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The cranium lay beneath the roots of a cypress tree
belonging to the fourth forest level below the surface.
(See page 190.)

THE
BIBLE IN THE BALANCE.

A TEXT BOOK FOR INVESTIGATORS.

THE BIBLE WEIGHED IN THE BALANCE WITH
HISTORY, CHRONOLOGY, SCIENCE, LITERATURE
AND ITSELF—WITH ILLUSTRATIONS.

BY REV. J. G. FISH.

— “Prove all things.”—



PHILADELPHIA.
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P R E F A C E .

CHRISTENDOM sends missionaries to India to teach the heathen the laws of God and the way of life. These the heathen would accept, were they superior to those with which their minds have been familiar from their youth. Thus, Sir William Jones in his treatise on the Gods of Greece, Italy and India in vol. 3, page 396 of his works: "The Hindoos, on the other hand, would readily accept the Gospel, but they contend it is perfectly consistent with their sastras." This is a broad admission for a christian divine. That book called the Bible, is fragmentary in its composition and foreign in its extraction, and its expounders cannot tell why there should be so many points of resemblance between it and heathen writings. The theologian claims a canon of the Old Testament, and one of the New, both decided by God. There never came before my mind evidence of either. It is claimed for the Bible that it gives a correct account of the creation. In this it differs from geology, and to my mind the latter is the best authority. It is claimed that the Bible gives a correct chronology of the leading events in the history of the antedeluvian world to

the time of the deluge, and thence down to Moses, and thence to Christ. This chronology is incorrect and defective. The Bible is said to be a correct history of events. It is a history that no reasonable mind can believe. It is said to be true scientifically. It is at variance with science at every step. It is said to teach a just and benevolent God. It teaches a God malevolent and unjust, cruel and vindictive. It is said to teach morality and purity. It allows, inculcates and enforces the grossest immorality and most disgusting impurity. It is said to be entirely consistent with itself. It abounds in inconsistencies and self contradictions. It is said to make man, by sanctification, "perfect in Christ Jesus." He is anything but what would be called a good, benevolent, sympathetic man and philanthropist as the result of the process. It places the creation of the world and of man back only six thousand years. History places man back from ten to twelve thousand years, and geology some hundreds of thousands, and the earth many millions of years. It is claimed for the Bible that it was written under divine inspiration for man's guidance. The writers seem not to have known anything of this, and to have attached no such importance to their productions. It is said God

has preserved his word from mutilation and corruption. There is probably not a perfect and uncorrupted chapter in the whole book. It is called chaste in style. Some parts are unfit to be read in any promiscuous company, and its expounders do not for decency's sake, pretend to read them in public. It is said to be original. Many of its parts are the veriest plagiarisms and bare-faced frauds.

To set these points in their proper light before the reading public, is the object of the present volume. I have been twenty-five years on this investigation, and seven years of that time connected with the pulpit. Twelve years ago I left my connection with the Christian church, satisfied its theology and religion were radically wrong, and the Bible not a reliable book, nor the claims set up for it just and true. Frequent discussions since that time with well informed clergymen, have resulted in strengthening these convictions and making more apparent the weakness of their Bible defences. Yielding to solicitation, I have been induced to put forth my arguments in this more tangible and lasting form. Feeling not yet fully prepared, I have in the preparation of the present work been materially aided by several learned gentlemen, (I will not mention names), of this City, and financially by

others, for all of which favors they have, and will please accept my unfeigned thanks. The material at my command has been almost boundless, and it has been my greatest trouble to judiciously select, and properly condense this material to bring it in an impressive form, within the compass of this book. So far as fact and authority are concerned, I am happy to say I have given the latest and the best, and in this respect my work is above criticism. With regard to its arrangement and composition, I am painfully sensible of its many imperfections, and can but regret that a work of this importance to the religious public, had not fallen into more competent hands. I must claim for it however, in this respect, the redemption of three chapters, two by the erudite antiquarian, Mr. Charles Morris, of this City, and one by the learned explorer and geologist, M. W. Dickeson, M. D., which appear under their respective names, received as personal compliments, written expressly for this work, for which they will please accept mine as well as the readers thanks. With its merits and its imperfections, of which the reader will judge, I give it to the world.

J. G. FISH.

PHILADELPHIA, July 25th, 1870.

THE BIBLE IN THE BALANCE.

CHAPTER I.

OLD TESTAMENT CANONS.

PROBABLY no book in the English, or any other language, has undergone so many translations and transcriptions, versions and recensions, as the Bible. From the earliest days of its history, such an appearance of inaccuracy, extravagance and corruption presented itself to every critical reader learned and unlearned, that some who were competent, and many who were incompetent, were induced to attempt its correction and purification by new and revised translations in the latter days of the Jewish polity, and the early ages of the Christian era.

Whatever may have been its original purity and perfection, these, like the innocence and purity of Paradise are gone, and gone forever; and the original manuscripts, that alone can settle the standard of correctness, like the site of that same Paradise from the great chart of the earth, have perished, ages ago, from the sacred literary map of the world.

Man, to-day, as a religious being, with the Bible

in his hand as a guide, is drifting on the great sea of doubt and uncertainty, and no Ararat, as yet, lifts its head, whereon his ark, freighted with his hopes, may rest. Praiseworthy as have been the efforts of pious men to restore the supposed lost purity of God's word, the task was commenced too late, for the originals were gone, and no standard of appeal was to be found, a melancholy fact, apparent from the many translations and readings and renderings of the same texts by different individuals, and the disagreement among these translators and compilers, as to what manuscripts were, and what were not the genuine word of God. Ask we to-day for the real and genuine voice of "the Spirit," and so many varying echoes are heard in response, that, in the din of discordant voices we forget our own question, and exclaim, "If ever there were an ancient Babel around which there was a "confusion of tongues," this Bible furnishes a modern instance of the same kind;" and we are glad to retreat from the babbling confusion and sit calmly down to an examination of the documents left us, that may yet throw light on the origin and history of this mysterious book, the cause of all this discord and contention, the author of all these hopes and these fears, these prospects, doubts and uncertainties that form the religious billows on which we have so long been tossed. The waters of strife assuaged from our own soul, we pluck from its verdant gardens an "olive branch" which we present to each varying sect respectively, and proceed to the task before us.

As the general reader may not be aware how many translations, transcriptions, compilations and versions the Bible has undergone by different scholars and in different times, as condensed an account as possible from De Wette, and others, will be given, with as clear a history of each as possible in the scanty limits of this work.

The Old Testament is generally supposed to have been written wholly in Hebrew. Such however is not the case. Parts of it were written in the Chaldee language. "These portions are Daniel 2d, 4th—7, Ezra 4 : 8. 15 : 18. 7 : 12—26., and Jeremiah 10 : 11," (De Wette, Vol. 1, pp. 11 & 12). These writings were considered by the Jews and the ancient Christians as holy and inspired, being the sum total of the relics, of Hebrew—Chaldee literature up to a certain period.

The Old Testament apocryphal writings are of later date, and written partly in Greek, and, in part, translated into that language from the Hebrew. They are all Jewish productions, but were not considered sacred by that nation nor by the early Christian church.

"The New Testament contains the genuine writings—which are accounted inspired and sacred—of the first Christian times, composed by the apostles of Christ and their assistants and pupils, relating to the history and doctrine of the Christian Religion," (De Wette, vol. 1. p. 12). However genuine they may be admitted to be, their originality will remain as the subject for a succeeding chapter.

With regard to the number of the Books of the Old Testament, there are the most conflicting opinions and enumerations. Josephus says "for we have not among us myriad a of books inconsistent and conflicting, but only twenty-two books containing the record of all past time, and which are justly confided in as divine. Five of these belong to Moses, and contain the laws and the traditions respecting the origin of mankind until his death. This time is little less than three thousand years. From the death of Moses to the reign of Artaxerxes, king of the Persians after Xerxes, the prophets, who were after Moses, wrote the events of their times in thirteen books. The four remaining books contain hymns to God and rules of life. Every thing has been written from Artaxerxes to our time; but this later account is not esteemed as of equal authority with the former, for there has not been a continual succession of prophets," (Against Apion B. 1. C. 8.) This enumeration "based upon the number of letters of the Hebrew alphabet, (De Wette, vol. 1, p. 16), is entirely arbitrary;" still it was followed by the Christians, but never current among the Palestine Jews, nor universal among the Greek Jews. The Septuagint includes the book of Ruth with that of Judges, and the Lamentations of Jeremiah, with the prophecies of that man, whose eyes were ever as the April cloud.

