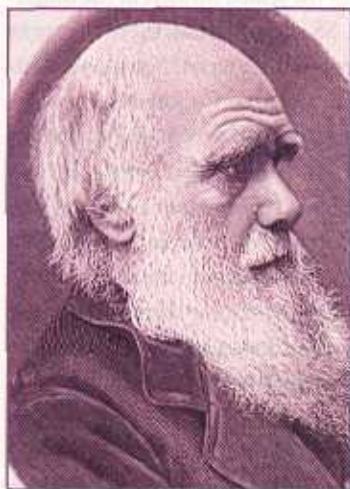


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Creation, Evolution, Intelligent Design



Charles Darwin



Sumerian deities



Jehovah

Science and Thinking Catch Up With Ancient Knowledge

by Zecharia Sitchin

You are walking on a sandy beach, barefoot. Your foot touches a seashell, and you pick it up. Then you see another, even more beautiful. What are these seashells? Of course, you know: They are the skeletal remains of marine life, remains of a myriad living creatures that fill up the oceans, having evolved over millions of years—perhaps billions of years.

And now the watery waves that wash the sandy shore bring to light something that glitters. You bend down and pick it up. It's a watch! Not one of those new gizmos that have a tiny chip inside, but an old-fashioned-needs-winding kind of watch that someone must have lost. Does it still work? Curious, you open up the back. There are tiny wheels-within-wheels, rods, springs—an ingenious contraption. Like the seashells, remains of once living things, the watch too is dead, remains of a once ticking thing.

And now you ponder: Did this find on the beach, like the seashelled animals,

evolve—or was it made by an *intelligent designer*?

And therein lies the most recent and newly erupted debate between Evolutionists and Creationists, reviving the clash between Darwin and the Bible.

The "Monkey Trial" of 1925

It was in March 1925 that the Tennessee legislature passed a law outlawing the teaching of any doctrine that denies the divine creation of Man as taught by the Bible. In July of that same year, John T. Scopes, a high school teacher, was brought to trial for teaching Darwin's theory of evolution in violation of the new law. The ensuing trial, known as the Scopes Trial (or, derisively, the "Monkey Trial") drew worldwide attention to the seemingly irreconcilable conflict between Creationism (the acceptance without reservation of the biblical account that God created Man—like a watchmaker deciding to make a watch) and Evolution (based on Darwin's findings of

gradual, slowly evolving natural selection).

John Scopes was found guilty and fined \$100; the Tennessee law was repealed in 1967. But the debate has not ended: Is Man, *Homo sapiens*, merely the end-product of a long process of natural selection ("Evolution"), or the result of a single decision, a deliberate act by a Creator ("Creationism") as the Bible states?

The Evolutionists cannot fathom how the other side can ignore the overwhelming evidence for life's beginnings billions of years ago, and claim that it is all the result of six days of creation. The Creationists, citing the watchmaker simile, cannot see how the sudden appearance of *Homo sapiens* as an intelligent being so distinct from apes and chimpanzees can deny the Hand of God the Creator.

On Whose Side Is Science?

Over the years, skeletal remains of early hominids have established southeast Africa as the place where humans branched off

from apes several million years ago. The fossil remains without doubt paint an evolutionary picture, with this or that find—we shall skip the fancy scientific names—evidencing a progression that has taken what was first assumed to have been two million years, then three or four, and very recently (a find more in the center of Africa, in Chad) five or six million years old. It has indeed been a slow, very very slow, progression (Evolution, as some prefer) from the early hominids through *Homo erectus* to *Homo sapiens*.

But this slow evolution presents a puzzle, and the slower the discovered pace, the greater the puzzle. Sometime circa 300,000 years ago—a mere eye blink in evolutionary terms—modern man, *Homo sapiens sapiens*, suddenly appeared, emerged out of Africa, and inhabited the Earth. The anthropologists used to refer to this phenomenon as that of the Missing Link; recent discoveries that push back the hominid development expose, rather than explain, this missing link.

