zuckerman fell out with Raymond Dart and others over *Australopithecus*. David Pilbeam had an ongoing sharp contention with Louis Leakey. Elwyn Simons fell out with Pilbeam over *Ramaphithecus* and with Louis Leakey over many things. Russell Tuttle complained that Don Johanson “wants to hog the limelight” (Lewin, p. 173). Wilfred Le Gros Clark fell out with Louis Leakey over *Homo habilis*. Richard Leakey fell out with Donald Johanson over both *Homo habilis* and *Australopithecus*. Theirs was “the most bitter enmity that paleoanthropology has ever known” (*Ancestral Passions*, p. 458). When Leakey and Johanson appeared together on *Cronkite’s Universe* in 1981, they got into a fierce argument on camera. When Johanson produced a drawing of his proposed “human family tree” with a prominent place for “Lucy,” Leakey slashed a large X through it and replaced it with a question mark (Lewin, p. 17). Tim White fell out with the

Leakeys over *Australopithecus afarensis*. Though White once worked with the Leakeys, their “personal and professional relationship effectively ceased in 1985” (Lewin, p. 172).

In his falling out with Louis Leakey, Elwyn Simons defined the “Leakey syndrome” as follows: “The fossils I find are the important ones and are on the direct line to man, preferably bearing names I have coined, whereas the fossils you find are of lesser importance and are all on side branches of the tree” (Lewin, *Bones of Contention*, p. 132).

That’s not just the “Leaky syndrome”; it is the syndrome of the majority of famous paleoanthropologists.

A biography of the Leakeys describes conferences in which paleontologists “were all shouting at one another; there were loud arguments, people getting white around their mouths, glaring at each other; it was a tremendous fracas” (Virginia Morell, *Ancestral Passions*, p. 430). The rivalry between teams was “like a football match ... it wasn’t purely a group of disinterested scientists trying to get it right” (Morell, p. 421).

Ancestral Passions, the 638-page biography of the Leakey family by Virginia Morell, is well named. In many ways Louis Leakey was a scoundrel. He was a multiple adulterer who left his first wife, Frida, when she was eight months pregnant with his second child and had no further contact with the children for the next 20 years. He was “always after other men’s wives.” He fudged scientific reports. He allowed his preconceptions to rule the interpretation of his fossils. Even his second wife Mary said he made “decisions about things without really any valid reasons that one could put one’s finger on” (p. 311). He often replaced science with guesswork. He grew up the son of an African missionary and Bible translator, but he rejected the Bible and believed in Pierre Teilhard’s New Age “Omega point.” Louis’ second wife, Mary, bore him children but she said, “I had no intention of allowing motherhood to disrupt my work as an archaeologist” (*Ancestral Passions*, p. 124). The native workers called her “a very *kali* [hot-tempered] teacher.” She was ruthlessly fickle, so much so that even longtime

friends “could find themselves suddenly scorned, dismissed, and cut out of her life” (p. 434). Louis’s son Richard was a prima donna in his own right. He left his first wife after she had their first child and married a co-worker. The Leakeys couldn’t get along with other paleoanthropologists and they couldn’t get along with one another. Mary often observed, “Every Leakey has to have his or her own empire, and heaven help any other Leakey who sets foot in it uninvited” (p. 424). She said, “We were fighting like mad at the time. We were disagreeing about virtually everything to do with human evolution. Interference from Richard would be more likely to push me in the other direction” (p. 290). So much for unbiased science uncolored by human emotions.

2. Major fossil discoveries result in wealth and fame.

Louis Leakey was the first certified rock star in the ape-man field. The Leakey family could be called paleoanthropology’s First Family. Louis was joined in fame by his second wife, Mary, and the family celebrity was carried on by their son Richard.

“It is certainly true that, as leaders in their discipline, they enjoy a public notoriety greater than even the most prominent nuclear physicist or molecular biologist. Richard Leakey has dined at Ronald Reagan’s White House and is to be seen promoting Rolex watches in full-page advertisements in *The New Yorker* magazine. ... [Donald] Johanson, meanwhile, is an accomplished television personality and member of California’s exclusive Bohemian Club, in company, for instance, with Henry Kissinger and Gordon Getty, and is director of his own internationally known institute” (Roger Lewin, *Bones of Contention*, pp. 152, 153).

3. It is impossible to determine any sort of evolutionary association between fossilized creatures.

How could you possibly determine such a thing? In 1999, Henry Gee, chief science writer for *Nature* magazine, made the following admission:

“No fossil is buried with its birth certificate. ... [Each fossil] is an isolated point, with no knowable connection to any other given fossil, and all float around in an overwhelming sea of gaps. ... To take a line of fossils and claim that they represent a lineage is not a scientific hypothesis that can be tested, but an assertion that carries the same authority as a bedtime story--amusing, perhaps even instructive, but not scientific” (*In Search of Deep Time*).

4. The evolution of an ape to a man would require miraculous changes just in the matter of stature.

There are ten major structural features that allow man to walk upright: fine balance, a flat face to look both ahead and down easily, upright skull, straight back, fully extendable hips, angled femur bones, fully extendable knee joints that lock in the upright position, long legs, arched feet, and strong big toes as opposed to the big toe of apes which is like a flexible thumb (Stuart Burgess, *Hallmarks of Design*, p. 165).

Evolving from ape to man would require the blind evolution of and perfect coordination of these wonderful structures from the genetic and cellular level up.

5. In spite of more than a century of vast, expensive research, the scientifically proven link between ape and man has never been found.

“Human evolution has been falsified in that virtually every chart of human evolution since 1990 has question marks or dotted lines at the most crucial point--the transition from the australopithecines to true humans” (Melvin Lubenow, *Bones of Contention*, p. 326).

This fact is not usually admitted in textbooks and museums, but a glance at the evolutionary fossil trees proves it. For example, the human evolutionary tree at the American Museum of Natural History has a gap between the *Australopithecine* (Lucy, Ardi) and the Homo classes (*erectus*, *heidelberg*, *neanderthal*, *sapiens*). There is no scientific reason

not to believe that the *australopithecines* are all apes and the *homo* classes are all humans. There is no proven link between the two. We don't agree, of course, with the premise that there was any sort of "species" difference between *Homo ergaster*, *Homo erectus*, *Homo neandertalensis*, etc., and *Homo sapiens*. They were ALL *Homo sapiens*, all sons of Adam! But the fact remains that the evolutionists themselves admit that they have NOT found the link between the human category and that of the various categories of apes. Evolutionary bluster does not change this fact.

6. The evolutionary concept of ascent from "stone age cave man" to "true" man ignores the fact that some "modern men" live in "stone age" fashion.

There is no need to resort to the myth that man evolved from a stone age. Modern man exhibits a vast variety of culture and living conditions, from caves to castles. On his sailing journey, Charles Darwin encountered the Fugeians who lived in Tierra del Fuego. They were "stone age" people: naked, making fire using flint, using rocks as hammers, and making stone points for hunting. As Melvin Lubenow observes, "They had no adhesives or glue for hafting tools, no domesticated plants, no lamps, no metallurgy, no musical instruments, no needles or awls for sewing, no nets for fishing, no pottery, no rope, no long-distance trade, and no writing" (*Bones of Contention*, p. 142). Consider the Tasmanians, who lived on the island of Tasmania near Australia. They looked like Neanderthals, with heavy brow ridges. They were nomadic hunters and lived very primitive lives "in simplicity with nature." In fact, their tools were even less complex than those of the Neanderthals. They didn't use bone, for example.

7. The variety found among fossilized supposed pre-humans (e.g, *Homo ergaster*, *Homo habilis*, *Homo erectus*, *Homo neandertalensis*) is no different than the variety found among “modern” humans.

In natural history museums the skulls and bones of various “kinds” of “pre-humans” are compared to demonstrate that they are not the same, but this can be done with “modern” humans.

Among humans there is a huge variety of brain size, skull shape, stature, and posture. Brain size extends from less than 800 cc to about 2,200 cc (Lubenow, p. 309). Sultan Kosen of Turkey is eight feet tall and Khagendra Thapa Magar of Nepal is two feet tall. Jon Brower Minnoch weighed 1,400 pounds and Lucia Zarate weighed 4.7 pounds.

8. Evolutionists typically only talk about the fossils that fit their theories and hide the evidence that disproves it.

This has been their method from the beginning. Eugene Dubois, the discoverer of so-called Java man, hid the fact that he had found skulls of “modern man” in the same rock strata.

Melvin Lubenow says: “The key is to attempt to study all of the human fossils that have been discovered rather than just those that evolutionists choose to show us in trying to prove human evolution. That is why you seldom, if ever, find complete fossil charts in books on human evolution” (*Bones of Contention*, p. 20).

Lubenow uses little-known evolutionary data to disprove evolution. For example, he shows that 11 *homo sapiens* fossils have been found that are dated between 1.6 and 3.5 million years old. That is as old as the supposed missing links such as *Homo erectus*, *Homo habilis*, *Australopithecus africanus*, and *Australopithecus afarensis* (Lucy). According to Charles Darwin’s principles, it is impossible for *Homo sapiens* to have evolved from creatures with which they lived contemporaneously.

A fossil elbow known as KNM-KP 271 was discovered in 1965 in Kanapoi, Kenya, by Bryan Patterson of Harvard University. Subsequent analysis found it to be “indistinguishable from modern *Homo sapiens*” (Henry McHenry, University of California, Davis, “Fossils and the Mosaic Nature of Human Evolution,” *Science*, Oct. 31, 1975, p. 428). David Pilbeam of Harvard said that the analysis “aligns it UNEQUIVOCALLY with man rather than with the chimpanzee, the hominoid most similar to man in this anatomical region” (*The Evolution of Man*, 1970, p. 15). But evolutionists have refused to label it *Homo sapiens*. Instead, they have labeled it *Australopithecus africanus*. Why? W.W. Howells explains:

“The humeral fragment from Kanapoi, with a date of about 4.4 million, could not be distinguished from *Homo sapiens* morphologically or by multivariate analysis by Patterson and myself in 1967 (or by much more searching analysis by others since then). We suggested that it might represent *Australopithecus* because at that time allocation to *Homo* seemed preposterous, although it would be the correct one without the time element” (“*Homo erectus* in human descent,” in Sigmon and Cybulski, *Homo erectus*, pp. 79-80, cited from Lubenow, p. 68).

The evolutionists looked at the evidence and refused to believe it, preferring to see what they wanted to see rather than what actually exists. Sure, they had their reasons, but they were based on evolutionary *assumptions* rather than scientific *evidence*.

9. Evolutionists have often been caught going far beyond the evidence and even doctoring the evidence to fit their theories.

The reconstruction of the skull of KNM-ER 1470 by Alan Walker, Bernard Wood, and Meave Leakey is an example. It was found in hundreds of pieces, and the reconstruction

featured a large brain capacity but with a slight ape-like slant to the face. Melvin Lubenow writes:

“Soon after casts were available, I purchased one of skull 1470 from the National Museums of Kenya, Nairobi. As I studied it, I sensed that there might be a problem with the reconstruction of the face. ... The skull was far too large for an *australopithecine*. It cried out, ‘Homo!’ However, the face had a bit of an *australopithecine* slant to it. Pictures taken before plaster was used to fill in the missing pieces reveal that the face of the fossil is rather free floating. It is attached to the skull only at the top, with nothing to stabilize the slant of the face. Further, the maxilla (upper jaw) is not attached to the rest of the face. **Others have also questioned the reconstruction of skull 1470. On several occasions, Richard Leakey protested that the skull was assembled in the only way possible. But it seems that Leakey was not being straightforward.** Science writer Roger Lewin, who was associated with Leakey on several projects, tells a different story regarding skull 1470. ‘One point of uncertainty was the angle at which the face attached to the cranium. Alan Walker remembers an occasion when he, Michael Day, and Richard Leakey were studying the two sections of the skull. You could hold the maxilla forward, and give it a long face, or you could tuck it in, making the face short, he recalls. How you held it really depended on your preconceptions’ (Roger Lewin, *Bones of Contention*, p. 160). ... **There is no question that bias intervened in the reconstruction of skull 1470. Tucked under, the skull would look much like a modern human. Instead, the face was given an *australopithecine* slant to make it look more like a transitional form**” (Melvin Lubenow, *Bones of Contention*, pp. 328, 329).

We will see that the reconstructions of other “ape-men” are highly doubtful, including Java Man, Peking Man, Ardi, and Lucy.

10. Since evolutionists refuse to be bound by their own evidence it is impossible to disprove their theories.

Melvin Lubenow says:

“According to the basic principles of the philosophy of science, a theory must be falsifiable if it is a legitimate scientific theory. How could the theory of evolution be falsified? Supposedly it would be falsified if fossils are found that are woefully out of order from what evolution would predict. Many such fossils have been found. KNM-KP 271 is just one of them. However, evolutionists ignore the morphology of fossils that do not fall into the proper evolutionary time period. They wave their magic wand to change the taxon of these fossils. Thus it is impossible to falsify the concept of human evolution. It is like trying to nail jelly to the wall. That evolutionists resort to this manipulation of the evidence is a ‘confession’ on their part that the fossil evidence does not conform to evolutionary theory. It also reveals that the concept of human evolution is a philosophy, not a science” (Lubenow, *Bones of Contention*, p. 68).

11. The Sima de los Huesos Cave proves that various groups of “Homo” lived and worked together.

A team led by Juan Luis Arsuaga of the Complutense University of Madrid recovered the remains of roughly 30 individuals that appear to have been buried in the Sima de los Huesos cave in Spain. The fossils are dated to 400,000 years and have been labeled *Homo heidelbergensis*, but they share the characteristics of *Homo sapiens*, *Homo erectus*, and Neanderthal. The individuals vary dramatically both in stature and in cranial characteristics. Chris Stringer says that they share seven similarities with *Homo erectus*, seven with *Homo sapiens*, and ten with Neanderthal (“Secrets of the Pit of the Bones,” *Nature*, April 8, 1993). Melvin Lubenow observes:

“... thanks to the extreme variation seen in the Sima de los Huesos fossil collection, the distinctions made by evolutionists between *Homo erectus*, early *Homo sapiens*, Neandertal, and anatomically modern *Homo sapiens* now fade into insignificance. ... it is obvious that the extreme variation seen in the Sima de los Huesos fossil collection was not caused by evolution. Since they were all a part of the same population living at approximately the same time, evolution cannot be the explanation. ... The Sima de los Huesos fossil assemblage reveals the absurdity of attempting to determine species distinctions in fossil humans” (Lubenow, *Bones of Contention*, p. 201).

12. Ape-man art is highly deceptive.

“David Van Reybrouck has studied the pictures and drawings of fossil humans and their reconstructions, starting with those of the original Feldhofer Neanderthal. Writing in the journal *Antiquity*, he states that these pictures, drawings, and reconstructions: (1) always go beyond the archaeological data; (2) always involve the speculations and prejudices of the fossil discoverers, who advise the artists; (3) always involve interpretations that are ‘theory’ laden; (4) always are nonobjective but are trusted as being accurate; and (5) are used so extensively because they sell evolution so effectively. He concludes, ‘A good drawing is like a Trojan horse; to be rhetorically effective, its interpretation must be hidden inside’” (Melvin Lubenow, *Bones of Contention*, p. 38).

Consider the reconstructions by Ernst Haeckel. His book on natural history featured a two-page spread of the supposed evolution of man from apes. One page contained 12 species of apes on profile, while the facing page contained 12 species of man. The apes were modified to be more man-like, while the black men that are supposed to be on the lower scale of evolution were modified to be more ape-like. It was not science. It was propaganda; it was a lie.

The Parade of Man

Consider the *Parade of Man*, which appeared as a 36-inch foldout in *Early Man* by F. Clark Howell (one of the Time-Life Nature Library series). It depicts 15 figures evolving from apes to modern humans, but it is a gross deception. As Marvin Lubenow says:

“It is not that more recent fossil discoveries have revealed that the parade was inaccurate. No, the truth is far worse. **The parade was a fake when it was first published.** ... If one reads *Early Man* carefully, the book itself reveals that the parade is fiction. ... Worldwide mailings for advertising purposes were made of the particular pages featuring the parade. The posting of these pages in classrooms and libraries meant that far more people saw the parade than possessed the book. ... Thus, **the visual image of the parade sold the concept of human evolution even though the book revealed that the parade was fictitious.** The entire chart was outrageous. But the most outrageous part was that the parade started with erect-walking protoapes and apes. Evolutionists knew that these protoapes and apes were not bipedal (walking on two feet). ... An explanatory note in the text of the book read, ‘Although protoapes and apes were quadrupedal, all are shown here standing for purposes of comparison.’ After all these years, I still am amazed at that statement. First, these fifteen forms were not standing. They were walking across the pages from left to right. Some of them have one foot in the air as they walk. ... **This is raw propaganda--brilliant propaganda, but raw nonetheless. Yet no evolutionist protested this gross lack of scientific objectivity**” (Lubenow, *Bones of Contention*, p. 40).

Consider the Lucy reconstructions at various museums. Typically she is depicted with human-like hands and feet and human body proportions, in spite of the fact that the fossils of

Australopithecus afarensis prove that her hands and feet were ape-like and that her arms were longer than her legs. The creature obviously looked like an ape rather than like a hairy woman! The reconstructions also depict the creature walking upright in a perfectly human fashion, whereas this has been hotly contested even within the evolutionary scientific community. (See the section on “Lucy” under Icons of Evolution.)

Cro-Magnon Man

In evolutionary art, ancient “prehistoric” men are typically depicted as living in caves and eking out a lowly, often beastly, existence.

The so-called Cro-Magnon man (pronounced *man-yon*) is an example. He was not lumped in with the ape-man, but he has long been depicted as an ignorant cave man. This is part of the evolutionary myth that man, after he evolved from the apes, gradually ascended in his abilities and social graces, discovering fire, inventing rudimentary tools, learning to talk, etc. Over a period of hundreds of thousands of years, man supposedly evolved from cave man to city man.

The first Cro-Magnon skeletons were discovered in a cave in central France in 1868. There were five skeletons: three adult males, an adult female, and an infant. Others were subsequently found in various other parts of Europe, many complete. The skeletons show the same high forehead, upright posture, and slender form as “modern humans.”

The fact is that the Cro-Magnon skeletons represent a type of man that was anything but the rude cave man depicted in *National Geographic*, Time-Life books, public school textbooks, and museums.

His brain was larger than that of men today. Many fossil specimens are over six feet tall. He talked with his fellow man. He made jewelry of pierced shells and bone, made carvings from ivory, designed clay figurines, and made tools of flint and bone. (Examples of all of these articles were discovered in the same cave with the five original Cro-Magnon skeletons.) He made sewing needles and obsidian razors and possibly weaved cloth. He even made musical instruments. He built huts of various materials, including limestone slabs. He was a skilled hunter, using spear, harpoon, bow and arrow. He domesticated animals, perhaps even including the horse.

Cro-Magnon was accomplished in painting, as has been demonstrated by the cave paintings discovered in Altamira, Spain, and Lascaux, France. These color paintings are even three dimensional. Ian Taylor says, “The photographs usually shown in the opening chapters of art history books cannot do justice to these incredible paintings because they are in fact three dimensional. The artist has cleverly made use of the natural contours of the cave walls and ceilings to form the rounding of the belly or the depression for the eye of each one of the colored figures” (*In the Mind of Men*, p. 216).