The Talmud enumerates twenty-four, but is not exact. Counting the Pentateuch in its five separate books, Samuel in two, Kings and Chronicles each

two, twelve minor prophets, and Ezra and Nehemiah, we have thirty-nine books in all. With regard to the collection of the books of the Old Testament, and the formation of the canon by the Jews themselves, as contended for by many Christian writers of more or less claim to credence, suffice it to say, that the whole claim rests upon nothing but a mere Jewish tradition, that the work was performed by Ezra and other members of the great synagogue, the very existence of which, (the synagogue) no Jewish history proves. "This tradition vanishes as soon as we examine the ground on which it rests. It is not a subject for refutation," (De Wette, vol. 1, p. 28.) "Consequently the legends of the great synagogue were first collected from Jewish tradition at a recent date," (Eichhorn § 5).

Since the pretended great synagogue was the only council in the estimation of any writers by which the Old Testament canon could have been settled, and this council only an imaginary one, the conclusion is, that the canon was settled by no authority whatever, and that every Jew was left to his own judgment as to what books, if any, were of divine inspiration and authority and what were not.

The tradition that the books of the Hebrews having become corrupt, some passages omitted and others added, and that Ezra was inspired to restore the purity of the text, and did so, by expunging all that was spurious and adding all that had been lost, deserves no notice in this connection, since it is re-

garded as wholly untrue by Irenæus, Clemens Alexandrinus, Turtullian, Theodoret, Chrysostum, and other ancient critics and historians. "However, it is certain that the whole of the Old Testament collection came gradually into existence, and, as it were of itself and by force of custom or public use acquired a sort of sanction," (De Wette, vol. 1, p. 33).

In the prologue of Jesus, the son of Sirach, is the first mention we have of the Old Testament as a whole. This was about 130 B. C., but the passage does not prove that the third part of the canon—the Hagiography—was then complete, or that it had then been closed in its present form. Neither Matt. (23: 35), nor Luke (24: 44), settles the question. Philo, who wrote about 40 B. C., though he mentions the Old Testament as a whole, still not mentioning all parts of it, is not a competent witness. Jeseplus, although he declares a specific number of books and a complete canon, still he is at fault as to the time of its completion, which he places in the reign of Artaxerxes Longimanus, which Persian king died B. C., 424. Claiming a complete canon, he still admits a further inspiration, which continued even down to his own time, yet, the later account is not esteemed of equal authority with the former, on account of no *prophetic succession*, in which he is about as consistent as the Catholic and Episcopal churches of our own time, who consider apostolic succession indispensibly requisite to ecclesiastical wisdom and divine approval. We

shall see however, as we proceed, that several books, written long after the time of Artaxerxes, were included by various authorities, in the Old Testament canon. The canon of Josephus is this,—Moses, five books, viz: Genesis, Exodus, Leviticus, Numbers and Deuteronomy, then thirteen Prophets 1, Joshua 2, Judges and Ruth 3, two books of Samuel 4, two books of Kings 5, two books of Chronicles 6, Ezra and Nehemiah 7, Esther 8, Isaiah 9, Jeremiah and Lamentations 10, Ezekiel 11, Daniel 12. The minor Prophets, viz: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah and Malachi. The four books of "hymns to God and rules of life," are Psalms, Proverbs, Ecclesiastes and Canticles, or Songs of Solomon.

From this enumeration some authors, as Oeder in his "Free Inquiry on the Canon," page 64, thinks the books of Esther, Chronicles, Ezra and Nehemiah, were excluded.

From the foregoing statements and citations, we cannot shut our eyes to the fact that God, even to the Jews, his so called inspired people, never, to their knowledge, signified to them what was to be regarded as the sacred canon, and what was not. The opinion was universal among them that the writers were inspired, and that these productions were the result of this divine inspiration. Of the character of the writings however, there were two opinions between which there could scarcely be said to be a difference. According to one they were

merely a collection of *national writings*, and according to the other, they were a collection of *sacred writings*. Both opinions may be said to be correct. Judging from the contents of nearly all the books of the Old Testament, the spirit of Jewish antiquity was eminently theocratic; for whatever was regarded as national was also looked upon as religious. Their church and state being one, the two views could be regarded only in the light of a distinction where no real difference actually existed.

SAMARITAN CANON.

Two facts must ever be kept in mind respecting the Samaritans. First, their severe enmity to the Jews, and, second, their great and almost unbounded reverence for Moses. These two reasons led them to accept of the Old Testament writings, only those of Moses as divinely inspired. True, as De Wette asserts, they had a "recasting of the book of Joshua," but not the original, which, therefore, could not be said to form part of their canon. Their real canon then consisted of the five books of Moses only. In this they enjoy the sympathies of Philo, for he declares that Moses was the only teacher of religious mysteries; "the other writers having only a general inspiration of which himself was a partaker," (De Cherubino p. 112.) Here then we find the entire Samaritan nation ignoring and rejecting all the writings of the Old Testament as of neither divine authority nor binding force, excepting the first five books, and Philo one of the

most learned Jews of his time, partially, if not wholly, sustaining them in the exercise of this eclectic optomism. In the same manner Josephus (Antiq. 13, 10, 7) claims this inspiration for others, and says, "Hyrcanus possessed the three great privileges; viz., government of the nation, the priesthood and prophecy; for God was with him and enabled him to foretell," etc. "Josephus ascribes this gift to himself," (Theodore Parkers' Note in De Wette Vol. 1, p. 43.) Discovering thus the fact that there were recognized the two classes of inspiration, the particular and the general, or the superior and the inferior, we find the Samaritans, very justly, forming their sacred canon of five books, out of the highest and the best.

CANON OF THE SADDUCEES.

That the Sadducees acknowledged and used the same canon as the Pharisees, is evident from several considerations, though several of the Fathers have stated that they rejected all but the books of Moses, and modern critics have fallen into the same error, from the fact, that Jesus, when he would convince the Sadducees of the resurrection from the dead, did not refer to the Prophets, or the Hagiography, where several proofs occur in the form of passages to the point, but called their attention merely to Moses, as if the other testimony were of no value, the sadducees not regarding them of sufficient reliability to settle the important issue. This, on the part of Jesus may have been merely accidental.

It is known that the Sadducees, as a sect, separated from the Jews after the canon had been completed, and hence it is not to be supposed they would, at this time, make a difference between the books they had previously held as entirely canonical, but would still receive them, at least, so far as their teachings agreed with Moses. Josephus, who understood well the doctrines of both sects, merely says that "the Sadducees, rejecting all *tradition*, adhered only to the *written law*," without informing us how many books constituted that written law. He states the difference in doctrine between the Pharisees and Sadducees, but does not intimate that that difference arose from different canons acknowledged by the two. The whole ground of difference then, seems to be the rejection of tradition by the Sadducees, and varying interpretations of the text of a common canon.

A Sadducee family in the time of Christ, held the office of high priest, and had for a long time previously, and, since the prophets were read in the temple, as well as Moses, it is perfectly inexplicable how this could be if the high priest received only the latter and rejected the former. He must have held them both in equal respect. When Rabbi Gedaliah proved the resurrection of the dead not only from Moses, but also from the Prophets and the Hagiography, the Sadducees admitted the two latter as of equal value and authority with the former in settling theological controversies. The conclusion is therefore resistless, that the two Jewish

sects used a common canon, but not the present one.

THE SO-CALLED ALEXANDRIAN CANON.

The general belief of Christendom is, that about 195 to 185 B. C., the whole canon of the Old Testament, then complete as we now have it, underwent a translation from the Hebrew into Greek, by what is popularly termed the "Council of the 70." This "council of 70" is generally believed to have been composed of 70 Alexandrian Jews, and hence the canon is interchangeably termed the "Septuagint canon," and the "Alexandrian canon." The question now arises was there ever such a council? and did that council give to the world the Old Testament canon in its present form? Facts to sustain such a claim, it must be confessed, are extremely scarce, while evidences against it are numerous and powerful.

