

The wandering Cainidae, or, The ancient nomads : a lecture delivered to the Medical Society of Dubois County, and to the citizens of Huntingburgh, Indiana, April 22, 1879 / by Matthew Kempf.

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THE

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WANDERING CAINIDÆ;

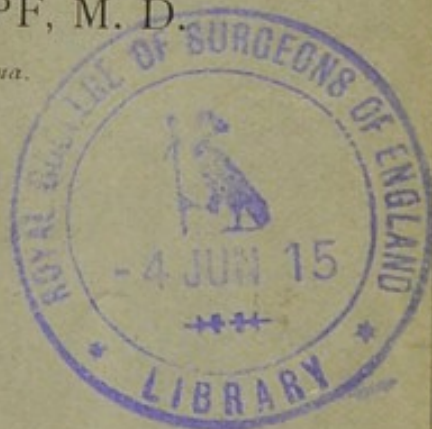
OR,

THE ANCIENT NOMADS.

A LECTURE DELIVERED TO THE MEDICAL SOCIETY OF DUBOIS
COUNTY, AND TO THE CITIZENS OF HUNTING-
BURGH, INDIANA, APRIL 22, 1879.

By MATTHEW KEMPF, M. D.

Ferdinand, Dubois Co., Indiana.

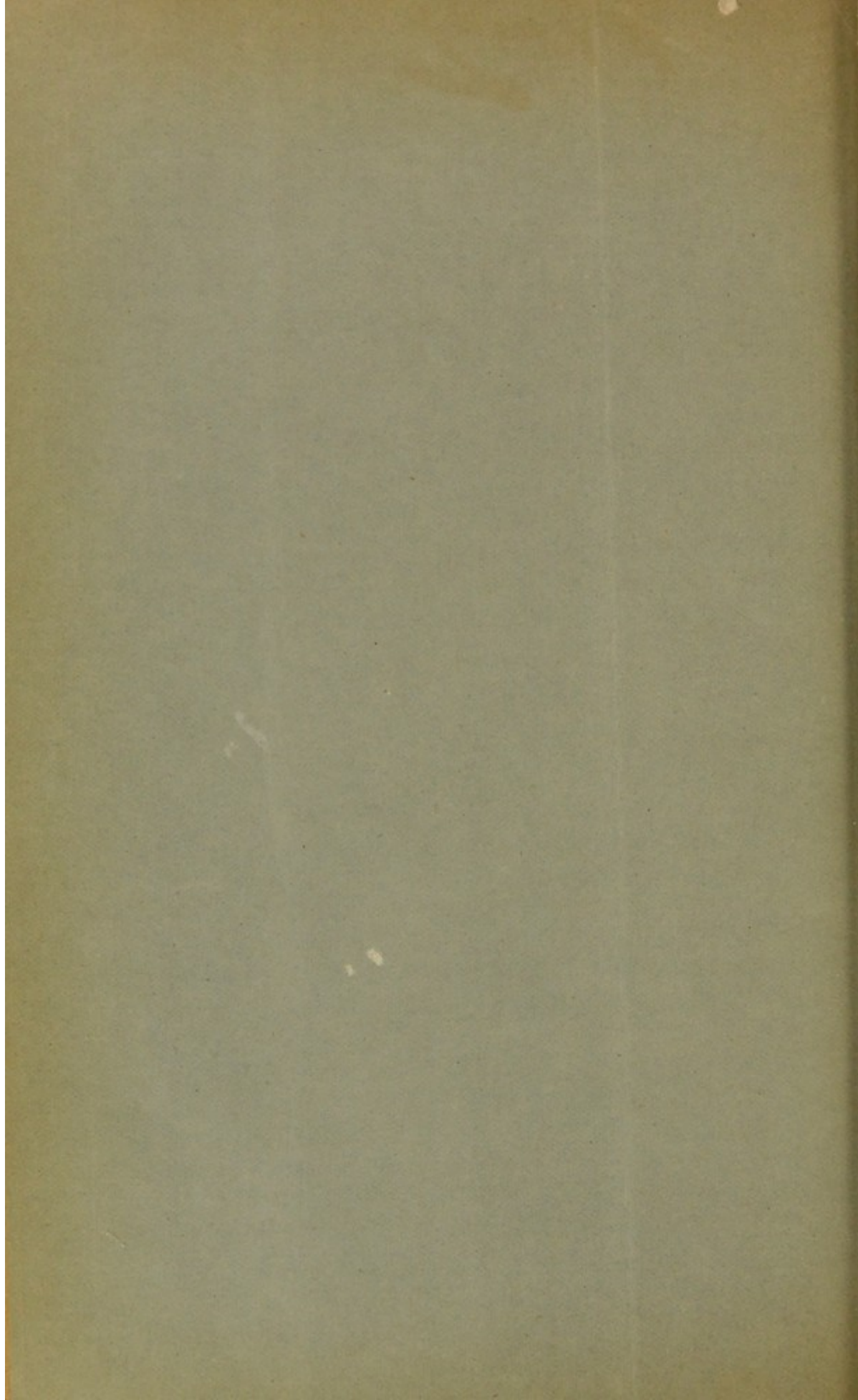


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1879.

Price 25 cents.



WITH THE
COMPLIMENTS OF THE AUTHOR.

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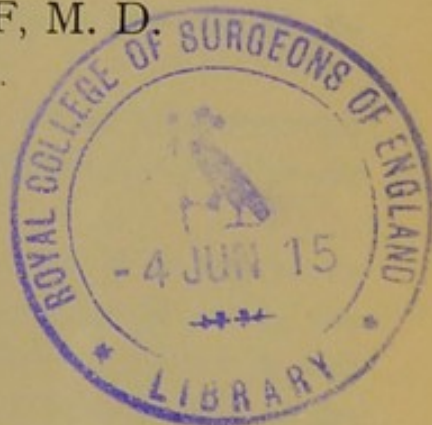
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THE HISTORY OF THE

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KING OF GREAT BRITAIN
BY
JAMES OBERLIN
IN TWO VOLUMES
LONDON
PRINTED BY J. JOHNSON, ST. PAULS CHURCH-YARD
1790

THE WANDERING CAINIDÆ;

OR,

THE ANCIENT NOMADS.

ESTEEMED AUDIENCE: Those of you who have read the tragedy of Œdipus are aware how the Thebans were scourged with an awful plague because no one was able to solve the Sphinx's riddle—MAN.

Now, Mr. President and members of the Medical Society of Dubois County, Indiana, the cause of the plague which scourged the Thebans, I think, was due to their ignorance of the science of medicine, especially that part referring to hygiene, necessary to the welfare of man. This part, hygiene, of my subject, ethnology, having been discussed, it devolves on me this evening to try to solve the origin of mankind and their destiny. But as the subject is far too extensive for one lecture, I will confine myself principally to that part of ethnology which refers to the Ancient Nomads.

In the Bible we find the following verse: "And Cain went out from the presence of the Lord, and dwelt in *the land of Nod on the east of Eden.*"

This verse, the 16th of the iv chapter of Genesis, is the key to my discourse, and on its authority I claim the privilege of calling the Ancient Nomads the Wandering Cainidæ. That my theory is well founded I will now try to prove to you. But it may be well at the beginning of my lecture to state in a few words its drift. I have divided it in two parts. In the first part I will give you my reason, first, why I believe the Ancient Nomads are the Wandering Cainidæ; secondly, why the Flood was not universal; thirdly, why all of the human inhabitants of the earth excluded from the ark at the time of the Flood's occurrence were not destroyed; and fourthly, why therefore the Nomads of the present day, the Mongolians, are the descend-

ants of Cain. In the second part of my lecture I will try to convince you that Man is not an offspring of an ape-like creature.

This is the first time I venture before so large and learned an audience to lecture; I therefore crave your indulgence for my shortcomings. My lecture may appear incongruous to some of you, and its aim may not be in accordance with your belief. In all humility and candor I say unto you, if I am wrong I hope the spirit of truth may enlighten me and give me grace to see and confess my error; if I am right, I pray the same spirit to inspire me with firmness to maintain the right. My lecture will be long; therefore, in the words of Mark Antony, "I beg you to be patient to the last."

One hundred and fifty years ago a great poet sang,

"The proper study of mankind is man."

I answer,

Then, as our book from which to learn, let's choose
Man; it contains the oldest and the latest news.

When we read about the Ancient Nomads the question frequently arises in our mind,

Who were the people of the ancient days
That first nomaded o'er the earth's wide space?

Centuries ago historians and poets tried to solve this question. Thus Horace sings, Satire III, Book I:

"When the first mortals crawling rose to birth,
Speechless and wretched from their mother earth;
For caves and acorns, then the cares of life,
With nails and fists they held a bloodless strife."

Numerous volumes have been written in the last forty years to trace the origin of the troglodytes, or ancient cave-dwellers; but neither in ancient nor in modern time has an Œdipus appeared who has been able to solve the riddle.

Some of our scientists, it is true, award the crown to Mr. Darwin; must we therefore, like the wretched son of Laius, curse our parentage, put out our eyes, and grope about in darkness? No; but on the contrary

Let us prepare our eyes to clearer sight,
Anointed with high Heaven's illuming light,

to examine the genealogy of man, especially that part referring to the

Ancient Nomads, as recorded in that most ancient and venerable of books, the Bible. In Genises, chapter iv, we find the following verses :

8. And Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him.

9. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper?

10. And he said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground.

11. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12. When thou tillest the ground it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13. And Cain said unto the Lord, My punishment is greater than I can bear.

14. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

15. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

16. And Cain went out from the presence of the Lord, and dwelt in *the land of Nod, on the east of Eden*.

I quote the following from Gesenius's Dictionary of the Hebrew and the Chaldean languages :

NOD. To move to and fro like a shaking reed. In the Arabian language the same; a roving or erratic fugitive. This is the meaning of the word NOD when used in reference to a person; when used in reference to a region of country it means the Land of Banishment and Wandering.

