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ADAM, NOAH AND THE STONE AGE

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INTRODUCTION

We often touch, but seldom dwell, on who the men of the Most Ancient and Ancient Churches actually were. Some attempts have been made to answer the question, the most notable of which is to be found in Dr. H. Lj. Odhner's *The Divine Allegory*.

The evidence is changing and is far from complete. But there appears to be more solid ground for speculation nowadays than there was, for example, when *The Divine Allegory* was first published. We hear recurrent reports from the field of archeology and from the Leakeys in Olduvai Gorge, Tanzania. We have become used to thinking of man's ancestors as much older than was admitted just a few years ago. The date of the appearance of earliest man had been pushed back to as far as 2.5 million years ago, only to be pushed even further back with the discovery of "Skull 1470."¹ Now the age is 2.8 million years.

Before considering the historical information, let us review the information derived from revelation. The Most Ancient and Ancient Churches were most evidently dealt with in Genesis, chapters one through eleven. Adam is there representative of the Most Ancient Church, and Noah and his sons of the Ancient Church. The vital point that is often rehearsed in the New Church, and perhaps as often missed, is that the first eleven chapters of Genesis are *not* an historical record. None of the events there recorded occurred in the way they are described. Some of

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¹ Richard E. Leakey, "Skull 1470," *National Geographic Magazine* 143 (June 1973): 819-829.

the imagery may indeed reflect what happened, such as "tilling the ground," "planting a vineyard," *etc.* But of what actually happened to those humans classed as "Adam" or "Noah," nought is reflected in the Genesis account.

Only the Heavenly Doctrines give us a general picture, with some particulars, of the way of life and nature of the Adamic Church and of what changes occurred with the churches represented by Cain, Seth, Enoch, Enos, *etc.*; and finally of what happened in the Noachian Church. These generals and particulars are well known: Adam was naked, lived in tents, ate no meat, saw in nature heavenly and Divine things, communicated with angels, had what to us is a peculiar gait, had tacit speech and internal respiration, and so on. The men of the Noachian Church, on the other hand, had external breathing and hearing and thus a spoken language. They loved to represent heavenly and Divine things by artifacts, and in made-up historical writings. They ate meat, lived in communities, had forms of government, and in time became prone to sacrifices and idolatry. Eventually this history of idolatry reached Abram's time, which was about 2000 B.C. That marked the beginning of the Third Ancient Church, later called the Israelitish Church.

But who constituted the First and Second Ancient Churches, or Noah and Eber? And who constituted the Church Adam, and his descendants?

THE HYPHOTHESES

Genesis chapters 1 through 7, we are told, are directly from the Ancient Word, copied by Moses and included in the Pentateuch. Genesis 8 to 11 are partially from that Ancient Word, and partially true historicals (AC 1140).

Now this Ancient Word could have been written only after the invention of writing. When the first Hebrew characters appeared is uncertain, but the oldest beginnings of writing, first as pictographs (hieroglyphs) and soon thereafter as cuneiform script, supposedly came between 4000 and 3000 B.C. If there was writing much before that time, it may have been on perishable material which is now lost.

But we can conclude that the Ancient Word, for reasons that will become apparent, was written towards the end of the Ancient Church as a whole. The accounts of Adam and the garden of

Eden, and of Noah and the Flood, therefore, were either preserved for centuries, or even millennia, before they were finally recorded in a Divinely inspired fashion; or whatever knowledges of those early times remained were formed into those Divinely inspired stories. Therefore, although the Ancient Word was probably written no earlier than 3500 B.C., this in no way limits the time span of the Church Noah, or that of Adam.

Besides, what is *time* in the Ancient Word? There are genealogies giving the precise number of years each man lived. But we know that these numbers refer to spiritual states. Thus in actual fact, thousands of years may have passed by in one single number, e.g., "All the days that Adam lived were *nine hundred and thirty years*; and he died." How many thousands of years may not then be covered by a whole verse, such as, "And God blessed Noah and his sons, and said unto them, Be fruitful and replenish the earth."

For how long? These words describe mental or spiritual states that may have required thousands of years to fulfil. And only after a sufficient number of states had been fulfilled could writing be invented. Only then could a permanent record be made of all those states man had passed through before writing was invented!

Based on this consideration, the following hypotheses have been formed, and will be considered in this paper:

That all human ancestors known to modern science can fall into the categories of either "pre-Adamite," "Adam," or "Noah."

That the Adamic Church began perhaps one million years ago, but more probably some hundreds of thousands of years ago.

