

just the same. Man's duties and opportunities correspond to his abilities, and are not abated one whit by the fact of his having cousins less highly endowed. All that sort of objection to evolution is not common-sense, to say the least. If the brotherhood of all men is a humane conception, the cousinhood of man and animals is no less so. Once we see that man has an organic place in nature, we have a sense of being at home in the natural world that is a great satisfaction and, I believe, a great spiritual gain.

But, it may finally be asked, what does the Bible teach regarding evolution? It is fair to say that the Bible never raises the question, and consequently cannot be expected to furnish anything like a direct answer. The answer, at the best, would have to be read into some passage by implication, and would always be open to various interpretations. If anything is clear, in reading the Bible, it is that we have here a religious book, a book concerned with man's religious life, and not with natural science. It is not a treatise on biology any more than a treatise on astronomy or chemistry or arithmetic. It leaves these fields entirely aside. How unfair to the Bible, then, how prejudicial to its continued influence, to lug it in and attempt to extort an answer from it on matters which it does not discuss and which lie outside of its chosen field.

APE-MAN BONES REVEAL TWO GARDENS OF EDEN

That there were at least two independent "Gardens of Eden", one in Asia, and one in Africa, in which two or more different varieties of human beings evolved from distinct species of apes, or ape-like animals, is the startling conclusion tentatively reached and announced by Dr. E.A. Hooton of the Peabody Museum of Harvard University after a comparative study of skulls of apes, apemen, cave men and modern men found throughout the world.

The idea that all men originated from one line of ape-like ancestors should be abandoned, Dr. Hooton declared. Southern Asia, southeastern Asia, and African all fulfill the conditions necessary for the production of man and the giant apes in an equally satisfactory manner. The fossil and climatic evidence makes it quite possible, he said, that the critical steps in human evolution -- the coming down out of the trees and the assumption of the erect posture -- may have taken place in both Asia and Africa. At present he said that he was inclined to think that one or more of the long-headed varieties of man evolved in Africa and one or more round headed varieties in Asia.

Admitting the existence of two or three fundamental near-man stocks, he said that an occasional hybridization followed by a process of interbreeding would satisfactorily account for the varying characteristics of modern races.

The existence of hybrids between the gorilla and the chimpanzee has been reported several times and is not wholly incredible, Dr. Hooton suggested, and said there was no reason for doubting that the ancestors of man have displayed throughout the process of becoming human, qualities of superior adaptability, greater initiative, and less conservatism in their mating habits as well as in other directions, when compared with the existing big apes or their progenitors.

According to Dr. Hooton's conclusions many kinds of apes left the trees beside the baboon, gorilla, and chimpanzee. Several of these ape-like animals developed toward becoming human beings and several may have succeeded. Dr. Hooton could see nothing in the environmental conditions which kept the gorilla from becoming a man and attributed his failure probably to an inherent incapacity of his family to develop further because of specialization along other lines. The baboon lost his chances when he made the fatal choice of walking on four feet instead of two.