The more recent advances in genetics, including the deciphering and sequencing of the human genome in mid-2001, made possible a new, different, and much more precise analysis and tracing of the human lineage. The findings, on the one hand, confirmed that all—and we mean *all*—life on Earth is based upon and stems from the same four “letters” (nucleic acids) of the DNA “alphabet.” On the other hand, they showed how a few genes (out of some 35,000 to 40,000 in humans, for example) can make a vast difference: the human and chimpanzee genomes are similar in more than 98 percent...

These genetic findings concluded last year that the human genome includes about 200 genes that have no evolutionary predecessor—“alien genes,” in the words of the scientific reports. Studies published this year (2002) concluded that these unique genes are concentrated primarily in one chromosome, chromosome 21. And just in August of this year, it was discovered that a language gene, which enables Man to speak a language (not just to mumble) was added to the human genome between 200,000 and 100,000 ago.

The Tale of Creation: Not Just the Bible

In view of all these scientific advances and what they tell us, one ought to take a close look at the basis for Creationism.

First, the biblical tale in Genesis. To the chagrin of all who care, the Bible *does not* state that God created Man. It states that the *Elohim*—a plural term—said: “Let us fashion the Adam in *our* image and after *our* likeness.” Some argue that though *Elohim* is a plural term, it is meant to represent a single entity, God. But that does not hold water when one realizes that the following words speak of “us,” “our”—definitely plural.

In my books, starting with *The 12th Planet* in 1976, *Genesis Revisited* (1990), and most recently *The Lost Book of Enki* (to name three out of nine), I kept pointing out what nowadays even theological seminaries teach: That the biblical tales of Genesis (creation, the Adam, the Garden of Eden, the Tower of Babel, the Deluge) are abbreviated versions of much earlier Mesopotamian texts, written down on clay tablets first in Sumer almost 6,000 years ago. And there, in those texts, there really are the “us”: the leaders of the *Anunnaki* (“Those who from heaven to Earth came”) who, circa 300,000 years ago, employed genetic engineering (mixing their genes with those of Earth’s hominids) to bring about Man, and then (some 100,000 years later) to bring about an intelligent, speaking *Homo sapiens* named Adapa.

It is they, I have suggested, whom the Bible called *Elohim* (literally: The Lofty Ones). And if one accepts the Sumerian tale—written on tablets that can be seen at many major museums—the answer to the “missing link” and the “alien genes” is provided; and the conclusion is reached, that if one factors in “Those who from heaven to Earth came,” there is no conflict between Creationism and Evolution.

Enter the “Intelligent Design”

So, is the problem solved? Not at all... For neither the Evolutionists (i.e. established academia) nor the Creationists (biblical fundamentalists at heart) are ready to accept the premise that Earth has been vis-



Caricature of Clarence Darrow, attorney for John Scopes in the “Monkey Trial,” by Gene Markey.

ited by extraterrestrials (from the planet Nibiru, according to the Sumerians—a planet in our own solar system but with a vast elliptical orbit).

To the obvious chagrin of the Evolutionists, the ranks of the former Creationists have been augmented by a new breed that—alas!—includes accredited scholars and others with scientific credentials. The argument of these newcomers to the old debate is that of the watchmaker. There had to be a Watchmaker, they (correctly) assert. But who was He? Let’s just call him The Intelligent Designer.

The scientific/media establishment has witnessed the Intelligent Design approach with alarm. It is “creationism in disguise” (to quote *Time* and *Science*): They just skirt the word “God.”

In a major report on the subject, *The New York Times* of April 8, 2001, describing how the Intelligent Designer forces have been making headway in states outside the Bible Belt, explained that the proponents

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of I.D. (as it is known for short) hold that "The Designer may be much like the biblical God...but they are open to other explanations, such as the proposition that life was seeded by a meteorite from elsewhere in the cosmos."

Curiously, when I was flooded with phone calls and faxes from fans about this NYT article, it turned out that in earlier editions several more words were included after the word "cosmos"; the original and uncensored version of the article stated thus:

"This designer may be much like the biblical God, proponents say, but they are open to other explanations, such as the proposition that life was seeded by a meteorite from elsewhere in the cosmos, pos-

sibly involving extraterrestrial intelligence" (emphasis mine).