Now if verses 12, 14, 15, and 16 of the iv chapter of Genesis are true; if it be conceded, as in fact it is by the best geologists, that the Deluge was local, confined, in all probability, to some part of Western Asia, it is self-evident then that "the Nomads of the Land of Nod" of

the ancient day are the descendants of Cain, and that a majority of the Cainidæ escaped the flood.

If you will reflect on these remarks with an unbiased mind, I think you will find much to commend in my theory about the Wandering Cainidæ. And though I may be guilty of many inaccuracies, yet, as the poetic mind of Frederick Schlegel was the magnetic needle which pointed out to ethnologists the connections of the Indo-European race, the author of the Wandering Cainidæ flatters himself that his poem may, some day, be a compass to guide a Prichard or a Morton to explore more fully the Cainidæ, the Nomads of the land of Nod, and assign them their proper place in the family of nations.

To him who impugns my assertion that the Flood was local, and asks,

If, then, there was no general Flood, school me
About the ark, the all-devast'ing sea.

I reply :

*Dear Sir, if you'll reflect, I think you will
Agree the Deluge was not general;
For how could Noah house all animals
Of the wide earth, in air, in woods, and fields.
And, too, you must remember furthermore,
To gather them from every clime and shore,
Twain of each sex that snuff the vital air,
In a frail ark about three acres square,
Computing space of upper, nether floor;
And when you think, dear sir, still furthermore,
Of the diverse, immense amount of food
Which was required to feed the zoönic brood,
You must conclude the Flood was local, and
Moses refers to the Euphrates's land.

In order to explain my reason more fully and definitely than expressed in the above verses for my disbelieving the universality of the Deluge and the entire destruction of all of the animals and the human beings that lived on the earth at the time of its occurrence, excepting those saved in the ark, I translate them as follows :

How could Noah and his sons collect male and female of all the different kinds of animals, "in whose nostrils was the breath of life," that lived just before the Flood, in the various parts of the globe, and transport them over seas, oceans, lakes, rivers, mountains, deserts,

*Wandering Cainidæ, Book X.

etc., and shelter them in the ark? For to again stock the earth with animals like those that lived before the Deluge they had to do this; as the fauna of America in some instances was different from that of Asia; also that of Oceanica; also that of Africa; and also that of Europe. Thus the cebidæ, the armadillos, and the alpacas, are indigenous in America; the orang-outang, the platypus, the kangaroo, to Oceanica; the giraffe and gorilla to Africa. The evolution theory will not help us out of the dilemma: for evolution requires not only thousands of years, but millions.

How could Noah and his sons supply and store away in the ark the immense amount of different kinds of food required to feed all these animals for more than one year's duration. As to the feeding and watering of the countless zoönic brood, mammals, birds, reptiles, and insects, the nautical and hygienic management of the ark by eight persons, I request the candid and serious theologians to reflect ere they answer.

Let us, too, consider if the earth was submerged by a universal Deluge, and the depth of the waters on the plains was over five miles, would a dry season of one year's duration restore the level land and have *dried* the waters up from the earth? Would a ten years' drought? Or, comparatively speaking, how long would it take to dry up so small bodies of water as our Northern Lakes?

Again: if the Flood was universal and over five miles in depth; "if it tore the earth's surface like an old rag;" if it leveled hills, filled up valleys, transported immense bowlders hundreds of tons in weight hundreds of miles, how are we to explain the dove's finding a green olive-twigg of an olive-tree, which grew on comparatively low hills, ten months after the earth had been thus scourged?

In order to give force to the above-stated reasons of my disbelieving the universality of the Flood and its destructive influence, I quote the following paragraphs from the learned author of "The Genesis of the Earth and of Man."

He says: "The study of geology, ethnology, zoölogy, and botany raises objections so many and so great to the popular belief concerning the deluge described in scripture, of its having been universal with respect to the earth, and its human and other occupants which were excluded from the ark, that it becomes a matter of the highest

importance to ascertain what is the true meaning of the narrative of that awful event. The universality of the deluge with respect to the earth has been denied by many learned and scientific and pious authors; and its universality as to our *species*, with the sole exceptions of the persons saved in the ark, has been denied by several men of science and learning, including the profound naturalist Cuvier, and the members of the school of archæology and comparative philology, of which Bunsen and Max. Müller are commonly regarded, in this country, as the leaders, being judged by them to be irreconcilable with the physical differences that are now observed in mankind, and being held by them as being inadmissible for various other reasons. But a portion of the Bible, professedly conveying a declaration from God, like that in Genesis, chap. vi, 7, can not be really contradictory to nature. If we find any inconsistency between what we certainly know of the *works* of God and what we conceive to be the meaning of a portion of His *word*, we may be sure that we have not rightly understood the latter; and not sufficiently emancipated our minds if we can not accept the revelation of science and use them as means to explain *obscurities* and *ambiguities* in the *Bible*.

“Natural history has produced various changes in current interpretations of the Bible, and is destined, in all probability, to affect exegesis in a still more salutary degree hereafter. Thus it has been taught us to see that all animals in every part of the globe could not have been shut up in the ark. The numbers of distinct species to which mammalia, reptiles, insects, and animalcules can be reduced by the greatest possible contraction, renders it utterly impossible. The ark was not spacious enough to contain pairs and septuples of all animals now existing on the face of the earth. Besides, animals have their appropriated regions to which they are adapted by nature, and can not live in others. When therefore it is considered that over a thousand species of existing mammalia are known; more certainly than five thousand species of birds; more than two thousand of reptiles; of insects an immense number, more certainly than one hundred thousand; of animalcules countless millions, and that all have congenial climates, the language of the narrative must be restricted. The newly-created animals of that region which was the cradle of the human race, or rather, we would say, of that region which was to

be overspread by the Flood, were alone brought into the ark and preserved."

These are some of the objections of the learned author of "The Genesis of the Earth and of Man" for his disbelieving in the universality of the Flood and its destructive influence.

I continue my objections: The landing of the ark on the side of Mount Ararat; the building of the Tower of Babel on the banks of the Euphrates, and the subsequent dispersion of the Sethidæ from the plain of Senaar, all indicate, or at least favor the idea, that the flood of Noah was confined to the valley of the Euphrates, or, perhaps, to some part of Western Asia. If we take it for granted that the portion of the Sethidæ, or Mediterranean nations, of whom Noah was one of the patriarchs, lived in the valley of the Euphrates, and that Noah constructed the ark there, and—I again quote from the learned author of "The Genesis of the Earth and of Man"—"supposing the Flood to have been confined to the region which we have pointed out, the valley of the Euphrates, it is probable that the waters were kept up by a prevalent wind, acting against their current, as is the case in Egypt during the inundation of the Nile; and that the ark was wafted by means of such winds toward the mountains of Ararat. . . .

"The statement which in the authorized version represents the ark as resting upon the Mountains of Ararat, the preposition there rendered *upon* may mean, as it does in many other instances, 'at,' or 'by,' or 'near.'" Now, considering all these quotations and my own remarks, if the Flood had been universal, and over five miles in depth, and of the violent character ascribed to it by writers that believe that it was universal, it would be strange indeed if the ark drifted about the valley of the Euphrates for seven months and then "landed upon the Mountains of Ararat."

Cardinal Wiseman, after describing the effects of a mighty and violent cataclysm, supposed by him to have been the Flood, says:

"I shall chiefly follow as my text the summary given in a few lines by Dr. Buckland, at the conclusion of his *Vindiciæ Geologicæ*, and afterward repeated in his *Reliquiæ Deluvianæ*. Indeed it will be this work which I shall have principally in my eye in the compendious view I shall endeavor to present to you of what modern geology has decided regarding the physical evidences of this catastrophe."

No geologist, I think, now considers the work of Dr. Buckland as authority on matters connected with the Flood.

Again the Cardinal says: "I will further add that I am only the historian of this and other sciences, viewed in reference to the Christian evidence; I have only in general to record the opinions of men, learned in their respective pursuits, comparing the past with the present. The ground is constantly changing under our feet; and we should be contented with any science if its progressive development shall be proved by experience favorable to a holier cause."

Again he says: "But suppose it should be proved that the phenomena I have described—the flood and awful consequences—belong to an earlier era, should I regret the discovery? Most assuredly not; for never should I fear, and consequently never should I regret, any onward steps in the path of science. Should it be possible to discover any accurate system of geology, and should any of these appearances be shown to belong to a remoter epoch, I would resign them without a struggle; perfectly sure, in the first place, that nothing could be proved hostile to the sacred record; and in the second, that such a destruction of the proofs which we have here seen would only be a preliminary to the substitution of others much more decisive."

The cataclysm to which the Cardinal refers in his sixth lecture, "Religion and Science," is undoubtedly that of the post-glacial drift, whose time of occurrence is immeasurably more remote than that of the deluge of Noah, four or five thousand years ago. The occurrence of the post-glacial drift was, according to Sir Charles Lyell, about 235,000 years ago; to Sir John Lubbock, about 200,000. True, if we take Adhemar's date, about 10,000 years B. C., we may with some show of possibility, refer the deluge, which the Bible describes, to the post-glacial drift. This, too, would harmonize with Max. Müller and Bunsen's theory of the antiquity of the human race—20,000 years.