The cave paintings at Chauvet are supposed to be 30,000 years old, but they very sophisticated. Consider the following eye-witness report from 1999:

“The whole canvas is nearly 30 feet long, and spread across a magnificent water worn smooth wall of ochre shades. A large bison to the left of the panel is painted as though it is coming out of the wall, only the front half of the giant beast shows. ... To the left of the lions is the great panel of rhinoceros. What a composition! It is out of this world. I counted eight great bodies, but there could be another 6 beasts hidden in the complexity of the drawing. The top rhinoceros is extraordinary. He is shown as having seven enormous front horns making it look as though the animal is thrashing his head up and down in anger. ... On the back wall is painted a solitary horse, with a proudly arched mane above a black face. The body was quite orange in the light of my lamp. His back legs look as though they are hidden by undergrowth, so I got the feeling that he was walking out of the wall. What a masterpiece of drawing. What a feat of imagination” (John Robison, “Visit to the Chauvet Cave, <http://www.bradshawfoundation.com/chaudet/page12.php>).

Alexander Marshack has documented that the Cro-Magnon man understood the movements of the heavenly bodies and maintained lunar calendars. In the 1960s, while working on a writing project for NASA, he found bones that

had been cleverly marked by Cro-Magnon to mark the phases of the moon. He described this in his 1972 book *The Roots of Civilization*. Many Cro-Magnon bone calendars have been unearthed.

In fact, there is a Cro-Magnon painting in Minateda, Spain, that shows a woman and a child clothed in dresses with styled hair! This is reprinted in *Art in the Ice-age: Spanish Levant Art, Arctic Art* by Hans-Georg Bandi and Johannes Maringer (New York: Praeger, 1953, p. 131), which I have in my library.

The Cro-Magnon people had highly developed culture. They cared for the sick and buried their dead with accompanying rituals.

From a biblical standpoint, none of this is surprising. God created man about 6,000 years ago and he was intelligent and skilled from his beginning. In fact, Adam and the early generations of men were doubtless more intelligent than men are today, after having suffered the deleterious effects of thousands of years of sin and divine curse. Adam's children built the first cities, practiced horticulture, raised livestock, worked with metals, and made musical instruments (Genesis 4).

It is probable that the child prodigy gives us a tiny glimpse into the potential that was inherent in our first parents and that has largely been lost.

Neanderthal

The first Neanderthal fossils were discovered by lime quarry workmen in a cave in the Neander Valley near Dusseldorf, Germany, in 1856.

Neanderthal means the valley of Neander; the *h* is silent. The old German spelling, *thal*, was changed to *tal* in 1901, and today both spellings are in use (*Neanderthal* and *Neandertal*).

The valley was named for Joachem Neander, a 17th-century Lutheran theologian and hymn writer. He had a custom of walking along the forested valley that later bore his name while composing and singing hymns to the glory of God. Melvin Lubenow observes, "... when Neander walked in his beautiful valley so many years ago, he could not know that hundreds of years later his name would become world famous, not for his hymns celebrating creation but for a concept that he would have totally rejected: human evolution" (Lubenow, *Bones of Contention*, p. 85).

Since the 19th century, portions of more than 475 Neanderthal-type skeletons have been unearthed. These were found mostly in Europe, though some were found in Africa and Asia. Typically they feature a large eyebrow ridge, low forehead, strong lower jaw, receding chin, and curved but heavily built leg bones.

At first, most scientists were of the opinion that the bones were merely ancient men. Richard Owen in England, the founder of the British Natural History Museum and an opponent of Darwinism, and Rudolf Virchow (1821-1902) in Germany, the founder of modern pathology, declared that the bones were human. Virchow concluded that the unique features of the skull (e.g., high eyebrow ridge and curved thighbone) were the products of childhood rickets and old age arthritis.

Ernst Haeckel, Darwin's disciple in Germany, helped spread the myth of Neanderthal as an ape-man. In 1907, Haeckel described Neanderthal as a pre-human and placed him between *Pithecanthropus* (Java man) and *Homo Australis*, which he called "the lowest race of recent man." This reflected Haeckel's racist view that the Australian aborigines represent the lowest stage in full human evolution. Haeckel misrepresented Neanderthal's brain capacity at 1270 cc, which is less than average for "modern man," when in reality Neanderthal's brain capacity was 1560 cc, which is much larger than average.

After the discovery in 1908 of a nearly complete Neanderthal skeleton in La Chapell-aux-Saints in France, French paleontologist Marcellin Boule (1861-1942) of the Museum of Natural History in Paris, added his authority to the evolutionary myth. Boule believed that Neanderthal was a branch of ape-men that became extinct without giving rise to modern humans. Between December 1908 and June 1909 Boule reported to the Academy of Sciences that Neanderthal was ape-like in many characteristics, including the skull and "a divergent great toe." He believed that Neanderthal did not walk erect like modern man but walked pigeon-toed like an ape with a bent-knee shuffling gait.

Boule said that Neanderthal "must have possessed only a rudimentary psychic nature ... only the most rudimentary articulate language" (*Fossil Men*, 1957, p. 251).

Others supposed that Neanderthal couldn't speak, but only grunted like an animal.

Grafton Elliot Smith in England referred to Neanderthal as "uncouth and repellent." He claimed that his nose "was not sharply separated from the face, but was more like a snout" (Michael Pitman, *Adam and Evolution*, p. 87).

In 1909, Frantisek Kupka drew a sketch of Neanderthal as a stooped, hairy ape-man with a club in his hand and a wild look on his ugly face. It was published in the *Illustrated London News*.

In 1919, H. G. Wells wrote, “[Neanderthal] stooped forward and could not hold his head erect, as all living men do; he was chinless and perhaps incapable of speech ... he was, indeed, not quite of the human species” (*The Outline of History*).

In 1930, Frederick Blaschke modeled a Neanderthal family in a cave setting, based on Boule’s interpretation. They were stooped, half-clothed, clutching bones, and had very stupid expressions. This was set up as a permanent display in the Field Museum of Natural History in Chicago and was copied in countless textbooks, encyclopedias, journals, popular magazines and newspapers, and museums.

This is the view that prevailed for nearly half a century. It was not science; it was myth-making based on pure speculation.

The prevailing view ignored the fact that Neanderthal skeletons had been found together with tools and weapons, and there was evidence of a developed social culture. They buried their dead, used fire, constructed shelters, skinned animals.

The prevailing view also ignored the fact that there were “stone age” tribes of people in several parts of the world during the first half of the twentieth century that lived primitive lives but were obviously fully human, so there was no compulsion to label Neanderthal as some sort of missing link or pre-human because of a “cave man” lifestyle. The fact is that the paleoanthropologists were blinded by their evolutionary zeal so that they saw what they wanted to see.

The prevailing view also ignored the fact--often pointed out by creationists and even by some evolutionists--that there are people living today who look like the so-called Neanderthals: short and stocky, heavy eyebrow ridges, etc. In fact, in 1910 a living specimen of a Neanderthal was found, “complete with the massive lower jaw, receding chin, heavy eyebrow ridges, small muscular frame, and short femur” (Ian Taylor, *In the Minds of Men*, p. 211). The anatomist who

carefully measured this individual also observed that the Tay Tay people of the Philippines display distinctive Neanderthal features (Taylor, p. 461). In fact, many Australian aboriginals look like “Neanderthals.”

The prevailing view also ignored the fact that the brow-ridges of Neanderthal are clearly human rather than ape-like. “In the case of the ape, the prominent orbital ridge over the eyes is the result of the thickening of the edge of the bone over the eye; in the case of all men, including the Neanderthal Man, the brow-ridges are the result of the uniting of two bones, one of which is joined to the nose and the other to the opposite side” (Patrick O’Connell, *Science of Today and the Problems of Genesis*, 1959, p. 94).

After a half century of parading the supposed cave-man Neanderthals before the world and misleading millions of people, some scientists gave the La Chapelle-aux-Saints Neanderthal bones a new inspection.

In 1957, W. L. Straus of Johns Hopkins University and A.J.E. Cave of St. Bartholomew’s Hospital Medical College determined that Boule had been wrong in some very fundamental matters. The Neanderthal’s toe and pelvis were not ape-like as Boule had claimed. The “Neanderthal” was fully human, after all.

Since the 1960s, a new view of Neanderthal has gradually emerged. Neanderthal has even been reclassified as *Homo sapiens neanderthalensis*, a type of modern man, though some evolutionists still hold to the old classification.

In 1970, Francis Ivanhoe, concluded that Neanderthal had suffered from rickets due to vitamin D deficiency (“Was Virchow Right about Neandertal?” *Nature*, Aug. 8, 1970).

In 1971, D. J. M. Wright of Guy’s Hospital Medical School in London also concluded that the Neanderthals suffered from disease, possibly including congenital syphilis. “In societies with poor nutrition, rickets and congenital syphilis

frequently occur together” (“Syphilis and Neanderthal Man,” *Nature*, Feb. 5, 1971).

In 1978, Neanderthal expert Erik Trinkaus of the Washington University, St. Louis, wrote, “Detailed comparisons of Neanderthal skeletal remains with those of modern humans have shown that there is nothing in Neanderthal anatomy that conclusively indicates locomotor, manipulative, intellectual, or linguistic abilities inferior to those of modern humans” (“Hard Times among the Neanderthals,” *Natural History*, Dec. 1978).

In 1989, it was reported that a Neanderthal skeleton found at Kebara Cave, Mount Carmel, Israel, had a hyoid bone identical in size and shape to that of modern humans. This is a small bone at the base of the tongue that is important to speech and that is different in apes. An ape hyoid bone has a cup shape that contains resonating sacs that apes use to produce loud percussive noises. Anthropologists were “surprised” by this discovery (“The Hyoid Bone and the Capacity for Speech in Hominids and Apes,” *Minneapolis Newsvine*, May 14, 2008).

It is now admitted that Neanderthals had a sophisticated culture (cared for the sick and elderly, buried their dead, practiced religion), used a wide variety of tools, including bone and flint tools, hafted stone axes, used adhesive, attached points to wooden spears with leather thongs, made bone awls or needles, built walled habitations, made hearths for cooking and warmth, made ornaments and figures out of bone, teeth, ivory, and polished wood, and even played flutes with the same seven-note musical system found in western music (Marvin Lubenow, *Bones of Contention*, pp. 239-244, 254-257). Further, the Neanderthals were master hunters and defended themselves against powerful beasts including the woolly mammoth, giant cave bear, giant warthog, giant saber-toothed cat, rhinoceros, and elephant (Lubenow, p. 248).

More recent depictions of Neanderthal show him as human and more civilized, though many evolutionists cling

to the myth that he does not represent “modern humanity” and is indeed a missing link of some sort.

The average person, who pays little or no attention to the constantly changing winds of evolutionary theories, doubtless still thinks of Neanderthal as the dumb cave man he has been depicted in mythical evolutionary artwork.

Have evolutionists loudly apologized for the error they perpetrated on the world? Not in the least. In fact, it was two full decades before the Chicago Field Museum corrected its influential but grossly misleading display. As Melvin Lubenow says, “It was not until the mid-1970s that the Field Museum removed their old display of the apish Neandertals and replaced them with the tall, erect Neandertals that are there today. What did they do with the old display? Did they throw it on the trash heap where it belonged? No. They moved the old display to the second floor and placed it right next to the huge Apatosaurus dinosaur skeleton where more people than ever--especially children--would see it. They labeled it ‘An alternative view of Neandertal.’ It was not an alternate view. It was a *wrong* view. So much for the self-correcting mechanism in science as far as Neandertal is concerned” (*Bones of Contention*, p. 55).

Does it matter? Yes, because for a large part of the 20th century Neanderthal was used as a major “evidence” for evolution, even though it was a deception all along.

“During the time that the mistakes went undetected, the ‘savage-caveman’ idea was being used worldwide as strong evidence for human evolution. The word *Neandertal* is still virtually synonymous with brute. Until recently, it would have been easy to find a children’s book in almost any schoolroom where a picture of Neandertal was displayed as one of the major evidences for human evolution. ... When it takes scientists forty-four years to correct very obvious mistakes, it is hardly fair to call that a successful case of self-correction” (Lubenow, p. 54).

Recent computerized forensic reconstructions show Neanderthals as normal humans.

“Bones cannot tell you about things like hairiness, nor the shape of the fleshy parts, like nose or ears. But computerized forensic science has come a long way in making educated ‘guesses’ at a person’s appearance from the shape of a skull. As reported in January 1996 *National Geographic*, researchers at the University of Illinois used computer ‘morphing’ techniques to fit pictures of living people onto Neanderthal’s skulls. Unlike the artistic reconstructions of earlier times, this time nothing was imaginatively added based on evolutionary assumptions of ‘primitivity’. **The results indicate that the bones of the skull would not preclude Neanderthals from looking like people you would not greatly comment on (apart from hair and dress style) if they moved in next door to you today**” (Michael Oard, “Neanderthal Man--the Changing Picture,” Feb. 17, 2004, Answers in Genesis).

It is now known that Neanderthals lived contemporaneously with “modern humans” (B. Bowers, “Neanderthals and Humans Each Get a Grip,” *Science News*, 2001, p. 84). In 1997, scientists rediscovered the original cave in the Neander Valley and found 36 more Neanderthal remains (some fitting the original Neanderthal fossil) as well as some “modern human” remains. The Neanderthal remains were radiocarbon dated to 40,000 years, but the modern humans were dated to 44,000 years (“Germans unearth hoard of Neanderthal remains,” *Nature*, Sept. 7, 2000, cited from Lubenow, p. 85). The researchers also found thousands of stone tools, plus burnt and cut bones of animals. They concluded that “this is evidence of food preparation and cooking, indicating that the Neanderthals belong to a settlement.” Lubenow observes, “Thus the original Neanderthal fossils testify that the Neanderthals were contemporaries with modern humans and were fully modern culturally as well” (*Bones of Contention*, p. 85).

In January 2010, it was reported that painted, perforated shells have been found in Neanderthal sites in southern Spain. The jewelry, which likely adorned the necks of Neanderthals, features red, yellow, orange, and black pigments composed of “complex recipes.” The expedition, which was led by Professor Joao Zilhao of Bristol University in the UK, concluded that the find buries “the view of Neanderthals as half-wits” (“Neanderthal ‘Make-up’ Containers,” BBC News, Jan. 9, 2010). Some of the shells are also thought to have been containers for make-up.

An editorial in *The Guardian* said, “It seems we have all been guilty of defaming Neanderthal man” (“In Praise of ... Neanderthal Man,” Jan. 13, 2010).

Indeed.

The Neanderthal fossils probably represent people who existed in the centuries following the Flood and who still lived to be ancient by modern standards. In 1973, H. Israel demonstrated that heavy eyebrow ridges and an elongated cranial vault are characteristics of extreme age. Noah’s son Shem lived 500 years after the Flood and died at 600 years old (Gen. 11:10-11). Shem’s son Arphaxad lived 438 years, and his great grandson Peleg lived 239 years, so longevity exceeded modern standards, though it was gradually decreasing.

The case of Neanderthal refutes the doctrine of evolution and reminds us yet again that it does not deserve to be called a scientific theory or even a hypothesis.

Java Man

Java Man is the popular name for a few bones that were found on the island of Java in 1891-92 by Eugene Dubois, who was searching earnestly for and in complete faith that he would find Darwin's "missing link."

Dubois was a disciple of Ernst Haeckel, who had such faith in the evolution of man that he had already named the missing link *Pithecanthropus alalus* ("ape-man without speech"). So much for unbiased anthropological diggings!

In fact, Haeckel had already commissioned a picture of the ape-man from artist Gabriel Max. The ridiculous drawing depicted a pot-bellied, mustachioed, semi-ape-faced man with his female companion sitting cross-legged, suckling an infant. Both wear an exceedingly dumb expression and the ape-woman has ape-like large toes.

When Dubois set out on his journey, there was no fossil evidence for the evolution of man, and evolutionists earnestly desired to find such evidence to confound their critics.

"In this crucial time for the Darwin followers, there was no actual fossil evidence of this or any other transition, and in the contest between academy and pulpit, this was acknowledged to be one of the great weaknesses of Darwin's theory" (Ian Taylor, *In the Mind of Men*, p. 217).

Dubois' team of prison convicts found an apelike skullcap in 1891 and the next year he found a human thighbone 50 feet away. On this slim and dubious evidence (who could even say that the bones belong to the same individual), after conferring with Haeckel, Dubois announced the discovery of a creature that was "admirably suited to the role of missing link." He and Haeckel had found the ape-man of their evolutionary dreams. They saw what they wanted to see.

Haeckel had a life-size model made of the mythical creature and exhibited it in museums throughout Europe. It still stands in the basement of the Leiden Natural History Museum (Milton, *Shattering the Myths of Darwinism*, p. 198).

Java Man appeared in countless publications as a premier evidence for evolution. It was hugely influential, but it was also a huge deception.

“People talked of Pithecanthropus as of Pitt or Fox or Napoleon. Popular histories published portraits of him like the portraits of Charles I or George IV. No uninformed person, looking at its carefully lined face, would imagine for a moment that this was the portrait of a thigh bone, of a few teeth, and fragment of a cranium” (G. K. Chesterton, quoted from Francis Hitching, *The Neck of the Giraffe*, p. 180).

Since evolutionists often hide or downplay evidence that doesn't fit their doctrine, it is not surprising that an essential piece of information was kept secret by Dubois for a third of a century. Two “modern” human skulls were discovered near the location of the Java Man fossils in 1888 and 1890. The first was found by a Dutch mining engineer who sent it to Dubois in Germany. The second was found by Dubois after he arrived in Java. Dubbed Wadjak I and Wadjak II for the name of a nearby village, these skulls have the cranial capacity of 1550 cc and 1650 cc, more than half again the size of “Java Man.” Dubois petulantly withheld this important information from the public for thirty years, finally making the announcement in May 1920. (He had mentioned the skulls in his reports to an obscure department of the Dutch East Indies government, but such bureaucratic reports were not intended for the public and indeed were not made public.) Even in 1920, Dubois only revealed the information to thwart fellow evolutionist Stuart A. Smith's claim to have found the first “proto-Australian.”

“... if Dubois had revealed the Wadjak fossils at the time he revealed Pithecanthropus, his beloved

Pithecanthropus would never have been accepted as the missing link. Dubois was well aware of that fact. There is evidence that Wadjak was approximately the same age as Pithecanthropus, so to sell Pithecanthropus, Dubois had to hide Wadjak” (Melvin Lubenow, *Bones of Contention*, p. 100).

This, my friends, is deceit and there is nothing “scientific” about it.

When Dubois returned to Europe in 1895 and displayed his fossils at the International Congress of Zoology at Leyden, authorities greeted the announcement “with considerable skepticism and divided opinion” (Gish, p. 281).

Because of the lack of initial support from the scientific community, Dubois became “irascible and secretive,” gave up medicine and fossil hunting, and refused to let anyone even look at his meager collection of “*Pithecanthropus erectus*” bones. When the Berlin Academy of Science sponsored an expedition to Java in 1907 to do further exploration at the site where “Java Man” had been discovered, Dubois refused to cooperate or even to allow the scientists to see his fossils (Ian Taylor, p. 220). Dubois displayed the same petty selfishness that many other paleoanthropologists have since exhibited. G. H. R. von Koenigswald said of him: “On this point he was as unaccountable as a jealous lover. Anyone who disagreed with his interpretation of *Pithecanthropus* was his personal enemy” (*Meeting Prehistoric Man*, p. 32).

In spite of the flimsy evidence and the lack of consensus about the nature of the discovery, the print media spread the news far and wide. Pictures were drawn depicting Dubois’ ape-man. The mythical Java Man appeared in museums. Based only on a skull cap, a couple of teeth, and a thigh bone (found, it will be recalled, in different locations and without evidence that they belonged to the same individual), scientists even argued that the creature walked upright.

