

SASQUATCH – Science and Religion or Theology

by John Morley, Biologist

In the past, email dialogue between some researchers indicated that the subject of what bigfoot or sasquatch may be, and where it could potentially be classified within the animal kingdom, could present a real conflict with religion. For me it was important to resolve this matter in my own mind. I'd like to share my thoughts on this subject in hopes that they may be useful to others.

When sasquatch is scientifically accepted, some scientist will inevitably claim that it is a transitional species to modern man, especially if it proves to be more closely related to modern humans than any of the living primates. That a sasquatch is referred to by some as an ape-man or man-ape, or that it could be a species assigned to the genus *Homo* certainly could raise theological questions for some. Of course the same concerns can also be raised regarding the classification of previous fossil discoveries which have been assigned by science to the genus *Homo*, such as *Homo habilis*, *Homo erectus*, *Homo paleojavanicus* *meganthropus* (a potential ancestor of sasquatch), and others.

My observation is that it is widely believed that paleoanthropology and religion are irreconcilable with each other, such that they cannot both exist.

Either paleoanthropology is valid and true and religion is not, or vice versa. This article is about placing one in proper perspective to the other. Allow me to explain.

Man's classification and cataloging of the animal world is simply a system established to bring order and understanding to the many extinct and extant species found on the earth. It is by this system of classification that man has assigned the taxon *Homo sapiens* to modern humans. And it is by this system that man continues to catalogue and name all known land, air, and water animals. This system also includes microorganisms, such as bacteria, fungi, molds, and viruses. Things as small as nanoorganisms are also included. The fact that this system could again be called upon to place another living primate species as a sasquatch in the same genus as modern man should not be viewed as conflicting with religion.

“Why?” you ask. It is because nothing is implied or can be inferred by which sasquatches should be exempt from this system, which not only includes the primate known as modern man, but all extant and extinct primate species known to science. Note that sasquatches are accepted as primates.

Question: How then do we correlate the fossilized skeletal remains assigned by scientists to the *Homo* genus with theological belief?

Answer: We do not, because Linnaeus' system does not stem from or embrace theology. The Linnaean system was established by Carl Linnaeus in his *Systema Naturae* first published in 1735, and expanded in 1758 to include man. We must understand that his system of bringing order to the animal kingdom does not require or include a theological element, factor, or consideration. As such, there is no scientific or theological conflict with the hypothesis that an extant bipedal hominin likely belonging to the genus *Homo* coexists with extant *Homo sapiens* upon the earth.

In conclusion, the point of this discussion which must be understood, is that Linnaeus' system does not rely on or imply any correlation with religion or theology. Based on the zoological science of comparative anatomy, this same system will be used to identify and classify the hominin known as sasquatch.

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