

WAS CAIN'S WIFE A MONKEY WOMAN?

The Interesting Answer of Evolutionary Science to the Perplexing Problem of Where Adam's Oldest Son Found His Mate

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Cain was the oldest son of Adam and Eve, according to the Jehovistic account of the Creation—the first born of the human race. His birth is reported in the first verse of the eventual fourth chapter of Genesis: "Eve bare Cain and said I have gotten a man of the Lord." The next verse tells of the birth of Abel, the second son. Cain was a tiller of the ground and Abel a keeper of sheep. The rejection of Cain's offering, the "fruit of the ground"—ground, earth or dust betokening materiality—and the acceptance of Abel's, the "firstlings of his flock"—sheep, especially lambs, signifying meekness and spirituality—so enraged Cain that he slew his brother. Thereupon Cain was condemned to be a fugitive and a vagabond, and a mark was placed upon him, so the fifteenth verse declares, but straightway the sixteenth verse asserts, rather contrarily, that he went and dwelt in the Land of Nod, and the seventeenth that his wife "bare Enoch, and he builded a city and called the name of the city after the name of his son, Enoch."

Now, who could have been the wife of Cain? Whence the people to populate the city of Enoch? Who were the inhabitants of the Land of Nod? Questions as old as civilization, all, and varying have been the attempted answers. There have been the attempted answers.

Cain's wife enters the narrative somewhat obtrusively. It is noted she is the second woman mentioned in the Bible, the first after Eve. The story is explicit enough as to Eve's origin, but seems to leave us in the dark as to when, where and how Cain's wife came into being. As Abel had been killed, the birth of Seth not yet recorded, and no mention so far made of other "sons and daughters," it would be supposed that there were only three people in the world up to this time—Adam, Eve and Cain—and that Eve was the only woman. Hence, unless there were other progenitors of the human race, there could have been no woman for Cain to marry. After the mention of Cain's wife, the Land of Nod, and the founding of the city of Enoch, this same salient fourth chapter, in the twenty-fifth verse, reports the birth of Seth. And in the twenty-sixth and last verse we are confronted with another problem in the birth of a son to Seth.

"To explain all this as literal history," one theologian avers, "were to attribute other perfection to the Deity than infinite power, spirituality and wisdom." So great are the difficulties that the Church of England does not demand a literal understanding. Yet Augustine and the Reformers hold out for the literal, as do many other authorities. The style of the narrative gives no indication that any other interpretation was intended, but all efforts to this end fall wide the mark of consistency, making the text literal at times and then figurative as necessity demands.

Coieridge argues that it is an allegory. In the same light it is viewed by Ambrose, Origen, and the Greek Fathers of Alexandria. Philo allegorizes it in a purely spiritual sense. But, as Dr. Samuel Davidson asserts, there is not the slightest indication that an allegory was intended. "Had this been the case," he says, "the truths meant to be conveyed would have been easily discovered. The embarrassment and capriciousness of the allegorical interpreters prove that they are following a wrong method."

Cain-worshipping religions in their vile interpretations actually reversed the conventional concept of morality. Such were the Canites who paid obeisance to all the evil characters of the Old Testament, including Potiphar's wife, Esau, Korah, Jezebel and Delilah; the Adamites who appeared naked at their assemblies and rejected the marriage form as an outgrowth of sin; the Ophites who inculcated indifference to all actions and held that nothing was really evil by nature; and the followers of Caracoras, Epiphanius and Cyranus. All identified the serpent, with the Redeeming Word and tried to transform the Power of Evil into the Ideal of Good.

Thus they have gone on interpreting the story in all manner of ways and making it the basis of all manner of beliefs. And with these and all the manifold explanations by scholars and credulous, the perpetual crux of the Story of Cain, beginning with the Creation and made the topic of the newest opera to entertain society, comes down to us through the ages. And shall we say it is no nearer solution to-day than at the beginning?

No! For this is the age of science. Since science has worked out so many other puzzles, we have turned its light on the Story of Cain, and, lo! we find a solution. There are two accounts of the creation,



"Cain and His Family"—The Remarkable Painting by F. Cormon, the Famous French Artist, in Which the Painter's Inspiration Has Nearly Touched the Conclusions of Science as to the Appearance of Cain and His Wife.

sing sweetly; anthropologists assure us that our progenitors could sing even before they could talk. In song or chanting they expressed most of their emotions of love, desire, regret and victory. But the true song was expressive of love and courtship even from the beginning. In these respects at least, the progenitors of man differed radically from the apes.