In 1907, the aforementioned German expedition led by Professor M. Lenore Selenka traveled to Java to do more

research into Java Man. This was a large expedition that included Professor Max Blanckenhorn and 17 other specialists, with funding from the Berlin Academy of Science. They removed more than 10,000 cubic meters of material in the search for more remains of *Pithecanthropus*, but no fossils were found. In 1911, they published a 342-page report which “suffered the fate decreed for all evidence that is contrary to evolution: consignment to the lower reaches of oblivion. ... With one exception, the newer works on paleoanthropology ignore the Selenka report completely. ... It is an amazing conspiracy of silence” (Lubenow, *Bones of Contention*, pp. 110, 113). A copy of the report was finally located by British creationist A. G. Tilney after he had searched over 60 libraries in Europe. Before his death in 1976 he published portions of it in a pamphlet entitled *Pithecanthropus: The Facts*. It was also reviewed by Arthur Keith in “The Problem of *Pithecanthropus*” (*Nature*, July 13, 1911).

The expedition determined that Dubois had seriously overestimated the age of the stratum in which *Pithecanthropus* was found. They discovered that a nearby volcano had caused periodic flooding and that the Java Man fossils were found in volcanic sediments. The scientists concluded that these sediments, and not ancient age, had caused the fossilization of Dubois’ bones. In the same stratum they found foundations of hearths and pieces of wood charcoal. Though the expedition’s scientists were all evolutionists and its purpose was to confirm Dubois’ findings, they were honest enough to arrive at a different conclusion based on the evidence. “Frau Selenka, the leader of this exemplary expedition, concluded that modern humans and *Pithecanthropus* both had lived at the same time and that *Pithecanthropus* played no part in human evolution” (*Bones of Contention*, p. 112).

Other scientists reached the same conclusion about Java Man. Dr. Rudolph Virchow, director of the Berlin Society for

Anthropology and the father of modern pathology, believed the skull was that of an ape, while the thigh bone was that of a man. He wrote, "The skull has a deep suture between the low vault and the upper edge of the orbits. Such a suture is found only in apes, not in man. Thus the skull must belong to an ape. In my opinion this creature was an animal, a giant gibbon in fact. The thigh bone has not the slightest connection with the skull" (H. Wendt, *From Ape to Adam*, 1972, pp. 167, 168).

Dr. Marcellin Boule, one of the world's foremost experts in human fossils, and H. V. Vallois, Boule's successor as director of the French Institute of Human Paleontology, also argued that the skull was that of an ape. In the book *Fossil Men*, they wrote, "*Pithecanthropus*, discovered in the same zoological region as the modern gibbons, may have been no more than a particularly large representative of a genus more or less closely allied to the same group" (p. 126).

Boule and Vallois concluded that if you only looked at the *Pithecanthropus* skull you would say, "ape," but if you only looked at the thighbone, you would say, "man." The obvious answer to the problem is that the skull was that of an ape, while the thighbone, that of a man. No evidence has ever been offered that would prove that the two bones belong to the same individual, other than the fact that they were found within 50 feet of one another, which is no evidence at all.

It is said that before he died Dubois stated that the Java Man skull belonged to a giant gibbon. What he said was that it represented a large ape of "gibbon-like appearance," but he still believed it was a missing link. Melvin Lubenow says, "... to the end of his life Dubois 'kept the faith,' believing that his beloved *Pithecanthropus* was uniquely *the* missing link" (p. 97).

In 1950, *Pithecanthropus erectus* was reclassified *HOMO ERECTUS*. It shares this category with nearly 300 other fossil individuals that have been discovered subsequently.

In spite of its shady character and the clear scientific evidence against it, Java Man has continued to be used as an example of human evolution from apes. Lubenow observes:

“One of the most amazing facets of the Java Man saga is this: Throughout the twentieth century, the skullcap and the femur were presented to the public together as Java Man, our evolutionary ancestor, by evolutionists. Yet the association of the skullcap with the femur has always been questioned by the most respected evolutionary anatomists from the time of Java Man’s discovery until today. It is just one of the many illustrations of the fact that evolutionists will use whatever ‘proof’ to sell evolution to the general public, regardless of its scientific authenticity” (*Bones of Contention*, p. 96).

Piltdown Man

Piltdown Man was held forth as a missing link in human evolution for 40 years, but it turned out to be a complete hoax.

In 1912, amateur naturalist Charles Dawson told the Geological Society of London that over the previous four years fragments of a skull, half of a lower jawbone, and a tooth had been found at the Piltdown gravel pit in Sussex. Dawson had been accompanied on some of his excavations by Arthur Smith Woodward, keeper of the geological department at the British Natural History Museum and the world's leading expert on fossil fish, and by Pierre Teilhard de Chardin, Jesuit priest and New Age mystic. It was Teilhard who found another tooth at the Piltdown site in August 1913.

Eventually the esteemed scientific team examining the bones included Arthur Keith, professor of anatomy at the Royal College of Surgeons, and Grafton Elliot Smith, a renowned brain specialist. (In 1922, Smith collaborated with an artist to produce the likeness of "Nebraska Man" in the *Illustrated London News*. This particular missing link turned out to be fossilized pig.)

Piltdown Man was given the scientific name of *Eoanthropus dawsoni* ("Dawson's dawn-man") in honor of its discoverer.

The hoax was not even an accomplished one and should have been obvious from the beginning even to amateurs. "The file marks on the orangutan teeth of the lower jaw were clearly visible. The molars were misaligned and filed at two different angles. The canine tooth had been filed down so far that the pulp cavity had been exposed and then plugged" (Marvin Lubenow, *Bones of Contention*, p. 58). Further, the teeth were not even stained; they were painted with brown paint (John Walsh, *Unravelling Piltdown*, p. 69,

70). And they were not even uniformly colored; one was much darker than the others (Walsh, p. 45).

Piltdown's discoverers even found an elephant bone carved in the appearance of a small cricket bat. What more evidence would you need to prove that the British evolved from apes, when their ape-men ancestors obviously loved cricket! It appears that whoever perpetrated the hoax was trying to end the thing with this silly concoction, but the evolutionists were so gullible, they so terribly wanted to see an ape-man fossil, that they fell for the thing, hook, line, and sinker--filed teeth, misaligned molars, plugged cavities, cricket bat, and all.

Upon discovery of the "fossils," *The New York Times* ran a headline, "Darwin Theory Proved True." The subtitle screamed, "English Scientists say the skull found in Sussex establishes human descent from apes."

Drawings, paintings, and statues of Piltdown began to proliferate. The one by Louis Rutot, titled *Man of Sussex*, depicted Piltdown as an ape-man (a half-ape, half-human head on a hairy human body) making a crude tool.

A plaster reconstruction was given a prominent place in the British Museum of Natural History, where it sat for the next 41 years, providing striking evidence to countless visitors, including multitudes of children, of the truth of human evolution.

That was at the dawn of the age of skepticism described in 2 Peter 3:3-7, and since then all of the major secular publications of the world have set themselves to tear down the authority of Almighty God and to discredit His holy Word. Every new "scientific discovery," regardless of how questionable, has been announced to the world as "proof" that the Bible is not true and that man is an evolved animal.

Though there were holdouts, in the scientific community, in general Piltdown Man was accepted as a genuine missing link and adopted into textbooks, described in encyclopedias,

represented at museums, and discussed in hundreds of articles and scientific papers.

“Evolutionists now like to boast that not everyone accepted Piltdown. Technically they are correct. There were a few, such as Weidenreich and Hrdlicka, who did not accept Piltdown. But the vast majority of paleoanthropologists worldwide did accept Piltdown as legitimate, especially after the confirming discoveries at Piltdown II” (Lubenow, *Bones of Contention*, p. 56).

“Young scientists and old alike wasted untold thousands of hours on the Piltdown phenomenon. The laborious study, and the writing and publishing of the several hundred research reports and papers worldwide, the sheer, enormous amount of space in books and articles given to sober discussion of its every smallest aspect, make a picture sad to contemplate” (John Walsh, *Unravelling Piltdown*, p. xvi).

Piltdown was used to silence Bible believers the world over.

“Needless to say, objections to man’s ape ancestry made in the pulpit were effectively silenced. A whole generation grew up with Piltdown Man in their textbooks and home encyclopedias; who in their right mind would question the veracity of the *Encyclopedia Britannica*?” (Ian Taylor, *In the Minds of Men*, p. 224).

It is also true that countless people retained their confidence in the Bible as God’s infallible Word throughout the first half of the twentieth century in spite of such “evidence” for evolution as Piltdown, and they have been vindicated.

At the Scopes Trial in 1925, lawyer Clarence Darrow used Piltdown as evidence for evolution through testimony introduced by his “expert” witnesses: Professor Fay-Cooper Cole and Professor Horatio Newman (professors at the University of Chicago). Judge Raulston allowed their testimonies to be read into the court record.

Piltdown was treated enthusiastically by British paleontologists. The British Museum of Natural History, which was the keeper of the bones, was completely duped.

Arthur Smith Woodward published a book about Piltdown entitled *The Earliest Englishman* (1948). Woodward even devoted a chapter to “The Everyday Life of Piltdown Man.” Waxing eloquent about this mythical creature, Woodward said Piltdown walked in a shuffling gait, lived in caves, cooked on fires, boiled water, carried his water in leather bladders, and ate meat from animals he caught in snares and pits, supplementing his diet with roots, nuts, and seeds. Piltdown dressed in skins with “the fur turned inside, made leather thongs for various purposes, and buried his dead.” One thing you must give these evolutionists: they have incredible imaginations! No wonder that many of them have been at the forefront of science fiction.

Piltdown wasn't the first hoax that Woodward fell for. In 1914 he had been duped by a schoolboy prank. Some boys scratched a crude drawing of a horse's head and forequarters on a piece of bone and had it sent to the Natural History Museum for inspection. Woodward excitedly announced in the journal of the Geological Society that it was a rare example of “the pictorial art of Palaeolithic man.” After Woodward's retirement, leading paleontologist William Sollas of Oxford University stated in his book *Ancient Hunters* that the bone was “a forgery perpetrated by some schoolboys.” Woodward was also involved in the “Rhodesian Man” fiasco. A skull and bones found in 1921 by zinc miners in British Northern Rhodesia were pronounced by Woodward to be another “missing link.” He and W. J. Pycraft determined that the Rhodesian man walked in ape-man fashion and initially named it *Cyphanthropus* or “stooping man.” Eventually, though, it was determined to be a “modern man” that walked perfectly upright and was renamed *Homo rhodesiensis*.

Piltdown played a significant role in “proving” Darwinian evolution in England and beyond during the first half of the

twentieth century, and its discoverers were rewarded generously. Arthur Keith, Arthur Woodward, and Grafton Elliot Smith were knighted by the Queen. Woodward, who called Piltdown “the most important thing that ever happened in my life,” was awarded the Royal Society’s Gold Medal, the Lyell Medal, the Linnean Medal, the Wollaston Prize, the French Academy’s Prix Cuvier, and the American Museum’s Thompson Medal. In 1915 an oil painting of Smith, Woodward, and Keith was hung in the Royal Institution to honor the fathers of the famous Piltdown.

So many evolutionary scientists accepted this fraud because it “admirably satisfied the theoretical expectations of the time” (Richard Harter, “Piltdown Man,” 1996, http://home.tiac.net/~cri_a/piltdown/piltdown.html). It fit the evolutionary conception of what the “missing link” would look like: a creature that was evolving from apedome by means of his rapidly increasing brain power. “A big-brained ancestor was what evolutionists expected to find. Sir Grafton Elliott Smith had predicted that a fossil very similar to Piltdown would be found” (Marvin Lubenow, *Bones of Contention*, p. 58).

Like Percival Lowell who saw canals on Mars, the paleontologists who accepted Piltdown saw what they wanted to see.

In 1915, a challenge to Piltdown appeared in the form of a lengthy scientific study by anthropologist Gerrit Miller of the Smithsonian Institute. He painstakingly compared the Piltdown jaw to the jaws of more than 100 apes and concluded that the Piltdown jaw could not possibly fit the skull. Like many others who have been brave enough to speak out against evolutionary icons, Miller was treated roughly by Woodward and others at the British Museum. Zoologist William Pycraft gave a public reply to Miller that consisted “largely of personal abuse” (Walsh, p. 52). This is how naysayers are treated by evolutionists to this very day.

In 1923, anatomist Franz Weidenreich (promoter of the Peking Man myth) voiced his opinion that the jawbone was that of an orangutan with filed-down teeth, but these concerns were ignored for another 30 years.

In 1953, the British Museum ran a chemical fluorine test on the Piltdown fossils and discovered that they were modern. In November of that year, the London *Times* published evidence that Piltdown's skull was actually a composite of a 500-year-old human skull, the lower jaw of an orangutan, and the tooth of a chimpanzee. The aging had been created by staining the bones with an iron solution and with brown paint. The teeth had been filed to fit and to show wear and had been patched with gum. It was also found that one of the teeth was an elephant molar and another was from a hippopotamus (Walsh, p. 75).

The bad news was delivered to Sir Arthur Keith not long before his death. His book, *The Antiquity of Man*, first published in 1916, had focused on Piltdown, treating it as the missing link. In his autobiography, Keith described how that he rejected the Bible and the gospel of Jesus Christ on the basis of evolution. Keith attended evangelistic meetings and was on the verge of converting to Christ, but he drew back because he believed that the Genesis account of creation had been proven to be a myth (Lubenow, p. 59). In reality, Keith gambled his eternal soul on evolutionary myths.

Who perpetrated the Piltdown fraud? Many books and articles have been written to express an opinion on this interesting question. Candidates include Dawson, Keith, Smith, Woodward, Teilhard, Martin Hinton, even Arthur Conan Doyle (creator of Sherlock Holmes). It appears that Charles Dawson is the likely candidate, though he might not have acted alone. He was the “discoverer” of most of the fossils, and he had a history of faking fossils and of plagiarism, as John Walsh documents in his book *Unravelling Piltdown*. Walsh says, “During the final decade of the nineteenth century, Dawson perpetrated half a dozen or more

frauds, none quite as elaborate as Beauport, but all in their own way ingenious” (p. 178).

It is possible that Jesuit priest Pierre Teilhard also had a part in the scheme.

“On 29 August 1913 Teilhard stayed overnight with Dawson and went next day with him and Woodward to the Piltdown pit. Lo! There appeared one of the two missing canine teeth. Arthur Smith Woodward reported that they excavated a deep trench in which Father Teilhard was especially energetic. When he exclaimed that he had picked up a canine tooth, the others were incredulous, telling him that they had already seen bits of ironstone that looked like teeth on the spot where he stood, but Teilhard insisted that he was not deceived. They left their digging to verify his discovery; there could be no doubt about it--Teilhard had found a canine from the previously discovered jaw” (Michael Pitman, *Adam and Evolution*, p. 92).

The greater fraud was committed not only by the British Museum and the larger evolutionary scientific community but also by all of the anti-God publications that rushed to announce that evidence disproving the Bible had been discovered.

“The museum’s partners in fraud include everyone within the scientific community who trumpeted these finds without challenging the evidence. So eager were they all to validate Darwin and the naturalist worldview that they closed their eyes to the obvious” (Jack Cashill, *Hoodwinked: How Intellectual Hucksters Have Hijacked American Culture*, p. 183).

Louis Leakey, in his book *Adam’s Ancestors*, testified that on each occasion that he visited the British Museum to do research on Piltdown, he was given the original fossils for just a few moments and then given casts to work on. But it turned out that the casts did not have the file marks on the teeth that were visible on the originals. Also, the evidence of staining,

painting, patching, and other modifications would not have been evident on the casts.

Nebraska Man

In 1922, Henry Osborn, president of the American Museum of Natural History in New York City, announced the discovery of a new missing link between apes and man based on a fossilized tooth discovered in Nebraska five years earlier by rancher Harold Cook. Osborn doubtless wanted a North American apeman to compete with England's Piltdown.

Joining Osborn in the conclusion that a new apeman had been discovered were William Gregory (museum curator) and Milo Hellman, who were regarded as two of the world's leading authorities on the teeth of primates. They concluded, "On the whole, we think its nearest resemblances are with 'Pithecanthropus' [Java Man] and with men rather than with apes" (*Museum novitates*, no. 27).

Osborn named the missing link *Hesperopithecus haroldcookii*, to honor the rancher who discovered the tooth (*Herperopithecus* means "ape of the western world").

In an article for *The Forum*, May 1925, Osborn said, "What shall we do with the Nebraska tooth? ... Certainly we shall not banish this bit of Truth because it does not fit in with our preconceived notions and because at present IT CONSTITUTES INFINITESIMAL BUT IRREFUTABLE EVIDENCE THAT THE MAN-APE WANDERED OVER FROM ASIA INTO NORTH AMERICA."

On June 24, 1922, the popular and influential *Illustrated London News* published a two-page black and white drawing of "Nebraska Man" based on collaboration with evolutionist Grafton Elliot Smith, who joined Osborn in the belief that the tooth was that of an ape-man. Smith, an anatomist, was the leading specialist on the evolution of the brain, but he was very gullible. He had fallen hook-line-and-sinker for the Piltdown hoax. The text of the article accompanying the Nebraska Man drawing was written by Smith, who stated, "Mr. Forestier [the artist] has made a remarkable sketch to

convey some idea of the possibilities suggested by this discovery. ... if, as the peculiarities of the tooth suggest, *Hesperopithecus* was a primitive forerunner of *Pithecanthropus*, he may have been a creature such as Mr. Forestier has depicted.”

The language was tentative, no doubt, but even to pretend that a single well-worn tooth holds the possibility of being a missing link is ridiculous. The drawing depicted Mr. and Mrs. Nebraska Man. They are stooped and naked, human in body but somewhat apelike in the face. The brutish ape-man holds a club while his “wife” holds some small animal while looking at the male with a very stupid expression on her apish face.

Though both Osborn and some of Smith’s colleagues at the British Museum described the drawing as inaccurate and “of no scientific value,” their opinions were not blazoned to the public like the mythical drawing was, and no public repentance was later made. Evolutionist art has influenced far more people to believe their myths than evolution’s scientific reports. Forestier’s imaginary artwork, beginning with Piltdown, appeared in the *Illustrated London News* and other publications for the first three decades of the twentieth century and influenced countless people.

Osborn used the Nebraska Man in his anti-fundamentalist newspaper articles and radio broadcasts to tear down faith in the Genesis record (Phillip Johnson, *Darwin on Trial*, p. 5).

In his 1925 book *The Earth Speaks to Bryan*, Osborn mocked the fundamentalist leader William Jennings Bryan:

“... the Earth spoke to Bryan from his own State of Nebraska, in the message of a diminutive tooth, the herald of our knowledge of anthropoid apes in America. The *Hesperopithecus* tooth is like the ‘still small voice’; its sound is by no means easy to hear. ... this little tooth speaks volumes of truth--truth consistent with all we have known before” (p. 40).

That same year, at the Scopes Trial, both Nebraska Man and Piltdown were used as evidence to bolster the “theory” of evolution. According to the *New York Times*, June 26, 1925, Henry Osborn was one of the “eleven scientists” that were scheduled to testify in defense of the evolutionist John Scopes (though they did not actually appear at the trial). Osborn already hated Bryan, the special prosecutor in the case. In 1922, Osborn had joked that Nebraska Man might better be named *Bryopithecus* “after the most distinguished Primate which the State of Nebraska has thus far produced” (“The Scopes Monkey Trial,” <http://www.bradburyac.mistral.co.uk/tenness1.html>). Nebraska Man and Piltdown were mentioned at the trial in affidavits by “expert witnesses” Fay-Cooper Cole and Horatio Newman (professors at the University of Chicago), and Judge Raulston allowed their reports to be read into the court record.