Be it remembered "there are no facts from which it can be inferred that the Egyptian Jews themselves ever formally acknowledged a peculiar canon of the Old Testament," (De Wette vol. 1, p. 46). It is generally supposed that all the Jews were agreed as to this canon. This cannot be so, and the Palestine Jews at least, could not have favored it, for they made a careful separation between some of the books, and part of them they did not read. Thus, Josephus as cited above—"but these books are not accounted of equal value with those before them, because there was no exact succession

of prophets." Again, the Palestine Jews had a great aversion to foreign languages and literature, as shown by Josephus (*Antiq.* 20, 11, 2). "For our nation does not encourage those that learn the languages of many nations, and so adorn their discourses with the smoothness of their periods, because they look upon this sort of accomplishment as common, not only to all sorts of free men, but to as many of the servants as please to learn them." Now, did the Palestine and the Egyptian Jews disagree in the separation spoken of above, of the canon, into the Old Testament, and Apocryphy? Philo, an Alexandrian Jew, is a competent witness on this point. He makes no use of the Apocryphy. Eichhorn § 26 says. "His contempt for them (the Apocryphal books) was very great. He never does them the honor he confers upon Plato, Philolaus, Solon, Hippocrates, Heraclitus and others, from whose writings he often extracts whole passages" (*Esdras* 14-44), may be regarded as somewhat in proof of a canon, but to my mind it is decidedly against it. The passage is this, speaking of the composition of these books, "In forty days they wrote two hundred and four books. And it came to pass when the forty days were fulfilled, that the highest spake, saying, 'the first thou hast written publish openly, that the worthy and the unworthy may read it; but keep the seventy last, that thou mayest deliver them only to such as be wise among the people, for in them is the spring of wisdom and

understanding, and the fountain of wisdom and the stream of knowledge.' ”

“The Alexandrian version which was considered as inspired, was very early enlarged by the productions of the later Jewish writers, both in the translations and in the original writings.” (De Wette, vol 1, pp. 45 and 46). Here then we lose all trace, if indeed there ever was one, of an Alexandrian canon, and this fact will become more apparent in a subsequent chapter on versions. It is truly humiliating when thus searching for facts, to find them mere falacies, and canons that were supposed settled by councils of the pious and the learned, to have been adopted only by common consent, and that too, by those who knew as little of the decision and direction of the divine spirit at the time, as we after the lapse of so many centuries.

In concluding this chapter on the Old Testament canons, there is not the least trace of any superintending hand and intelligence in preparing and preserving a canon, above those of man. The claim that God directed the work in infinite wisdom for man's enlightenment and guidance, is the last that should be set up for it, so far as the canon is concerned. In our examination we have found two real and one spurious canon which cannot be called a canon at all, while the two real ones contain only five books that were considered divinely inspired. The subject, pregnant with the facts here set forth, and their emergent conclusions, I leave on the minds of my readers.

The question will be asked, when, where, and to whom did God make known what was his revealed word of old? The answer may, with propriety, be in the language of Origin respecting the author of the Epistle to the Hebrews, "God only knows." The prophets are dead and cannot tell. Priests, as priests always do, have their "own axes to grind," and are not good authority. Pharisees and Sadducees use one common canon, but it contains too much. It pleases Josephus, and he acknowledges it all, but with a reserve, as "there had not been an uninterrupted succession of prophets." This reserve refers to the apocryphal books. Philo rejects and holds in contempt these latter, while the Samaritans representing ten-twelfths of the Jewish nation, accept only the five books of Moses and a "recast" of Joshua; and to the question "what is the canon of God's word?" they have each and all, left us in reply, the melancholy legacy of their own ignorance.

CHAPTER II.

NEW TESTAMENT CANON.

THE origin and history of the New Testament, though much more modern than that of the Old, is still shrouded in much mystery and uncertainty.

The earliest Christians had only the Old as a religious book; but after a lapse of years, the gospels and epistles came gradually into use among them, and, although no more divine in their estimation as to their authorship and inspiration than the Old Testament, nevertheless, considered more specifically adapted to the wants of the world at that time. At what period or periods these new writings came into use, there is at this time no certain means of ascertaining; as we find, at first, but slight reference made to them among Christian authors, the earliest of whom are known as the Apostolic Fathers.

The mention made of the Epistles of Paul in (2 Peter 3, 15, 16), proves that that Epistle is not genuine, since it was in the order of the writing of the Epistles, older than the Epistles to which it refers. The Apostolic Fathers are five, viz. Barnabas and Clement, Bishop of Rome, and hence called Clemens Romanus, who wrote each A. D. 96, Hermas, Ignatius and Polycarp, Bishops severally, of Rome, Antioch and Smyrna, who wrote A.

D. 100. Clement in (Epistle, 1, to the Cor. c. 47,) writes, "Take the Epistle of the blessed Paul, the Apostle. What did he write to you in the beginning of the gospel? Certainly he wrote to you by the spirit, concerning himself, and Cephas, and Apollos, because, even then you had become inclined. Compare this with 1 Cor. 4.

Polycarp, in his epistle to the Philippians, (c. 3), uses the following, "Paul who being present with you before the face of the men then living, taught dilligently and thoroughly the word of truth; who, being absent, wrote letters to you."

Ignatius, Epist. ad Ephesias, (c. 12). "The fellow-ministers of sanctified Paul, who in every letter maketh mention of you in Christ Jesus."

Epist. to the Phil, (c. 5), "Fleeing for a refuge to the gospel, as to the flesh of Jesus, and to the apostles as to the presbytery of the church; we love likewise the prophets, for they also announce the gospel."

The above include all the important citations of the N. T. writings, by the Apostolic Fathers, and the reader will readily see how meagre the list is. That Paul's writings were then in existence, is proven, and at the same time is shown the estimation in which they were held, merely the *writings* of a man who could not be present in person to and *speak* to the people,—an every day shift, growing out of the necessities of the case. No intimation is herein contained that Paul wrote by divine command, or under any superior pressure of the

divine efflatus. These epistles are a convenience, nothing more.

“Evident *allusions* to the apostolic Epistles are more frequent,” (De Wette, vol. 1, p. 50).

Thus Clement of Rome, (1 Ep. to the Cor. c. 35), “Putting away from themselves all unrighteousness and iniquity, covetousness, strife, evil manners and fraud, whispering, calumny, hatred of God, haughtiness and pride, vain glory and ambition; they who do these things are haters of God, and not only they who do them, but those who approve of them.” Compare this with Romans, 1, 29—32.

Polycarp Ep. to Philippians, (c. 5), “Neither fornicators nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God.” (See the same in 1 Cor. 6: 9).

Polycarp, Clement of Rome, Ignatius and Barnabas, refer to the gospels but in a very vague and changing manner, never quoting them, but using their language and inculcating the same precepts as those contained in the evangelical books, yet they seem to speak independently of the books, and, in their own language, endorse and enforce the precepts and admonitions of Christ.

Clement, in two instances, and Barnabas in one, are the only exceptions to the general rule.

Thus Barnabas, (Ep. c. 4), “Let us therefore take heed, lest, as it is written, many of us shall be found called but few chosen.”

“Another scripture says, ‘I am not come to call

the righteous but sinners,'” (Clement Ep. 2). Again, (chap. 10), “For the Lord says in the gospel, ‘If you have not kept the little, who shall give you the great?’ I say to you he that is faithful in the least, is faithful also in much.” Compare Luke 16: 11, 12.

These are the only passages in the writings of the Apostolical Fathers that pretend to be quotations from the gospels.

Frequent quotations are made from the Apocryphal gospels, and if the fact has any significance at all, it is that these five Fathers considered the Apocryphal writings as equal in value to the others.

Clement of Rome and Clement of Alexandria, Ignatius and Jerome, all use the Apocryphal gospels in the same way. Jerome says in his epistle to the Smyrnians, “For when the apostles thought him a spirit,—or, according to the gospel which the Nazarenes call that of “the Hebrews,” an incoporeal demon,—he said unto them, ‘Why are ye troubled?’ ” etc. Ignatius Ep. to the Smyrnians, “And when he came to the companions of Peter, he said to them ‘Take, touch me, and see that I am not a bodiless demon;’ and immediately they touched him and believed.”

The church Fathers of the second century were twelve in number. These refer to the writings of the New Testament in various ways, and under different titles. Justin Martyr, who died, A. D. 166, speaks thus of them, “For the apostles, in the memoirs composed by them, which are called gospels,

have thus informed us," etc. "And the memoirs by the apostles, or the writings of the prophets, were read," etc., (Apol. 1 c. 66, p. 83,—cited by De Wette).

Tatian, who died, A. D. 176, according to Lardner, accepted some of the epistles of Paul and rejected others, (Lardner, vol. 2, ch. 13, p. 147.