I cite the following from Principal Dawson's work, "The Story of the Earth and Man." On page 290 he says:

"If, as the greater number of geologists now believe, man was on the earth," that is, at the time of the post-glacial drift, "it is not impossible that this constituted the deluge recorded in that remarkable 'log-book' of Noah preserved to us in Genesis, and of which the

memory remains in the traditions of most ancient nations. This is at least the geological deluge which separates the post-glacial period from the modern, and the earlier from the later pre-historic period of the archæologists." Again he says, page 294: "I may merely add that the elaborate and careful observations of Dr. Andrews on the raised beaches of Lake Michigan, observations of a much more precise character than any which, in so far as I know, have been made of such deposits in Europe, enable him to calculate the time which elapsed since North America rose out of the waters of the glacial period as between 5,500 and 7,500 years." This date, if the Flood had been universal, would hardly agree with the chronology of the Egyptians, which, according to Lepsius's calculation, fixes the reign of Menes nigh about 6,000 years ago. Of course, as the Egyptians at the time referred to were a flourishing people, we must allow that it would take a long time to arrive at such a stage in art, science, and polity as the Egyptians had attained under Menes.

I again quote from page 358, from the same work, "The Story of the Earth and Man," the following, as it is not only applicable to my lecture in reference to the Flood, but also further on, when I will argue Man's development from an ape-like ancestor. Principal Dawson says:

"If man has really endured since the great glacial period, and is to be regarded as a species of a hundred thousand years' continuance, still the fact is the same, and is, if possible, less favorable to derivation." He continues: "I have for many years occupied a little of my leisure in collecting the numerous species of mollusks and other marine animals existing in sub-fossil state in the post-pliocene days of Canada, and comparing them with their modern successors. I do not know how long these animals have lived. Some of them go far back into the tertiary, and recent computations would place even the glacial age at a distance from us of more than a thousand centuries." According to this the author of "The Earth and Man" must fix the time of the post-glacial drift at a very remote period indeed.

But though even granting chronological inaccuracies in the Bible, and that the post-glacial drift was the flood to which the Bible refers, yet we have undoubted evidences, according to Professor Dana and Sir Charles Lyell, that the glacial cataclysm of ice and water was not

universal, and that not all the air-breathing animals, including man, excluded from the ark, were destroyed.

How, too, I ask here, can we reconcile the chronology of the Flood's occurrence, two thousand years before the Christian era, if we believe in its universal destructive influence, with the chronology of the Egyptians, and with that of the Chinese. The Egyptians were a numerous and already flourishing people under Menes, four thousand years B. C., as already stated, and their imperishable megalithic pages record a gradual and uninterrupted increase as a great nation almost until the Christian era. The Chinese, under the Emperor *Yu*, three thousand years B. C., were a numerous people, and their annals show a gradual and steady increase in numbers and prosperity until China is one of the most flourishing and the most populous empires in the world.

Pyramids no less instructive in regard to chronology, though they are of far less grandeur than those of Egypt, are the *kjekenmöddings*, or shell-mounds of Scandinavia. Sir Charles Lyell and Sir John Lubbock claim for them an antiquity of at least six thousand years, but in all probability they are much older. The calculation of the age of these shell-mounds is based on the contents of these heaps; the shells of the mollusks, the bones of mammals and of birds, and also the remains of the flora that existed in Scandinavia at the time when the ancient people constructed the *kjekenmöddings*, which are now so interesting to chronologists. Now, if a universal deluge swept over the earth four thousand years ago, would it not have destroyed these mounds of shells?

I do not make these statements and quotations from various authors out of a skeptical spirit; for I do believe that God scourged the earth with a flood; but I make them in order to interpret the true meaning of the wording of the Bible concerning that awful event, and to prove that the narrator of Genesis refers to the *Sethidæ*, and that it is the *Sethidæ* the flood of Noah principally scourged.*

Thus in Book VI of *Wandering Cainidæ*,

When in a trance on Eden's sacred height,
Endowed by Heaven with far-seeing sight,

*Ethnographic Map, No. II. The lecturer here pointed to an ethnographic map to elucidate the region or area inhabited by the *Sethidæ* or Mediterranean Nations, as recorded by the author of the tenth chapter of Genesis.

Adam relates to his sons the awful scene of the flood, he says :

†All flesh's corrupt, all flesh's debased, and all
Must by the same chastising ocean fall.
This dread decree in my supernal trance
On Eden's height I heard ; the consequence
From Eden's sacred hill alas ! I viewed
How wrathful Heaven with an o'erwhelming flood
Chastised the wicked, doomed Sethidæ ;
All, all were destined to a scourging sea.
Thus Adam spake, down sinks his withered frame,
When thus began his august, weeping dame :

O Adam, why, why will you thus torment
Our children with an ideal punishment.
What is to be, what man can not prevent,
Let man trust Heaven, Heaven's protecting care,
Submit to Heaven's will and not despair.
And though this flood should scourge Seth's sinful race,
We've still the promise of high Heaven's grace.
A Son of God, born of a second Eve,
Will bring redemption, bring mankind relief ;
For Noah still lives, and through blessed Noah we
Are promised the redeeming Messiah.

And thus we may suppose that the sons of God, or Sethidæ, were purified by the awful baptism, the Flood ; that through the Noachidæ nobler nations would prepare the way for the Messiah. Thus it was that through the Semetic race Judaism paved the way for Christianity, and that it is the Japhetic race who are the apostles of the doctrine of Christ and civilization.

And here I ask those who, on account of my disbelieving the universality of the Flood and the destruction of all the beings that then lived on the earth, excepting those in the ark, accuse me of heterodoxy, if the Mongolian family of nations are not the Cainidæ, who are they ? We can not trace them to the Noachidæ. Now, is it not more orthodox to believe that the Nomads of "the Land of Nod" are the Wandering Cainidæ, thus maintaining a unity of the origin of the human race, even though we are obliged to disbelieve the universality of the Flood, than to believe in pre-Adamites ? or in the multiple origin of man ? or the descent of man from an ape-like ancestor ? For if we can not prove the descent of mankind from one common

†Wandering Cainidæ, Book VI.

parentage, created by God in His own image, by a special creative act, then the following words of Cardinal Wiseman point to an ominous era :

"Suppose a different and unconnected origin of man, and the deep mystery of original sin, and the glorious mystery of the redemption are blotted out of the book of religion." In other words,

Then ancient Judaism is a lie;
A fraud are Christ and Christianity.

Now, let the opponents of the theory of the Wandering Cainidæ reflect on the following questions :

Is Sem the sire of the Semitic race? Japheth of the Indo-Germanic? Ham of the Hamitic?

Are these three sires of the above-named families of nations the sons of Noah? Can we claim a consanguinity between Noah and Seth? Was Seth the son of Adam?

Did Adam have another son called Cain? Did Cain have children? Were not the descendants of Cain "the Nomads of the Land of Nod?" Do not our best geologists teach that the flood was local, and do not some of our most learned and conscientious theologians consent to this doctrine?

If these questions are answered in the affirmative, and it be still denied that Cain is the sire of "the Nomads of the Land of Nod," the nations of the Mongolian family, then we can also deny that Japheth is the sire of the Japhethidæ; Sem of the Semidæ; and Ham of the Hamidæ; and we must acknowledge that our present ethnological nomenclature is false.

I think that it is now conceded by the highest authorities on anthropology, that Asia was first settled by the human race, and that in all probability the valley of the Euphrates is the birthplace of man. Granting these surmises as true, if we glance at an ethnographic map, two circumstances will mainly attract our attention.

The first is that the Indo-Germanic, the Semitic, and the Hamitic race, occupy comparatively only a narrow belt of Western Asia, the greater part of Africa, and almost all of Europe.

The second circumstance is that by far the greater part of Asia, almost all of the islands of Oceanica, the entire continent of America and the adjacent islands, are inhabited by a race of people (I allude,

of course, to the aborigines) whom language, physique, traditions, and manners unite in one consanguinity. All have more or less the Mongolian physique; all these people speak the agglutinative language. The Chinese must be partly excepted; this I will explain in some future page. As to the traditions, I refer the reader to Dr. Lucken's work, "The Traditions of the Human Race."*

Some late eminent writers on ethnology adopt a classification of the human race so much like the one given in the *Wandering Cainidæ*, that I take pleasure in citing the following paragraphs from Peschel's work, "The Races of Man," page 347; also page 480:

"To this race, the Mongolian, belong the Polynesians and the Asiatic Malays, the people of Southeastern and Eastern Asia, the inhabitants of Thibet, some of the hill-tribes of the Himalayas, as well as all Northern Asiatics with their kinsmen in Northern Europe, and lastly, the aboriginal population of America. Their common characters are long, straight hair, which is cylindrical in section; almost complete absence of beard and hair on the body; a dark-colored skin, varying from a leather-like yellow to a deep brown, or sometimes tending to red; and prominent cheek-bones, generally accompanied by an oblique setting of the eyes. Their other characters occur in so many gradations that the local types pass into one another, as will be shown in each group. The linguistic characters alone afford grounds of subdivision.

"To the nations with which the history of ancient and modern civilization in the West has especially to deal, Blumenbach gave the name of Caucasian, but the name has been abandoned as it led to mistakes. The term Mediterranean Nations has now been generally substituted for Blumenbach's Caucasians, and we shall therefore use it. The Mediterranean nations include all Europeans who are not Mongoloid, all North Africans, and all Western Asiatics, and lastly, although as hybrids, the Indoos of Northern India must be classified with them on account of their language."

Now, let those who, after having read my foregoing reasons, remarks, and quotations, do not look upon chapters third, fourth, and fifth of *Genesis* as a myth, reflect on verse sixteenth of chapter fourth:

"And Cain went out from the presence of the Lord and dwelt in

*See Ethnographic Map No 1. The lecturer referred to Ethnographic Map No. 1, taken from "Haeckel's History of Creation," to illustrate the land of Nod.

the Land of Nod, on the east of Eden." And I beg them to read carefully verse twelfth of the same chapter. "When thou tillest the earth it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be on the earth."