That the Neanderthal era may reflect the decline and fall of that Church.

That the Flood and Noah's Ark can be equated with the recognized "extermination" of Neanderthal-type men over all the earth about 35,000 B.C., and the immediate rise of Cro-Magnon type men.

That those called "Noah" were Cro-Magnon type men; "Eber" were members of Chalcolithic cultures.

That Noah "came out of the Ark" when agriculture began, thus about 8000 B.C.

That the whole habitable globe was inhabited by successive waves of migrations of the Ancient Church, from the time of the

Flood (35,000 B.C.) until about 1000 A.D. when Pacific Ocean migrations ceased.

That each migration took with it either narratives or actual notations, which were "constituents" of what was to be the Ancient Word, but which were only incorporated into that Ancient Word long after those migrations ceased.

That those constituents, being partial and incomplete, formed the bases for all human cultures the world over.

Now then, what is the evidence? (I do not claim to have exhausted all known facts, and I cannot avoid viewing these facts from the light of the Heavenly Doctrines, rather than *vice versa*. Cf. AC 5871, 2568: 2, 2588)

HISTORICAL REVIEW

The most recent finds have been made in Kenya and Ethiopia. The "1470 Skull" found east of lake Rudolf in Kenya, has put "mankind's pedigree" into such doubt that Richard Leakey has said: "Either we toss out this skull, or we toss out our theories of early man."²

This skull has been estimated to be 2.8 million years old. It is more "advanced" than Homo Erectus, previously the favorite candidate for "True Man's" ancestor. Yet "1470" predated Homo Erectus. "1470 man" was most likely vegetarian, but may have used primitive stone tools and eaten meat.

Homo Erectus began about one million years ago, and came to an end about 300,000 B.C. He was naked and nomadic, but knew the use of fire towards the end of his era. He ate meat, used stone choppers and scrapers, lived mainly in Africa, and is by some authors called the first "True Man," but not "Homo Sapiens."

Swanscombe Man and Steinheim Man fill a gap between Homo Erectus and Neanderthal. These two are regarded as intermediate types.³

Neanderthal Man (named from a valley in Germany) was first thought to have originated in Europe. But he has been found to have occupied Mesopotamia for at least 60,000 years. Neanderthal man began around 110,000 B.C., and lived also in Africa and

² Leakey, p. 819.

³ F. Clark Howell, et al., *Early Man*, Life Nature Library, Time-Life Books, (New York: Time Inc., 1971), p. 108.

Asia. He lived through two ice-ages (about 65,000 and 50,000 B.C.), and came to an abrupt and mysterious end during the third ice-age, about 35,000 B.C. He ate meat (although never exclusively, being gatherer as well as hunter). He had the use of fire, and eventually learned the use of needles and clothing. He had stone choppers, cleavers, scrapers and also spears by the end of his era.

Neanderthal man is normally the first to be called "Homo Sapiens," although authors vary, some preferring this title for Cro-Magnon man. Neanderthal also seems to have developed differently in different areas of the world. He was more advanced in the Middle East, tending to become more and more modern looking, and similar to his successor, Cro-Magnon. In fact, in Palestine, three finds, namely in the Skuhl cemetery, the Tabun cave, and the Qafzeh cave, verify a merging of two types of man.⁴

Neanderthal's successor appeared, as far as can be determined, within exactly the same time span as he himself came to his abrupt end. Cro-Magnon (named from a cave in France) lived from about 35,000 B.C. to about 10,000 B.C., or later. Some authors suppose he in fact killed off Neanderthal type man in warfare.

Cro-Magnon ranged from the Middle East to Europe and Asia, and it was during his era that the Americas were populated by successive migrations. He was a skillful hunter, using spears and later harpooning fish. Only his more recent descendants learned the use of bow and arrow. He used hides for clothing, ate meat (again never exclusively), and made very accurate and finely detailed paintings, engravings and artifacts. He most likely conversed in language. His favorite artifacts were pregnant female figurines, horses, bulls and the head of an ibex. He may also have recorded the phases of the moon.⁵ Australian aborigines are generally regarded as very "pure" descendants of Cro-Magnon migrants.

Cro-Magnon brings us to the close of the Neolithic, or the New Stone Age; and to the beginning of the Chalcolithic Age, when men lived in houses, had agriculture, business, trade, temples, images of gods and goddesses, and increasingly elaborate burials.

⁴ Howell, pp. 127f; William Foxwell Albright, *From the Stone Age to Christianity* (Garden City, N.Y.: Doubleday & Co. Inc., 1957), p. 130.