Athenagorus, died, A. D. 180. He quotes Paul in 1 Cor. 15 : 53, but, according to Lardner, his citation of passages from the gospels proves nothing. See Lardner, vol. 2, c. 18, p. 193.

Theophilus wrote about A. D. 180. He mentions the scripture in general, and the gospels in particular. He says, "The evangelical voice teaches us more expressly, where it says of chastity, 'He that looketh upon a woman to lust after her, hath committed adultery already with her.'"

It is not certain whether Theophilus used the Revelation ; Eusebius, says, "There are three books containing the elements of faith, addressed to Antolycus, which are ascribed to Theophilus, whom we have mentioned as bishop of Antioch. Another, also, which has the title, "Against the heresy of Hermogenes,' in which he makes use of testimony from the Revelation of John, besides certain other catechetical works."

Here there is room for a doubt that Theophilus wrote the books referred to, and, even admitting he did, their acknowledged argumentative character would still leave us in doubt as to whether he accepted the Revelation as canonical.

It is known that men, in argument, use all available evidences, strong and weak, and hence, as passages might occur in the Revelation that favored his position, he might have used them simply for what they were worth in evidence, as he certainly must have done with those from the "catarchical works" referred to. Consequently, coupled as they are with those *known* not to be of inspiration, and hence of no higher than human authority, we may safely consider those from Revelation to have been held in the same light, since, in the time of this writer, *no one had called the Book of Revelation canonical.*

The last I shall mention of the writers among the Fathers of this century, is Dionysius, bishop of Corinth, who died A. D. 170. He calls the Christian writings, "The scriptures of the Lord," (De Wette, vol. 1, p. 58.—See also Eusebius *Eccl. Hist.*, b. 4 ch. 23, and Lardner, vol. 2, ch. 12, p. 144).

The above citations, and extracts are entirely insufficient, in point of evidence, to base a belief upon, that their authors had, or believed in, any canon of the New Testament whatever as having been settled by divine authority. The whole evidence shows quite the contrary. The fact must not be lost sight of, that, in all their quotations, they never once intimate to their readers that they are quoting from God's word. Nearer as they are to the real date of those writings, which date no man knows—and hence, better prepared to judge of their character than any at this day, they were far more modest in

their claims for them than the D. D's of the present time, or the men of little learning, with which the pulpits of christendom swarm. Give these writings all the credit that is their due, but why set up a claim for them that they do not make for themselves, which would, seventeen centuries ago, have made their earliest expounders blush ?

Unsuccessful in our search for a settled canon in the first and second centuries, we enter upon the third, and renew our efforts, but, with a forlorn hope of better success. The voice of the Divine Oracle has been silent for a century, and its last accent died away e'er it had told poor benighted man what had, and what had not, been its real teachings. It had planted the wheat, up had sprung the tares, greatly in excess of the genuine grain, man looked on in doubt as to which was wheat and which tares—they closely resemble each other, root, stalk, blade, no observable difference, and no one to decide which was which, when the third century is ushered in. Matthew, Mark, Luke and John are certainly genuine. That's refreshing truly. Thirteen Pauline Epistles are genuine, and we take courage. Then follow the Acts of the Apostles, and so far we are satisfied. But now we see the three brightest lights of the day, unitedly throwing a shade of doubt on sundry books, that, at the present time, are called as canonical and divinely inspired as any we have above enumerated. While these three lights, viz., Irenæus, Clement of Alexandria and Tertullian, accept the First Epistle of Peter and John, they uni-

tedly reject the second Epistle of Peter and the second and third of John, but all accept the Apocalypse, while James and Jude are both excluded. But there are differences among those which we must not omit to notice. The epistle of Philemon they are not agreed upon.

“However, there is a difference among them in respect to the Epistle to Philemon, which Irenæus and Clement do not quote, though it is probable they were acquainted with it,” (De Wette vol. 1, p. 60). “Clement receives the Epistle to the Hebrews but Irenæus and Turtullian do not,” (Ibid vol. 1. p. 60). See also Euse. Eccl. Hist. B. 6, c. 14.

“Irenæus, alone, quotes the second Epistle of John, Clement and Turtullian quote Jude, but Irenæus does not mention him.

Clement quotes the apocryphal books, for example, the “Gospel according to the Egyptians.” See (Lardner vol. 2, p. 245.)

“The Fathers agree, likewise, in the use of two collections. The one, called the “Evañgile,” contained in the four gospels. The other, called the “Apostle,” contained the epistles of Paul and the others, which were already united together under a common name,” (De Wette, vol. 1, pp. 61 and 62). See also Clement in his Miscellaneous works vol. 3, p. 455).

The old and the new Syriac versions differed, the new containing the epistle to the Hebrews, and that of James, which the old did not; and neither contained the Apocalypse; and, with regard to the

last mentioned, if the opinions of Caius and Dionysius, as expressed in the quotation of them by Euse. Eccl. Hist. B. 3, c. 28, are well founded, there is good reason to believe that John never had any hand in writing that book at all. Thus Caius, "But Cerinthus, by means of revelations which he pretended were written by a great Apostle, also falsely pretended to wonderful things, as if they were showed him by Angels, asserting that after the resurrection, there would be an earthly kingdom of Christ, and that the flesh, i. e. men again inhabiting Jerusalem, would be subject to desires and pleasures. Being also an enemy to the divine Scriptures, with a view to deceive men, he said that there would be a space of a thousand years for celebrating nuptial festivals." This sounds very much like the thousand years spoken of in Revelation, in which there shall be one grand round of uninterrupted pleasure, and the great marriage, therein spoken of in the glowing terms of voluptuous poesy. But Dionysius thows the whole book entirely and forever out of the canon, if the opinion on the part of one capable of judging, can possibly do so. His words are these, quoted by Eusebius in the chapter refered to above. "But it is highly probable that Cerinthus, the same that established the heresy that bears his name, designedly affixed the name (of John) to his own forgery. For one of the doctrines that he taught, was, that Christ would have an earthly kingdom. And as he was a voluptuary, and altogether sensual, he conjectured that it

would consist in those things that he craved in the gratification of appetite and lust, *i. e.* in eating, drinking and marrying, or in such things whereby he supposed the sensual pleasures might be presented in a more decent expression; viz., in festivals, sacrifices and the slaying of victims." Here, then, we have, at last, a clue to the real origin of the Apocalypse, supposed to have been composed by John while in the spirit," on sea beaten Patmos, "on the Lords day."

Putting together the statements and conclusions emergent from them, of these two great men, Caius, bishop of Rome, and Dionysius, bishop of Alexandria, both near the time of the Cerinthean heresy, in connection with which the apocalypse made its first appearance, what is left as ground for a reasonable doubt, that it was gotten up in the manner, and for the purposes suggested above. Thus, then, closes the third century, and yet no N. T. canon as we now have it. One epistle of Peter, two of John, James, Jude, Hebrews and Revelation are still in dispute, and wanting to complete the present collection. Though different ones admit them, still there are no two that agree upon them all; some admit one, others another, but no one admits them all, and no two agree upon any list or catalogue of the canonical books of the N. T. whatever.

For two hundred years, according to admitted authority, the voice of inspiration has been silent, and and yet no one has been able to tell what things

were, and what were not, spoken by it, and yet, men, at this late day, pretend to tell us things respecting the New Testament records, that the first expounders thereof knew nothing about.

As a still further evidence of the fact stated above, let the voice of Origin be heard. This eminent light in the church lived in the third century, and, from his learning and deep devotion to the church, higher authority cannot be cited.

A settled canon, in his time, were a fact of which he could not have been ignorant. His testimony, then must forever settle the vexed question, so far as this century is concerned. But what is the ground occupied by this prince of scholars, historians and theologians? Precisely the same as that occupied by those previously mentioned. While he recognizes the scriptures as divinely inspired, still, he is in doubt as to some of the books of the New Testament, his doubts being stronger about some than others. "These doubts rest upon The Epistle to the Hebrews, the Epistle of James, the second Epistle of Peter, the second and third of John, and the Epistle of Jude," (De Wette vol. 1 pp. 69 and 70.)