Thus what else could Cain do, if "the earth did not yield unto him her strength," but become a vagabond and wanderer, and live on the game of the wilderness and the fish of rivers and lakes. Thus the Cainidæ, or Mongolian family of nations, are the only people that literally fulfill the above-quoted verses of the Bible. They dwell principally on the east of Eden, taking it for granted that the valley of the Euphrates or the high land of Armenia is the birthplace of man. They roam or nomad midst the temperate zones, at the equator, and at the two extremes of the earth. Thus we find in the most northern part of Europe the Finns and the Lapps, and at its southern extreme the Ungarians and the Turks. In the most northern part of Asia we find the Samoiedes, the Lakuts and the Kamtschatdaliens; in Central Asia the Kalmucks, the Tungusians, and the Chinese and kindred races, the Mongolians and Japanese; and in Australasia the Siamese, the Malays, and the Dravidians. All these nations are of the Mongolian family. People of the same grand division of the human race we find scattered over Oceanica. The Esquimaux, a boreal branch of the Mongolians, we find along the most northern extremes of America; and thence onward over North, Central, and South America, to its southern extremity, we find aborigines belonging to the same family of nations. Has the other grand division of the human race nomaded over so large a space of the earth, and on account of their erratic habit deserved the name of "wanderers" and fulfilled verse 12, chapter iv of Genesis, "A fugitive and a vagabond shalt thou be on earth."

And now I ask you to take up any one of the numerous works on pre-historic man, the Ancient Nomads, and compare its contents with the above-quoted verses of the Bible and my remarks thereon, and I think you will acknowledge a strange coincidence between the curse pronounced against Cain, "When thou tillest the earth it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be on the earth," and its fulfillment—the historical condition of the Nomads of the Mongolians.

That thus the Ancient Nomads were the Wandering Cainidæ, I think, is amply proved by the above-quoted verses from the Bible, and partly corroborated by ethnological and archæological research. Now, let us see if we can not prove, if not prove, at least surmise for the present that the nomads of the present day are the doomed descendants of accursed and wandering Cain. I cite, for example, the following from Sir Charles Lyell's *Elements of Geology*, fourth edition, Chapter X. He says:

"Very few bones of the bronze period have been met with in the Danish peat or in the Swiss lake-dwellings; and the scarcity is generally attributed by archæologists to the custom of the burning of the dead which prevailed in the age of bronze. In the antecedent era of stone, the primitive people of the north are said to have buried their dead in large sepulchral vaults, carefully constructed of large undressed blocks of stone. From such burial-places many skulls have been attained by Scandinavian ethnologists, which show that the ancient race had small, round heads, remarkably rounded in every direction, but with a facial angle tolerably large, and a well-developed forehead. Similar skulls have been, according to Retzius, discovered in France, Ireland, Scotland"—and, also, in America, the eminent geologist might have added—"and they are so much like the modern Laplanders as to suggest the idea that the *latter were the last survivors of the stone period of the north of Europe. The Laplanders have usually been considered as an extreme branch of the Mongolian race.*"

Charles E. de Rance and Prof. Albrecht Mueller claim that "paleolithic man" resembled the modern Esquimaux. Now, the Esquimaux also belong to the Mongolian race.

If, then, the primitive people of the earth, "paleolithic man," the brachycephali, "the Nomads of the Land of Nod," were of the same type as that which characterizes the round-headed Mongolian race, the Nomads of the Land of Nod in the present day, may we not surmise that the ancient brachycephali were the ancestors of the round-headed Mongolian race of the present day? And if the sire of the Ancient Nomads of "the Land of Nod" was, according to the Bible, accursed and wandering Cain, are we not right in concluding that the modern Nomads of "the Land of Nod," having the type of the Ancient Nomads of the Land of Nod, are his doomed descendants?

If these questions are answered in the negative, how are we to answer the following:

Were not the Cainidæ doomed to be vagabonds and fugitives on the earth?

Is it not strange that wherever the advancing Sethidæ immigrated to, they found the countries which they invaded already occupied? Thus the Celts, Teutons, and Slaves, when marching into Europe, found degraded vagabonds that fled before the invaders. The aborigines of Europe have still a remnant left in a few isolated places to tell of whom they are the descendants. Are not the Lapps and Finns of the Mongolian family?

When the Spaniards, the English, and the French sought new homes in the New World, did they not find it inhabited by degraded nomads that fled before the ruthless invaders, the executioners of the crying vengeance of Abel's blood? Are not the aborigines of America classed with the Mongolian family?

And again: when the English, the Dutch, and the French discovered Oceanica, did they not, too, discover "the Nomads of the Sea," hordes roving to and fro from the countless islands scattered over the Pacific Ocean? Are not the majority of the aborigines of Oceanica of the Mongolian family?

I hope you will reflect on this part of my theory of the Ancient Nomads, or Wandering Cainidæ, and weigh its merit and importance.

PART II.

And now, esteemed audience, I ask those of you who may ridicule my theory about the Wandering Cainidæ, and claim that man is the offspring of an ape, or rather, who do not believe that man owes his existence to a special creative act, but maintain that he is evolved out of a moner through all the stages

* Of worm, fish, reptile, and a mammal then,
As indicates the embryonic history of man;

And as Heckel therefore claims that

Thus we're instructed by ontogeny,
How to unravel man's phylogeny,

* Wandering Cainidæ, Book II.

Firstly, to consider the following, taken from Dubois Reymond.*

He says: "The inferences which ontogeny, guided by a few scattered paleontological characters, permits us to draw with regard to phylogeny, will never possess more than a very restricted degree of probability. It will ever be open to individual understanding and complex possibilities, and excepting a few indisputable points, which however were understood long ago, to conceive a great many different modes of development of the organic world as it exists now. As for certain genealogies of our race drawn up in unfettered presumptuousness rather by an artistic imagination than by a scientifically trained mind, they are of about the same value to the anthropologist as the pedigrees of Homeric heroes in the eyes of the historical critic."

Again, I cite the following from Prof. Jevons.† He says: "If the original life-germ of each creature is a simple particle of protoplasm unendowed with any distinctive forces, then the whole of the complex phenomena of animal and vegetable life are effects without causes. Protoplasm may be chemically the same substances, and the germ-cells of man and a fish may be apparently the same, *so far as the microscope can decide*; but if certain cells produce man and others as uniformly a given species of fish, there must be a hidden constitution determining the extremely different result. If this were not so the generation of each living creature from uniform germ-cells would have to be regarded as a distinct act of arbitrary creation."

Now let us suppose that nascent man, instead of evolving from a germ-cell, through all the stages of worm, fish, reptile, and a mammal, should spring into existence, like Minerva bursting from the forehead of Jupiter in all her martial glory, in miniature a perfect man, would this prove that man owes his existence to a special creative act? Mivart says, certainly not; for it would be easy to prove that many of the lower animals thus originate, that is, the germ presents in miniature the full-grown being.

Now, to show how deficient is our reasoning when based on microscopic examination alone, let us take, for example, the cells of the brain of a Howard and of a Herod; of a St. John the Baptist and of an Epicurus; of a St. John the Evangelist, and of a Lucretia Borgia. Though these brains represent all the virtues and passions that

* P. Science Monthly, February, 1879.

† P. Science Monthly, May, 1874.

raise men to gods or lower them to fiends, yet the cells of all of these brains laid bare with the sharpest knife, examined through the most excellent microscope, analyzed by the most skillful chemical process, will have the same appearance, and their proximate and ultimate principle will be the same. True, phrenologists claim the topography of the brain a test for ascertaining the difference in the above-quoted examples. Now, all know how much error there is in phrenology. For full details I refer you to an article in *Popular Science Monthly*, February, 1879. According to this article Prof. Gregory ought to have been a murderer and thief; Burk, the resurrectionist and murderer, as philanthropic as a Howard and as honest as Aristides. But let us return to brain-cells. Now, I venture a step further. Let a Bichat dissect the brain of a Newton and of an orang-outang; let a Carpenter examine their cells with a perfect microscope, and let a Liebig analyze them; and I think their appearance and their ultimate and proximate principles in chemical composition will be of little difference. That there is no difference in their intellectual powers, who dare affirm?

Now, look at these two brains. They were copied from Carpenter's *Human Physiology*.* This is the brain of man; that of the orang-outang.† See how much their appearance and bulk approach each other; as much, indeed, as these two watches. This is a gold watch; that is a silver watch. Now, let us suppose that this watch keeps excellent time; indicates the days of the week and months of the year; the cycling of the moon and other astronomic appearances. Let us also suppose that at an appointed time it warns its owner with an articulate sound. This silver watch, let us imagine, ticks, but lacks all the other qualities of the gold watch. We have a right therefore to conclude that the material out of which the watches are constructed are not only different in degree, but in kind; and judging from their qualities, that their workmanship is also different, not only in degree, but in kind.

Now this, Man's brain, reasons, and articulates through its linguistic faculties a rational language. That, the ape's brain, acts by instinct, and grunts emotional sounds through its linguistic organs. This hand,‡ the instrument of Man's brain, constructed the pyramids,

* Diagram No. III—Human brain.

† Diagram No. IV—Orang's brain.

‡ Diagram No. V—Human hand.

the Great Eastern, the domes of St. Peter's and St. Paul's. That hand,* the instrument of the gorilla's brain, constructs a bed of sticks and reeds. This, Man's brain, composes the Iliad, Æneid, and Paradise Lost. That, the orang-outang's brain, composes—well, we will let Mr. Darwin answer. In *Descent of Man*, page 54, vol. I, he says: "The gibbon apes use their voice largely in producing musical cadences, probably to please their mates." I answer, so do birds. Again, Mr. Darwin says (*Descent of Man*, page 52, vol. I): "The *cebus azaræ*, when excited, produces or utters at least six distinct sounds, which excite in other monkeys similar emotional sounds." I answer, that I have frequently heard the quacking of a drake and the cackling of a gander set flocks of ducks and of geese a-quacking and a-cackling in a different pitch of voice and variety of sound.

Again, says Mr. Darwin (*Descent of Man*, vol. I, page 57): "The fact of the higher apes not using their vocal organs for speech no doubt depends on their intelligence not having been sufficiently developed."