⁵ Alexander Marshack, "Exploring the Mind of Ice Age Man," *National Geographic Magazine* 147 (January 1975): 66.

This age is mostly confined to the area between Mesopotamia and the Nile, and up to Syria and Lebanon. It spans the following peoples (among others) :

The Natufians, who were small, slender, long-headed people, as seen in Egyptian figures. They grew cereals, domesticated animals, and carved statuettes. They may have begun as contemporary with Cro-Magnon, lasting from about 8000 to 6000 B.C.⁶

Then there were the Halafians, who lived up to about 3700 B.C. They were superb vase-painters and potters, and lived in fine houses.⁷

The Obeidians founded Ur and Erech mentioned in Genesis 10 and 11, and other cities such as Lagash and Eridu. They lived about 3500 B.C., the time we speculated the Ancient Word began to be written. They had rectangular houses, temples for their gods, and symmetrical city-plans.⁸

The Warkans, from about 3200 B.C., were similar to the Obeidians, but they also had writing with which they made inventories and business reports on clay-tablets. Their language was proto-Sumerian, and pictographic in form, but also with cuneiform characters.⁹

Then came the Bronze Age, lasting from about 3000 to 1300 B.C. This era includes the Egyptian, Sumerian, Accadian and Semitic cultures.

The Egyptians came to their rise with the building of pyramids, the first being the Djoser Pyramid, about 2800 B.C., the world's oldest hewn-stone structure. The pyramid age lasted for about 400 years, until 2400 B.C., when smaller monuments were made with more inscriptions. Among these was the Temple of the Sun, or On, called Beth-Shemesh in the Word (cf. Jeremiah 43:13, Genesis 41:50). Throughout the Egyptian era, the overwhelming interest was the afterlife, with its mythologies and magic. However, mathematics and medicine were also developed.

The Sumerian culture had the first "alphabet" flexible enough to be used for other languages as well. The Sumerians had an abundant mythology of their own, which was later recorded in

⁶ Albright, p. 134.

⁷ *Ibid.* p. 139.

⁸ *Ibid.*

⁹ *Ibid.*, pp. 140f.

several "epics," the best known of which is the Gilgamesh Epic. These were all phantasmagoric.

The Sumerian era was contemporary to, but some say also the forerunner of, the Egyptian. It later merged into the Accadian culture when Sargon came to the throne. The invasion by the Semitic peoples, most prevalent of which were the Amorites, began about 2000 B.C., and was complete by 1750 B.C. The Amorites brought new grandeur to Mesopotamia, and they were highly cultured, having textiles, land-irrigation, and work-guilds.¹⁰

Then under Hammurabi the Babylonian Empire commenced around 1700 B.C. The sciences flourished during his reign—astronomers recorded stars and constellations, and even planetary movements. (Balaam and the wise men were of this background!) Mathematics reached quadratic equations. The universe was seen as ordered and comprehensible. The phantasmagoric Sumerian mythology was recorded, containing mythical beasts, and accounts of creation and of a Deluge.¹¹ During Hammurabi's reign, the Hebrews had probably begun to form a nation.

So much for historical review. We notice, however, that several dates stand out as definite "breaking-points." Notably we find the end of Neanderthal's era, the beginning of agriculture, and the invention of writing as important points of reference with which Heavenly Doctrines might, as it were, form a link. As stated in the hypotheses, these three points have been compared with the Flood, Noah's coming out of the Ark, and the writing of the Ancient Word.

PRE-ADAMITES

Both Genesis and archeology deal with earliest man. For the first chapter of Genesis deals, in its internal historical sense, with the first human beings on this earth who could form a Church. This formation could not take place before

because men were devoid of good and truth, which is signified by "the earth being void and empty," and they were in dense ignorance before, and also in falsities, [which] is signified by "the darkness upon the faces of the abyss." Their first illumination is signified by "the spirit of God moving upon the faces of the waters," and by God's saying, "Let there be light." (AE 294: 15)

¹⁰ Ibid., p. 149f.

¹¹ Ibid., p. 146f.

Thus Genesis 1 : 1 signifies the "reformation of the men of the First Church in this earth." (ibid.) And the whole first chapter of Genesis tells "first of those who lived like wild animals, but at length became spiritual men; then of those who became celestial men [7th day] and constituted the Most Ancient Church; afterwards those that fell away . . . down to the flood." (AC 286)

Where in this sequence "1470 Man," or Homo Erectus, or other types such as Swanscombe and Steinheim Man fit, we make no attempt to settle. We wish only to establish the connection between Doctrine and science in the field of Early Man.

