

178 Oakley Street,

Chelsea,

London, S.W.

1st. December, 1896.

Dear Sir,

I am old enough to remember, if not the rise, the incipient^{if} progress of the science of geology when Bible believers would have nothing to do with it, because as then set forth it appeared to make out that the first chapter of Genesis and other Mosaic records are untrue. In due time I entered the Ministry, under sincere convictions and for a long while regarded geology as a dangerous thing not to be touched - greatly to my regret now.

Within the last few years I have endeavoured to learn something about it - but not having learned its grammar in my younger days, I find it more than difficult to master scientific dissertations upon it, as no doubt you will gather from what follows. But from the little I can learn, and from occasional conversations with scientists it appears to me that still there are many geologists who altogether ignore the Mosaic account of creation, if they do not go so far as to pronounce it to be a myth.

You can understand then the intense delight I have lately had in reading your book on the "Origin of the World", which so amply shews that geology instead of contradicting the first chapters of Genesis is in harmony with them.

But while believing that the hiatus as regards time between the first and second verses of the opening chapter was immense, and believing that the six days of creation were periods of long and various epochs

if I understand you rightly I cannot quite fall in with your idea - as it seems to me - pardon my want of discernment if I have mistaken you - that the time from Adam till now is sufficient for all of the past which geology has discovered relating to ~~the earth.~~ *man*

Taking one example, I cannot help thinking that the Flint implements found in such large quantities in such very long buried deposits are the remains of work done before Adam came on the scene. Some years ago by the merest accident I met with a book written by a clergyman, whose acquaintance I made, and who told me had been pondering his subject for thirty years before he published. He failed to attract notice and his book fell still-born, owing I think in some measure to the title he had given it which appeared nonsensical to scientific men - viz. "Genesis in advance of modern science". He was not a scholar of science, but he was a good Hebraist, and to my mind has thrown much light on the first chapters of Genesis. His attempt was - to show that Adam was the first of a new race of intelligent beings on the earth - that previous to Adam there was a race of intelligent beings inferior to Adam, not having been created as he was, and farther that the flint implements which geologists assert must have been made long before Adam's time, were made by them.

Again he argues that the Rephaim and Nephilim were not descendants of Adam, but inferior beings of sufficient similarity and intelligence to associate with mankind.

Now if on the latter point he was correct, the difficulty is solved as among whom the expatriated Cain found his wife. The usual method of solving this difficulty is by saying that he married a sister, a somewhat revolting notion-- and can we think that a sister would have married the murderer of her brother. But apart from this

there is no evidence that there was a sister for Cain to marry when he was banished. Not until after his banishment do we read of other children than Cain and Abel - until - as we read in Gen. IV.25 another son appeared, and then we read in Gen. V. 4, "the days of Adam after he had begotten Seth were eight hundred years, and he begat sons and daughters." Hence unless there were daughters - not mentioned - along with Cain and Abel, Cain must have waited a long time ere he went back to his father's house and married one of the daughters born after Seth - an inference, it seems to me not at all deducible from the narrative.

These points of difficulty are at an end if it can be admitted, though it is not positively stated in Scripture, that there were other families on earth besides Adam's, of intelligent beings, inferior as not having been created as Adam was, but vastly superior in form and capacities to the beasts of the earth. Now if this were so, we can understand that they, or some of them, in process of time became associated with Adam's descendants, and if this were so, may it not be, that they were distinguished by the titles of Rephaim and Nephilim, and that possibly they are still represented in those exceedingly low types of intelligent beings yet existing in parts of the world where flint implements are the tools and weapons made and used by them. I have taken a great liberty in venturing to ask you to give a kind reception of this long letter, but as I feel after reading your book that we are one in spirit, I feel sure that should you smile at my lucubration it will not be with the smile of contempt such as the materialists of science occasionally confer upon those who rejoice to feel that "science is the hand-maid of religion."

Allow me to remain

Dear Sir,

Yours very truly, *R. W. Davies*

Answers
Re statements

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