Emile Blanchard answers this in *Popular Science Monthly*, August, 1876, thus: "Apparently those animals whose organizations come nearest to that of man lack both the faculty of producing an *ensemble* of articulate sounds and the degree of intelligence requisite for attaching to words a strictly determinate meaning. No monkey has ever learned to talk. In our day the comparative study of specialties of organization and of the life condition of living beings has thrown light upon the subject of articulate speech. We may confidently affirm that a creature possessing an instrument or organ subject to the control of its will, comes into the world possessed of an instinct to employ that organ or instrument, and guided by intelligence, will make more or less happy use of it."

Now, the magic wand of civilization has been tried on a gorilla in Berlin, but in vain; the ape, lacking *will and intellect*, can utter only emotional sounds, not a rational language.

Reflecting on these remarks of this part of the introduction of "The Wandering Cainidæ," I think we have a right to conclude that there is a difference between man and the ape, not in degree only, but a difference in kind.

* Diagram No. VI—Gorilla's hand.

And now let us consider secondly: Although the skeletons of the Engis, Mentone, and Neanderthal caves are among the oldest discovered, yet their type indicate that paleolithic man did not approach in affiliation, judging from the anatomy of the bones, to the ape any nearer than the type of the lowest class of man in our present day.

My friend, Dr. Knapp,* to whom I am indebted for many favors and valuable suggestions, has pointed out the following to me. In *Popular Science Monthly*, April, 1879, Mr. Mortillet (Early Traces of Man) says: "The man of the quaternary, he who made the St. Acheul hatchets and used them, is the man of Neanderthal, of Canstatt, and of Engisheim. He is indubitably a man, but differing more widely from the Australian and the Hottentot than the Australian and Hottentot differ from the European."

Now this statement, I think, was either made too hastily and without reflection, or the writer is ignorant of several important points in anthropology. According to Professor Huxley and Sir Charles Lyell, "though the forehead of the Neanderthal skeleton's skull is low and the head long, the brow-ridges very prominent, a little ape-like," yet the cranial capacity was about seventy-five cubic inches, thus allowing a brain-bulk of forty-seven to forty-eight ounces. The brain of the European on an average is fifty ounces. Now, the Hottentot has five to ten ounces of brain-bulk less than the European, and therefore the Hottentot's brain is even several ounces less than we may suppose the Neanderthal's skull contained. Therefore the statement that the Neanderthal man differed more widely from the Hottentot than the Hottentot from the European is not correct.

I cite the following from Peschel's work "The Races of Man." He says: "We may here notice the fragment of a skull found August, 1856, in a cave in the Neanderthal, not far from Dusseldorf, and which was regarded, on account of its huge brow ridges and its flat brain case, as a testimony of the rise of our race from the animal kingdom. It soon appeared, however, that its proportions were tolerably near those of the Europeans of the present day. In its present condition, this brain-case incloses a space of sixty-three cubic inches, which, according to an estimate made by Schaafhausen, would rise to

* I here also acknowledge the many kind and learned suggestions of the Rt. Rev. Abbot Martin, of St. Meinrad Abbey; and the aid of my former pupil, Dr. W. A. Bindewald.

seventy-five cubic inches if it had remained uninjured. Charles Darwin was thus able to describe the Neanderthal skull "as very well developed and capacious." European skulls, however, vary from fifty-five to one hundred and twelve cubic inches. Virchow ultimately stated before the Anthropological Society of Berlin, April 27, 1872, that this (the Neanderthal) skull belonged to an old man afflicted with rickets; that it was to be rejected as a racial type, and that its dimensions also were very moderate; and that in regard to the masticatory muscles it does not show any signs of brute-like coarseness, as in Esquimaux and Australians. The value of this discovery is thus reduced to very commonplace dimensions." As to the Engis Cave's skull, Lyell claims an antiquity for it more remote than that of the Neanderthal Cave's skull. The type of the Engis Cave's skull is of so high a grade that it may be considered the head of a philosopher.

Huxley, in "Man's Place in Nature," thus sums up a long discussion on the skulls of the Neanderthal and the Engis Caves.

"Finally, the comparatively large cranial capacity of the Neanderthal skull, overlaid though it may be by pithecoïd bone walls,* and the completely human proportion of the accompanying limb-bones, together with the very fair development of the Engis skull, clearly indicate that the first races of the primordial stock whence man has proceeded need no longer be sought by those who entertain any form of the doctrine of progressive development, in the newest tertiaries; but they may be looked for in an epoch more distant from the age of the *elephas primogenius* than that is from us."

I therefore, as remarked, think the statements of Mr. Mortillet were hastily made without reflection, and in the face of so high authorities as Virchow, Huxley, Lyell, and Darwin, that they are of no value.

But look at this sketch taken from Dana's Geology.† It was found in the Mentone Cave, near the Mediterranean, not far from Nice. This skeleton has around it the implements, weapons, and ornaments of the man who once was their owner. Eight feet above the skeleton the stalagmite afforded remains of the rhinoceros and other contemporaneous animals. It is claimed that it is one of the oldest skeletons yet found, and its owner, judging from the skeleton, might have afforded a sculptor a model for an Apollo Belvidere.

* Diagrams Nos. VII, VIII, and IX.

† Diagram X.

Again: Mr. Mortillet, the writer of "Early Traces of Man," says: "Tertiary man therefore must have been still more distinct than that of the Neanderthal; indeed, so different as to entitle it to be regarded as a distinct species. For this reason I have given to this being the name of man's precursor, anthropopithecus."

I ask what proof have we of this? None at all. No skeleton, no part of a skeleton, has been found to justify such an assumption. True, a collection of implements has been found in the tertiary strata. These implements are claimed to have been constructed with the aid of fire. Now, granting that anthropopithecus of the tertiary period constructed tools with the aid of fire, I answer Mr. Mortillet,

Well, my dear sage, if then these tools proclaim
Our ancient sires inferred the use of flame,

Let us reflect that to know how to produce fire by the friction of two pieces of wood or some similar method; to keep it burning by the addition of fuel; to know that fire causes expansion, and to have observed that flint which was exposed to fire will peel or chip off, show a high degree of reasoning, infinitely above the ape's even of our present day. An ape appreciates the warmth of fire, but it lacks the faintest idea, though it sees wood burning, that by adding wood it will keep up combustion, and thus continue to enjoy the fire's warmth.

Several years ago Prof. Huxley, in New York, delivered a course of lectures. In his third lecture he traced the descent of the horse. Thus far the ancestors of our present horse have been traced upward from the eocene, to the miocene, to the pliocene, to our present horse of the quaternary. Here are the links of the species of the horse tribe.* No. 1 is the foot of the orhippus of the eocene; No. 2 that of the anchetherium of the miocene; No. 3 the foot of the hipparion of the pliocene; and No. 4 that of the modern horse. Now, the horse is a gregarious animal, and widely dispersed, and thus it was to be expected that the missing link of the horse would be more readily found than many other animals not gregarious and not so widely dispersed. Man, too, is gregarious, even more so than the horse. He is truly the *cosmopolite*. We have a right therefore to expect our evolution friends ought to be able to find man's "missing link" sooner and more readily than of many animals. But as yet they have not dis-

* Diagram No. XI.

covered the "missing link," the anthropopithecus, either in the tertiary or quaternary strata of the earth, and therefore we have a right to request the Darwinists to show us conclusive proof of man's evolution from an ape-like ancestor ere they demand of us to renounce the aspiration of our faith and our hope.

And now let us consider diagram No. 12.* A majority of evolutionists, and some of them of the highest authority, Haeckel, F. Mueller, Oscar Schmidt, and Mortillet, (?) claim that dolichocephalous Man is the primitive stock, the anthropopithecus. Granting this, how are we to explain these three types of skulls. This the dolichocephalic, this the orthocephalic, and this the brachycephalic. Now, I think one of the three following ways is generally resorted to: The first is that of a majority of evolutionists who claim from the long-headed progenitor descended orthocephalic progeny, and from this the brachycephalic; but this theory is contradicted by psychological and archæological evidences. The orthocephalic race is the highest in intellectual powers; and according to archæology the most widely dispersed and most ancient skulls are of the orthocephalic and the brachycephalic types. "Thus," according to Sir John Lubbock, *Prehistoric Times*, page 340, "as regards the Engis skull there seems no reason to doubt that it really belonged to a man who was contemporaneous with the mammoth, the cave-bear, and other extinct mammalia." Lyell says: "There is no mark of degradation about any part of its—the Engis Cave skull—structure. It is in fact a fair average human skull, which might have belonged to a philosopher." The Mentone Cave skeleton's skull is the oldest yet found, yet it would be a good model for an Apollo Belvidere. And Virchow—Lubbock, *Prehistoric Times*, page 138—says: "These stone-age skulls are orthocephalic, inclining to brachycephalism. The dolichocephalic skulls are of later date." As regards the much-talked-of Neanderthal skull, it is, in all probability, an individual, rather than a racial, type.

The second method that may be adopted to explain these skulls' type, according to a few evolutionists, is this: The round-headed Mongoloid nations are the descendants of an ape-like creature like

*[Here the lecturer pointed to a diagram of three skulls; a brachycephalic, an orthocephalic, and a dolichocephalic.]

the orang-outang; and the long-headed negroes of an ape-like creature like the gorilla.*

The third method is that adopted by a majority of Christian writers. They claim that the original progenitor of Man was of the highest, or orthocephalic type, and from this the other two descended: thus from the orthocephalic Adam, the orthocephalic Cain, inclining to brachycephalism, and the orthocephalic Seth, inclining to dolichocephalism. From the former, I maintain, descended the Wandering Cainidæ, the Mongoloid nations; from the latter, the Sethidæ, or Mediterranean nations, degenerating, in the former, into the low-typed Dravideans and Fugeans, the aboriginal inhabitants of the Dekan and of Terra del Fuego; in the latter, the low-typed negroes of Central Africa. This is according to reason, plausible, and according to ancient megalithic ruins, scattered over the greater part of the earth, and, according to ancient skulls, amply referred to, probable.