Francis Hitching observes:

“So the trial that became a turning point in U.S. educational history, not to be significantly challenged for the next half-century, was steered toward its verdict by a pig tooth ... and an outright fake exhibit whose perpetrator is still not known” (*The Neck of the Giraffe*, p. 182).

Osborn’s animosity toward creationists continued to be expressed in his 1926 book *Evolution and Religion in Education: Polemics of the Fundamentalist Controversy of 1922 to 1926* (New York: Charles Scribner’s Sons).

In his 1927 book *The Evolution of Man*, Smith was still proposing that the tooth represented Nebraska Man, though he was now expressing some doubt. He said, “I think the balance of probability is in favour of the view that the tooth found in the Pliocene beds of Nebraska may possibly have belonged to a primitive member of the Human Family.”

Further field work in Nebraska determined that the tooth was actually that of an extinct pig called *Prosthennops*. In late

1927, Osborn's colleague William King Gregory, who had joined Osborn in tentatively identifying the tooth as that of a missing link, published a short article in the *Science* journal with the title "*Hesperopithecus* Apparently not an Ape nor a Man." On February 20, 1928, *The New York Times* ran the headline "Nebraska Ape Tooth Proved a Wild Pig's." The next day the *Times* of London reported "*Hesperopithecus* Dethroned."

In the early 1970s, the "extinct" *Prosthennops* was found to be alive and well in Paraguay (Ian Taylor, *In the Minds of Men*, p. 229).

Evolutionists who try to debunk the Nebraska Man episode as insignificant and criticize creationists for making an issue of it, point to the fact that Nebraska Man was never widely accepted and was rejected by the evolutionary community within a few years. This is true. The two-volume *Human Origins*, published in 1924, stated that "the teeth are not well preserved, so that the validity of Osborn's determination has not yet been generally accepted." What these evolutionary apologists do not emphasize properly, though, is the fact that the head of the American Museum of Natural History, one of the most august scientific institutions, joined by his most learned colleagues, rushed to name an entirely new species from a mere worn tooth. They announced the new "missing link" to the world, and they and other scientists used this "evidence" in a court of law in one of most famous trials in history to debunk the Bible and deride Bible believers. A public apology should have been printed in a full-page ad in the leading publications of the land and announced prominently on radio, but they issued no such apology. Instead of trying to find some way to criticize creationists through this mess, evolutionists today should be humbly apologizing for the damage done to the Bible cause by the fiasco that was perpetrated by their forefathers.

Osborn so hated the Creator God of the Bible and the famous fundamentalist William Jennings Bryan and was so

eager to find a missing link from Bryan's own home state that he merely saw what he wanted to see.

Another motive in his rush to proclaim a missing link could have been Osborn's evolutionary racism. In 1926, Osborn wrote:

“The Negroid stock is even more ancient than the Caucasian and Mongolian, as may be proved by an examination not only of the brain, of the hair, of the bodily characters, such as the teeth, the genitalia, the sense organs, but of the instincts, the intelligence. The standard intelligence of the average adult Negro is similar to that of the eleven-year-old youth of the species *Homo sapiens*” (“The Evolution of Human Races,” *Natural History*, Jan.-Feb. 1926).

Osborn was prominent in the eugenics movement, which was dedicated to the development of “a new and improved race of men.” Osborn was the president of the Second International Congress of Eugenics in 1921. He praised the work of racists Jon Mjøen and Hermann Lundborg for giving men “a new appreciation of the spiritual, moral and physical value of the Nordic race” (Edwin Black, *War Against the Weak: Eugenics and America's Campaign to Create a Master Race*, p. 244).

Henry Osborn was a true son of Percival Lowell. He saw non-existent things that he wanted to see.

The Taung Child

In 1924, Raymond Dart obtained a fossil skull that had been blasted out of a limestone quarry in Taung, South Africa, near Johannesburg. He named it *Australopithecus africanus* (“southern ape from Africa”). Because it was the skull of a child, it was dubbed the “Taung Child.” Though it appears to be the skull of an ape and its brain was the size of an ape’s, Dart claimed that he could discern that its brain represented a stage toward human. The evidence for this, though, existed only in his mind.

Dart claimed that *Australopithecus africanus* made fire and used tools. He described the creature as an ape-man cannibal that “seized living quarries by violence, battered them to death, tore apart their broken bodies, dismembered them limb from limb, slaking their ravenous thirst with the hot blood of victims and greedily devouring livid writhing flesh.”

This wild-eyed hypothesis was disproved by the extensive research of Charles Brain. He showed that the “bone tools” were actually produced by wild animals as they devoured their prey and the “fire” was the residue of the dynamite used to blast the fossils out of the limestone. As Jeffrey McKee observes:

“Little or no evidence remained at Makapansgat of early human tool culture, and visions of our horrific cannibalistic past faded. As Brain noted in such elegant and simple language, our [supposed] ancestors were the hunted rather than the hunters” (Jeffrey McKee, *The Riddled Chain: Chance, Coincidence, and Chaos in Human Evolution*, p. 64).

In 1973, the cave where the Taung fossil was found was dated by the latest evolutionary methods by geologist T. C. Partridge and found to be no older than three-quarters of a million years. Since evolutionists date true humans to that same time period, even by their own bogus dating methods

and principles it is impossible for Taung to be a “missing link.”

In spite of the confusion, Taung has been nearly universally accepted in evolutionary circles as a step in human evolution. “By 1960, it would have been difficult to find any public-school book touching on human origins that did not have in it a picture of the Taung skull. That popularity has remained. The fossil received much publicity in 1984, the sixtieth anniversary of its discovery. Pictures of Taung are still found in most books dealing with human origins” (Lubenow, *Bones of Contention*, p. 64).

Since the discovery of Taung, many other fossils have been assigned to the category *Australopithecus africanus*. Yet even the evolutionary textbooks admit that there are more questions about Taung in particular and *Australopithecus africanus* in general than there are answers. “... today the relationship of *A. africanus* to other hominids is intensely debated” (Charles Lockwood, *The Human Story*, p 45).

Solly Zuckerman, head of the Department of Anatomy of the University of Birmingham in England, studied *Australopithecus* fossils in great detail for 15 years. He and his team painstakingly compared the *Australopithecus* fossils with the bones of hundreds of humans and apes. In his 1978 autobiography *From Apes to Warlords*, Zuckerman said:

“I am still convinced that ... the claims that the Australopithecines of the Taung’s variety were missing links in the direct line of man’s descent, and creatures which walked and ran upright, and coursed wild animals across the plains with the help of primitive weapons, are no more than speculation” (p. 62).

Regarding the Taung skull itself, Zuckerman said:

“The claims that are made about the human character of the australopithecine face and jaws are no more convincing than those made about the size of its brain. The australopithecine skull is in fact so overwhelmingly

simian as opposed to human that the contrary proposition could be equated to an assertion that black is white” (*Beyond the Ivory Tower*, p. 78).

Much has been made of the fact that on the Taung fossil the foramen magnum, where the spinal column enters the skull, is more in the center as with humans (thus balancing the head on the spinal column) than toward the rear as with apes. But in 1957, J. Biegert concluded that “the position of the foramen magnum is independent of the nature of a Primate’s posture and locomotion” (quoted from Zuckerman, *Beyond the Ivory Tower*, p. 82).

Plesianthropus (Mrs. Ples)

When Raymond Dart announced that he had found the missing link in 1925, most scientists rejected his view and considered the fossil a mere ape. Robert Broom, a paleontologist at the Transvaal Museum in Pretoria, set out to correct that by locating an adult of the same species in the Taung limestone quarry.

In 1936, he found fragments of a skull which he dubbed *Plesianthropus* (“almost human”). Eleven years later, he found a nearly complete skull in the same vicinity that he dubbed Mrs. Ples, “assuming that it represented an old woman of the *Plesianthropus* kind.”

Subsequent research has found that the individual was a young male rather than an old woman.

Still, we are confidently told by evolutionists that “the skull strongly supports the view that this species was a bipedal hominid with a relatively small brain, distantly related to *Homo sapiens*” (Francis Thackeray, “The Cradle of Humankind,” *Essence of a Land: South Africa and Its world Heritage Sites*, 2006).

The scientific problems with this view are manifold and devastating. First, we don’t know that the skull called “Taung Child” is the same type of creature as “Mrs Ples.” Second, it is not possible to tell for certain if a creature walked upright after a human fashion from a mere portion of a skull. Third, there is zero evidence that this creature was in any sense related to *Homo sapiens*. It is mere assumption based on evolutionary expectations.

In spite of the complete lack of evidence that *Plesianthropus* is in any way related to man, influential natural history museums such as the Museum of Man in San Diego present this myth as science and feature fanciful reconstructions of Mrs. Ples.

Peking Man

The fossils that became known as Peking Man were discovered near Peking (now Beijing), China, in the 1920s and 1930s. Like Java Man, Peking Man is based on a mixture of ape and human fossils.

Dr. Duane Gish says that the case of Peking Man reveals “a tangled web of contradictions, highly subjective treatment of the data, a peculiar and unnatural state of the fossil bones, and the loss of essentially all of the fossil material. ... If the type of evidence we have today relating to Peking Man were brought into a court of law, it would be ruled as hearsay and inadmissible as evidence” (*The Fossils Still Say No*, pp. 287, 288).

Patrick O’Connell, who published *Science of Today and the Problems of Genesis* in 1959, provided extensive evidence that Peking Man was a forgery. He lived in China during the period in question and had access to all relevant accounts in Chinese, French, German, and English. As a Catholic priest he had important background information on the evolutionary priest Teilhard de Chardin. O’Connell concluded, “... there is available on the case of the Peking Man a mass of evidence that makes possible a solution quite as definite as that found for the Piltdown Man, and which proves that the *Sinanthropus* or Peking Man, in the sense of being a man in the process of evolution, is just another forgery” (*Science of Today*, 2nd edition, p. 109). O’Connell’s voice was drowned out by the end-times stampede to authenticate Darwinian evolution and to discredit the Bible.

In 1921, Otto Zdansky began an excavation at a quarry about 25 miles from Peking known as Chou K’ou Tien (“dragon bone hill”). Today it is called Zhoukoudian. From this quarry, many “dragon bones” have been unearthed for use in Chinese home remedies. Zdansky’s expedition was funded by multimillionaire Ivar Krueger, known in the 1920s

as the “Match King” for garnering two-thirds of the world’s match production. Krueger was not only a crook on a grand scale, he was an enthusiastic promoter of evolution. He funded the journal *Paleontologia Sinica*, which reported on findings relating to human origins in China. As Ian Taylor observes, “There was evidently high expectation that such evidence would be found” (*In the Minds of Men*, p. 230). (At the height of his financial empire, Krueger was worth 30 billion Swedish kronors or the equivalent of US \$100 billion today; the total annual loans made by Swedish banks then was only four billion kronor. His empire collapsed in the Great Depression when his financial dealings were exposed as a gigantic pyramid scheme. He committed suicide with a handgun in 1932.)

After finding two human-like teeth, Zdansky went back to Sweden. Later that year Johan Andersson and Walter Granger began an anthropological dig in Zhoukoudian. Before they even began digging, Andersson told his partner, “Here is primitive man; now all we have to do is find him” (“The First Knock at the Door,” Peking Man Site Museum). So much for the vaunted unbiased scientific research! These men were not digging for science; they were digging to prove their religion, and they discovered what they wanted to discover.

One tooth was found that year, and based on this incredibly flimsy evidence Canadian anatomist Davidson Black of Peking’s Union Medical College announced that they had discovered a new species named *Sinanthropus pekinensis*. He considered it the most primitive “hominid” yet discovered. (In from *Adam to Evolution*, Michael Pitman says that Black had been an eager visitor to Piltdown.)

Black, who had been greatly influenced by William Matthew’s book *Climate and Evolution*, was committed to the evolutionary “theory” and wanted to find evidence in the fossil record. His motive in taking a position at the Union Medical College was to explore that region for ancient human remains or missing links.

Another important figure in the Peking Man discovery was Teilhard de Chardin (1881-1955), who was also involved in the discovery of the Piltdown fossils in England, which turned out to be a hoax. Teilhard, a Jesuit priest, had been “banished to China” by the ecclesiastical authorities for holding to evolution and other doctrines unacceptable to Rome in that day. Since then his views have wielded a vast influence, as we document in the book *The New Age Tower of Babel*. His views on evolution were influenced through studies at the Museum of Natural History in Paris and by evolutionists Henri Bergson and Theodosius Dobzhansky. Teilhard also studied under Marcellin Boule, the French professor who promoted *Neanderthal* as a dumb cave man. *The New York Times* for March 19, 1937, described Teilhard as *the Jesuit who held that man descended from monkeys*. Because he was forbidden by Rome to publish his views on evolution, Teilhard’s works did not appear to the public until after his death. Julian Huxley, grandson of Thomas Huxley (“Darwin’s bulldog”), promoted Teilhard’s books and wrote the foreword to the 1959 edition of *The Phenomenon of Man*.

Two more teeth were found in 1926, and on the basis of this flimsy evidence Davidson Black obtained a grant from the Rockefeller Foundation and commenced his own excavations in 1927. They were receiving \$20,000 a year for the dig, a massive amount of money at a time when one dollar would pay the daily wage for four workmen.

They found another tooth that fall, and in 1928 they found a lower jaw, more teeth, and some skull fragments. On the basis of this they were awarded an \$80,000 grant, which Black used to establish the Cenozoic Research Laboratory.

Between 1928 and 1937, many more bones were unearthed, including at least 14 partial skulls (Patrick O’Connell says 30), 11 lower jaws, and 147 teeth.

The *Sinanthropus* fossils vanished, and no one claims to know what happened to them. It is typically stated in evolutionary books that they disappeared in military action

during World War II, but no evidence has been provided. O'Connell believed that the fossils disappeared to hide the fact that the models did not correspond to the originals, and he gave considerable evidence for this view. For example, in 1945 Weidenreich mentioned the skulls in a series of lectures that he gave at the University of California (subsequently published in the book *Apes, Giants and Men*). Weidenreich apparently believed the skulls were still preserved at the time when the Japanese surrendered. O'Connell concluded that the skulls were destroyed before the Chinese government returned to Peking and that this was done to remove the evidence of large-scale fraud. He says that Dr. Pei, who carried on the work after Weidenreich departed, "had very good reason to destroy the fossils, for the models supposed to have been made from them did not correspond with the description of the skulls published by three independent eye-witnesses: Dr. Marcellin Boule, Fr. Teilhard de Chardin and Abbe Breuil" (*Science of Today*, p. 111).

Evolutionists have argued that the loss of the fossils is not important since we have the casts that were made from the bones, as well as descriptions, drawings, etc. The problem is that these were made by men whose honesty we have reason to suspect and who were *highly* biased and absolutely convinced that they were looking at a "missing link." In the book *Fossil Men*, evolutionists Marcellin Boule and H. V. Vallois said, "Black, who had felt justified in forging the term *Sinanthropus* to designate *one* tooth, was naturally concerned to legitimize this creation when he had to describe a skull cap" (*Fossil Men*, 1957 translation of *Les Hommes Fossiles*, p. 141).

Dr. Duane Gish observes, "In other words, since Black had stuck his neck out on the basis of a single tooth and had erected the *Sinanthropus* category around that tooth, he felt compelled to model the facts to fit his scheme. We should, therefore, be very cautious in accepting the descriptions or

models of *Sinanthropus* from the hand of Dr. Black” (*The Fossils Still Say No*, p. 290).

Further, there is clear evidence that the fossils and models and casts were doctored. Black’s representation of a *Sinanthropus* skull, which was produced in 1931, was not an actual cast but a model based on his own idea. It differed significantly from the description that had been given by Teilhard, Breuil, and Boule. Writing in a paper published in Belgium in July 1930, Teilhard said, “Viewed from the back ... the *Sinanthropus* skull has a roughly triangular shape like that of the simians rather than an ovoid one like that of present day men” (*Revue des questions scientifiques*, July 20, 1930, cited from Ian Taylor, *In the Minds of Men*, p. 462). Black’s reconstruction even lacked the hole in the top that was found in *all* of the skulls.

Black’s desire was to locate *Sinanthropus* on the evolutionary scale between Java Man and Neanderthal, and he twisted the evidence to further this objective. “The model, then, was not a cast of the actual skull but an artificial representation of a creature of the imagination. ... Neither the model nor the description given by Dr. Black corresponds with the description given by three independent eye-witnesses; the description does not even correspond with the artificial model described, and the actual skull and all the other skulls, which if they had remained, would be evidence of the fraud, have been destroyed” (O’Connell, *Science of Today and the Problems of Genesis*, pp. 121, 122).

Black also made a model of the jawbone of *Sinanthropus*, but this, too, was doctored. Black’s successor, Weidenreich, who took over after the death of Black in 1934 at age 49, rejected Black’s model. He pointed out that Black had created the jawbone by using two different fossils, one of an adult and one of a child, *in order to make it look more human*.

Weidenreich made his own deceptive cast or model, which differed from Black’s. He claimed that it was a model of a *Sinanthropus* skull, but it was doubtless that of the largest of

the human skulls that were discovered at the site. Though his model was based on the male skull, which was the only one with a brain capacity of 1200 cc, Weidenreich called it a female. Weidenreich claimed that the cast was one of three large *Sinanthropus* skulls discovered in 1936, but “the evidence points to the conclusion that the finding of the three skulls of large brain capacity in December 1936 is a pure invention” (O’Connell, p. 127).

This coincides, rather, with the discovery of the human skulls as reported by Teilhard in the French publication. O’Connell says, “There is no evidence that the original from which this new model is supposed to have been made ever existed. No photographs of the three skulls supposed to have been found in 1936 have been published, only photographs of the model, while actual photographs of the skulls of real men found in 1934 have been published and have been reproduced in the books by Weidenreich, Boule and Vallois, etc. This model, as far as one can judge from the photograph, resembles an ordinary dolichocephalic (longheaded) skull with prominent brow-ridges like the Australian aborigines. ... One thing is certain: the model produced by Dr Weidenreich has no resemblance whatever to the skulls of *Sinanthropus* as described by Fr. T. de Chardin, Abbe Breuil and Boule” (p. 129).

The disappearance of the *Sinanthropus* skulls conveniently removed the hard evidence supporting both Black’s model and Weidenreich’s cast.

Dr. Gish asks, “How reliable are these models? Are they accurate casts of the originals, or do they reflect what Weidenreich thought they should look like? Why do his models differ so greatly from the earlier descriptions? These models of Weidenreich should be considered totally inadmissible as evidence related to the taxonomic affinities of *Sinanthropus*” (p. 292).

Not content to deal with the fossil evidence itself, Weidenreich followed in the footsteps of his evolutionary

predecessors back to the time of Ernest Haeckel and commissioned a lady sculptor named Swan to produce a likeness of his mythical Mrs. *Sinanthropus*, which he dubbed *Nelly*. The sculpture “looks exactly like the usual caricature of the Neanderthal Man published in propagandist books” (O’Connell, p. 126).

Not to be outdone, the British Museum commissioned Maurice Wilson in 1950 to present Peking Man to the gullible public. There are two males and a female, all naked, in a cave setting. The female is building a fire, while one of the males is pounding one rock with another, perhaps fashioning a crude rock tool, while the other is dragging a deer to the fire. All of the individuals look human except for their dim-witted “caveman” faces. Ian Taylor observes, “Depicting early man quite naked is based entirely on the supposition that man evolved from the naked ape.”