Now, at some stage in evolution there occurred a change which advanced the then dominant form from anthropoid to man. Very small the change might have been to mark the Great Transition—the most remarkable step in all time. Somewhere—in Tropical Africa, Darwin believes, and Sir William Willcocks recently discovered in Egypt a strip of land which many believe to have been the Garden of Eden—there existed a tribe further advanced than any in the world at that time. And in that tribe there appeared some one or two individuals superior to all the rest of the tribe. There were two, according to the Biblical account, a male and a female. On the principle of sexual selection the dominant male of the tribe naturally would have chosen for his mate the most advanced female, and she would have preferred this man. It was a mental change that produced their advancement, a mere spark of the human knowledge which has grown into a brighter and brighter light with succeeding ages. They were the first man and woman, the parents of Cain and the human race.

The word Adam in the Jehovistic text is from the Hebrew "eth-ha-adam," meaning the Earth Man. Eve is from the Hebrew, "Havvah," derived from "havoh," "to live," and was applied to the first woman as "the mother of all living." The names are equally applicable to the evolutionary account, therefore. Through the combined advantages of heredity and superior parental training, it would seem, from the standpoint of science, that the children of this first couple might have advanced beyond their parents. Very rapid progression naturally would have followed the attainment of human knowledge, a point where mind counted for most in the struggle for existence. It is also probable that these first human beings—especially the children, Cain, Abel and Seth—were more powerful physically than any other of their tribesmen, and that they were the heads of the tribe.

Now the tribe which possessed these dominant individuals must have been in close proximity to the wandering tribes of Tree Men and their habitats. Being conscience-stricken after the murder of his brother, it is reasonable to suppose that Cain might have joined one of these roving hordes and from among them chosen his wife.

In this, then, we have a simple solution of the problem which has been bothering the world for so long. The tribes dwelling near the Earth Men must have been nearly as far advanced as they; and Cain, by the same principle of sexual selection, would have chosen a wife from among the handsomest and most human like of them. This being so, his children, at least some of them, would have inherited his human characteristics and continued to advance. And thus the race begun by Adam and Eve would have been perpetuated and constantly improved. The Land of Nod mentioned in the Fourth Chapter of Genesis, was probably inhabited by a colony of these Tree Men.

The City of Enoch that Cain founded was perhaps only a very large community of Tree Men and tree houses, the only kind of city known to the Miocene world. Very likely it was one of several such communities in the Land of Nod, which, we are told, was to the east of Eden. These tribes wandered about and established temporary abodes wherever food

could be obtained with least effort. This explanation further remedies the apparent contradiction between the condemnation of Cain to lead a nomadic life and his subsequent settlement in a city.

We have shown that at some stage the Tree Man lost one pair of his ribs. The sub-conscious knowledge of this and of the fact that in a former stage the earth was inhabited exclusively by androgynous forms which later were divided into the two sexes—male and female—may have manifested itself in the Biblical narrative that Eve was made out of the rib of Adam. Likewise, many savage tribes have traditions that they sprang from beasts, this being the significance of the totem pole. And among most ancient Egyptian myths there was a belief that the oldest human being had been of animal nature, capable only of inarticulate sounds until the god Thot had taught them both language and writing. Darwinism thus had its precursor in the very child age of civilization.

Just at what stage in evolution the progenitor of the human race was entitled to rank as man must forever remain a matter of conjecture. There are many races of men, and some of them differ as widely as the blue-eyed Caucasians from the black-skinned Ethiopians.

In Miocene times the flora of tropical Africa had reached a pinnacle of luxuriance unknown before or since, and the first man's abode there must have been a Garden of Eden in truth. They remained in this earthly paradise until the increased population forced them from the favored locality, and they were compelled to till the soil and domesticate animals as a means of subsistence. Hence we find Cain a tiller of the soil and Abel a keeper of sheep. The dog and sheep are known to have been among the earliest animals domesticated. Cain's occupation would indicate that he had a fixed habitation until he committed the murder and joined one of the nomadic Tree tribes, bringing to them their first knowledge of agriculture perhaps. Being the son of the first human beings, he probably became chief of the tribe of Near Men with which he was allied, for he must have excelled all the others, both physically and mentally. The most human-like woman of the tribe would have been the most intelligent and the prettiest. By the law of sexual selection she and Cain would immediately have fallen in love with each other, for at that time lovers judged each other solely by external appearance. It was the age of applied practical eugenics.

So we have every ground for concluding that Cain's wife was handsome, the most handsome creature in the world at that time, perhaps, with the possible exception of Eve. Her mother-in-law may have looked down on her somewhat because she was not quite good enough to be called a human being, but what else could Cain do when there was no other human beings in the world for him to marry? Cain's wife could dance, no doubt, for that was one of the earliest accomplishments, we are told, and the inherited bias for her wild and free kind of dancing is often displayed by her sex until this day. But she must have looked very different from our modern tango girl in other respects than her entire absence of clothing. I fancy her a creature very swift of foot, young, agile and playful. She could climb trees and swing from limb to limb in a manner that would have demanded for her the highest salary on any vaudeville circuit of to-day. She was smaller of stature than modern women. Her head was rather elongated, or dolichocephalic as scientists say, and her toes were prehensile, enabling her to grasp objects with her feet as well as with her hands. Even to-day there are people in museums who can play the piano with their toes. Her complexion was of a dark reddish brown; it is probable that she had blue eyes, though there is much doubt on this point, and her coarse hair was of very dark brown, nearly black.