That the reader may see clearly the true position of Origin on the canon, the following quotation from his writings, given by Eusebius; (Eccel. Hist. b. 6, ch. 25), is subjoined in full. "But he, being well fitted to be a minister of the New Testament, Paul, I mean, a minister not of the letter but of the spirit; who, after spreading the gospel from Jeru-

salem and the country around as far as Illyricum, did not even write to all the churches to which he preached, but even to those to whom he did write, he only sent a few lines. But Peter, upon whom the church of Christ is built, against which the gates of hell shall not prevail, has left one Epistle undisputed. Suppose, also, the second was left by him, for on this there is some doubt. What shall we say of him who reclined on the breast of Jesus? I mean John, who has left one gospel, in which he confesses he could write so many that the whole world could not contain them. He also wrote the Apocalypse, commanded as he was to conceal, and not to write the voices of the seven thunders. He also has left an epistle consisting of a very few lines; suppose also that a second and a third is from him, for not all agree that they are genuine, but both together do not contain a hundred lines. The style of the Epistle with the title, 'To the Hebrews,' has not that vulgarity of diction which belongs to the apostle, who confesses that he is but common in speech, that is in his phraseology. But that this epistle is more pure Greek in the composition of its phrases, every one will confess who is able to discern the difference of style. Again, it will be obvious that the ideas of the epistle are admirable, and not inferior to any of the books acknowledged to be apostolic. Every one will confess the truth of this who attentively reads the apostles writings.

“But, I would say that the thoughts are the apos-

bles, but the diction and phraseology belong to some one who has recorded what the apostle said, and as one who noted down at his leisure what his master dictated. If, then, any church considers this epistle as coming from Paul, let it be commended for this, for neither did the ancient men deliver it as such without cause. But who it was that really wrote the epistle, *God only knows*. The account, however, that has been current before us is, according to some, that Clement who was bishop of Rome, wrote the epistle; according to others, that it was written by Luke, who wrote the gospel and the Acts. But let this suffice on these subjects."

One more quotation, from Eusebius himself, and we are done with this department of our subject. "And then among the first must be placed the holy quaternian of the gospels; then, there follows the book of the "Acts of the Apostles;" after this must be mentioned the epistles of Paul, which are followed by the acknowledged first epistle of John, as also the first of Peter, to be admitted in like manner. After these, are to be placed, if thought proper, the revelation of John, concerning which we shall offer the different opinions in due time. These then are acknowledged as genuine. Among the disputed books, although they are well known and approved by many, is reputed, that called the Epistle of James and Jude. Also the Second Epistle of Peter and the Second and Third of John. Among the spurious, must be numbered both the books called "The Acts of Paul;" and that called "Pastor,"

and "The Revelation of Peter." Besides these the books called "The Epistle of Barnabas," and what are called "The Institutions of the Apostles." Moreover as I said before, if it should seem right, The Revelation of John. But there are also some, who number among these the gospel according to the Hebrews, with which those of the Hebrews who have received Christ are particularly delighted." (Euse. Eccl. Hist. b. 2, c, 25.)

I cannot close this chapter, on the canons of the New Testament, without giving expression to a few reflections by way of summing up. Of the courageous ten who set out with me in this investigation, nine were sanguine in the belief, that overwhelming evidence would at once appear, that God had not only inspired his human oracles with his holy word, but at the same time so rendered that inspiration conspicuous above all human productions, that the fool could never be at loss in recognizing it. The miraculous manner of its production was proof in itself that the hand of the Almighty was directing the events, and that no doubt could rest on the mind of the observer and reader, as to the genuineness of the books produced, from the time of their first appearance. Such we find has not been the case. During the first century a few men preached, and doubtless wrote, but their writings were not collected and compiled, nor did the writers manifest any anxiety or desire that they should be. Certain it is, they never compiled and published them themselves, nor have we the remotest intimation.

that they directed others to do so for them. The writers of the gospels may have retained their own originals, or copies of them, but this is scarcely supposable, since, had they done so, the duplicate copies would have preserved the original from corruption, and, *vice versa*. But the acknowledged corruption of the text is proof positive that no such safeguard was thrown around it. Hence whatever may have been their original purity of inspiration, both God and their earthly authors, left them to the mutilations and perversions of interested transcribers and translators, in too many instances exponents of bigotry and ignorance combined, to say nothing of the ever varying signification of words in the changing languages of earth. Of the epistolary portions, we may speak in positive terms. These we *know* were *mere letters* to congregations of converts, but recently from the ranks of paganism, wayward, untutored and unlettered, dissolute, vulgar and impure in their lives and conversation; if we may believe the reports that Paul. "*partly* believed," and were doubtless but too well founded, and I leave the reader to judge how much of canonical importance the writers themselves could have attached to them. Faint mention, in the latter part of the first, and early part of the second century, is made of them by the fathers of the times, and few and brief extracts are made from them, which increase as time wears on through the second century, and rival writings, calling for public favor, begin to

dim the prospects of any authentic canon. We have looked in vain for Caius and Dionysius, in the third century, to tell us what was God's canon of truth, who, if any men of this age could have answered, they could, but they are in doubt, while Origin of the same century, in the same perplexity and uncertainty as the others, hands us over to the great Eusebius, who, with no more light than his predecessors, astounds us with the flat acknowledgment, that in the first half of the fourth century, there is no canon, and both he, and the great Origin, in speaking of the disputed and spurious books, treat the whole matter as though, in their estimation, it was of little or no vital importance to the world or the church, what were and what were not received and read as the canonical scriptures.

CHAPTER III.

VERSIONS OF THE OLD TESTAMENT.

To a thorough criticism of the Bible, the old versions are of the utmost importance, showing, as they do, the many tamperings with the text, and how one version has been made from another, and, while all precaution possible might have been used to preserve purity where it existed, and restore it where lost, still, the disagreement, the biblical investigator, meets with at almost every step in comparing these versions, is proof positive how fruitless has been the effort. The direct versions, that is those directly from the Hebrew and Chaldee in which the Old Testament was originally written, are, "1. The Septuagint or Alexandrian version, 2. The version of Aquila, 3. That of Symmachus, 4. That of Theodotion in part, 5, 6, and 7. Three anonymous Greek versions, 8. The Greek version in St. Marks library at Venice, 9. The Samaritan Pentateuch, 10. The Samaritan version of the Pentateuch, 11. The several Chaldee paraphrases, 12. The Syriac version in the Polyglot, 13. Some books of the Arabic version in the Polyglots, 14. The Arabic which follows the Samaritan Pentateuch, 15. The 'Arabs Erponii' on the five books of Moses, 16. The modern Arabic of Saadias Ben Levi Askenoth, 17. The Hebrew version of the

Chaldee passages, 18. Jerome's Latin version from the Hebrew. The indirect versions are as follows. From the Septuagint, 1. Theodotion's version in part, 2. The greater part of the Arabic in the Polyglots, 3. An unprinted Arabic version of the Pentateuch in the library of the Medici, 4. The Ethiopic, 5. The Coptic, 6. The Armenian, 7. Several:—1. A Syriac Hexapla, 2. The versio figurata, 3. Perhaps the Philoxonimi, 4. The version of Mar Abba, 5. The version of Jacob of Edessa, 6. That of Thomas of Heraclia, 7. The Greek in Ephraim Cyrus, 8. That of Simeon from the cloister of St. Licinius, 9. The version of Karkaphonsis:—8. The Itala, 9. The Gorgian version, 10. The Anglo-Saxon.

“From the Syriac Peshito:—1. The Arabic version of the Psalms printed in a cloister on Mount Lebanon, 1610, 2. The Arabic version of Job and the Chronicals in the Polyglots, 3. The Arabic Psalter in the British Museum, 4. A Pentateuch by Abulfaradash Abdallah Ben Alta-yib, 5. A Syriac Hexapla of Hamuth, Ben Lenan, 6. Chaldee version of Solomons Proverbs.

“From St. Jerome's version, A Syriac translation; From the Coptic, an Arabic translation, and from the Vulgate several Arabic translations,” (De Wette, vol. 1, p. 132-135—*Note*). Here we have thirty-seven different versions, and no two of them so nearly agree, as to leave them clear of the charge of error and corruption. First, in treating of these, the Septuagint, or Alexandrian version, must claim

attention. The opinion generally prevails, that this famous version, from which have descended nearly, if not all, versions of modern times, except the vulgate of St. Jerome, was made by Alexandrian Jews, 185 B. C. This opinion, incorrect as it is, is nevertheless so strong and so old and universal, that it may take more space to portray facts to dispel it, than can well be spared in the scanty limits of the present work.