Did the venerable *New York Times*—inadvertently?—subscribe to my conclusions about the Anunnaki and their genetic engineering?

I found the answer in an NYT editorial on March 17, 2002. Headlined "Darwinian Struggle in Ohio," it said thus:

"Adherents of intelligent design carefully shun any mention of God in their proposals. They simply argue that humans, animals, and plants are far too diverse and complex to be explained by evolution and natural selection, so there must have been an intelligent designer behind it all. Whether that designer is God, an advanced civilization from another world, or some

other creative force, is not specified."

Progress is being made.

These words are quite an advance in acknowledging the veracity of the Sumerian records. It is progress from a generalized possibility that an Extraterrestrial Intelligence might have been involved, to an unnamed Intelligent Designer, to someone from "an advanced civilization from another world."

The literal words of the Bible, the Sumerian data, and my own interpretation and presentation thereof, stand confirmed.

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The Agganis Legend

A Message From Beyond

by John Dinan

he Adventure Series card #55 says of Harry Agganis: "Returned from Marines to win first base berth with Boston Red Sox in 1954; died unexpectedly following season." Agganis's death was not only unexpected, it was shrouded in mystery.

Harry Agganis played semi-pro baseball while in junior high. In a league laced with future major leaguers, he was a standout. In high school, he dominated the play on the baseball diamond and led Lynn, Massachusetts, Classical High School to a 30-4-1 football record, passing for over 4,000 yards. Paul Brown of the Cleveland Browns made Harry his number-one draft choice, declaring: "Agganis is the player who will succeed Otto Graham." Tom Yawkey wanted Harry on the Red Sox. He was a football All-American for Boston University. The Marine Corps named its Camp Lejeune baseball diamond after Harry.

He died June 27, 1955, of a pulmonary embolism (a blood clot which went from his legs to his chest). The *Boston Record* headline read: "The Golden Greek is Dead." At the time of his death, Harry was batting .313 for the Red Sox, with 11 extra base hits in 83 at bats, and was considering a second pro career quarterbacking the Baltimore Colts. More impressive than Harry's athletic achievements, his presence was Olympian. He looked and moved like some superbeing. When he played first base for the Red Sox, *Boston Record* sportswriter Dave Egan warned parents not to take their kids to Red Sox games for fear they might think they could do what Harry did as a matter of routine. Baseball men like Casey Stengel and Ted Williams were impressed with Harry's athleticism.

The legend of Harry Agganis does not end on that early summer day in 1955. Just before he died, actor Telly Savalas related a

strange tale on the Larry King show. On the day that Harry died, Savalas, who was born in Garden City, New York, but grew up in Lynn, Massachusetts, ran out of gas at three o'clock in the morning. After walking for a mile, he was picked up by a man in a white Cadillac. The man, dressed in a white suit, gave Savalas a dollar for gas. Savalas said he wondered how the man knew he was penniless. Grateful for the man's assistance, Savalas got him to write his name and address on a piece of paper. On the way back to the car, the man told Savalas, "I know Harry Agganis." The next day Savalas learned of Agganis's death.

Curious about the man who had helped him, Savalas called the number at the address the man had given him. A woman answered. When Savalas asked for "William" (the name he had been given), the woman broke down in tears. She said her husband had been dead for three years. When Savalas described the man, the woman said that was her husband, and that he was buried in the white suit that Savalas saw him in.

Both Savalas and the woman decided they had to get together to talk about the strange circumstances occurring on that lonely road in New York. They did meet, but Savalas did not reveal what occurred after that; he told the Larry King audience that he would tell the rest of the story later. Unfortunately, for Savalas there would be no "later."

It has been nearly 50 years since the death of Harry Agganis, and the force of his presence has not diminished.

John Dinan, of Topsfield, Massachusetts, worked in the aerospace industry and as a psychologist before his retirement. He has written for more than 70 publications and has published three books.