A crucial part of the evidence, which was withheld from the public for many years and is still ignored or downplayed in evolutionary writings, was the discovery of several “modern humans” at the same site in 1933. Teilhard published this in an article the next year in a French magazine, but the information did not appear in English at that time and, in fact, was not released officially by Pei and Weidenreich until six years after the discovery. In 1939, Weidenreich stated in an article in *Palaeontologia Sinica* that the skeletal remains of ten human beings (including the skulls of three adults) had been found (O’Connell, p. 112). He repeated this in his lectures at the University of California in 1945. These human fossils have been ignored and seriously downplayed ever since, yet they are essential for understanding the evidence at the Peking site. Ian Taylor observes:

“It took Weidenreich five years to finally break the news of the discovery of the true humans, and at that it was confined to the relative obscurity of the *Peking Natural History Bulletin*. Even so, the most popular books and

most textbooks today never mention the appearance of true human beings at the site of Peking man” (*In the Minds of Men*, p. 236).

It has been claimed that the human fossils were found higher in the “strata,” implying that various levels of the site represented different time periods, but the evidence shows that the strata is all of one piece and that the humans and the “Sinanthropus” lived together. O’Connell observes, “There is no justification for representing these human fossils as belonging to a later date than the skulls of *Sinanthropus* for both were found buried under the same landslide that killed the human beings, and covered the ashes and debris in which the skulls of *Sinanthropus* (i.e., the skulls of baboons and macaques) were found” (*Science of Today*, p. 113). Pieces of “Sinanthropus” skulls were found on both levels (p. 123).

Also withheld and downplayed was the evidence that the “cave” is actually a collapsed large-scale quarry and lime-burning site. The quarrying of limestone was carried out at two levels, one above the other, on the face of the hill. The quarries were about 600 feet wide and extended into the hill to a depth of about 150 feet (O’Connell, p. 111). The hill became unstable by this activity and a landslide buried both levels of the quarry.

The fossil-hunting excavation exposed both levels, and on the upper level was found an enormous heap of ash and debris 600 feet long, 90 feet wide, and 21 feet high. On the lower level was a heap of ash at least 36 feet high. At the bottom of both levels were thousands of quartz stones that had been brought there from somewhere else to construct the lime kilns. The stones had a layer of soot on one side. Tools for grading, scraping, cutting and beating were found at the site, “sometimes of fine workmanship.”

When you combine all of this with the fact that the bones of humans were found there and that the bones of 100 different animals were found intermingled with those of *Sinanthropus*, it adds up to the strongest scientific evidence

that the animals, including some sort of apes, were the meals of the human workers, who were killed when the quarry collapsed.

All of the *Sinanthropus* skulls were bashed in so the brains could be extracted and eaten, whereas none of the human skulls found at the site were so abused. Evolutionists have theorized that perhaps *Sinanthropus* was a cannibal, but the more obvious conclusion is that the humans who maintained the quarry considered ape brains to be a delicacy. The fossils of baboons and macaque monkeys are found in great numbers in the vicinity of the dig (*Apes, Giants and Men*, p. 19).

Not every evolutionist bought into the Peking Man myth. In fact, Teilhard's prominent scientist friends in France either questioned it or rejected it outright.

When Henri Breuil of the French Institute of Human Paleontology spent 19 days investigating Peking Man in 1931 at the invitation of Teilhard, who was a former student, he observed the evidence of a stone industry, including stones, tools, and "an ash heap seven meters deep that had evidently been kept going continuously for some time because the minerals in the surrounding soil had fused together with the heat" (Ian Taylor, *In the Minds of Men*, p. 234). Breuil said the skulls bore no resemblance to human skulls and questioned the idea that the animals represented by the skulls could have carried on such a large-scale industry. He concluded that the objections raised to the Peking Man "theory" were very strong, if not unanswerable (O'Connell, p. 119).

Marcellin Boule, another of Teilhard's old professors in France, came to the same conclusion as Breuil when he examined the bones in the 1930s, and he stated his position even more unequivocally. Boule called the Peking ape-man "theory" a "fantastic hypothesis." Boule "was angry at having traveled halfway around the world to see a battered monkey skull" (Taylor, p. 236). Boule wrote, "I take the liberty of preferring an opinion more in conformity with the

conclusions from my studies, which is that the hunter (who battered the skulls) was a real man and that the cut stones, etc., were his handiwork. ... It seems to me rash to deem *Sinanthropus* the monarch of Choukoutien since he appears in the deposits in which he is found in the aspect of common game, like the animals associated with him” (*l’Anthropologie*, 1937, cited from O’Connell, p. 120).

Teilhard himself had said at first that “*Sinanthropus* manifestly resembles the great apes closely” (O’Connell, *Science of Today*, p. 118).

Evolutionary writings describe the 36-foot-deep ash heap as “traces of artificial fire,” because this better fits the “theory” that Peking Man was a rudimentary cave man who was learning how to use fire. This is how a painting in the British Museum depicts him.

While the term “traces of fire” was used by Teilhard in his description of the findings, what he actually said was “the traces of fire have accumulated to the depth of several meters” (*The Appearance of Man*, 1956 and 1965, p. 72, cited from Taylor, p. 236).

That is some cooking fire!

Sinanthropus pekinensis has been reclassified twice. It was renamed *Pithecanthropus pekinesis*, then reclassified as *Homo erectus pekinensis*. Thus, it is still considered a “missing link,” at least by American paleoanthropologists, when in fact Peking Man is a complete myth composed of both ape and human fossils.

In spite of the fact that Peking Man is shot through and through with duplicity and unanswered questions, for nearly a century it has been paraded to the world as evidence of the evolution of man from apes and as proof that the Bible is not true and that the gospel of Jesus Christ is, at best, an interesting religious myth. Only the Lord knows how many people, in every part of the world, have gone to their graves convinced that the Bible is not true based on evolutionary

myths such as Peking Man, convinced especially by the mythical evolutionary artwork.

Gigantopithecus Blacki

In the 1930s, Ralph von Koenigswald, a German paleoanthropologist, named a new missing link *Gigantopithecus blacki*. *Gigantopithecus* means giant ape, and *blacki* refers to Davidson Black, a colleague and friend of Koenigswald. Black was also at the forefront of describing Peking Man as a missing link based on flimsy, contradictory, probably manipulated evidence.

Gigantopithecus was based on some teeth that Koenigswald found in a Chinese pharmacopoeia in Hong Kong in 1935. These fossils, called “dragon’s bones,” are ground up and used in Chinese folk medicine.

Franz Weidenreich, who took over Black’s place as head of the researchers studying Peking Man, considered the *Gigantopithecus blacki* teeth human-like and placed the creature in man’s family tree. He presented this view in his 1946 book *Apes, Giants, and Man*. Weidenreich theorized that man descended from giant apes.

This view was widely accepted at the time, but by the late 1950s, three jawbones and 1,300 teeth had been found, and after a re-examination of the fossils in the 1970s, it became evident that they did not have any human characteristics.

Today you will rarely find even a mention in evolutionary writings of the fact that the creature was once considered a missing link.

“*Gigantopithecus blacki* quietly faded from its place as an ape-to-man transition and became simply another extinct ape having played a small though significant part in the overall grand delusion” (Ian Taylor, *In the Minds of Men*, p. 230).

Ramapithecus

For two decades *Ramapithecus* held sway in evolutionary writings as a missing link, until it was admitted that it was merely a relative of the orangutan.

In 1932, G. Edward Lewis, on a Yale University expedition to India, found a few teeth and a fragment of an upper jaw. Convinced that this meager set of fossils represented “the first branch from a line of apes that eventually evolved into humans,” he dubbed the creature *Ramapithecus*. This means “Rama’s ape,” so named after the mythical Hindu god. Lewis also found a part of a lower jaw that he dubbed *Bramapithecus*, after the Hindu god Brahma.

At first Lewis’ “theory” was rejected, but it began to be championed by Elwyn Simons when he arrived at Yale University’s Peabody Museum in 1960. Simons had two doctorates, one from Princeton and one from Oxford, but it turns out that he merely saw what he wanted to see. He was joined by David Pilbeam in 1963. Based on the flimsiest of evidence, they determined that the creature walked upright, used tools to prepare its food, hunted, and had a social life more complex than that of an ape (Lewis, *Bones of Contention*, p. 87). Though there were only two fragments of the upper jaw to work with and “no midline indicating the center of the palate,” Simons reconstructed the jaw to look parabolic like a human’s rather than V-shaped like an ape’s. Again we see scientists engaged in myth-making.

In addition, another line of “evidence” was used to prove the creature’s status as a missing link. This was the thick cap of enamel on the molar teeth. Humans have this, whereas chimpanzees and gorillas have thin enamel. What was overlooked by the scientists was the fact that orangutans also have thick-enamelled cheek teeth, and “thick enamel is in fact a common feature, a primitive, not specialized, condition” (Lewin, p. 96).

Of course, artists were assigned to depict the mythical creature. The *Ramapithecus* ape-man paintings and models were used widely in public school textbooks and museum displays. The Museum of Man at San Diego displayed an impressive flesh model of the ape-man to countless students, who assumed that it was irrefutable proof of evolution. As Dr. Gish says, “As eager-eyed students viewed this highly visible ‘proof’ of evolution, not one would have any idea it was based solely on a few teeth, a few fragments of a jaw, and a barrel full of evolutionary preconceived ideas” (*Evolution: The Fossils Still Say No*, p. 231).

In his influential book *Human Evolution*, J. B. Birdsell claimed that “there is general agreement that these finds represent a very early type of hominid,” but the “general agreement” was already falling apart.

Research by Robert Eckhard in 1972 told a different story. After measuring the teeth of fossilized and living apes and comparing these with *Ramapithecus*, he concluded that there is no compelling evidence for calling this creature “hominid.”

In 1973, Alan Walker and Peter Andrews concluded that the creature’s jaw “did not have the rounded dental arcade postulated in previous reconstructions” (*Nature*, Aug. 3, 1973).

In 1976, a nearly complete jaw of the creature was discovered during a Yale field expedition to Pakistan, and it was obvious that the jaw was V-shaped like an ape’s and that Simons’ original reconstruction had been made to look more human because of wishful thinking.

In 1982, Peter Andrews wrote, “*Ramapithecus* can no longer be considered as part of the human lineage” (“Hominoid Evolution,” *Nature*, Vol. 295, 1982, p. 186).

David Pilbeam finally recanted his earlier views: “A group of creatures once thought to be our oldest ancestors may have been firmly bumped out of the human family tree. Many

paleontologists have maintained that *Ramamorphs* are our oldest known ancestors [Pilbeam was one of the chiefest of these]. These conclusions were drawn from little more than a few jawbones and some teeth. Truthfully, it appears to be nothing more than an orangutan ancestor” (*Science*, April 6-7, 1982).

In a 1984 interview with Roger Lewin, Pilbeam admitted that he had doubts about the reconstruction from the beginning and that he merely saw what he wanted to see. “I ‘knew’ *Ramapithecus*, being a hominid, would have a short face and a rounded jaw--SO THAT’S WHAT I SAW” (Lewin, *Bones of Contention*, pp. 103, 123).

Pilbeam had not expressed those doubts in public; rather, he had been at the forefront of touting *Ramapithecus* as a missing link.

In 1978, Pilbeam had made the following enlightening admission: “I have come to believe that many statements we make about the hows and whys of human evolution say as much about us, the paleoanthropologists and the larger society in which we live, as about anything that ‘really happened’” (“Rethinking Human Origins,” *Discovery*, Vol. 13, 1978, p. 9).

Dr. Duane Gish says, “Today, in the light of additional material that has been discovered, most anthropologists have discarded *Ramapithecus* as a hominid” (*Evolution: the Fossils Still Say No*, p. 228).

Roger Lewin, an evolutionist, says, “The dethroning of *Ramapithecus*--from putative first human in 1961 to extinct relative of the orangutan in 1982--is one of the most fascinating, and bitter, sagas in the search for human origins” (*Bones of Contention*, p. 86).

As it turned out, Rama’s ape was as mythical as the Hindu monkey god Hanuman. And what about *Bramapithecus*? It turned out to be the lower jaw of *Ramapithecus*!

Zinjanthropus (Nutcracker Man)

In 1959, Louis and Mary Leakey dubbed some fragments of teeth and skull *Zinjanthropus boisei* (“east Africa man”). It was nicknamed “Nutcracker Man” for its huge teeth. On the basis of some highly fragmented bone pieces (the skull consisted of 400 fragments) the September 1960 edition of *National Geographic* announced the find as “the world’s earliest known human.” It was said to be “obviously human.” Leakey even claimed that the creature “walked upright.”

Adding to the large collection of mythical ape-men reconstructions, *National Geographic* published a drawing of *Zinjanthropus*, depicting it as intelligent and humanlike, though with almost no forehead.

The story began to fall apart over the next few years. Evolutionary dating methods produced a wide range of results. At first it was said to be 600,000 years old. In 1961 it was dated at 1.75 million years by the University of California using the potassium-argon radiometric method. In 1968 it was dated at 10,000 years by the carbon 14 method! It should be obvious that the evolutionary dating methods are wildly unreliable.

A few years later Louis Leakey degraded *Zinjanthropus* to an ape and claimed that another fossil, dubbed *Homo habilis*, was the true missing link (*Newsweek*, April 13, 1964).

Zinjanthropus has since been renamed *Australopithecus boisei*, so “east Africa man” became “east Africa ape.”

To our knowledge, *National Geographic* did not publicly apologize for its role in promoting the myth of *Zinjanthropus* as an ape-man.

Homo Habilis (Handy Man)

In 1964, Louis Leakey discovered parts of a skeleton that he named *Homo habilis* (“handy man”). It was so named because of stone tools found in the same vicinity. Leakey announced that *Zinjanthropus* and *Australopithecines* were “offshoots” that eventually died out, while *Homo habilis* was the genuine missing link between apes and man (Ian Taylor, *In the Minds of Men*, p. 242).

As with *Zinjanthropus*, *Homo Habilis* has since been downgraded to an *Australopithecine* by many evolutionary authorities.

“The case for *Homo habilis* was not strengthened by the facts that one of the hand bones was later found to be a vertebral fragment, two may have belonged to an arboreal monkey, and six came from some unspecified non-hominid (Reader, 1981, 189). Many authorities at the time believed that *Homo habilis* was an *Australopithecine*. Since Louis Leakey’s death in 1972, this has come to be the general, though not universal, opinion” (Taylor, *In the Minds of Men*, p. 242).

This shows how highly questionable the “science” is upon which the original decision was made, but museums still present *Homo habilis* as a legitimate “missing link.” The Museum of Man in San Diego puts *Homo habilis* just below *Homo ergaster*, which in turn is just below *Homo erectus*. The American Museum of Natural History in New York City also places *Homo habilis* below *Homo ergaster*, but on a sideline and not part of the lineage of *Homo erectus*.

Lothagam Man

In 1967, Bryan Patterson of Harvard University found one piece of lower jaw on Lothagam Hill in Kenya.

In the Time-Life publication *The Missing Link*, Maitland Edey confidently asserted, “Definitely hominid, it more closely resembles the human jaw ... than it does any ape jaw” (*The Missing Link*, 1972).

By 1977, though, *Current Anthropology* announced that new measurements showed the jaw could not have come from an early type of man after all (William Fix, *The Bone Peddlers*, p. 24).

Flipperpithecus

In 1983, *Science News* reported that a bone that had previously been reported as the clavical (shoulder bone) of a possible bipedal “hominoid” had turned out to be a dolphin’s rib. Paleoanthropologist Tim White jested that the fossil should be dubbed *Flipperpithecus* (W. Herbert, *Science News*, 123:246, 1983, cited from Gish, *Evolution: the Fossils Still Say No*, p. 330).

In the same publication, Alan Walker warned that there is “a long tradition of misinterpreting various bones as hominoid shoulder bones” (Gish, p. 330). The leg bone of an alligator and the toe of a three-toed horse have also been identified as hominoid clavicals.

Donkey Man

Also in 1983, “experts” tentatively identified a skull fragment as the oldest human fossil ever found in Europe. The new hominid was dubbed “Orce Man” for the town located near the find. Spanish scientists announced a three-day symposium on the new find, but “when French experts revealed the fact that ‘Orce Man’ was most likely a skull fragment from a four-month-old donkey, embarrassed Spanish authorities sent out 500 letters canceling invitations to the symposium” (Gish, *The Fossils Still Say No*, p. 330).

Ardipithecus Ramidus (Ardi)

This creature is one of the new kids on the ape-man block. Though it was named in September 1994 based on fossils found in Ethiopia by a research team headed by Tim White, who was also involved in the discovery of Lucy, it did not become a media sensation until 2009.

The first discovery of *Ardipithecus Ramidus* fossils in 1992-93 amounted to a few bone fragments. In 1994, a more extensive collection of bones was found, amounting to 45% of a skeleton. Originally labeled *Australopithecine*, the same family as Lucy, White later claimed that the bones represent a new genus, *Ardipithecus*.

Between 1997 and 2001, Yohannes Haile-Selassie, one of Tim White's students, discovered some bone fragments that were named *Ardipithecus ramidus kadabba* in 2001 and renamed *Ardipithecus kadabba* in 2004. The pitifully small collection of bone fragments representing *Ardipithecus kadabba* took five years to collect, came from five different locations, and have been dated to different periods of time separated by hundreds of thousands of years (Brad Harrub, Ph.D., "*Ardipithecus ramidus kadabba* or What Bone Is the Toe Bone Connected To?" <http://www.apologeticspress.org/articles/2060>).

In July 23, 2001, *Time* magazine described *Ardipithecus ramidus kadabba* as a missing link in the supposed human evolutionary lineage, but the report grossly contradicts itself.

The magazine's cover featured a painting of an ape-man walking upright and the feature article, entitled "How Apes Became Humans," began with the unequivocal statement, "Meet your newfound ancestor." The article states, "... kadabba almost certainly walked upright much of the time." On page 59 the photo of a fragment of a single toe bone is captioned, "This toe bone proves the creature walked on two legs." Yet,

for those who actually read the accompanying article, there is the following amazing statement:

“Beyond that, he’s dubious about categorizing the 5.2 million-year-old toe bone with the rest of the fossils: not only is it separated in time by several hundred thousand years, but it was also found some 10 miles away from the rest”!

Thus, there is no evidence that the toe bone, which is supposed to offer irrefutable evidence of *Ardipithecus ramidus*’ bipedality, actually belonged to the creature.

The article also states:

“Haile-Selassie and his colleagues haven’t collected enough bones yet to reconstruct with great precision what kadabba looked like. ... The size of kadabba’s brain and the relative proportions of its arms and legs were probably chimplike as well. ... Exactly how this hominid walked is still something of a mystery” (p. 57).

It is obvious that the painting that graced the cover of the magazine is another in a long line of mythical propaganda tools.

There is one thing in the article with which we strongly agree. On page 60, Meave Leakey, head of paleontology at the National Museum of Kenya and wife of Richard Leakey, is quoted as making the following statement in regard to the evolutionary theories of bipedalism:

“There are all sorts of hypotheses, and THEY ARE ALL FAIRY TALES really because you can’t prove anything.”

That is especially true when you try to prove that a certain creature walked upright by means of one toe bone that was found miles away from your other bone specimens and is dated HUNDREDS OF THOUSANDS of years younger than those other bones!!!!