It has been stated in a previous chapter, that evidence was wanting to prove that there ever was a council of seventy, convened at Alexandria, for the purpose of translating the Old Testament from the Hebrew into the Greek language. Among those who hold to the belief of such a council, may be mentioned Archbishop Usher, Vossius, and others of theological and historical note. These base their conclusions upon the statements of Aristeus, who purports to be an Alexandrian Jew. This story might do very well, though extravagant and improbable, were it not more than matched by a similar one told by the Samaritans, touching the translation of the Pentateuch into the Greek, in which only their nation succeeded in giving a correct translation, while the Jews proper, failed, and their translation was rejected by Ptolomy on that account. The letter of Aristeus, containing his story, is now believed by the best critics, to be spurious, and, certainly, the story bears the impress of forgery upon the very face of it. But false as it must

appear, it has been quoted by Josephus, and circulated more widely by later writers.

This is the story: "Demetrius Phalerius, the keeper of the Alexandrian library, wished to make a collection of all the books in the world, and mentioned the Jewish works to king Ptolemy, who promised to write to the high priest at Jerusalem for interpreters to translate those books into the Greek tongue. Aristeus happened to be present, and advised the king to set free the large number of Hebrews then held as slaves in his dominions. He did this, and sent a messenger to Eleazar, the high priest, at Jerusalem, for six learned men out of each tribe, to serve as translators of the Law. A letter and costly presents were sent. Aristeus, the pretended writer of the letter, and Andreas are sent as messengers. Eleazar returned a courteous answer, and sent the seventy-two translators requested; 'all picked men.' Ptolemy was much rejoiced to see them. He entertained them seven days at his own table in a most splendid manner, and asked them seventy-two questions respecting the kingly office and the best way of governing a state. To all these queries, the individuals returned the most satisfactory replies. Demetrius then conducted them to a quiet place on the island of Pharos, where they commenced their work; and in seventy-two days the whole was completed. It was copied carefully by Demetrius himself, and read to a large audience, who stood and listened, out of respect to the sacred books; a curse was then pro-

nounced upon all who should add to or diminish it. Ptolemy dismissed the translators with praises and rewards. (See Note by Theodore Parker, in De Wette, vol, 1, pp. 136 and 137).

Although this story is extravagant enough, to elicit, at sight, a philosophic doubt of its truthfulness, still, the extravagance weighs little, in comparison with one simple fact that stamps upon it absolute falsehood. As the story goes, six translators were selected from each tribe, making the number seventy-two instead of seventy, which the version claims as members of the council. Again, the time of the translation is fixed at 185 B. C. Ten tribes revolted some 970 B. C., and from that time, the Palestine Jews represented only two tribes. It is obvious, therefore, that six from each of the twelve tribes, could not have been sent to Demetrius, since *ten tribes* had disappeared many ages before.

Improbable and impossible as the story is in itself, Justin Martyr aguments the enormity of the tale, by telling us that the seventy-two were confined in as many different cells, and though having no intercourse, yet each translated the whole book in *just the same words and letters*. The false chasing of a "fairy tale" would be an appropriate sitting for a story like this. Epiphanius, while he relieves us of one half the cells, leaving the number thirty-six, the remains of which, he says, were visible in his time,—still does not relieve the mind, by bringing the account within the possibility of

being believed. (See Note and citation from Justin Martyr in De Wette, vol. 1, p. 137).

Why should Josephus, a Palestine Jew, cite this as, "authentic and well known," while Philo, an Alexandrian Jew, does not mention it, and appears to have known nothing of it? Eusebius is in no way a relief to us, for he makes the translation into Greek in part, *before* the time of Demetrius Phalerius, and part *in* his time, he—Demetrius—taking charge of the whole matter.

Irenæus tell us, as quoted by Euse. Eccl. Hist. b. 5, c. 8, "For before the Romans established their empire, while yet the Macedonians held possession of Asia, Ptolemy, the son of Lagus, being ambitious to adorn the library established by him in Alexandria, with the works of all men, as many as were worthy of being studied, requested of the inhabitants of Jerusalem, to have their works translated into the Greek; but as they were yet subject to the Macedonians, they sent seventy of their elders that were best skilled in the scriptures, and in both languages, to Ptolemy, and thus Providence favored his design. But, as he wished them to make the attempt separately, and apprehensive lest, by concert, they might conceal the truth of the Scriptures by their interpretation, therefore, separating them from one another, he commanded them all to write the same translation. And this he did in all the books. Assembling, therefore, in the same place, in the presence of Ptolemy, and each of them comparing their respective versions, God was glorified

and the Scriptures were recognized as truly divine, as all of them rendered the same things in the very same expressions, and the same words, from the beginning to the end. So that the Gentiles present knew that the Scriptures were translated by a divine inspiration. Neither was it anything extraordinary that God should have done this, who, indeed, in the captivity of the people under Nebuchadnezzar, when the scriptures had been destroyed, and the Jews returned to their country after seventy years, subsequently, in the times of Artaxerxes king of the Persians, he inspired Esdras, the priest of the tribe of Levi, to compose anew all the discourses of the ancient prophets, and to restore to the people the laws given by Moses." Nothing the writer can here say, will repress a doubt in the mind of the candid reader, whether ignorance, credulity, or downright imposition prevailed with Irenæus when he penned the above, from whatever source he may have obtained it. Of course there is nothing to sustain statements of this kind, and for the credence they have received, we can only refer to the ignorance, superstition, and general credulity of the times. Look for the real evidence of such an extraordinary mental phenomenon, and it rests on mere tradition, nothing more substantial.

Added to the above fabulous accounts of the septuagint version, the Samaritans have their own statement, but it does not agree with any of the others. Theirs, in Abul Phatach's Samaritan Chronical respecting the Alexandrian version, is

this: "In the tenth year of his reign, Ptolemy Philadelphus directed his attention to the contradictions between the Samaritans and the Jews, respecting the law; for the Samaritans refused to receive any of the pretended writings of the prophets, except the law. To inform himself on this point, the king sent for the Jews and the Samaritans, and desired to hear the elders of both parties in this controversy. Osar came from Alexandria on part of the Jews, Aaron on the part of the Samaritans, each attended by several assistants. Quarters were assigned them, with directions to remain separate from one another; a Greek servant was appointed to each person, to write down the expected translation. In this way the Samaritans translated the law and the other books.

"Ptolemy examined it, and was satisfied that the law, as the Samaritans possessed it, contained matter not to be found in the Jewish copy, and that their text was purer than that of the Jews." The Samaritans say the world was darkened for three days after the version was made. Whatever element of truth there may be in all these extravagant and contradictory statements regarding the version under consideration, the reader cannot arise from their perusal without the feeling, that, after all, there is no *real evidence* that any such version was ever made. These conflicting statements of Jews and Samaritans, exhibit more the spirit of religious bitterness and jealousy, together with national pride, (in which truth and sincerity are lost sight of,) than a display

of the wisdom and power of an infinite God, in so mysterious and improbable a transaction. A Palestine Jew, doubtless, invented the one story, and, to match, or excel it, a Samaritan Jew invented the other, and each, for the exaltation of his own nation. This judgment involves no lack of charity toward either the Jews or Samaritans, since both parties exhibit the almost universal tendency of the human mind under such circumstances.

Truly then, may it be, said, that the famous Alexandrian, or Septuagint version, can claim no higher or more reliable paternity, than the fabulous statements and inventions of religious partisans in theological strife and national animosity. From this version has come, in regular genealogical succession, our present English version, and not from the original Hebrew. That it was a corruption, and that, in proof that the Hellenistic Jews, or those that used the Greek language, only used it while it served a certain purpose, and abandoned it when their religious interests so dictated, we have only to refer to the controversies between the Jews and the Christians during the second century A. C. It would seem, that the christians, in controversy with the Jews, appealed to this version as their great authority, which led the Palestine Jews to examine more closely the text, that they, up to this time, had regarded as pure as the Hebrew itself and as valuable; but on a more critical comparison, various additions and alterations became so apparent, as to lead them to reject it, which example

was speedily followed by the Hellenistic Jews. This return to the Hebrew put the Christians at fault, for, for two or three centuries A. C. few Christians were acquainted with the Hebrew, which fact gave the Jews a decided advantage, if they could prove thus the incorrectness of the Septuagint translation.