NOMADISM

That Neanderthal Man and his predecessors were nomadic need not disqualify them from being candidates for the Most Ancient Church. For "the most ancient people . . . journeyed with their tents, and also dwelt in them, and performed their holy worship in them." (AC 1102, AE 799) The practice of wandering, and the dependency on Nature's stores, which they gathered, do not rule out a "home base" to which they could return periodically. Thus "to journey" and "to dwell" both signify to live, in the internal sense (AC 1102).

LIFE AFTER DEATH

Although the belief in life after death is not *proved* by the practice of burials, nevertheless the connection is almost undeniable. It is certain, however, that such a belief in after life can come only when man is of the Church. The connection is clear: "[Life after death] has not been known before, because in those who do not shun evils as sins, there lies interiorly concealed a belief that man does not live after death." (DP 274) It stands to reason, then, that when man on this earth first displayed a belief in life after death, he had by then shunned evils as sins, which is the first of the Church with man. We take the practice of burial as evidence of such a belief.

Neanderthal remains have been found in six graves, dating from about 40,000 B.C. They were aligned east-west in a cave in France, with two adults lying head to head. East of them were two children's graves, and two more were further away. All remains seemed to have been deliberately arranged into sleep-like positions, and supplied with tools and food.¹²

¹² Howell, p. 130.

Cro-Magnon also buried his dead, with care and forethought, protecting the bodies with covering stones, smearing ochre on their skins, and leaving food and weapons.

Later cultures made burials more and more elaborate. The Ghassulians, a pre-Egyptian people, made small houses for the bones of their deceased.

With the Egyptian culture the after-life seems to have become institutionalized, with more and more grandiose memorials and burial chambers. The pyramids and later memorials contain a wealth of information about Egyptian mythology and their belief in the afterlife.

In the Word the earliest story dealing with burials occurs in Genesis 23, when Abram purchased a sepulchre in Hebron, in Canaan. It is of course in Canaan that some of the most startling cave-finds have been made. The Tabun cave in Mount Carmel, the Skhul cemetery by a rock-shelter, and the Qafzeh cave near Nazareth, all bespeak ancient burials in caves.¹⁸

And whom did Abram ask for a cave? The children of Heth or the Hittites, who, we are told, are remnants of the Most Ancient Church, although they themselves were of the Ancient Church (AC 4447, 2913). Is it only coincidence that the above-named cave finds all point to a type of man intermediate between Neanderthal and Cro-Magnon? And here we have the story of Ephron the Hittite selling a cave to Abram.

The absence of any burial remains earlier than 40,000 B.C. may find explanation in different practices among the most ancients in their integrity. They may merely have carried their dead ones to a copse, and covered them with branches, as a people of similar genius are said to do on another planet (EU 103). The custom of preparing the dead for a "material resurrection" by providing them with food, tools and weapons, may have begun by correspondence but ended up as a perversion. As the Church declined, burial practices would register that decline. Hence the Egyptian material grandeur in royal tombs, reflecting the glory of heaven!

EATING HABITS

We all know that to Adam, the eating of flesh was profane. "For . . . they never ate the flesh of any beast or bird." (AC 1002) What is not so well known, however, is that later posterities of

¹⁸ Howell, p. 127; Albright, p. 130.

that Church may have eaten the flesh of clean animals without committing profanation. "The most ancients knew which animals were gentle and serviceable to life, *since they could be eaten*, and their skins and wool could furnish clothing." (AC 715, italics added) Thus there is no reason to deny the possibility that later posterities of that Church may have eaten sheep, goats, bullocks (aurochs), or horses, all of which existed by 40,000 B.C.

Now the fall of the Most Ancient Church involved the kind of profanation which is represented by "eating flesh with the blood." (AC 1001:2) "In the process of time, when men began to be fierce as wild beasts, and even fiercer, they then for the first time began to kill animals and eat their flesh." (AC 1002)

This does fit the picture of Neanderthal men, some of whom not only ate meat, but most likely raw meat, and perhaps even human flesh.¹⁴

It is notable that the eating of flesh with the blood was specifically forbidden to Noah when he came out of the ark (Gen. 9:4). Noah, we are told, was of the stock and seed of the Antediluvians who perished in the Flood. Therefore it may have taken "Noah" a long time indeed to get into the habit of eating vegetables and having his meat cooked* so as to be led out of the states of profanation to which he was prone. This leading out of temptations is signified by the whole story of the Ark and the Flood! By the time Noah had learned from his long experiences, the human race may have progressed to the use of agriculture and could return to a vegetable intake and to proper kinds of meat properly prepared such as Adam may have enjoyed before the Fall.