In 2009, a partial skeleton of *Ardipithecus ramidus* was finally introduced to the public. It is dubbed *Ardi*, doubtless

because White and company had observed how successful the name “Lucy” was in popularizing and humanizing ape bones in the imagination of people. The creature has an ape head, ape arms, ape hands, ape legs and feet, but it is treated as an ancestor of man because of the extreme evolutionary bias of its founders. There is no compelling reason to say it is anything other than an extinct ape, but evolutionists, having rejected the God of the Bible, have been searching for the missing link for 150 years, and they are not about to give up now. This is in spite of the fact that evolutionary ape-men have repeatedly turned out to be either hoaxes or cases of mistaken identity (e.g., Neanderthal man, Java Man, Piltdown Man, Peking Man, Nebraska Man).

Not surprisingly, Ardi’s introduction to the public was accompanied by a drawing of an upright creature that has an ape’s head and feet, but otherwise looks like a hairy woman. It is purely mythical.

Its founders claim that it walked upright, but, as with Lucy, this is disputed even by other evolutionists.

Ian Tattersall, curator of the American Museum of Natural History, admitted to National Public Radio that “some people are even suggesting there’s not much evidence of bipedality at all” (“Researchers Unearth A Hominid More Ancient Than Lucy,” NPR, *Science Friday*, Oct. 2, 2009).

Science magazine cited two paleoanthropologists who doubt that Ardi was bipedal:

“However, several researchers aren’t so sure about these inferences. Some are skeptical that the crushed pelvis really shows the anatomical details needed to demonstrate bipedality. The pelvis is ‘suggestive’ of bipedality but not conclusive, says paleoanthropologist Carol Ward of the University of Missouri, Columbia. Also, *Ar. ramidus* ‘does not appear to have had its knee placed over the ankle, which means that when walking bipedally, it would have had to shift its weight to the side,’ she says. Paleoanthropologist William Jungers of

Stony Brook University in New York state is also not sure that the skeleton was bipedal” (Ann Gibbons, “A New Kind of Ancestor: Ardipithecus Unveiled,” *Science*, October 2, 2009).

Even in the midst of the media frenzy, *Time* magazine admitted that “looking at the evidence, different paleoanthropologists may have different interpretations of how Ardi moved or what she reveals about the last common ancestor of humans and chimps” (Michael Lemonick and Andrea Dorfman, “Excavating Ardi: A New Piece for the Puzzle of Human Evolution,” *Time*, Oct. 1, 2009).

I have observed rhesus macaque monkeys in Kathmandu, Nepal, walking upright for considerable distances, but they are neither “bipedal” nor “missing links.” The pygmy chimpanzee of Zaire walks upright so often that it has been dubbed “a living link” (James Perloff, *Tornado in a Junkyard*, p. 101).

By May 2010, the hype over Ardi had faded and *Time* magazine published a report entitled “Ardi: The Human Ancestor Who Wasn’t?” It noted, “Two new articles being published by *Science* question some of the major conclusions of Ardi’s researchers, including whether this small, strange-looking creature is even a human ancestor at all.” Esteban Sarmiento, a primatologist at the Human Evolution Foundation, stated that White “showed no evidence that Ardi is on the human lineage.”

It is important to understand that the pelvis of Ardi was “found crushed nearly to smithereens and needed extensive digital reconstruction” (*Time*, Oct. 1, 2009). I, for one, do not trust dyed-in-the-wool evolutionists to reconstruct anything. We are reminded of the daring reconstruction of Lucy’s pelvis by one of its promoters in such a fashion that it wondrously fits their “theory” that it was bipedal. We are reminded, in fact, of 150 years of mythical ape-men reconstructions.

Homo Erectus

Homo erectus is an alleged “missing link” that was supposed to have existed in the evolutionary scale between *Homo habilis* and Neanderthal, between 50,000 to 2 million years ago (Lockwood, *The Human Story*, p. 69).

Homo erectus is supposed to be the first “hominid” to use hand axes, control fire, and cook food.

In 1950, Java Man was renamed *Homo erectus*.

The evolutionist’s own dating of *Homo erectus* causes at least three great problems.

First, *Homo erectus* lived during the same time as *Homo habilis*, the creature that was supposed to have preceded it in the evolutionary process. “Thus the almost universally accepted view that some form of *Homo habilis* evolved into *Homo erectus* (or *Homo ergaster*) becomes impossible” (Lubenow, p. 119).

Second, *Homo erectus* lived contemporaneously with “modern humans” (“Latest *Homo erectus* of Java: Potential Contemporaneity with *Homo sapiens* in South Asia,” *Science*, Dec. 13, 1996). There are at least 78 *Homo erectus* fossil individuals dated more recently than 30,000 years, the youngest being 6,000 years old (Lubenow, *Bones of Contention*, p. 119).

Lubenow observes, “*Homo habilis* and *Homo erectus* existed side by side as contemporaries for half a million years [by evolutionary dating methods]. The fossil record also shows that *Homo erectus* lived alongside the early *Homo sapiens* and the Neanderthals for the entire 700,000 years of early *Homo sapiens* history and the 800,000 years of Neanderthal history, and that *Homo erectus* lived alongside modern *Homo sapiens* for two million years. This does not constitute an evolutionary sequence (*Bones of Contention*, p. 120).

Third, *Homo erectus* lived (supposedly) for nearly 2 million years basically UNCHANGED! That is *not* evolution.

Another problem with *Homo erectus* is the fact that *he looks like modern man!* Though evolutionary art typically depicts him as subhuman and part ape, the fossils don't support that view. As with Neanderthal, all of the characteristics that are supposedly unique to *Homo erectus* can be found among modern men.

Some evolutionists admit this.

Gabriel Lasker of Wayne State University says, "Even if one ignores transitional or otherwise hard to classify specimens and limits consideration to the Java and Peking populations, the range of variation of many features of *Homo erectus* falls within that of modern man" (*Physical Anthropology*, 1973, p. 284).

Milford Wolpoff of America, Wu Xin Zhi of China, and Alan Thorne of Australia agree. "In our view, there are two alternatives. We should either admit that the *Homo erectus/Homo sapiens* boundary is arbitrary and use nonmorphological criteria [criteria other than form and appearance] for determining it, or *Homo erectus* should be sunk [into *Homo sapiens*]" (*The Origins of Modern Humans*, 1984, pp. 465-466).

Yet another problem for *Homo erectus* is that he *acts* like modern man. Again, he was not the half-ape brute that is depicted in evolutionary art. Not only did he control fire and use a wide range of tools, including the hand axe, but he also has been found in association with accurate throwing weapons, painted carved figurines, and even watercraft (Lubenow, pp. 130-134).

Dr. Alan Thorne, paleoanthropologist at the Australian National University, said, "They're not *Homo erectus*; they're people" (*The Australian*, Aug. 19, 1993).

The evolutionist cannot prove from the fossils that *Homo erectus* is not the same as modern man. He has to find refuge in his mythical dating system and evolutionary assumptions.

Lucy

The premier missing link between apes and men today is *Australopithecus afarensis*, a little creature that has been popularized by giving one set of fossils the endearing name of “Lucy.”

Artistic reconstructions typically depict Lucy with *human hands, walking uprightly* in a purely human manner on *human feet*, and typically *with human-proportion arms and legs*. This is true for the models and drawings that I have seen personally at the Museum of Natural History in New York City, the American Museum of Natural Sciences in Washington D.C., the Field Museum in Chicago, Yale University’s Peabody Museum, the Seattle Science Center, the Museum of Man in San Diego, and Michigan State University Ann Arbor.

You can also find drawings of Lucy in science textbooks that depict her walking uprightly with human hands and feet. An example is *Life: The Science of Biology* by Purves, Orians, and Heller, 1992, p. 604.

These reconstructions are not scientific; they are brainwashing tools.

It is known from the fossil evidence that Lucy had an ape’s head, an ape’s hands, an ape’s arms, an ape’s legs, and an ape’s feet. While some paleoanthropologists claim that Lucy walked upright, others dispute this, and it is probable that the creature walked upright only in an apelike fashion.

In 1976, Charles Oxnard, professor of anatomy and human biology and a leading expert on australopithecine fossils, wrote that the pelvis and ankle bone of *Australopithecus* indicate that it “was far from being able to walk upright in the human sense. ... it is very unlikely that *Australopithecus* occupied a position on the evolutionary line leading to man” (*Scientific American*, Feb. 1976).

In 1982, Bill Jungers at the Stony Brook Institute in New York “argued that Lucy’s legs were too short, in relation to her arms, for her species to have achieved a fully modern adaptation to bipedalism” (*Lucy’s Child*, p. 194).

In 1983, Randy Susman and Jack Stern, also of Stony Brook, concluded that Lucy and her kin spent most of their time climbing trees. They “detailed more than two dozen separate anatomical traits suggesting that the species was a less efficient biped than modern humans” (*Lucy’s Child*, p. 194). They described Lucy’s hands and feet as being long and curved, typical of a tree-dwelling ape, even more highly curved than a chimpanzee (Milton, *Shattering the Myths*, p. 207).

That year Susman and Stern reported in the *American Journal of Physical Anthropology*:

“The fact that the anterior portion of the iliac blade faces laterally in humans but not in chimpanzees is obvious. The marked resemblance of AL 288-1 [Lucy] to the chimpanzee is equally obvious” (J. T. Stern and R. L. Susman, *American Journal of Physical Anthropology*, 80:279, 1983).

Russell Tuttle of the University of Chicago reached the same conclusion as Jungers, Susman, and Stern. He pointed to the “curved fingers and toes” as an “apelike adaptation for grasping tree branches.”

In 1983, a conference was held at the Institute of Human Origins at Berkeley to discuss the issue of Lucy’s bipedalism. Russell Tuttle argued that the Laetoli footprints could not have been by Lucy-type creature because its long, curved toes and other features would have left a different sort of print (*Lucy’s Child*, p. 196). Randy Susman emphasized that the creature’s “strong, curved, apelike finger bones,” and its “long arms relative to its legs” speak of tree living. Jack Stern used features of the hip, knee, ankle, and pelvis as evidence for his view that the creature did not walk in a human fashion.

In 1987, Oxnard did an extensive computer analysis of the existing bones of the *Australopithecus* and concluded that it walked like an ape, not a man.

In 1993, Christine Tardieu, an anthropologist in Paris, reported that Lucy's "locking mechanism was not developed." Humans have a locking mechanism in our knees that allow us to stand upright comfortably for long periods of time. Lucy didn't have that, so she certainly didn't stand around nonchalantly like she is depicted in the museums.

In 1994, J.T. Stern, Jr., told the 63rd Annual Meeting of the American Association of Physical Anthropologists that he believes that *A. afarensis* "walked funny, not like humans" (Gish, p. 257).

The Journal of Human Evolution reported that a biochemical study of the hip and thigh of the *Australopithecus* had concluded that it did not walk uprightly (Christine Berge, *Journal Human Evolution*, 1994, pp. 259-273).

In 1995, *Science News* reported that a partial skeleton of an *A. africanus* had been found "whose 'ape-like' body was capable of only limited two-legged walking" (Gish, p. 257). This was found in Sterkfontein, where the original *Australopithecus africanus* was discovered. The pelvis was "generally ape-like in shape."

In 2000, *Nature* magazine reported, "Regardless of the status of Lucy's knee joint, new evidence has come forth that Lucy has the morphology of a knuckle-walker" (Richmand and Strait, "Evidence that Humans Evolved from Knuckle-Walking Ancestor").

In 2009, anthropologists gathered at the Institute of Human Origins in New York to discuss Lucy, and a report in the *New York Times* had the following interesting conclusion: "The debate over whether the primate Lucy actually stood up on two feet three million years ago and walked--thus becoming one of mankind's most important ancestors--has evolved into two interpretive viewpoints, three family trees,

spats over four scientific techniques and too many personality clashes to count. ... The long and short of it is, according to a participant, that BIPEDALITY LIES IN THE EYE OF THE BEHOLDER” (“Did Lucy Actually Stand on Her Own Two Feet?” *New York Times*, Aug. 29, 2009).

Thus, there is no consensus even among evolutionists that Lucy walked uprightly, and there is strong evidence that she did not. It is probable that she walked on all fours like an ape, while walking upright for short distances. One day in Kathmandu in 2008, I saw a rhesus macaque monkey walk a long distance on his back legs. Apes can walk upright, but they aren't designed to do it comfortably and naturally like a man does.

Sadly, the aforementioned lying evolutionary artwork is used to educate children. For example, at its website, San Diego's Museum of Man says that it is targeting “audiences of sixth and seventh graders in 500 schools county-wide.”

But this is not education; it is propaganda.

Dr. David Menton complained to the St. Louis Zoo about their Lucy exhibit, but his protests were rebuffed. Menton, who has a Ph.D. in cell biology from Brown University, said, “I think the zoo owes it to all the people who helped pay for that exhibit to give (Lucy) an honest presentation.” But Bruce Carr, the zoo's director of education, said they had no plans to change the exhibit. “What we look at is the overall exhibit and the impression it creates. We think that the overall impression this exhibit creates is correct” (*Creation Ex Nihilo*, Volume 19 Number 1, Dec 1996 - Feb. 1997).

This is a powerful admission. The “impression” that the Lucy model creates is that *Australopithecus* was an ape-man, a creature that had some ape-like features but walked erect like a man and had human hands and feet. It is a false impression that is contradicted by the evidence, but it is exactly the impression that they intend to give.

Darinius Masillae (Ida)

In May 2009 the evolutionary press loudly announced the discovery of an alleged missing link named *Darwinius masillae* (in honor of Charles Darwin). It is supposed to be 47 million years old. Having learned their lesson from Lucy, the creature was dubbed *Ida* to create human interest and sympathy (*Ida* is the owner's daughter's name).

The fossil was discovered in 1983 in a quarry in Germany. It was a small, long-tailed creature about the size of a cat. It is amazingly well preserved (90 percent complete) and even includes fossilized fur and soft tissue, including the remnants of its last meal of fruit and leaves, all of which point to a date much younger than the one assigned by evolutionists.

In 2007 the fossil was purchased by Norwegian paleontologist Jørn Hurum acting for various museums for the vast sum of three-quarter million dollars. Hurum is a vertebrate paleontologist at the geological museum of the University of Oslo. An enthusiastic promoter and popularizer of evolution, he has written a book *Menneskets utvikling* (*The Evolution of Man*) and hosts science programs on television and radio.

The public unveiling of the fossil was a wild-eyed media frenzy. A&E's History Channel purchased the rights to make a documentary titled *The Link*. They reportedly paid more for this than for any other documentary they have produced (Elizabeth Cline, "Ida-lized: The Branding of a Fossil," *Seed* magazine, May 22, 2009). ABC News signed a deal for an exclusive interview on *Good Morning America*, *Nightline*, and *World News with Diane Sawyer*. Little Brown & Co. bought publishing rights to a book about the fossil titled, like the documentary, *The Link*. A ceremony was held at the American Museum of Natural History attended by the mayor of New York and sponsored by the History Channel. The documentary also aired on BBC One in the UK. Filmmaker

Atlantic Productions launched a website to promote the fossil.

Ida was presented as the link between prosimian and simian, or between apes and non-apes. It was called “a revolutionary scientific find that will change everything.” It was called the eighth wonder of the world, “our Mona Lisa,” and an evolutionary “Rosetta Stone.” It was likened to “finding the Lost Ark, the scientific equivalent of the Holy Grail.”

Hurum claimed that “the fossil will probably be pictured in all the textbooks for the next 100 years,” and he is probably right. It has all of the makings of an evolutionary icon myth in the same league as Haeckel’s embryo chart, the horse chart, the peppered moth, and the Miller experiment.

British naturalist David Attenborough boasted, “Now people can say, ‘Okay, you say we’re primates ... show us the link.’ The link, they would have said until now, is missing. Well, it is no longer missing.”

Evolutionists believe that 50 million years ago two groups of animals existed that eventually gave rise to apes and then humans. One is the tarsidae, the supposed precursor of the tarsier. The other is the adapidae, which supposedly gave rise to the lemur (a small tree-climbing primate). Evolutionists disagree on whether the apes came from the tarsidae or the adapidae. Ida is supposed to be evidence of the latter.

What do we say about Ida as a “missing evolutionary link”?

First, the evolutionists themselves do not agree about Ida.

When other scientists finally had the opportunity to examine the description of the fossil, the original claims were widely disputed.

Erik Seiffert of New York’s Stony Brook University said he had discovered a fossil in Egypt (which he named *Afradapis*) remarkably similar to Ida that shows that it is more akin to lemurs than to monkeys or man. He said, “Our analysis and

results have convinced us that Ida was not an ancestor of monkeys, apes or humans” (“Eighth wonder’ Ida is not related to humans, claim scientists,” *The Guardian*, Oct. 22, 2009).

The research of Seiffert and his team was published in the October 2009 issue of *Nature* magazine.

The claim that Ida is a missing link in human ancestry is also disputed in a study by Blythe Williams, professor of paleontology at Duke University, joined by Christ Kirk, professor of anthropology at the University of Texas, and others. They published a point-by-point rebuttal to Hurum’s findings. Kirk says, “Many lines of evidence indicate that *Darwinius* has nothing at all to do with human evolution” (“Ancient Primate Fossil Roils scientific Community,” *AOL News*, March 6, 2010).

Dr. Chris Beard, curator of the Carnegie Museum of Natural History said he “would be absolutely dumbfounded if it turns out to be a potential ancestor to humans” (Christine McGourty, “Scientists Hail Stunning Fossil,” *BBC News*, May 19, 2009).

Peter Brown of the University of New England said the paper on Ida “had insufficient evidence that *Darwinius* was ancestral to the simians” (Leigh Dayton, “Scientists divided on Ida,” *The Australian*, May 21, 2009).

In March 2010, the *Journal of Human Evolution* published a paper by scientists at the University of Texas at Austin, Duke University, and the University of Chicago. Chris Kirk, associate professor of anthropology at the University of Texas, said, “Many lines of evidence indicate that *Darwinius* has nothing at all to do with human evolution” (“Recently Analyzed Fossil Was Not Human Ancestor,” The University of Texas at Austin, *News*, March 2, 2010). Joining Kirk in writing the paper were Blythe Williams, Richard Kay, and Callum Ross.

Second, if you take away the evolutionary assumptions, there is zero evidence that the fossil is anything other than a (possibly) extinct lemur-like creature.

The major evidences proposed for Ida's link to man are as follows: (1) It had an opposable thumb, but lemurs and all primates have opposable thumbs. (2) The talus bone is said to be the same shape as in humans, but that means nothing. It is clear that Ida had a long tail and man has no tail! (3) Ida lacks the grooming claw and a toothcomb (a fused row of teeth) of the lemur, but monkeys also lack these today and they aren't humans! As Answers in Genesis says, "These are minor differences easily explained by variation within a kind" ("Ida: The Missing Link at Last?" May 19, 2009).

Answers in Genesis further observes, "A fossil can never show evolution. Fossils are unchanging records of dead organisms. Evolution is an alleged process of change in live organisms. Fossils show 'evolution' only if one presupposes evolution, then uses that presupposed belief to *interpret* the fossil."

Third, the fossilization disproves evolution.

We are told, "The scientists speculate she was overcome by carbon dioxide fumes while drinking from the Messel lake. Hampered by her broken wrist, she slipped into unconsciousness, was washed into the lake and sank to the bottom, where unique fossilisation conditions preserved her for 47 million years."

This is scientific nonsense. Nothing like that happens today. When an animal dies it is quickly devoured by other animals, worms, and bacteria. Such amazing preservation is more consistent with a rapid burial and fossilization such as that caused by a catastrophic global flood. Ida was found with "hundreds of well-preserved specimens."

Fourth, Jørn Hurum and his associates have too much at stake personally to be trusted in this matter.