But let us consider, thirdly, why it is that the lowest class of Man is less hairy than the highest class? Thus the American Indians, the Malays, some of the lowest tribes of the negro race, have less hair on their bodies than the Aryans or the Semitic race. Now, as the highest apes, the gorilla, the orang-outang, and the chimpanzee, are covered all over with a thick, shaggy coat of hair, we have a right to conclude from the teaching of the doctrine of evolution, that the lowest class of Man in hairness ought to approach nearest their shaggy sires. Climate can not be claimed as an excuse, for all the higher apes are intertropical autochthons, while at the very extremes, at the northern frigid zone, dwell the smooth-skinned Esquimaux.

Fourthly, let us consider though all the higher class of apes inhabit but few isolated tropical countries, yet,

†Amidst salubrious climes, 'midst deadly wilds,
'Midst ice and snow, 'midst climes where spring e'er smiles,
We find the sons of Man; why is it, then,
If Man's the offspring of the orang-outang,
The ape is not, too, a cosmopolite?

* I am not aware that the hair of either the gorilla, chimpanzee, or orang-outang has been examined. Now, if it be true that the Mongoloid nations owe their existence to ape-like ancestors like the orang-outang, the hair of the orang-outang ought to be cylindrical, as it is in the Mongolians. If the negroes be the descendants of an ape-like being like the gorilla, then we have a right to conclude to find the gorilla's hairs oval on a transverse section as it is in the negro.

† Wandering Cainidæ, Book XI.

I suppose the evolutionists to answer this thus:

* Well, my dear sir, for every mystery
In Nature we yet lack the proper key.

Well, fifthly: I request my learned opponents to

† Remember 'tis a well-determined cause
That Nature works by fixed, not partial laws:
If the Darwinian theory then be true,
Why can not Nature form the same things now
That she accomplished countless years ago?
Why is it, then, that in our present day
The evolution powers the noble work delay—
Why from the apes no human sons now spring;
From Man no perfect, no angelic being?

True, these lines are answered thus by the evolutionists:

‡ Well, my dear sir, we loath the winning cant
Of every neophyte and dilettante,
' Bout evolution and 'bout Nature's laws.
The evolutionists do not propose
To form the apes direct from moner; and
The human shape from the orang-outang,
By jumps or by special creative acts,
But by well-based and ascertained facts.
And thus they trace Man's consanguinity:
First, from the moner through the amœbæ,
Then planæads and gastræads; through these
Then through helminthes of diverse degrees;
Then through acrania, the ascidiæ,
And lancelets; then through monorrhinæ.
From these, through fishes of the ancient days,
These animals lived in the archæan seas;
And then from these, through the amphibions,
The animals that dwelt on marshy plains;
Then through promammals and marsupials
And other higher mamma-animals,
The semi-apes; then through semiadæ,
And then, at last, through pethicanthropi,
Beings alike to the orang-outang,
We trace the noblest work of Nature—Man.
But now "the missing link" we search in vain;
They lived and thrived once in Lemuriæ,
Now buried beneath the deep Pacific sea.

* Wandering Cainidæ.

† Wandering Cainidæ, Book II.

‡ Wandering Cainidæ, Book II.

I answer:

* Well, my dear sage, you've buried "the missing link"
By far too deep beyond our reach! I think
That there it will forever buried lie
Beneath the briny waves of the blue sea.
But in your evolution theories
You, like Polonius, oft stare and gaze,
And make an elephant out of a mouse,
A monster crocodile of tiny louse:
And if your opponents with rubbing eyes
Demur about the likeness and the size,
You rudely call them fogies, and the tools
Of Jesuitical, assuming fools.
If you reflect how many theories
Have lived and perished since Pythagoras,
Can you pretend, dear sage, to claim, forsooth,
The evolution theory the only truth?

I suppose dear sage answers thus:

It is, dear sir, the illuming ray,
Through ontogeny and anatomy,
To guide us on the trail of Man and chimpanzee.

I reply, in reference to the ontogeny and the phylogeny of man, I have answered already in a former part of my lecture (see pages 16 and 17). Now, as to the anatomy of primates, that is, man zoologically considered, and all the apes and lemurs, I must refer the audience to St. Mivart's work, "Man and Apes." Time permits me to quote only the following, from Part II, page 175. He says:

"In fact, in the words of the illustrious Dutch naturalists, Messrs. Schroeder van der Kolk and Vrolik, the lines of affinity existing between primates construct rather a net-work than a ladder.

"It is indeed a tangled web, the meshes of which no naturalist has yet unraveled by the aid of natural selection. Nay, more, these complex affinities form such a net for the use of the teleological retiarus as it will be difficult for his Lucretian antagonists to evade, even with the countless turns and doublings of Darwinian evolutions.

"But it may be replied, the spontaneous and independent appearance of these similar structures is due to atavism and reversion"—to the reappearance, that is, in modern descendants, of ancient and sometimes long-lost structural characters, which formerly existed in more or less remote hypothetical ancestors.

"Let us see to what this reply brings us. If it is true, and if man and the orang are diverging descendants of a creature with certain cerebral characters (alike), then that remote ancestor must also have had the wrist of the chimpanzee, the voice of the long-armed ape, the blade-bone of the gorilla, the chin of the seamang, the skull-dome of an American ape, the ischium of a slender loris, the whiskers and beard of a saki, the liver and stomach of the gibbon, and the number of other characters before detailed, in which the various several forms of higher and lower primates respectively approximate man."

But though granting to Huxley that the structure of the brain, the hand, and other parts of the body of man and higher apes are so much alike, and the moral attributes, as, for example, in the Aigtas, are, too, often so brutish that the most orthodox naturalist feels shocked, and wavers in his belief in the special creative act to which man owes his existence; yet

*However low the moral attributes
Of the Aigtas be, and like the brutes,
And like the apes, their body-structures are,
Yet place them under civilization's care,
Their spark divine now cleansed becomes again
Of its foul rust, the blighting rust of sin;
In reading, writing, too, in higher art,
The Aigtas play an illustrious part.
This is no fancy sketch, my learned sage,
In proof whereof go search the mission's page;
But, too, dear sage, touch the orang-outang
And gorilla with civilization's wand;
Monkeys they are, and monkeys they remain,
More dull become their brutish faculties;
They blight, enfeeble, and their body dies.
Thus, strange to say, with muscles, bones, nerves, brain,
In mechanism so much like those of man,
The apes are brutes, and brutes they, too, remain,
Though touched by civilization's magic wand.

And thus, if duly reflecting on this part of my lecture, then, in the language of Mr. Wallace: "The conclusion which I think we must arrive at is this: If man has been developed from a common ancestor with all existing apes, and by no other agencies than such as have affected their development, then he must have existed in something approaching his

*Wandering Cainidæ, Book XI.

present form during the tertiary period, and not only existed, but predominated in numbers wherever suitable conditions prevailed. If continued research in all parts of Europe and Asia fail to bring forth to light any proof of man's, or rather the presence of the 'missing link,' that is, a being affiliating the lowest class of men of the present day, with the highest class of the Simidæ, 'then it will be at least presumption that they came into existence at a much later date, and by a much more rapid process of development. In that case it will be fair argument that as man is in his mental and moral nature, and in his capacities and aspirations, so infinitely raised above apes, so his origin is due to distinct and higher agencies than such as have affected the ape's development.'" And therefore so long as the "missing link" is not brought forth to light, I will

*Still battle for the noble truth, dear sage,
Man was created in God's own image,
As we're instructed by the sacred page.
For if we yield to the Darwin plan,
That man's the offspring of the orang-outang,
The day will come, the sad, the awful day,
When civilization and Christianity
Will droop, will wither, yea, will pass away.

Though I admire the evolution theory and acknowledge its weight,

†Thus 'tis through the evolution theory
Nature and Nature's laws obeying the
Omnipotent and allwise Deity,
We solve to trace the webbed phylogeny
Of radiates, mollusks, and articulates,
And then the higher grades of vertebrates.
Thus age on age, in her prolific womb,
Nature begot new beings; again she is their tomb,
But like the bird which from its ashes springs,
They rise again far more exalted beings.

Yet, I can not bend my knee to all of its behests and blindly obey the interpretation of it, the evolution theory, as some of its ultra apostles preach it, and believe in the omnipotence and eternity of matter, and deny a first great Cause—a Designer and a design. Can matter, a molecule, an atom, annihilate itself? As impossible as it is for matter of itself to pass out of existence, so self-evident is it that matter is not self-originating. God alone can create; God alone can annihilate.

*Wandering Cainidæ, Book II.

†Wandering Cainidæ, Book I.

*Divest not nature of a first great Cause;
Divest not God of order and of laws.

And now, let us listen to what Prof. Knight and Prof. Tyndall say about matter and a first Cause. In *Popular Science Monthly*, February, 1879, Prof. Knight says: "If matter is not eternal, its first emergence into being is a miracle beside which all others dwindle into absolute insignificance. But, as has often been pointed out, the process is unthinkable; the sudden apocalypse of a material world out of blank nonentity can not be imagined; its emergence into order out of chaos when without form and void of life is merely a poetic rendering of the doctrine of slow evolutions." . . . The professor continues: "Has matter always existed in some form or other as an eternal constituent of the universe? I do not see how we can escape from the last alternative." And Prof. Tyndall adds emphatically, "Nor do I." Continues Prof. Knight: "The evolution of nature may be a fact; a daily and hourly apocalypse. But we have no evidence of the non-vital passing into the vital. Spontaneous generation is as yet an imaginative guess, unverified by scientific tests. And matter is itself not alive. Vitality, whether seen in a simple cell of protoplasm or in the human brain is a thing *sui generis*." Continues Prof. Knight: "That matter is itself not alive is an axiomatic truth."