ARTIFACTS

Artifacts were the trade-mark of the whole Cro-Magnon era, as they also were of the Ancient Church as a whole. Statuettes of animals and humans date back to 20,000 and 30,000 B.C. The world-famous cave-paintings in France and Spain contain motifs especially of horses and bullocks.

If we assume that Cro-Magnon type men were the first men of the Ancient Church, then we have the fascinating conjecture that these cave-paintings portray what "Noah's Ark" in the spiritual

¹⁴ Howell, p. 134.

sense accomplished. And was not that Ark full of animals? The following quote is pertinent:

In the world of spirits, various representatives are presented to view . . . and also animals . . . When horses appear, the speech of angels is about things of the understanding; when oxen and bullocks, about natural good. (AC 2179)

“Noah” knew the representations of all such things, for his use was “to conserve the doctrinal things of faith” that he had (AC 788e). The doctrine that they conserved came from the efforts of those called Cain and Enoch, who had already compiled a “codex” of significations (see below on *Writing*). We can get a sense of Noah’s use of preservation, from this statement:

Whenever [the most ancients] saw any beast, it occurred to them the idea of what it represented. Representatives originated in this way, and *remained long after their time*; and at length became so venerated from their antiquity that *men wrote by mere representatives*. (AC 2179, italics added)

This statement gains corroboration from modern findings that inscriptions and markings began even before the Neanderthal era, but that Cro-Magnon had this in much more sophisticated forms.¹⁵ It is easy to fit into this sequence how a knowledge of representatives could lead to such things as cave-paintings, and those to pictographs, especially to hieroglyphs which contain so many animal forms. Such would be the *mere representative writings*.

The images of pregnant females, both human and animal, are another aspect of Cro-Magnon artifacts. From Spain to Siberia such statuettes have been found. Scratchings on walls show females with buttocks pronounced. There is even a picture of a woman giving birth, the infant still attached by its umbilical cord. Two heads of horses are also shown, as it were watching.¹⁶ Horses especially are also depicted by Cro-Magnon as obviously pregnant.

Although such fertility symbols find many explanations, is it not significant that the first prophecy of the Lord’s Advent, and its fulfillment, should involve both a pregnant woman and horses! For the later posterities of the Most Ancient Church, who knew of the prophecy that the Lord was to be born of a woman, loved their wives for the sake of offspring on this account (SD 3315). The knowledge of this prophecy was passed on to the Ancient Church,

¹⁵ Marshack, cf. especially p. 85.

¹⁶ Ibid.

or Noah, and was eventually recorded in the Ancient Word: "The seed of the woman shall bruise the head of the serpent."

And the Lord, when born, was laid in a horse's manger.

A horse represents the spiritual understanding of the Word. Would not the image of a pregnant horse be the most apt symbol for the minds of the Noachians, who had undergone a change from a celestial genius to a spiritual one, by having their understanding separated from their will?

Cro-Magnon art does nothing to negate such suppositions. And still other artifacts show serpents mating. If the ancient prophecy of the seed of the woman trampling the head of the serpent *was* known, then would not the picture of mating serpents illustrate that knowledge?

Finally, Cro-Magnon art, as well as Australian Aborigine art, depicts human beings as *deformed*, whereas animals are more perfectly proportioned. But we also know that Noah, being of the seed and stock of the Most Ancient Church, was very similar to the antediluvians that perished in the Flood. "And the antediluvians, as they grew up, became *deformed*." (SD 3589, ital. added)

WRITING

On the closely related topic of writing, we find that the most ancients knew the use of it, but wrote representatively, without letters, thus before letters had been invented. They used wooden tablets (CL 77; AC 9353; HH 260). We read further:

The most ancient mode of writing represented subjects by using persons or words which were understood as meaning things that were quite different . . . so that nothing was exactly the same as written in the letter, but under this something else was meant. [The ancients] derived this mode of writing from the most ancient people who existed before the flood, who represented heavenly and Divine things to themselves by such things as were visible on earth; and so filled their minds with joy. (AC 1756)

Yet these writings were by mere representatives, before letters were invented.

