

## MAN BEFORE ADAM.\*

THAT peoples existed on the earth for centuries before the Biblical Adam, is not a new belief of modern scientists; the fact, however, has never before received such abundant demonstration as in this masterly work by Prof. Alexander Winchell, of the University of Michigan. In our brief review, whose object is to invite attention to the volume, we can only glance at some of its features, without pretending to give an adequate view of its rich materials and admirable method. The ground of the discussion is firmly laid in linguistic, ethnological, chronological, and geographical facts. The argument is two-fold: positive and negative. The first branch arrays the Biblical and scientific proofs of the existence of Preadamites. In the development of his plan, whose ground-work is securely laid, the author treats of the dispersion of the Shemites, the Hamites, and the Japhetites, presents a graphic view of the different types of mankind, and demonstrates the restricted limits of the population which is described in the 10th chapter of Genesis. The whole geographical extent of the Noachites does not embrace more than one fifteenth of the territory which we now find populated by man. The black tribes of Africa, Australia, and Melanesia, and the brown tribes of Asia, America, and Polynesia, could not have been produced from the posterity of Noah during the interval which separates us from the flood. The Biblical Ethiopia is not the interior of Africa. The chronological testimony in favor of the author's positions—a profoundly interesting topic—is unanswerable. In discussing the Pre-Noachite Races, Race Distinctions, The Biblical and Non-Biblical Antiquity of Race Distinctions, the argument advances with cumulative force to convincing conclusions.

The negative branch of the argument

goes to demonstrate the untenability of the theories which trace the black races to Noah or even to Adam. The remarkable antiquity of all the racial types of the Oriental world cannot be explained without the admission of Preadamites. More time is required for the complete differentiation of racial and family types than the received dates of the creation of Adam and of the Deluge. "On the basis of the accepted chronology, we discover that the existence of a well-established monarchy, and well-developed civilization, was a fact *sixty-nine years before the Flood—at the same time that it is held that all the world has been settled since the Flood!* The date of the Deluge was determined by Archbishop Usher, and the date of the Thinite Egyptian monarchy has been determined by Prof. Dr. J. Strong. Plainly one or both of these dates is incorrect." Chaldean and Hebrew types had been introduced into Egypt 79 years after the Deluge, according to Usher, and 246 years after the Deluge, according to Strong. The pure Egyptian type was abundantly delineated, while the mixed type was dynastic. Actual iconographs depict the Negro type in full development 509 years after the Deluge. This result had been reached, according to the accepted chronology, 2006 years before Christ, and now it is 1880 years after Christ. It is 3886 years since the Negro was completely a Negro. In 3886 years he has not perceptibly changed, and yet we are assured that during the 509 years immediately preceding, he had changed in all that characterizes his expressive type! Again, by looking at the subject from the point of view of a *local* Deluge, we may then trace all human types to Adam. Hence, on the basis of Usher's chronology, the Negro was differentiated in 1998 years, and has not changed during the last 3886 years. He continued, therefore, to diverge for thirty-four per cent. of his existence, and during the remaining sixty-six per cent. has not diverged to any appreciable extent. No scientific reason can be given for the arrest of this divergence. By strictly logical steps the author shows that the following alternative is the only escape from the admission of the existence of man on the earth before the Biblical Adam:

If it can be shown that Adam, in the purview of the Bible, was absolutely the first human being, then he was *not* a white man; and his epoch is removed from the era of Abraham by a chasm of years, in the presence of which our patriarchal chronology is ridiculous.

On the theory of the Hamitic origin of the Negroes, Hottentots, Australians, and Papuans, it follows that four out of seven races have experienced degeneracy. That the Negro race is an inferior race is shown by an appeal to anatomical, physiological, psychological, and historic facts, and here the mass of testimony is overwhelming. The inference is inevitable. If Ham is the ancestor of the black race, there has been a terrible degeneracy.

But do races degenerate? The following points are elaborated in denial: 1. Progress the law of organic life implied in the derivative origin of the species. 2. The law of progress is involved in the *flat* theory of specific origins. (The author holds to the derivative theory.) 3. Progress is implied in the educability of intelligence and its power over nature. 4. The law and the fact of progress are revealed in organic history. 5. The law and the fact of progress are revealed in human history. This is an educational process. Deteriorations in humanity are partial and abnormal. Cultural declination is totally different from structural, and is never race-wide or continent-wide. The following conclusions are reached:

1. The structural and cultural inferiority of the Negroes as a race; and by inference the similar inferiority of the other black races. 2. The very high improbability that the races have undergone a degeneracy from Adam. 3. The unanimity of the Bible and Science in the declaration that the black races—most unquestionably the negro—are not the descendants of Ham, nor even of Adam.

Having established his main thesis, Prof. Winchell discusses several highly interesting subjects, as pendants to the leading topic of the volume, among which are, Theological Consequences; Genealogy of the Black, brown, and white races; The Cradle of Humanity; The Dispersion of the Black Races, of the Asiatic and American Mongoloids, of the Mediterraneans and Dravidians; The Condition of Primitive Man, and the Antiquity of Man. This part of the work will be found to be exceedingly attractive and instructive. The ethnological map, which is a marvel of skill and learning, will greatly assist the reader in obtaining a firm grasp of the immense subject before him. The tables also are very important adjuncts, and the numerous illustrations—most of them from photographs—serve effectively their purpose. There is hardly a subject relating to human progress and religion that is not connected in some way with the contents of this extraordinary production, and the writer shows that he is thoroughly equipped for the task which he has so brilliantly accomplished. Prof. Winchell has a highly cultivated literary gift, and the style of his composition is clear, easy, graphic, and vigorous. But while the book is popularly written, its spirit and method are strictly scientific. The candor, logical acuteness, and learning of the author will favorably impress the most prejudiced. We regard this treatise as a remarkable and powerful contribution to the reconciliation of the Bible and modern science. No doubt some will draw inferences as to Prof. Winchell's teachings that are alien to his belief; but if they do, it will not be because his disavowal of certain doctrines is not sufficiently explicit. The gifted author, who is now in the maturity of his powers, has pursued, for upwards of thirty years, scientific

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investigations with a devotion and success  
which place him in the front rank of Ameri-  
can scientists.

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