The next version we come to notice, is that of Aquila, a Jewish proselyte of Sinope, in the early part of the second century. This was very literal, and faithful, made expressly for the Jews, and preferred, by them, to the Septuagint, See (De Wette, vol. 1, pp. 151, 152). Irenæus cites it frequently in his books against heresies in A. D., 176 and 177. The Jews adopted it to the exclusion of the Septuagint, but Irenæus wrote in 178 against the heresies the Ebionites derived from it. Epiphanius condemns it on account of its polemic character, and says "that, though he understood the Hebrew very well, he undertook the work with no good design, but that he might pervert some passages of Scripture. He attacked the Septuagint, that he might render, in a different way, the testimony of the Scriptures respecting Christ; and, by this means, he sought an apology for his absurd conduct," (De Wette, vol. 1, p. 154).

Jerome commends it. "When I compare Aquila's Edition with the Hebrew volumes, I do not find that the synagogue has changed anything through hatred to Christ, and I will gladly confess, that I find more that tends to confirm our faith," (Ep. 24 ad Marcellum).

“Theodotion did little more than revise the version of the Seventy,” (De Wette, vol. 1, p. 137). This version was made in the fore part of the second century.

The version of Symmachus is uncertain as to its date, but, probably, not far from 130 A. C. “Symmachus endeavored to obtain a pure Greek style, and translated more freely,” (De Wette, vol. 1, p. 160). The little reliance that can be placed in this version, will be apparent from the fact, that, according to Epiphanius, he was a Samaritan, but desiring political honors, which were denied him by his own countrymen, he, in disgust, went over to the Jews, and out of hatred to the Samaritans, made a new version of the Old Testament. The above story of Epiphanius may not be true, but, if it be, the doubt expressed above as to its reliability is certainly legitimate. One thing is certain; Symmachus was a half Jew, or Ebionite. Both Jerome and Eusebius concur in this. Whether he wrote before or after Theodotion is uncertain. Epiphanius says he wrote before, but Jerome says, “Symmachus made use of Theodotion.” Irenæus never mentions this version, but Justin Martyr, according to Stroth, often cited it. The style is said to be so purely Greek, that it was sometimes called “the perspicuous, manifest, and admissible version.” But it differed materially from the version of “the Seventy,” as it is erroneously called, yet, in this disagreement, coinciding with the two preceding ver-

sions, there is good reason to believe it was a tolerably correct version, and hence Origin gives it a place in his Hexapla. With all due credit to the opinions of Origin, Justin Martyr and others, when the sincere student is searching here for a true version, and finds from the purity of its Greek style, rendering the meaning of Hebrew words when their literal translation would impair the sense, the evident avoiding of explanations and metaphors, he is thrown into doubt by the story of Epiphanius, and vexed by the steady and persistent rejection and condemnation of it, by the Samaritan Jews.

The three versions mentioned above, were found by Origin in his tour to collect material for his Polyglots, or, for ought of interest, the spirit that had dictated their writing manifested in them, they might have slumbered, till the gathering mists of forgetfulness had enveloped them forever. Besides these, Origin discovered three other fragmentary versions on the same "literary journey," which are called "Quinta, Sexta and Septima, from the place this great author gives them in his work on the "Bible," (De Wette vol. 1, p. 165.) Little or nothing is known of these versions beyond their bare existence, "the statements of the ancients regarding them bearing evident marks of extremest improbability." (Ibid. vol. I, p. 162.)

Next in order, comes the famous "Hexapla" of Origin. The Alexandrian version became early corrupted by the frequent transcriptions to which

it was subjected, and, probably, to a greater extent, by the liberties exercised by capricious critics. Of these corruptions, Origen complains in the following language. "But now there is obviously a great diversity of the copies, which has arisen, either from the negligence of some transcribers, or from the boldness of others,—as well as from the difficulty of correcting what was written, or from others still, who added or took away, as they saw fit, in making their corrections." (Cited by De Wette, vol I, p. 165).

But Origen is not alone in these complaints. Jerome speaks of these corruptions in the following terms. "The vulgar edition which is called the *common*, is different in different places;" and further, "The ancient and common edition of the scriptures is corrupted to suit the time, and place, and caprice of the writers," (Ibid, vol 1, p. 165).

But this corruption seems to have taken place, mostly, after the time of Christ, as Philo and Josephus appear to have had tolerably correct copies of the text. Eichhorn says, that Justin Martyr had a very corrupt text, at least, in the minor prophets. "He found readings which are now contained in neither the manuscripts nor the Fathers, nor in the editions of the Seventy," (Eichhorn, § 167).

Origen attempted to amend this text, and, so far as possible, restore its purity by comparing it with the original Hebrew, and the other Greek texts extant in his time. Controversy, however, seems to have been one of the leading objects in view in this

undertaking, if we may judge from his own statement in the following passage from his Ep. ad Afric. p. 16. "This I say, that I do not weary with searching the Hebrew Scriptures and comparing all our copies with theirs, and noticing the differences between them. And if it is not improper to say so, we have done it according to our ability. We have sought for their meaning in all the editions, and in all their various readings, that, as far as possible, we might be able to interpret the Seventy, not, however, that we might seem to produce something new, which differed from the version of the church, and thus furnish an excuse for those who seek an occasion, and wish to condemn the general opinion and to find fault with common affairs. We have taken this pains that we may not be ignorant of the scriptures, so that, when contending with the Jews, we may not urge upon them passages not found in their copies, and may use in common with them what they contain, even if it is not in our books. Our preparation in this undertaking has been such as even they will not despise, nor, as their wont is, will they laugh at the believers among the Gentiles, as if they were ignorant of truth as it exists in their writings."

The result of this investigation and comparison, was the "Hexapla," so³ called from the six versions of which it was composed, viz., the four Greek versions of Aquila, Symmachus, the Seventy, and that of Theodotion, and two Hebrew versions. These were arranged in opposite parallel columns, for

for the convenience of the reader, in his comparison of the various texts.

Of this work, Eusebius holds the following language. "Having collected all these versions together, and divided them into sentences, and arranged them opposite one another in parallel columns, with the Hebrew text, he left us the present copies of the Hexapla as it is called. In a separate work called the Tetrapla he collected the edition of Aquila Symmachus and Theodotion with that of the seventy." (Euse. Eccl. Hist, b. 6, ch. 19).

This great work was the result of twenty-eight years preparation, in which he traveled much in the East, where he found six Greek versions—those of Aquila, Symmachus and Theodotion, with the three anonymous versions spoken of above. As Origin does not appear to have collected any Hebrew manuscripts to aid him in his work, it is but fair to conclude that his only object in the preparation of the Hexapla was, to revise and correct the version of the Seventy instead of restoring the Hebrew Original, and thus he placed all subsequent versions that should be made, still further from the true source of correctness, and the Hebrew manuscripts were thus untouched, while the text of the Seventy, corrected from the four Greek versions—but principally from Theodotion, was made the standard of accuracy, and has remained so ever since. True, this work was held in high estimation by Eusebius, Epiphanius, Jerome and others. Still it cannot be claimed to have been a

safe guide to the teachings of the Spirit. Here are displayed *six different teachings of the Spirit at one view*—for no two of the six versions agreed in all points. However much labor and learning may have been spent on the work before us, the fact of correcting the Alexandrian text, by comparing it with other texts equally corrupt with itself, is pregnant with the conclusion, that, instead of correctness being restored and henceforth secured, incorrectness was sealed, not only to the Septuagint version, but to all others that should descend from it.

One important fact in regard to the Alexandrian version should here be noticed. Of the Hexapla, Jerome, as cited by De Wette, vol. I, p. 176, says “If you wish to be a true lover of the Seventy, do not read those passages marked with *asterisks*, but remove them from the volumes, that you may prove yourself a friend to what is genuine and old. If you do this, you will be compelled to condemn the libraries of all the churches, for scarcely can one be found that does not contain them.” Again, as cited by the same, vol. I, p. 171, “He did this, also, which was a work of great boldness,—he mingled Theodotion’s version with that of the Seventy, designating with *asterisks* places where something was previously wanting, and with *obelisks* what seemed superfluous.” These *asterisks* and *obelisks*, subsequently, became the fruitful source of renewed corruptions of the text of the Seventy. The asterisk was taken for the obelisk and “*vice versa*.” But this was not all. The very arrangement of the dif-

ferent versions caused them to be confounded; Symmachus was mistaken for Aquila, and Aquila for Theodotion, and, in the subsequent transcriptions, from the positions of the several columns, any one of the three might, and too frequently did find way into the version of the Seventy, to the exclusion of the genuine text. From this corrupt text, the citations of the Seventy, by the Fathers who lived *before* Origin have been corrected, and thus they have been made to cite an author who really lived after their own time, and of course one whom they never knew. Thus, Philo, who lived long prior to the time of Aquila, is made to quote from the version of the latter, and Justin Martyr has been corrected from interpolated copies of the Seventy. (See Eichhorn as cited by De Wette, vol. I, p. 178).