As was said above, Cain and Enoch were the first to make extensive records of this nature. These were preserved by Noah, for the Ark was actually something as banal as documents, or "codices." (AE 728) Our interpretation here is that these first codices were pictographic in form and conceivably contained a

picture-code now lost to us, as are indeed those codices themselves. If these first manuscripts existed on perishable materials (i.e. hides or wooden tablets) which served for the temporary preservation entrusted to Noah, then it is no surprise that no evidence of such ancient records has been found.

Now those documents, which Noah preserved and made use of for his own regeneration, were *not* the same as the Ancient Word! The Ancient Word was written much later. Indeed original elements of Cain's and Enoch's records may be preserved in early Genesis chapters. But it is more likely that such made-up historicals were composed much later.

If we hold to our hypotheses, then the records of Cain and Enoch were preserved from about 35,000 B.C. until 3500 B.C., when the Ancient Word was compiled. Such a long time span is supported by doctrine. For Noah "learned representatives and correspondences *from significatives*," (AC 1409 ital. added), thus from things written. These were the doctrinal things collected by those called Cain and Enoch, and they consisted "only in significatives." (AC 920) These writings served as

the Word of the Ancient Church after the flood, and were with them *significative*. *Through them* they learned internal things, and from them they thought of spiritual and celestial things. But when this knowledge began to perish, . . . the same things were made *representative* . . . [with Jacob's posterity]. (AC 1409 ital. added)

When the Ancient Word was written, "such was the style of writing of the men at that time . . . that all things should be wrapped up in representative figures, and that these should be arranged in the form of history." (AC 605)

The first Word of the Ancient Church was thus not necessarily the Ancient Word, but Cain's and Enoch's doctrines which had been preserved. From those arose an oral tradition which also lent weight to the production of artifacts among gentiles around the Ancient Church. However, in the Ancient Church itself, "men were not so much inclined to scientifics (or sciences) . . . but to profound thoughts." (ibid.)

The cave-art, etc., of Cro-Magnon may therefore reflect *gentile* preoccupation with the science of correspondences, whereas among the Church Specific, there would be only the actual manuscripts or codices of Cain and Enoch. Noah, as a Church, did not have the Ancient Word, therefore, but merely passed on to others the love

of correspondences, which eventually developed into a love of made-up histories which were composed by a later age to form the Ancient Word.

ACCOUNTS OF THE DELUGE

There are widespread myths and accounts of the Deluge, and also of Creation, to rival the Genesis account even as to antiquity. The Pyramid texts, dating between 2400 and 2200 B.C., contain one of the oldest allusions to the Flood. The Gilgamesh Epic of Sumerian mythology has a more concrete version. But more startling, the North and South American Indians have many versions of a great flood of antiquity.

Now the settlement of the New World took place mostly during Cro-Magnon's era, thus during the Mesolithic and down into the Neolithic ages, but it may have begun even during Neanderthal's era. In any case, the settlement of the New World was complete before the invention of writing with letters. Therefore, Prof. W. F. Albright deduces that any original event to which all these versions of the Flood would commonly refer must have taken place prior to the migrations or during them, thus in Neolithic, or even Mesolithic times.¹⁷ This would be towards the middle of Cro-Magnon's era, about 15,000 B.C. or as late as 8000 B.C.

In the Heavenly Doctrines, the Flood is described as it actually happened. The last posterity of the Most Ancient Church was so filled with direful persuasions and foul cupidities that they died of a correspondentially induced suffocation (AC 560, 1120). In the Genesis account, that suffocation is described by the Flood in which everything that had breath in its nostrils died (Gen. 7:20-22). But Noah and his family, with all the animals, were saved.

According to our hypothesis, this event in actual history could have been the disappearance of all Neanderthal-type men the world over about 35,000 B.C., which some authors liken to an "extermination,"¹⁸ and at the same time the rise of a people of new genius, who quickly replaced their predecessors. As was stated, these two types evidently met, or lived side by side, in Palestine.¹⁹

¹⁷ Albright, p. 174.

¹⁸ Howell, pp. 126, 128.

¹⁹ Albright, p. 131.

If Cro-Magnon was "Noah," then his mysterious origin can be explained. Few authors will commit themselves as to Cro-Magnon's origin. If our hypothesis is correct, then Cro-Magnon was originally Neanderthal himself, but was changed, mentally and physiologically, to become a different genius. Hence the remains of a mixed type found in Canaan (see above).