Prof. Tyndall, in *Popular Science Monthly*, February, 1879, says: "Profoundly interesting and indeed pathetic to me are those attempts of the opening mind of man to appease its hunger for a cause."

To the above I answer: "Now, Prof. Knight and Prof. Tyndall, and you, esteemed audience, let us,

Winged with fancy's fleetest wings,

mount some empyrean mountain, and in our "vorstellung" (mind-picturing) let us suppose that it is the beginning of creation. Let us suppose that

Our eyes impregn'd with heaven's illuming light,
They are empowered with all-seeing sight.

Let us direct our all-seeing eyes now

†"To yon illimitable, dismal space,
The laboratory of a countless race
Of flaming worlds that into existence rise
At the creative word of the Allwise."

*Wandering Cainidæ, Book V.

†Wandering Cainidæ, Book I.

And we, in our *vorstellung*, or mind-picturing, now behold the countless brood of elements, like one vast sable atmospheric ocean, surrounding the Heaven of heavens, as immovable as the statue of Niobe. But list! God says, let there be light; and there is light. And now behold how the primitive atoms,

. . . "primordial wholes
Firmly draw or repel by their animate poles."

And now see,

*How from these elements' proper synthesis
All that exist evolve by slow degrees.

This is the belief of the theist, the dualist, the Christian; and as you, Prof. Tyndall, so beautifully and poetically admire and illustrate when you are lecturing on the formation of crystals,† and when you in your *vorstellung* accompany the dew-atoms of the tropic seas to the Alpine glaciers, and state how by attraction and repulsion atom and molecule is drawn to, or repelled from, atom and molecule; not boisterously and fortuitously, but silently and in accordance with laws more rigid than guide the best mechanical skill. But, yet, when you are standing under an umbrageous elm or in the conservatory of a friend, and see how the lignified elements of the earth are conveyed by the slender arteries (pores) of trees and shrubs of diverse growth, to form flowers as gaudy-colored as "heaven's ethereal bow" when it spans the weeping skies after a spring-shower, and the nectareous fruit, fit food for gods, even you, esteemed sage, with all your profound lore of nature's mysteries, acknowledge that you can not explain the whence and how of all of this, and humbly avow an omnipotent Designer and design; for you do not believe in spontaneous generation,

‡And that by a self-jumbling effort sprang
The heavens and earth—the universe into being.

Although you say, in your Belfast Address,|| "you see in matter the promise and potency of every form and quality of life;" yet I do not look on this sentence, as some of your polemic theistic opponents do, as rank materialism. I, too, see in elemental matter the power to assume the form of the moss on the sterile ridges of the Rocky Mountains, as well as the dome-like structure of the *sequoia gigantea* on

* Wandering Cainidæ, Book I.

† Wandering Cainidæ, Book I.

‡ Popular Science Monthly, August No., 1875.

|| Popular Science Monthly, October No., 1875.

the rich alluvial soil of the Yosemite Valley; the form of the amœbæ in our ponds, as well as the whales in the Polar seas. And thus, dear sage, we may say,

*Nature impregn'd by heaven's laws sublime,
From the beginning till the present time,
Fulfills the will of God's omnipotent powers,
Begets her grandest works, her humblest flowers.

But as we may not agree, or rather as our enlightening powers may not be able to illuminate the mist that obscures our sight, let us again, in our *vorstellung* examine matter and power. And here permit me to ask you one question: Is matter eternal, and of itself able to become active and organized? Under the umbrageous elm and in your friend's conservatory, you humbly acknowledge that you can not explain the whence and how of all of this; that is, the origin of the elements and organization. In the hall of Belfast you say, "you see in matter the promise and power of every form and quality of life." Now, let us listen and reflect while savant Draper speaks. He says: "So soon as the promethean spark, the yellow ray of light, darted athwart the illimitable dismal space of Nature's womb, her countless brood evolved into existence." I ask,

†Well, my dear sage, will you explain to me
Whence this engendering, life-inspiring ray?

You hesitate. Well, permit me to quote one of the sublimest sentences ever uttered by human tongue: "God said, let there be light; and there was light." This is the mightiest mandate that ever sounded through the universe; it awoke the elements to commence their work, which continues till our present time, and culminates in the formation of our solar system and countless other solar systems that surround "the Heaven of heavens."

And now I ask you with thinking mind to reflect and then to answer: Are we to attribute works in numbers, in magnitude, and in grandeur beyond the comprehensibility of the mind of Man to chance or to an omnipotent Designer? Thus, when we see countless solar systems amidst the boundless universe, see how planets dance around their central suns; and when we turn our eyes earthward and in our *vorstellung* see how the nascent earth,

*Wandering Cainidæ, Book I.

†Wandering Cainidæ, Book I.

* The mighty germ, the incandescent mass
Of wedding elements in a molten state,

is cooling and contracting; see how

* From wedding oxygen and hydrogen
Through electricity, and heat, and cold,
. in the days of old,
The shallow, hissing, steaming deep arose,
The briny waters which the vast globe inclose.

When we see in the thermal waters the first protophytes, the eozoön canadense, the first archao-architects of the earth evolving to life; when we see through the Silurian, the Devonian, and the Carboniferous epochs, till to the time when the auspicious morn proclaims that Nature's noblest work would be born, the Quaternary, or Age of Man,

† How radiates, mollusks, and articulates,
And then the higher class, the vertebrates,
Joined in coëmia of various grades,

evolve slowly to life, each adapted to the peculiar condition of the nascent earth and surrounding atmosphere; when we see, amidst the steaming, foggy atmosphere, surcharged with carbonic acid, the mighty forests of lepidodendrids, and of sagellarids, and of conifers, and the dim tangled wilds of waving ferns, all purifying the atmosphere of the superabundant carbonic acid; when we see how ages of decay and growth go on, and Nature is storing away her precious black treasure for Man; when we saw how, in the preceding epochs of the earth, the greater parts of *terra firma* emerged out of the ocean, in the temperate and in the equatorial latitudes of the earth, in order to keep up its thermal clime; when we see in the Quaternary Age, the Age of Man, the earth's continents emerging out of the Polar Seas, and then behold the formation of mighty icebergs and immense glaciers, for the purification of the atmosphere, and the grinding down of the calcareous, argillaceous, and ferruginous structures of the earth, and the post-glacial drift spreading out the fertile plains; when we see on the vast plains boundless forests, fragrant groves, laden with flowers and fruits; the countless flocks of the equine, the bovine, and the ovine race, the servants of coming Man; when we see the cycling of day and night, of spring, summer, fall, and winter; when we behold the earth at last prepared thus, step by step, for Man,

* Wandering Cainidæ, Book I.

† Wandering Cainidæ, Book II.

* Lord of the earth and master to whose sway,
With downcast eyes, all creatures homage pay;

when we see all this—the beauty, grandeur, and harmony of the heavens and of the earth, can we deny an omnipotent Designer and design? Then, indeed, have we eyes, but see not; understanding, but comprehend not.

I am aware that there are men, eminent in science, for example, Mr. Büchner,[†] who demur, and reply:

‡ Well, my dear sir, yet no telescopist
E'er saw the Deity 'midst high heaven's mist,
Though Lalande and Laplace, with master-eyes,
Through telescope have searched the star-strewn skies.
So much for your Designer. Now design;
Why is the moon oft scorched and chilled? Again,
Why blighted, then, is Mars with ice and snow,
And why the earth a sphere of awful woe,
Where, from the archæan till the present age,
Death and destruction mark its lithic page.
And as for Man, what is his history?
The child's first breath of life returns a cry,
And man's last breath of life a doleful sigh;
For Death impregns the seed of Man with germs
Of maladies of such dread, hideous forms
As make the earth a pest-house of such woe
Few can endure without disgust and awe.
Thus from the cradle till the sepulcher
To sickness, toil, and woe Man is a wretched heir.

I answer, well, my dear sage, to the first part of your censure Mr. Pope replies thus:

“Go, my dear sage, and mount where science guides;
Go measure earth, weigh air, and state the tides;
Instruct the planets in what orbs to run,
Correct old Time and regulate the sun;
Go soar with Plato to the empyrean sphere,
To the first good, first perfect, and first fair!
Or tread the mazy round his followers trod
And quitting sense call imitating God;
As eastern priest in cycling circles run
And turn their heads to imitate the sun.
Go teach Eternal Wisdom how to rule,
Then drop into thyself and be a fool.”

* Wandering Cainidæ, Book III.

† Büchner, Kraft, and Stoft, page 47.

‡ Wandering Cainidæ, Book IX.

To the latter part of your complaint I answer thus :

* Sin has perverted Man and Nature too ;
Condemned is Man and Nature to a common woe.

And thus, though the earth produces beautiful flowers and nectareous fruits, yet it is, too, prolific of thorns and thistles; and though the song of the lark and of the nightingale dilate his heart with joy, yet, too, the sting of the scorpion and the bite of the viper shrivel it; and though Man may linger on many a refreshing oasis in life's pilgrimage, yet he, too, must hasten through many a dismal desert. Though knowing all this,

† Yet, too, we know and ponder it e'er well,
This life's a voyage that leads to heaven or hell.

The instruction and works of science are not only beautiful and grand, they are essential to the prosperity and welfare of man. We all are grateful to a Pasteur and Tyndall, to a Virchow and Liebig, to a Dana and Smith, and other scientists of our present time; but when some of these learned men forsake the high position they hold in science, enter the pulpit and preach religion, we have a right, I think, to doubt their infallibility, even their ability, to interpret things divine. Now let us briefly examine the new religion of Mr. Darwin, and the interpretation of the same by his apostles. Darwin says:

"As all men desire their own happiness, praise is bestowed on actions or motives, according as they tend to this end; and as happiness is an essential part to general good, the greatest happiness, principle indirectly serves as a nearly safe standard of right and wrong."