As Cain Himself Probably Looked. A Reconstruction of the Earliest Earth Man.

be it remembered—one handed down to us in the immortal pages of the Holy Writ, the other gleaned from the strata of the earth, the chemist's resort and the observation of life about us. Once we believed them opposed to each other, but with the passing of prejudice and the broadening of men's minds, they are appearing in closer and closer agreement. In fact, each is proving an aid to the other. May we not some day find them but two ways of telling the same story, each confirming the other?

In evolution—yes, the once ecclesiastically condemned Darwinian theory—we have found the only rational explanation of the Story of Cain that ever has been offered. Evolution teaches that all existing higher forms of life have been developed by uniform laws from lower forms, that material man through many and varied stages, covering a period of mayhap four hundred million years, has evolved from some single-celled amoeba-like creature in which both sexes were combined. At some remote time—the Miocene period, perhaps—the highest form of life on earth was a kind of Anthropoid or Near-Man with thirteen pairs of ribs, as the apes have, but far advanced above apes in other respects. He was a gregarious being, wandering about in large hordes and building temporary habitats in the trees. His houses were of leaves and branches bound together with long and slender parasitic plants and lined inside quite cozily with the dried fronds of palms and long grasses. Immense settlements of the kind—they were the first cities—existed in certain tropical localities where the food was most plentiful. In time this Anthropoid lost one pair of his ribs, became more erect and dwelt more on the ground. Formerly he was the "Tree Man," we might say, and latterly the "Earth Man."

The Tree Man concerns us mainly now, for it is to his kind we must look for solution of the earth-old problem of Cain's wife. But let us disabuse our minds of the impression that our Miocene progenitors were the ungainly looking, hairy creatures that were formerly pictured. Skulls and skeletons recently unearthed have successfully controverted this view, and revealed them to us as beings of far more pleasing appearance. Then it is known that we find some of the most shapely physical forms among certain savage races.

Nevertheless, the Tree Men were not quite far enough advanced to be classed as human beings. They were somewhat smaller than people of to-day, but their principal shortcoming was in mentality. They were of aesthetic tastes, for we have unmistakable proof of their penchant for art and music, and they preferred to dwell amid beautiful environments. Their language was extremely rude, but they could



A Scientific Reconstruction of a Tree Woman of the Miocene Period, One of Which Was, Perhaps, the Wife of Cain.

The Stars' Promise for July

THE lunation ruling July, which occurs near the close of June, is essentially a Mercurial one with Virgo on the ascendant and Gemini culminating with Saturn the elevated planet in the scheme.

The President, as well as Eastern executives, will need to safeguard health, as denoted by the position of Saturn. It looks as if Bryan were nearing his conge, with the approach of Saturn to a square of his Sun; a lack of popularity is shown both in statesmanship and the lecture field, as well as a general depletion of nervous and physical vitality.

The markets are unstable, no confidence to be placed in the upward spurts that occur here and there; the money interests likewise jeopardized, though no serious failures are indicated. Crop reports will be doctored to suit the industrial exigencies, but results will not uphold the same.

Specific incidents on or near the following dates: July 2—A social scandal of some prominence, looks like the airing of a family skeleton. Stocks very erratic on this and following day. The 3d shows high winds, with storm formations. July 15—A very active market on this and the following day, wide fluctuations. Mercury as the ruler of the winds is also to the front. The State Department gains a vantage point in the Mexican situation, if the same does not go further afield; also looks like a protocol or a treaty consummated. July 20-21—Disturbing times in Congress. The probable failure of a Wall Street concern; suspicious manipulations in that quarter. The last week of the month is in the nature of upheaval, turbulent times, more especially between the 24th and 28th—atmospheric, economic and in administrative channels. The last two days are improved. The Good Demon of Astrology, Jupiter, sheds his beneficent rays this month upon those born in the first nine months of 1851, Spring of 1853, in 1855, Springs of 1859 and 1863, Winters of 1864 (changes), 1867 and 1869, Fall of 1870, Springs of 1871 and 1874, Summer of 1875, Winters of 1879 and 1883, Summer of 1884, Fall of 1886, Winter of 1891, in 1894, and Fall of 1898; or in the second week of February, April, June, near middle of July or December of any year. Conversely, Saturn throws a lowering cloud over those born in the third week of March, June, September or December of any year.