The time-span required to complete such a change may have amounted to many millennia. We recall that time or numbers mentioned in the Ancient Word, such as the 40 days of rain, the 150 days of the flood, and Noah's age of 601 years, etc., all refer to spiritual changes of state which could have taken as much as 25,000 years to accomplish! In other words, from Genesis 7:22, "All in whose nostrils was the breath of life . . . perished," to Genesis 8:18, "And Noah went forth (out of the Ark)" could include all of the Cro-Magnon era.

During this length of time all that is contained in the spiritual sense of the story of the Flood could have happened to Cro-Magnon type men in Canaan, namely, the beginning of external respiration, external hearing on which all their knowledge, reason and understanding depended, and the separation of the understanding from its dependency on the will (AC 651f, 608-9).

As part of this development, Noah could have learned again the spiritual, celestial, and Divine things contained by correspondence in the significant documents under his charge.

After this lengthy period of temptation, education, and regeneration was completed, mankind had been brought in Providence to a point where agriculture replaced nomadism, city-dwelling replaced loose communities, and trade replaced gathering and hunting. When this actually happened is difficult to estimate, but it probably occurred from 10,000 to 6000 B.C.

If we suppose that Noah "came out of the Ark" into an agricultural environment, about 8000 B.C., then Genesis 9 would describe, in its spiritual sense, the spiritual states of early people of the Chalcolithic era. It is here that some of the imagery of the Ancient Word may reflect what actually happened, for we read in this chapter how Noah plants a vineyard, gets drunk, and later dies. This could easily be seen to refer to Noah, being of the stock and seed of those who perished in the Flood, coming to the end of his use, which was *preservation*. When what had been preserved was established among new peoples meant by *Shem*,

Ham and Japheth, then Noah's use was over. Noah served as the means for the establishment of the Ancient Church among gentiles with whom the Church had not been before (AC 2986:2). Then he died, just as Cro-Magnon did not survive the turning to agriculture. He was a nomad at heart, and he and his cousins moved on to other lands—perhaps to Australia and to the Americas. By 15,000 B.C. migrations began to America, by 3000 B.C. to the Pacific Islands.

The stories of the Flood that span the globe, therefore, demonstrate the spread of the peoples of the Ancient Church. Each wave of migration took with it a knowledge of its origin. Thus all tales and myths point back to the same event, that dreadful age of suffocation which destroyed a whole race of people. The survivors, Noah and others, perpetuated the tale. And since Neanderthal man died out during the end of an ice-age, the water from the thawing ice, especially along the Bering Straits, would lend a correspondential image to what actually happened spiritually. Yet even without that image, the correspondence of suffocation is a flood of water!

IDOLATRY AND MEGALITHS

The tendency towards idolatry in the history of the human race seems to be linked with the building of stone structures of various sizes and shapes. These began during Neolithic times, and continued during the Chalcolithic and into the Bronze Age. Pyramids are usually classified as different from megaliths such as dolmens, stone circles, or structures like Stonehenge. After the Bronze Age, idolatry passes through various stages until the gods and goddesses are very finely carved out of marble in Greece and Rome. We are, however, concerned with the earlier beginnings of idolatry, and megaliths.

The picture the Doctrines give of the Ancient Church, in the flower of its age, is one of people living in palaces and mansions, who had statues of men and animals by their houses, had also small statuettes, and rode in chariots (cf. CL 76). This clearly does not "fit" the Cro-Magnon era. But its successors, the Natufians and Halafians, etc., could have been of that Church. For they had houses and statues, as early as 8000 B.C. Temples existed definitely by 4000 B.C. Chariots, however, would have to wait until about 1500 B.C.

It is possible that Cro-Magnon man had rituals of worship connected with the statuettes and paintings he made. But our interpretation is that he merely developed his own understanding of correspondences by their means, and eventually taught these to gentiles, with whom the Ancient Church was established. Such are meant by Shem, Ham and Japheth.

Now genealogies in the Ancient Word also came from the practice of the most ancients, who signified whole series of doctrinals by this means. "They framed genealogies to signify [spiritual] things." (AC 339)

We find two such genealogies in Genesis 10 and 11 which are said to contain some actual history (AC 1140). These genealogies are of Shem, Ham and Japheth, and therefore refer to the historical stages during which the Ancient Church fell away from its multiplex order, into a multitude of heresies and schisms, all of which led to idolatry.

For example, Canaan's descendants were the Jebusites, Amorites, Girgasites, Hivites, Arkites, Sinites, Arvadites, Zenorites, and Hamathites. All of these refer to "a host of nations that practiced idolatry." (Gen. 10: 15-18)

The first turn towards idolatry is represented by Ham. As external worship became separated from internal, the objects corresponding to heavenly things were themselves regarded as holy. With "Canaan" this tendency became actual and led to rituals of worship which paved the way both to actual idolatry and to animal sacrifices.