Hurum was convinced almost from the first time he was shown color photos of the fossil that “the specimen he was looking at could be one of the holy grails of science--the ‘missing link’ from the crucial time period” (James Randerson, “Fossil Ida: A profile of palaeontologist Jørn Hurum,” *The Guardian*, May 19, 2009). He admitted to the press that finding Ida was “a dream come true.” Like Charles Darwin, Thomas Huxley, Ernst Haeckel, and Percival Lowell, Hurum sees what he wants to see. Though he and his team studied the fossil in secret for two years, between 2007 and 2009, it is obvious that their minds were made up quickly, because during that time they were already negotiating with the aforementioned organizations for hefty publishing rights. The deal with the History Channel was completed the summer of 2008, only months after the fossil was obtained. Hurum has as much as admitted that the fossil is about money. He said, “You need an icon or two in a museum to drag people in, this is our Mona Lisa and it will be our Mona Lisa for the next 100 years” (“Fossil Ida,” *The Guardian*, May 19, 2009).

Fifth, similarities and homology can never prove evolution.

“If two organisms have similar structures, the only thing it *proves* is that the two have similar structures. One must presuppose evolution to say that the similarities are due to evolution rather than design. Furthermore, when it comes to ‘transitional forms,’ the slightest similarities often receive great attention while major differences are ignored” (“Ida: The Missing Link at Last?” May 19, 2009, Answers in Genesis).

Sixth, if evolution were true, there would be *real* transitional forms.

“Instead, the best ‘missing links’ evolutionists can come up with are strikingly similar to organisms we see today, usually with the exception of minor, controversial, and inferred anatomical differences” (“Ida: The Missing Link at Last?” May 19, 2009).

When it comes to the “missing links” between apes and man, there is no science, only presumption and wild-eyed stories. There is zero scientific evidence that any of these creatures “descended” from any other or that any of them have an evolutionary association with man. This is not science; it is myth-making.

African Eve

The Out of Africa Model of human evolution was developed largely in an attempt to avoid the intrinsic and historic racism of Darwinian evolution. Melvin Lubenow says, “There is no question that the Out of Africa Model with its African Eve, arose more out of political correctness than out of scientific data” (*Bones of Contention*, p. 156).

After the Nazi Holocaust of World War II, Hitler’s terrible experiment in treating some groups of people such as Jews and Slavs as inferior and of pushing evolutionary survival of the fittest to the ultimate limit, evolutionists desired earnestly to distance themselves from the racism of their doctrine. They needed to show that all living men evolved in a short period of time from the same stock, as opposed to the previous idea that some types of men were still lower on the evolutionary scale.

This was a big task, because for more than a century evolutionary art had typically depicted pre-*Homo sapiens* as looking for all the world like some African natives and Australian aborigines.

Even as late as the 1960s, evolutionist Carleton Coon was dividing mankind into five races that supposedly evolved from *Homo erectus*: Caucasoids (whites), Mongoloids (Asians), Australoids (natives of Australia, New Guinea and Melanesia), Capoids (African bushmen), and Congoids (African pygmies and Negroes). Coon believed that Caucasoids evolved about 500,000 years ago, whereas Congoids evolved about 40,000 years ago. That is a typical evolutionary teaching, but it is obvious that if “Caucasoids” have been evolving for 500,000 years they are much advanced over “Congoids.” The racial superiority is unavoidable, being inherent in the doctrine.

The Out of Africa Model, which was invented in the late 1980s, is an attempt to change the picture. It is also called

African Eve or *Mitochondrial Eve*. This doesn't mean that evolutionists believe that modern man came from one mother; it refers, rather, to one original population. The following are the principles of this hypothesis.

1. *Homo erectus* evolved out of *Homo habilis* or australopithecine stock in Africa about 2 million years ago, learning to walk upright, make tools, and use fire. Some of the *Homo erectus* migrated into Europe and became Neanderthals.

2. Out of the *Homo erectus* population in Africa, one small group evolved modern human bodies (though still acting like stone age cavemen). This population represents the "African Eve." They migrated out of Africa 100,000-150,000 years ago, developed a more modern culture, eliminated the Neanderthals, and replaced all other groups of *Homo erectus* that did not make the evolutionary cut.

3. Africa therefore is the birthplace of all modern humans, and all humans living today are from the same stock and are too similar to bear significant racial inferiorities.

The African Eve hypothesis, allegedly based on genetics, is typically presented as fact by the popular media and even by many within the scientific community. Yet Melvin Lubenow and others have proven that the evidence is inconclusive, contradictory, and dependent upon unproven evolutionary assumptions (e.g., *Bones of Contention*, "African Eve," chapter 17, and "mtDNA Neandertal Park--A Catch-22," chapter 23).

African Eve was invented in 1987 by three biochemists at the University of California at Berkeley. They used mitochondria DNA, which is alleged to pass directly from mother to child, to trace human origins.

This is shaky science at best. Using the evolutionist's own publications, it is possible to gather statements both strongly in favor of and strongly opposed to Mitochondrial Eve. Jonathan Marks of Yale University observes, "And with each new genetic study that claims to validate 'Eve' conclusively,

there comes an equal and opposite reaction, showing the study's weakness" ("Race and Evolution," *Journal of Human Evolution*, October 1997).

Further, paleoanthropologists are often at war with biologists on this issue, because the fossil evidence is largely contrary to African Eve. For example, according to *Out of Africa*, all *Homo erectus*-like people were replaced by the African Eve people long ago, but Melvin Lubenow points out: "The Asian fossils do not show replacement or discontinuity. In fact, there is an amazing continuity of *Homo erectus*-like fossils in Asia beginning at 2 million years ago all the way to 6,000 year ago and possibly to just a few hundred years ago (the Cossack skull)" (*Bones of Contention*, p. 177). There is also evidence of Neanderthals living only 17,000 years ago (by the evolutionary dating method).

The biologists say that the paleoanthropologists are wrong, because the fossils cannot be interpreted objectively, while the paleoanthropologists argue that geneticists are wrong, because molecular genetics is both subjective and preliminary.

We agree on both counts, and we appreciate this assistance in debunking evolution!

As for the statement by *Out of Africa* proponents that "we are all Africans," Melvin Lubenow observes:

"One senses a large dose of political correctness in that statement. When the first Neanderthal fossils were found, they were thought by many to represent our oldest direct ancestor. Yet no one said, 'In this sense, we are all German.' When Java Man was discovered, he was thought to be our oldest direct ancestor. Yet no one said, 'In this sense, we are all Javanese.' Later, the Peking Man fossils were discovered. They were thought by many to also represent our oldest direct ancestors. Yet no one said, 'In this sense, we are all Chinese'" (*Bones of Contention*, p. 195).

Though *Out of Africa* is a clever attempt to dodge the racist implication of evolution, it still makes a mockery of human morality and leaves no basis for treating one's fellow man with compassion. According to this hypothesis, a small group of *Homo erectus* evolved to modern human status through mutations and natural selection and then replaced (partly through "elimination") all of the other lesser developed "people" who represented mankind at that time. In light of this, why would it be wrong today for some groups of modern man to eliminate other groups after the fashion of the British slaughter of the Tasmanians or Hitler's holocaust against the Jews? Why would it be wrong for an individual modern man to kill another man? I have never heard an evolutionist even hint that it was wrong for the children of African Eve to kill *Homo erectus* and Neanderthal individuals. Why, then, is it wrong for us to do something like that today? When and why did man become subject to such morality, and why should it be absolute?

Russia's Ape-Men Experiments

In the 1920s, Ilya Ivanov (1870-1932), Russia's top animal-breeding scientist, with the backing of the atheistic state, attempted to breed ape-men. Ivanov, an internationally acclaimed scientist, had perfected artificial insemination and was the first to use it in horse breeding. He had successfully created a zeedonk (zebra-donkey) and other things. Of course, these are simply the product of interbreeding within the bounds of biblical "kinds."

Ivanov worked at the same Institute of Experimental Medicine in St. Petersburg as the famous Ivan Pavlov, who won the Nobel Prize.

Based on his evolutionary dogma, Ivanov assumed that he could do the same thing with men and apes, not believing that God created the barriers between kinds. Of course, if evolution is true and man descended from apes, Ivanov's experiment would make perfect sense. If man is simply an animal, a creature that evolved blindly out of the animal kingdom, there would be nothing wrong with such an experiment.

In 1910, Ivanov presented his objective before the World Congress of Zoologists in Austria. In 1924, he applied to the Stalinist government for approval of his plan. He emphasized the potential for "anti-religious propaganda" if his experiment were to succeed. In 1925, Ivanov was given official permission by the communists. The papers were signed by Anatolii Lunacharsky, the Commissar of the Enlightenment, and Lev Kamenev, a member of the Soviet Politburo. The Soviet Academy of Sciences granted Ivanov \$10,000, the modern equivalent of a million dollars or more, to pursue experiments in Africa, and the Soviet government's funding was to increase to \$100,000. Thus, the project was approved at the highest levels of the communist Russian government. This would have been impossible without Stalin's own imprimatur.

The project was discussed in the world press. *The New York Times* announced it under the heading “Soviet Backs Plan to Test Evolution” (June 17, 1926). *Time* magazine ran two articles, “Men and Apes” (June 28, 1926) and “Ape-child?” (Aug. 16, 1926).

Ivanov received support from the elite Pasteur Institute, both from its headquarters in Paris and its facilities in West Africa.

The American Association for the Advancement of Atheism got behind the project. Its head, a lawyer named Howell England, met with Ivanov and promised financial support. England was excited about the potential to disprove the Creator God of the Bible. He encouraged Ivanov to use four types of apes: orangutans, chimpanzees, gorillas, and gibbons, because he was convinced that different types of humans arose from different types of apes. He wanted Ivanov to pair the orangutan with Asians, gorillas with blacks, chimpanzees with whites, and gibbons with Jews.

Working in French Guinea, Ivanov inseminated female apes with human sperm. He also wanted to inseminate human women with ape sperm, and his first choice was black African woman because of his view that they were lower on the evolutionary scale and therefore closer to apes biologically. The French government refused to allow him to conduct the latter experiments, but upon his return to Russia in 1927, the Stalinist government provided him with Soviet women as guinea pigs. The experiments were conducted at the Primatological Nursery* on the Black Sea which Ivanov set up under the auspices of the communist government. Ivanov also transplanted a woman’s ovary into a female chimp. At least five of the women died in the Frankenstein experiments. (* The Primatological Nursery provided apes to fly in Soviet rocket capsules during the Sputniks program in the 1960s.)

Of course, as any biblical creationist could have predicted, Ivanov’s experiments failed.

A major objective of the experiments was to prove that man is nothing but an animal and to thus disprove the Bible. This is why the atheistic Stalinist government would finance such a venture. The book *The Rabbit King of Russia* (London: Eyre & Spottiswoode, 1939), written by R. G. Urch, correspondent for *The Times* of London for Russia and the Baltic states in the 1920s and 1930s, refers to “the Soviet Government’s efforts to create a race of man-monkey or monkey-man to ‘throw in the face of churchmen’ and to ‘prove that ‘There is no God.’” See also Alexander Etkind, “Beyond Eugenics: The forgotten scandal of hybridizing humans and apes,” *Studies in History and Philosophy of Biological and Biomedical Sciences*, June 2008.

There is also the possibility that Stalin hoped to breed an army of super ape-men. This is described in the article “Stalin’s half-man, half-ape super warriors” by C. Stephen and A. Hall, *The Scotsman*, Aug. 2, 2006, and in “The Forgotten Scandal of the Soviet Ape-man” by Stephanie Pain, *NewScientist.com*, Aug. 20, 2008.

Analyzing the Ape-Man Data

Following are some keys to keep in mind when evaluating evolutionary ape-man “evidence”:

First, it is impossible to prove evolutionary lineage from fossils. How could you possibly prove such a thing? Some evolutionists have admitted this. Colin Patterson of the British Natural History Museum said: “... statements about ancestry and descent are not applicable in the fossil record. ... It is easy enough to make up stories of how one form gave rise to another, and to find reasons why the stages should be favored by natural selection. But such stories are not part of science, for there is no way of putting them to the test” (letter to Luther Sunderland, April 10, 1979, cited from Sunderland’s *Darwin’s Enigma*, pp. 101, 102). Henry Gee, chief science writer for *Nature* magazine, said: “No fossil is buried with its birth certificate. ... [Each fossil] is an isolated point, with no knowable connection to any other given fossil, and all float around in an overwhelming sea of gaps. ... To take a line of fossils and claim that they represent a lineage is not a scientific hypothesis that can be tested, but an assertion that carries the same authority as a bedtime story--amusing, perhaps even instructive, but not scientific” (*In Search of Deep Time*).

Second, it must be understood that the research is biased in the extreme. Evolutionary anthropologists are searching for evidence to prove their theories. They see what they assume to be true, and their statements must be studied within this context. Thus, creationists examining the “evidence” for ape-men must make a distinct and careful difference between the actual facts and their interpretation. As Terry Mortensen (Ph.D. in the History of Geology from Coventry University) of the Creation Museum told me in July 2009:

“I have studied a lot of arguments from evolutionists; I have had seven formal debates with evolutionary professors at universities, and I have never read or heard any scientific fact that contradicts what the Bible says. There are evolutionist’s interpretations of the facts, but the facts themselves are not contrary to Scripture.”

Third, evolutionary anthropologists jump to quick conclusions which they publish loudly, and which are promoted by the mainstream media, and it often takes decades for the truth to be told. Furthermore, the truth is never broadcast as loudly as the original myth. For example, Java Man was announced to be a “missing link” based on exceedingly dubious evidence (a partial skull, a leg bone found 50 feet away but assumed to belong to the same individual, and three teeth). The print media published the news, complete with reconstructions of the supposed apeman. Decades later Java Man largely disappeared from museums and textbooks. This has happened repeatedly. Dr. Gish observes: “Suggested intermediates for the origin of man all seem to eventually experience a similar fate. Immediately following the announcement of the discovery comes sharp disagreement among the experts, this is followed by gradual acceptance by the majority; then skeptical voices begin to be heard in increasing volume; finally, the creature is cast out of the family tree. This process required about fifty years for *Ramapithecus* and for Piltdown Man, and about 100 years to dethrone Neanderthal Man” (p. 279).

Fourth, the field is rife with contradictory viewpoints and changing opinions, the evolutionists themselves often being hopelessly divided. This is why two different books on human evolution have been titled “Bones of Contention.” As Dr. Gish observes in reference to the Lucy fossils: “... we have discovered that ‘there is a jungle out there.’ First, almost all investigators have changed their minds at one time or another, and yet no consensus is in sight. Richard Leakey has been most candid in this respect. In an article published in

March of 1982 in *New Scientist*, he is reported to have said, 'I am staggered to believe that as little as a year ago I made the statements that I made.' Although there is little doubt that Leakey believes that the australopithecines walked erect, he is quoted in this same article as saying that paleontologists do not know whether *Australopithecus* walked upright. ... [But in 1981] Leakey had stated that 'we can now say that the australopithecines definitely walked upright'" (*The Fossils Still Say No*, pp. 249, 250).

Fifth, often the evidence is flimsy. Peking Man and Nebraska Man and *Gigantopithecus* were constructed on the basis of one or two teeth. Java Man consisted of only a skullcap and a thighbone. Louis Leakey named *Zinjanthropus* a missing link on the basis of a skull consisting of 400 fragments. The *Ramapithecus* jaw was reconstructed to look parabolic like a human's even though there were only two fragments of the upper jaw to work with and "no midline indicating the center of the palate."

Sixth, evolutionists do not properly take into account the great variability among the same types of creatures. Dr. Gish observes: "[The] failure to take into account the considerable variability among primates has led some anthropologists to attribute great evolutionary significance to differences between fossil specimens that lie well within the range of variability of a single species" (*Evolution: The Fossils Still Say No*, p. 276).

Seventh, evolutionists often make too much of the similarity between species. Humans share many similarities with various animals, but that is not because they are related but because they were made by the same Creator to live in the same environment. "Creation scientists maintain that similarity does not necessarily establish a genetic relationship" (Gish, p. 221). The fact that modern man might share some characteristic with some extinct ape does not make the ape a "missing link."

Eighth, dating of fossils is based on subjective criteria and unproven assumptions. This becomes evident when evolutionists themselves change their dates by wild degrees. Richard Leakey, for example, changed the date of the fossil KNM-ER 1510 by 1.8 million years! Further, hard evidence, such as lack of fossilization for alleged multi-million-year old bones and the existence of younger aged fauna in the same strata, is often ignored. For example, the fossils of *Sinanthropus* found near Peking are dated between one and 2 million years old. But in the same dig and in the same strata of the dig sophisticated tools were found that are ordinarily dated by evolutionists to about 35,000 years old (Gish, p. 295). How can the tools be a couple of million years younger than the bones found next to them? Evolutionary dating of fossils must be taken with a grain of salt.

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BIBLE TIMES AND ANCIENT KINGDOMS: TREASURES FROM ARCHAEOLOGY. ISBN 978-1-58318-121-8. This is a package consisting of a book and a series of PowerPoint and Keynote (Apple) presentations which are a graphical edition of the book. The PowerPoints are packed with high quality color photos, drawings, historic recreations, and video clips. Bible Times and Ancient Kingdoms is a course on Bible geography, Bible culture, and Bible history and has a two-fold objective: to present apologetic evidence for the Bible and to give background material to help the student better understand the setting of Bible history. We cover this fascinating history from Genesis to the New Testament, dealing with the Table of the Nations in Genesis 10, the Tower of Babel, Ur of the Chaldees, Egypt, Baal worship, the Philistines, the Canaanites, David's palace, Solomon and the Queen of Sheba, Ahab and Jezebel, the fall of the northern kingdom of Israel, the Assyrian Empire, Hezekiah and his times, Nebuchadnezzar and his Babylon, the Medo-Persian Empire, Herod the Great and his temple, the Roman rule over Israel, and the Roman destruction of Jerusalem. Many of the archaeological discoveries from the past 200 years, which we relate in the course, are so fascinating and improbable that they read like a novel. It is easy to see God's hand in this field, in spite of its prevailing skepticism. The course also deals with Bible culture, such as weights and measures, plant and animal life, Caesar's coin, the widow's mite, ancient scrolls and seals, phylacteries, cosmetics, tombs, and the operation of ancient lamps, millstones, pottery wheels, and olive presses. The course begins with an overview of Israel's geography and a timeline of Bible history to give the student a framework for better understanding the material. Each section includes maps to help the student place the events in their proper

location. The course is packed with important but little-known facts that illuminate Bible history and culture. The preparation for the book is extensive, the culmination of 40 years of Bible study, teaching, and research trips. In this context the author built a large personal library and collected information from major archaeological museums and locations in North America, England, Europe, Turkey, and Israel. We guarantee that the student who completes the course will read the Bible with new eyes and fresh enthusiasm. 500 pages book + DVD containing 19 PowerPoint presentations packed with more than 3,200 high quality color photos, drawings, historic recreations, and video clips.

THE BIBLE VERSION QUESTION ANSWER DATABASE. ISBN 1-58318-088-5. This book provides diligently-researched, in-depth answers to more than 80 of the most important questions on this topic. A vast number of myths are exposed, such as the myth that Erasmus promised to add 1 John 5:7 to his Greek New Testament if even one manuscript could be produced, the myth that the differences between the Greek texts and versions are slight and insignificant, the myth that there are no doctrines affected by the changes in the modern versions, and the myth that the King James translators said that all versions are equally the Word of God. It also includes reviews of several of the popular modern versions, including the Living Bible, New Living Bible, Today's English Version, New International Version, New American Standard Version, The Message, and the Holman Christian Standard Bible. 423 pages.