This doctrine is not so bad, if rightly interpreted. Darwin is a saint among Darwinists. But let us hear how Darwin's apostles evangelize "the doctrines of the greatest-happiness principle."

We may summarize this preaching thus:

‡ "Physical welfare and happiness are the *summum bonum*. Security, wealth and culture, and sympathy are the only rational objects of pursuit. All aspiration or effort after divine things, the love of God or beatitude in a future life, are simple waste of time, if not worse, and fit only for lunatics. The first cause is inexorable and pitiless. It looks with favor on the rich and learned Dives and not on the poor

* Wandering Cainidæ, Book II.

† Wandering Cainidæ, Book VII.

‡ Mivart's "Lessons from Nature."

and ignorant Lazaruses." Another Darwinist, forcibly to illustrate the *summum bonum*, says:

"Enjoyment is the great rule. Ask yourself, Have I made the most of things?" Again this grunting philosopher says:

"I have often thought the hog is the only really wise animal. We should all be happier if we were all hogs. Hogs keep the end of life steadily in view." Another of Darwin's disciples says:

"God-worship is idolatry; prayer is useless; the soul is not immortal."

Now, as to the apprehended consequences of this doctrine of "the greatest-happiness principle," Physicus says:

*"Never in the history of man has so terrific a calamity befallen the race as that which all who look may now see advancing as a deluge, black with destruction, resistless in might, uprooting our most cherished hopes, engulfing our most precious creed, and burying our highest life in mindless desolation. The floodgates of infidelity are open, and atheism overwhelming is upon us." . . . He continues: "Man has become in a new sense the measure of the universe, and in this the latest and most appalling of his soundings, indications are returned from the infinite void of space and time that his intelligence, with all its noble capacities of love and adoration, is yet alone destitute of kith and kin in all this universe of being." . . . He continues: "For as much as I am far from being able to agree with those who affirm that the twilight doctrine of the 'new faith,' is a desirable substitute for the waning splendor 'of the old,' I am not ashamed to confess that, with the virtual negation of God, the universe to me has lost its soul of loveliness. And when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as I now find it, at such times I shall ever feel it impossible to avoid the sharpest pangs to which my nature is susceptible."

Now, if the latest soundings indicate that man in all of his "noble capacities of love and adoration is yet alone destitute of kith and kin in all this universe of being," then, indeed, if we reflect, if the doctrine of Darwin of man and ape, and of the greatest happiness-principle is an "advancing deluge, black with destruction," or as I would

say, a hell-impregnated volcano, heaving and groaning, and whose earthquake-tremors even now are shaking every civilized country, and whose red-hot sea is ready to burst forth and inundate with powers more destructive and horrible than those of "the reign of reason" in 1792, and of "the reign of the commune" in 1870, in France, then, indeed, taking history as our guiding mirror and echo, may we not, with our mind's eye, behold burning towns and villages, desolated hearths, and barren wastes: may we not hear, with our mind's ear, the shrieks of mothers, daughters, and of infants, the groans and curses and blasphemies of fathers, husbands, and of sons, the hissing flames and thunder-crash of falling cathedrals, academies, and halls of justice, the sanctuaries of religion, of science, and of law.

Thus, having attended to the doctrine of the philosophers of the Darwinistic school, and weighed its threatening consequences, as illustrated by modern historical facts, let us turn and behold the blessed Jesus, humble and meek, doing good to all the sons of men. Let us listen to His commandments. The first, "Thou shalt love the Lord thy God with all thy heart and with all thy soul." The second, "Thou shalt love thy neighbor as thyself." Let us listen to the Sermon on the Mount, beautifully illustrating these two commandments. Let us follow Him to the tribunals of the high-priest, and the tribunals of Pilate and of Herod, and consider the patience with which He endured the scoffs and reproaches of His enemies. Let us go on Calvary, view Him on the cross, behold His agony of death, and hear His last prayer for His persecutors, "Father, forgive them, for they know not what they do." When we have thus beheld the blessed Jesus Christ, and heard His doctrine and examined the result of Christianity, the civilization of nations, the hospitals, and noble men and women taking care of the sick, stricken down with contagious fevers and fearful and loathsome epidemics; the asylums filled with millions of orphans, housed and clothed, fed and instructed with the care of a father and the love of a mother; asylums for the helpless superannuated; asylums for the wretched females, repentant, once the inmates of the ante-chambers of hell; when we have compared these fruits of Christianity with the results of the teachings of Voltaire and his *confrères*, the philosophers of France in 1870 and 1792, with the results of the religion of the greatest-happiness principles, free-

love and associate passions, then let us decide whether the altars and pulpits of Christ shall be leveled to the ground, and on their site be erected the temples of Bacchus, Venus, and Epicurus.

But we Christians, too, are obliged frequently to hang our heads, not on account of the religion of Christ, but our misdeeds, when we are reproached by some of our esteemed materialistic friends thus:

* Though, my dear sir, you claim religion is
The beacon-light to progress and to peace,
And genial bond that weds the human race.
Yet oft, too oft, religion is the word
That sets to work the ruthless torch and sword
That scourge the world with blood and misery,
And undermines peace and prosperity,
As Magdeburg and St. Bartholomew,
And Ireland and bleeding Poland, too,
In dismal flames and shrieks proclaim to you;
And, sir, what facts has Christianity
Of future bliss and immortality
For Lazaruses for their earthly woe
In Abraham's bosom; and in hell below
For rich accursed Dives' dread endless woe?
Nor Judaism, nor Christianity,
Nor Islamism, nor all theology,
Or of the present or of the ancient day,
Gives us a pledge of immortality;
All is conjecture of dread gods above,
Below, of fiends, without a shade of proof.
Now, let us take plain facts, and not surmise.
Thus, when in death man's members analyze,
Their elements then seek their kindred race;
The gases those of the ethereal space,
The solid structures those of mother earth,
From which they drew their first, their constant growth.
As for the soul, yet no microscopist
Espied it e'er amidst the ethereal mist;
Or in the structure of the solid mold,
Did e'er anatomist discover the immortal soul.

I answer:

Will you, dear sage, with all your astute skill,
Inform me where the electric fluids dwell—
In battery, loadstone, or in thundercloud?
Has e'er a chemist drawn the awful shroud,
With acid, fire, or diverse other mode,

* Wandering Cainidæ, Book IX.

From the electric fluid's dread abode,
 In atoms of the solid steel, or there
 In sable vapor of the frowning air;
 Told us its power's irresistible cause,
 And from what source this awful might arose,
 And scaled its weight and named its brilliant dyes
 Its scent and taste and, too, its awful size;
 Why 't hisses through the steel, and why 't then
 Thinks and then utters through the human brain,
 As some of you materialists maintain?
 My astute sage, I ween, all you can tell,
 We know the electric fluid by its effect;
 By living words the embryonic thoughts detect.
 Thus, too, dear sage, we know the immortal soul
 By powers divine that sway the human mold;
 St. Paul, a Milton, and a Socrates,
 Their soul endowed with god-like faculties,
 Their bodies, though dissolved to kindred race
 Of elements, yet their immortal soul
 Still guides and charms us as in days of old.
 And, my dear sage, can not the omnipotent Power
 Who called Man's elements at their natal hour
 Into existence, re-animate them when
 The hour has come for Man's new birth divine?

Mr. Tyndall, *Popular Science Monthly*, January, 1879, says: "The resurrection of the body is a thorn in my mind, but these lines,

. . . . Can not the omnipotent Power
 Who called Man's elements at their natal hour
 Into existence, re-animate them when
 The hour has come for Man's new birth divine?

gave me momentary rest. The conclusion seems for the moment entirely fair; but with further thought my difficulties came back to me. I had seen cows and sheep browsing upon churchyard grass, which sprang from the decaying mold of dead men. The flesh of these animals was undoubtedly a modification of human flesh, and the persons who fed upon them were as undoubtedly, in part, a more remote modification of the same substance. I figured to myself the selfsame molecules as belonging first to one body and afterward to different ones, and I asked myself the question, how two bodies so related could possibly arrange their claims at the day of resurrection. The scattered parts were to be reassembled and set as they were. But if handed down to one, how could they possibly enter into the composi-

tion of the other? Omnipotence itself could not reconcile the contradiction."

I answer: Permit me, my dear sage, to remind you of one fact stated in my poem—

Thus, when in death man's members analyze,
Their elements then seek their kindred race;
The gases those of the ethereal space,
The solid structures those of mother earth.

As it is with man's elements, so, also, is it with the elements of the cow and the sheep. These elements then are no longer either the cow's or the sheep's, nor are they man's—they are the simple elements forming the womb of mother earth and the atmosphere. We Christians hold God, in the beginning, called these elements into existence. And now, my esteemed sage, listen once more to your learned friend, Prof. Knight, he says, "If matter is not eternal—that is, if God created it—then its first emergence into existence is a miracle beside which all others dwindle into insignificance." And, now, in conclusion, I beg you to reflect—if the creation of elemental matter is the greatest of all miracles, yea! is the miracle beside which all other miracles dwindle into absolute insignificance, then:

. . . Can not the omnipotent Power
That called Man's elements at their natal hour
Into existence, re-animate them when
The hour has come for Man's new birth divine?

If the reader reflect on the latter part of the introduction of "The Wandering Cainidæ," a poem of ten thousand verses, I think he will coincide with the author, that it is the duty of every one to offer his talents and power, however feeble they be, to avert the baneful results of the evolution theory if applied to man: for convince man that he is a brute, and

*. . . his only destiny
Is live and propagate his kind, then die,
And then, indeed, will come the awful day
When civilization and Christianity
Will droop, will wither, yea! will pass away
And communism grasp imperial sway.

Influenced by these thoughts, I present this pamphlet—"The Introduction of the Wandering Cainidæ" to the public.

* Wandering Cainidæ.