When things had come to such a pass, the doctrines of Enoch were again restored by Eber, the first historical person mentioned in the Word (AC 1241). Idolatry was thus linked with representative sacrifices in what became the second Ancient Church, or the Hebrew Church, named after Eber its founder. This second Ancient Church came to its end with Terah, Abram and Lot, who then began the third Ancient Church. The story of the tower of Babel was a step along the decline.

The first and second Ancient Churches may have spanned about 6000 years, up to Abram who lived about 2000 B.C. If most of the megaliths stem from the Neolithic era, this would place them towards the middle of the first Ancient Church, or 3000 B.C. and on down into the second and third Ancient Churches.

The first and most obvious objects of idolatry were the sun and moon. Concerning this we read:

In the representative Church [i.e. 1st Ancient Church] when they were holding Divine worship, they turned their face to the rising sun, which represents celestial love, and when they looked at the moon, they were permeated with holy reverence, for it represents spiritual love. . . . Later they worshipped the sun and moon themselves. (AC 4288)

As this practice spread, "many gentiles dedicated shrines to the sun and moon." (AE 401:32) (Perhaps our Sunday and Monday are relics of that.)

Examples of such shrines abound among megalithic structures. Solar and lunar alignment figure in almost every such structure, from the Temple of the Sun, or Beth-Shemesh, in Egypt to the Easter Island statues and from Central American pyramids to Stonehenge.

The megalithic worship of sun and moon came to England around 1900 B.C. when Stonehenge began to be constructed. This structure appears now to be an elaborate shrine showing a number of solar and lunar positions in a year, over many years. This astronomical interest may have come from the knowledge that, in the spiritual world, the positions where the spiritual sun and moon appear are separated by 30 degrees (HH 146). This knowledge may have been perpetuated during the course of the Ancient Church, even harking from the Most Ancient. We recall that Cro-Magnon man may have annotated the moon's phases.²⁰

As the Ancient Church was vastated, various regions declined into magic or polytheism, as did Egypt, Babylon, Greece and Rome. Greek mythology incorporated the whole history of the Ancient Church, going back to the Flood, when the Cyclops (one-eyed monsters) attacked Jupiter's throne (Coronis 38). Other regions descended into representative sacrifices illustrated by Abram's willingness to slay Isaac for a burnt offering.

But all natives and aboriginals around the globe, who had their cultures based on fragments of the Word of Cain and Enoch, descended through a mixture of cruelty, spiritism, magic, shamanism, etc., until these were destroyed by the coming of European trade and exploration from the Middle Ages onwards. Thus we live in an age today which has barely passed the death of Noah!

²⁰ Gerald S. Hawkins, *Stonehenge Decoded* (Fontana/Collins, 1974), p. 143; Marshack, pp. 66f.

CONCLUSION

The evidence of Doctrine and science finds a sufficient number of bonds to support the hypotheses, even though precariously. Many parts will no doubt be found to be at fault, but I believe the overall purview is correct.

The only "method" that has been adopted in this presentation has been to accept all evidence from whatever reputable source and then let the pieces find their own places. If the pattern that has emerged happens to place Doctrine above science, we can be assured that this is more correct than if it had been the other way around.

Whenever Doctrine and science are considered together, there is need for a "minister-scientist"—as yet an unknown phenomenon (I think) in the New Church. Lacking that, I hope I have presented this mixture without giving offense to those whose interests lie with either party.

NOTES ON INFLUENCE OF THE WRITINGS
IN WESTERN CULTURE

RICHARD R. GLADISH *

Since the first copy of the *Arcana Coelestia* was sold in London in 1749 until today, many thousands of Swedenborg's theological books have been published and distributed throughout the world, mostly in the West, but also in Russia and the Orient. Swedenborg himself sent copies of his books to European universities and to members of the British House of Lords. A good many periodicals have also been published whose professed business it was to spread the ideas of the Swedish scholar. Radio programs have been employed, and Swedenborgian ideas have been discussed in many public prints and places. Although at this day only some 12,000 men and women are listed as Church members, there is evidence indicating that many more persons are acquainted with Swedenborg's Writings or have been influenced in their lives and ideas more or less. As scholars know, influence is always

* Portion of a paper written for Professor John Stoops of Lehigh University entitled: "Swedenborgianism—A Hidden Influence in Western Education." (Dec. 1970).