THE FOREIGN SPIRIT OF CONTEMPORARY WORSHIP MUSIC. This hard-hitting multi-media video presentation, published in March 2012, documents the frightful spiritual compromise, heresy, and apostasy that permeate the field of contemporary worship music. By extensive documentation, it proves that contemporary worship music is impelled by "another spirit" (2 Cor. 11:4). It is the spirit of charismaticism, the spirit of the latter rain, the spirit of the one-world church, the spirit of the world, the spirit of homosexuality, and the spirit of the false god of *The Shack*. The presentation looks carefully at the origin of contemporary worship in the Jesus Movement of the 1970s, examining the lives and testimonies of some of the most influential

people. Nearly 60 video clips and hundreds of photos are featured. It is available on DVD and as an eDownload from the Way of Life web site.

THE FUTURE ACCORDING TO THE BIBLE. ISBN 978-1-58318-172-0. One of the many reasons why the Bible is the most amazing and exciting book on earth is its prophecies. The Bible unfolds the future in great detail, and *The Future According to the Bible* deals in depth with every major prophetic event, including the Rapture, the Judgment Seat of Christ, the Tribulation, the Antichrist, Gog and Magog, the Battle of Armageddon, the Two Witnesses, Christ's Return, Muslim nations in prophecy, the Judgment of the Nations, the resurrection body, the conversion of Israel, the highway of the redeemed, Christ's glorious kingdom, the Millennial Temple, the Great White Throne judgment, and the New Jerusalem. The first two chapters deal at length with the amazing prophecies that are being fulfilled today and with the church-age apostasy. Knowledge of these prophecies is essential for a proper understanding of the times and a proper Christian worldview today. The 130-page section on Christ's kingdom describes the coming world kingdom in more detail than any book we are familiar with. Every major Messianic prophecy is examined. Prophecy is a powerful witness to the Bible's divine inspiration, and it is a great motivator for holy Christian living. In this book we show that the Lord's churches are outposts of the coming kingdom. The believer's position in Christ's earthly kingdom will be determined by his service in this present world (Revelation 2:26-27; 3:21). The book is based on forty years of intense Bible study plus firsthand research in Israel, Turkey, and Europe.

INDEPENDENT BAPTIST MUSIC WARS. ISBN 978-1-58318-179-9. This book is a warning about the transformational power of Contemporary Christian Music to transport Bible-believing Baptists into the sphere of the end-time one-world "church." The author is a musician, preacher, and writer who lived the rock & roll "hippy" lifestyle before conversion and has researched this issue for 40 years. We don't believe that good Christian music stopped being written when Fanny Crosby died or that rhythm is wrong or that drums and guitars are inherently evil. We believe, rather, that Contemporary Christian Music is a

powerful bridge to a very dangerous spiritual and doctrinal world. The book begins by documenting the radical change in thinking that has occurred among independent Baptists. Whereas just a few years ago the overwhelming consensus was that CCM was wrong and dangerous, the consensus now has formed around the position that CCM can be used in moderation, that it is OK to “adapt” it to a more traditional sacred sound and presentation technique. The more “conservative” contemporary worship artists such as the Gettys are considered safe and their music is sung widely in churches and included in new hymnals published by independent Baptists. As usual, the driving force behind this change is the example set by prominent leaders, churches, and schools, which we identify in this volume. The heart of the book is the section giving eight reasons for rejecting Contemporary Christian Music (it is built on the lie that music is neutral, it is worldly, it is ecumenical, it is charismatic, it is experienced-oriented, it is permeated with false christs, it is infiltrated with homosexuality, and it weakens the Biblicist stance of a church) and the section answering 39 major arguments that are used in defense of CCM. We deal with the popular argument that since we have selectively used hymns by Protestants we should also be able to selectively use those by contemporary hymn writers. There are also chapters on the history of CCM and the author’s experience of living the rock & roll lifestyle before conversion and how the Lord dealt with him about music in the early months of his Christian life. The book is accompanied by a DVD containing two video presentations: *The Transformational Power of Contemporary Praise Music* and *The Foreign Spirit of Contemporary Worship Music*. 285 pages.

KEEPING THE KIDS: HOW TO KEEP THE CHILDREN FROM FALLING PREY TO THE WORLD. ISBN 978-1-58318-115-7. This book aims to help parents and churches raise children to be disciples of Jesus Christ and to avoid the pitfalls of the world, the flesh, and the devil. The book is a collaborative effort. It contains testimonies from hundreds of individuals who provided feedback to our questionnaires on this subject, as well as powerful ideas gleaned from interviews with pastors, missionaries, and church people who have raised godly children. The book is packed with practical suggestions and deals with many issues: Conversion, the

husband-wife relationship, the necessity of permeating the home with Christian love, mothers as keepers at home, the father's role as the spiritual head of the home, child discipline, separation from the pop culture, discipleship of youth, the grandparents' role, effectual prayer and fasting. Chapter titles include the following: "Conversion," "The Home: Consistent Christian Living and the Husband-Wife Relationship," "Child Discipline," "The Church," "Unplugging from the Pop Culture," "Discipleship," "The Grandparents," "Grace and the Power of Prayer." 531 pages.

MUSIC FOR GOOD OR EVIL. This video series, which is packed with photos, video and audio clips, has eight segments. **I. Biblical Principles of Good Christian Music.** **II. Why We Reject Contemporary Christian Music.** It is worldly, addictive, ecumenical, charismatic, shallow and man-centered, opposed to preaching, experience-oriented, and it weakens the strong biblicist stance of a church. **III. The Sound of Contemporary Christian Music.** In this section we give the believer simple tools that he can use to discern the difference between sensual and sacred music. We deal with syncopated dance styles, sensual vocal styles, relativistic styles, and overly soft styles that do not fit the message. **IV. The Transformational Power of Contemporary Worship Music.** We show why CCM is able to transform a "traditional" Bible-believing church into a New Evangelical contemporary one. Its transformational power resides in its enticing philosophy of "liberty" and in its sensual, addictive music. We use video and audio to illustrate the sound of contemporary worship. **V. Southern Gospel.** We deal with the history of Southern Gospel, its character, its influence, and the role of the Gaithers in its renaissance. This section is packed with audio, video, and photos. **VI. Marks of Good Song Leading.** There is a great need for proper training of song leaders today, and in this segment we deal with the following eight principles: Leadership, preparation, edification, spirituality, spiritual discernment, wisdom in song selection, diversity. One thing we emphasize is the need to sing worship songs that turn the people's focus directly to God. We give dozens of examples of worship songs that are found in standard hymnals used by Bible-believing churches, but typically these are not sung properly as "unto God." **VII. Questions Answered on Contemporary**

Christian Music. We answer 15 of the most common questions on this subject, such as the following: Is rhythm wrong? Isn't this issue just a matter of different taste? Isn't the sincerity of the musicians the important thing? Isn't some CCM acceptable? Didn't Luther and the Wesleys use tavern music? What is the difference between using contemporary worship hymns and using old Protestant hymns? **VIII. The Foreign Spirit of Contemporary Worship Music.** This presentation documents the frightful spiritual compromise, heresy, and apostasy that permeate the field of contemporary praise. Through extensive documentation, it proves that contemporary worship music is controlled by "another spirit" (2 Cor. 11:4). It is the spirit of charismaticism, the spirit of the "latter rain," the spirit of Roman Catholicism and the one-world "church," the spirit of the world that is condemned by 1 John 2:16, the spirit of homosexuality, and the spirit of the false god of *The Shack*. The presentation looks carefully at the origin of contemporary worship in the Jesus Movement of the 1970s, examining the lives and testimonies of some of the most influential people. 5 DVDs.

ONE YEAR DISCIPLESHIP COURSE, ISBN 978-1-58318-117-1. This powerful course features 52 lessons in Christian living. It can be broken into sections and used as a new converts' course, an advanced discipleship course, a Sunday School series, a Home Schooling or Bible Institute course, or for preaching outlines. The lessons are thorough, meaty, and very practical. There is an extensive memory verse program built into the course, and each lesson features carefully designed review questions. Following are some of the lesson titles (some subjects feature multiple lessons): Repentance, Faith, The Gospel, Baptism, Eternal Security, Position and Practice, The Law and the New Testament Christian, Christian Growth and Victory, Prayer, The Armor of God, The Church, The Bible, The Bible's Proof, Daily Bible Study, Key Principles of Bible Interpretation, Foundational Bible Words, Knowing God's Will, Making Wise Decisions, Christ's Great Commission, Suffering in the Christian Life, The Judgment Seat of Christ, Separation - Moral, Separation - Doctrinal, Tests of Entertainment, Fasting, Miracles, A Testing Mindset, Tongues Speaking, The Rapture, How to Be Wise with Your Money, The Believer and Drinking, Abortion,

Evolution, Dressing for the Lord. 8.5X11, coated cover, spiral-bound. 221 pages.

THE PENTECOSTAL-CHARISMATIC MOVEMENTS: THE HISTORY AND THE ERROR. ISBN 1-58318-099-0. The 5th edition of this book, November 2014, is significantly enlarged and revised throughout. The Pentecostal-charismatic movement is one of the major building blocks of the end-time, one-world “church,” and young people in particular need to be informed and forewarned. The author was led to Christ by a Pentecostal in 1973 and has researched the movement ever since. He has built a large library on the subject, interviewed influential Pentecostals and charismatics, and attended churches and conferences with media credentials in many parts of the world. The book deals with the history of Pentecostalism beginning at the turn of the 20th century, the Latter Rain Covenant, major Pentecostal healing evangelists, the Sharon Schools and the New Order of the Latter Rain, Manifest Sons of God, the charismatic movement, the Word-Faith movement, the Roman Catholic Charismatic Renewal, the Pentecostal prophets, the Third Wave, and recent Pentecostal and charismatic scandals. The book deals extensively with the theological errors of the Pentecostal-charismatic movements (exalting experience over Scripture, emphasis on the miraculous, the continuation of Messianic and apostolic miracles and sign gifts, the baptism of the Holy Spirit, the baptism of fire, tongues speaking, physical healing guaranteed in the atonement, spirit slaying, spirit drunkenness, visions of Jesus, trips to heaven, women preachers, and ecumenism). The final section of the book answers the question: “Why are people deluded by Pentecostal-Charismatic error?” David and Tami Lee, former Pentecostals, after reviewing a section of the book said: “Very well done! We pray God will use it to open the eyes of many and to help keep many of His children out of such deception.” A former charismatic said, “The book is excellent and I have no doubt whatever that the Lord is going to use it in a mighty way. Amen!!” 487 pages.

A PORTRAIT OF CHRIST: THE TABERNACLE, THE PRIESTHOOD, AND THE OFFERINGS. ISBN 978-1-58318-178-2. (new for 2014) This book is an extensive study on the Old Testament tabernacle and its priestly system,

which has been called “God’s masterpiece of typology.” Whereas the record of the creation of the universe takes up two chapters of the Bible and the fall of man takes up one chapter, the tabernacle, with its priesthood and offerings, takes up 50 chapters. It is obvious that God has many important lessons for us in this portion of His Word. Speaking personally, nothing has helped me better understand the Triune God and the salvation that He has purchased for man, and I believe that I can guarantee that the reader will be taken to new heights in his understanding of these things. Everything about the tabernacle points to Jesus Christ: the design, the materials, the colors, the court walls and pillars, the door into the court, the sacrificial altar, the laver, the tabernacle tent itself with its boards and curtains and silver sockets, the tabernacle gate, and veil before the holy of holies, the candlestick, the table of shewbread, the incense altar, the ark of the covenant, the high priest, and the offerings. All is Christ. The tabernacle system offers brilliant, unforgettable lessons on Christ’s person, offices and work: His eternal Sonship, His sinless manhood, His anointing, His atonement, His resurrection glory, His work as the life and sustainer and light of creation, His eternal high priesthood and intercession, and His kingdom. In addition to the studies on every aspect of the tabernacle, *A Portrait of Christ* features studies on the high priest, the Levitical priests, the five offerings of Leviticus, the day of atonement, the ransom money, the red heifer, the cherubims, strange fire, the golden calf, leprosy, the Nazarite vow, the pillar of cloud and pillar of fire, and the transportation of the tabernacle through the wilderness. The tabernacle is very practical in its teaching, as it also depicts believer priests carrying Christ through this world (1 Pet. 2:5, 9). Like the Israelites in the wilderness, believers today are on a pilgrimage through a foreign land on the way to our eternal home (1 Pet. 2:11). Don Jasmin, editor of the *Fundamentalist Digest* says, “This new book on the Tabernacle constitutes the 21st-century classic treatise of this rich theme.” 420 pages.

SEEING THE NON-EXISTENT: EVOLUTION’S MYTHS AND HOAXES. ISBN 1-58318-002-8. This book is designed both as a stand alone title as well as a companion to the apologetics course *AN UNSHAKEABLE FAITH*. The contents are as follows: Canals on Mars, Charles Darwin and His Granddaddy, Thomas Huxley: Darwin’s Bulldog, Ernst Haeckel: Darwin’s German Apostle, Icons of Evolution, Icons of Creation, The Ape-men, Predictions,

Questions for Evolutionists, Darwinian Gods, Darwin's Social Influence. The **ICONS OF EVOLUTION** that we refute include mutations, the fossil record, homology, the peppered moth, Darwin's finches, the fruit fly, vestigial organs, the horse series, the embryo chart, the Miller experiment, Archaeopteryx, bacterial resistance, the big bang, and billions of years. The **ICONS OF CREATION** that we examine include the monarch butterfly, the trilobite, the living cell, the human eye, the human brain, the human hand, blood clotting, the bird's flight feathers, bird migration, bird song, harmony and symbiosis, sexual reproduction, living technology, the dragonfly, the bee, and the bat. The section on **APE-MEN** deals with Cro-Magnon, Neanderthal, Java Man, Piltown Man, Nebraska Man, Peking Man, Lucy, Ardi, Ida, among others. The section on **PREDICTIONS** considers 29 predictions made by Biblical creationism, such as the universe will behave according to established laws, the universe will be logical, and there will be a vast unbridgeable gulf between man and the animal kingdom. **DARWINIAN GODS** takes a look at inventions that evolutionists have devised to avoid divine Creation, such as panspermia and aliens, self-organization, and the multiverse. 608 pages.

SOWING AND REAPING: A COURSE IN EVANGELISM. ISBN 978-1-58318-169-0. This course is unique in several ways. *It is unique in its approach.* While it is practical and down-to-earth, it does not present a formulaic approach to soul winning, recognizing that individuals have to be dealt with as individuals. The course does not include any sort of psychological manipulation techniques. It does not neglect repentance in soul winning, carefully explaining the biblical definition of repentance and the place of repentance in personal evangelism. It explains how to use the law of God to plow the soil of the human heart so that the gospel can find good ground. *The course is unique in its objective.* The objective of biblical soul winning is not to get people to "pray a sinner's prayer"; the objective is to see people soundly converted to Christ. This course trains the soul winner to pursue genuine conversions as opposed to mere "decisions." *The course is also unique in its breadth.* It covers a wide variety of situations, including how to deal with Hindus and with skeptics and how to

use apologetics or evidences in evangelism. There is a memory course consisting of 111 select verses and links to a large number of resources that can be used in evangelism, many of them free. The course is suitable for teens and adults and for use in Sunday School, Youth Ministries, Preaching, and private study. **OUTLINE:** The Message of Evangelism, Repentance and Evangelism, God's Law and Evangelism, The Reason for Evangelism, The Authority for Evangelism, The Power for Evangelism, The Attitude in Evangelism, The Technique of Evangelism, Using Tracts in Evangelism, Dealing with Skeptics. 104 pages, 8x11, spiral bound.

THINGS HARD TO BE UNDERSTOOD: A HANDBOOK OF BIBLICAL DIFFICULTIES. ISBN 1-58318-002-8. This volume deals with a variety of biblical difficulties. Find the answer to the seeming contradictions in the Bible. Meet the challenge of false teachers who misuse biblical passages to prove their doctrine. Find out the meaning of difficult passages that are oftentimes overlooked in the Bible commentaries. Be confirmed in your confidence in the inerrancy and perfection of the Scriptures and be able to refute the skeptics. Learn the meaning of difficult expressions such as "the unpardonable sin." A major objective of this volume is to protect God's people from the false teachers that abound in these last days. For example, we examine verses misused by Seventh-day Adventists, Roman Catholics, Pentecostals, and others to support their heresies. We deal with things such as the blasphemy against the Holy Spirit, cremation, head coverings, did Jesus die on Friday, God's repentance, healing in the atonement, losing one's salvation, sinless perfectionism, soul sleep, and the Trinity. Jerry Huffman, editor of *Calvary Contender*, testified: "You don't have to agree with everything to greatly benefit from this helpful book." In researching and writing this book, the author consulted roughly 500 volumes, old and new, that deal with biblical difficulties and the various other subjects addressed in *Things Hard to Be Understood*. This one volume, therefore, represents the essence of a sizable library. Sixth edition Feb. 2014, enlarged and completely revised, 441 pages.

AN UNSHAKEABLE FAITH: A CHRISTIAN APOLOGETICS COURSE. ISBN 978-1-58318-119-5. The course is built upon nearly 40 years of serious Bible study and 30 years of apologetics writing. Research was done in the author's personal 6,000-volume

library plus in major museums and other locations in America, England, Europe, Australia, Asia, and the Middle East. The package consists of an apologetics course entitled *AN UNSHAKEABLE FAITH* (both print and eBook editions) plus an extensive series of Powerpoint/Keynote presentations. (Keynote is the Apple version of Powerpoint.) The 1,800 PowerPoint slides deal with archaeology, evolution/creation science, and the prophecies pertaining to Israel's history. The material in the 360-page course is extensive, and the teacher can decide whether to use all of it or to select only some portion of it for his particular class and situation. After each section there are review questions to help the students focus on the most important points. The course can be used for private study as well as for a classroom setting. Sections include The Bible's Nature, The Bible's Proof, The Dead Sea Scrolls, The Bible's Difficulties, Historical Evidence for Jesus, Evidence for Christ's Resurrection, Archaeological Treasures Confirming the Bible, A History of Evolution, Icons of Evolution, Icons of Creation, Noah's Ark and the Global Flood.

WAY OF LIFE ENCYCLOPEDIA OF THE BIBLE & CHRISTIANITY. ISBN 1-58318-005-2. This hardcover Bible encyclopedia contains 640 pages (8.5x11) of information, over 6,000 entries, and over 7,000 cross-references. Twenty-five years of research went into this one-of-a-kind reference tool. It is a complete dictionary of biblical terminology and features many other areas of research not often covered in such volumes, including Bible Versions, Denominations, Cults, Christian Movements, Typology, the Church, Social issues and practical Christian living, Bible Prophecy, and Old English Terminology. It does not correct the Authorized Version of the Bible, nor does it undermine the fundamental Baptist's doctrines and practices as many study tools do. The 5th edition (October 2008) contains new entries, extensive additions to existing entries, and a complete rewriting of the major articles. Many preachers have told us that apart from *Strong's Concordance*, the *Way of Life Bible Encyclopedia* is their favorite study tool. A missionary told us that if he could save only one study book out of his library, it would be our Bible encyclopedia. An evangelist in South Dakota wrote: "If I were going to the mission field and could carry only three books, they

would be the Strong's concordance, a hymnal, and the *Way of Life Bible Encyclopedia*." Missionary author Jack Moorman says: "The encyclopedia is excellent. The entries show a 'distilled spirituality.'" 5th edition, 640 pages. A computer edition of the encyclopedia is available as a standalone eBook for PDF, Kindle, and ePub. It is also available as a module for *Swordseacher*.

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