“On account of the unreasonable and careless use of Origin’s critical work, new corruptions were introduced in the text of the Seventy. For this reason Lucian,—who died about 311 A. C.—and Hesychius, undertook to make new recensions of the text of this version. Their works came into public use, but nothing is now left of them, and the accounts of them are too imperfect to afford the critic any assistance.” (De Wette vol. I, p. 178). Here we have two rescensions of the Alexandrian text, as well as the text itself, which were severally preferred and used in as many different localities; the text of Origin, (so called) but really, and in fact only a rescension by that author, and taken and adopted in place of the real text, used in Palestine, the text of

Hesychius in Egypt, and that of Lucian in Constantinople and vicinity.

Thus it appears, that, in the time of Jerome no less than three versions of the Septuagint were in existence, and acknowledged as genuine, by the christians in as many of the great religious centers of the christian world. Palestine will have Origin's version of the Hexapla, and no other. To the Palestine christians all other versions are spurious and unauthorized. Hesychius is in repute in Egypt and all others are excluded; while at Constantinople, a community of equal intelligence and perhaps greater, rejecting the version of Hesychius and that of the "Seventy," the churches cling to the later version of Lucian.

From the foregoing history of the Alexandrian, and the preceding versions, as well as the two later ones mentioned, the fact, that there is not a pure version of the Old Testament in existence, cannot be doubted. If, then, the Greek of the Old Testament has been so corrupted and mutilated in the first two centuries, can we expect that the New Testament has shared any better fate at the same hands? True, the Fathers, in the Greek of the New, must have had a purer text, but the same liberties must have been, and there is both internal and external evidence that they were, taken with it, as with the Old Testament.

The further pursuit of this subject is unnecessary to the purposes of the present work, and I spare the reader the task of reading the history of the thirty

odd, partial and complete versions, that remain as outgrowths of those mentioned, in various languages and dialects. It may be interesting, however, to have a brief summary of them given in this connection without comment.

The descendents of the Septuagint are: 1. The Old Latin version, and Jerome's recension of it. 2. The versions made indirectly into the Syriac. 3. The Æthiopian version. 4. The Egyptian version. 5. The Armenean version. 6. The Georgian or Grusinian version. 7. The Sclavic or Sclavonic version. 8. Several Arabic versions.

Next, but not from the Alexandrian, is to be noticed the Venetian version which is but a fragment, containing a few books of the Old Testament. The direct Oriental version are :

I. The Chaldee Paraphrases, or Targums. Of these there are, 1. The Targum of Onkelos. 2. The Targum of Jonathan Ben Uzziel. 3. The Targum of the Psudo, Jonathan on the Pentateuch. 4. The Jerusalem Targum on the Pentateuch. Of the minor Targums may be noticed, one on the books of Ruth, Esther, Lamentations, Ecclesiastes and Canticles, three on the book of Esther alone, one on the Psalms, Job and Proverbs, and one on the Chronicles.

II. The Samaritan version of the Pentateuch.

III. The Syriac Peshito, which means *the simple, true*.

IV. The descendents of the Peshito.

Arabic versions from the Syriac.

1. Arabic versions in the London and Paris Polyglots. 2. Two versions of the Psalms, one printed at Mount Lebanon, the other unprinted. 2. Arabic Psalter in the British Museum. 3. Several Arabic versions of the (Syriac) Pentateuch, some printed and others unprinted.

V. Arabic versions.

1. From the Jewish Hebrew text. 1. The Pentateuch and Isaiah by Rabbi Saadias Gaon A. C., about 925, Style, paraphrastic, agreeing in its explanations with the Targums. 2. The Samaritan Arabic version of Abu Said. This took the place of the Samaritan version of the Pentateuch after the extinction of the Samaritan language in the twelfth century.

VI. Persian versions of the Pentateuch.

Lastly in this catalogue is the famous Latin Vulgate by Jerome directly from the Hebrew, and its descendents, the Anglo Saxon and the Arabic, and Persian Translations from it. This closes the list of versions direct and indirect of the Old and New Testaments of ancient date.

From the foregoing history of the canons and versions of the Old and New Testaments, a few startling facts become prominent to the mind of the reflective reader. That there was a Jewish canon, during the life time of that nation, it would be absurd to believe, since the most conflicting opinions are everywhere expressed as to what books were canonical and what were not; and, that finally, those were decided upon and accepted which had

obtained the greatest public favor in the churches, but this was done by *christians* and not *Jews*. Again, the great Alexandrian council, that all the christian world believes translated the Hebrew Scriptures into the Greek language, is a myth, and the whole history rests on the most clumsily invented fables of extravagant doings of God and men, unsustained by even a possibility, and violating a historical date, by causing to figure in that council sixty Jews, representatives of ten tribes, that had disappeared six hundred years before. The Samaritan story of the same translation into Greek from their version, though differing from the former, is still, too extravagant to be trustworthy, and, taken together, they give more evidence of national pride and sectarian hatred, than of the superintending care of an all wise and benevolent God in preserving his word for the use of his future churches. Probably this version was acknowledged by a council of seventy, but that council was only the Jewish Sanhedrim of Alexandria, and the acknowledgement was made only after the books had been long used, and adopted as canonical, by common consent of the Alexandrian Jews. This version then as the root from which has sprung our present English version of the Old Testament, is subject to the following criticism. After ages of corruption, Origin attempts its correction; but, in this work, he does not resort to Hebrew manuscripts for a comparison, but to three Greek versions of equal corruption with the version of the 70, and corrects by these, which,

strange to say, *were themselves legitimate offsprings of the one he was seeking to correct*, thus, entailing upon the original all the defects that had, through inadvertence or design, crept into the later versions. Lastly, it still remains a question which of the three Septuagint versions used respectively in Palestine, Constantinople and Egypt, prepared severally by Origin Hesychius and Lucian, are we to conclude is the parent of the present version of the Old Testament. Each may claim the honor; it belongs to but one. Who shall say then it was the correct one? The inspiring spirit is silent on the subject, and man at last has been left to decide the all important matter for himself. Argument, to prove, in the face of these facts, the hand of God in giving and preserving in purity this book as heaven's legacy to man for his guidance in matters of religious faith and practice, would only tend to make the absurdity more palpable and glaring. Be it remembered, all the foregoing facts, upon which these conclusions are predicated, are derived directly from the Fathers and early historians in the church, and hence no objection can be taken to them, for if these have instructed us falsely, where, and to whom, shall we look for truth?

CHAPTER III.

EXTRAVAGANCES INCONSISTENCIES AND SELF CONTRADICTIONS.

GOD'S word should be free from extravagances, inconsistencies and self contradictions. It should never inculcate an immoral principle, much less, make God the author of it. It should never attribute to God acts of cruelty, wrong or oppression. It should not represent God as fickle, changeable or capricious, nor should it represent him as deficient in foresight and surprised, at times, that things did not result as he anticipated or intended; nor should it represent God as possessed of human vices and follies, passions, lusts, or weaknesses.

In (1 Chron. 22: 14), it is stated by David, "Now behold, in my trouble, I have prepared for the house of the Lord, a hundred thousand talents of gold, and a hundred thousand talents of silver." A talent of silver is 4862,5 pence, sterling money, and a talent of gold was 5075,5 pounds sterling, which would amount to the sum of \$2,714,525,000 nearly. This sum is fabulously large, amounting to almost three-fourths of all the coin in the United States and Europe in 1810. This David had prepared "in his trouble." Of the silver alone, there must have been, not less than, 4500 tons, sufficient to load

eight ships with a burden of 500 tons each. Add the gold to this, and we will have ten or twelve ship loads of the treasure that the king devoted to the temple. It needs no argument to prove this Bible statement to be untrue. Every one who reads and reflects knows there is no reliance to be placed in the story.

The account of the deluge in Genesis, is too unreasonable to demand even a passing notice were it not for the fact, that, when interrogated, if people believe it, they will reply, "of course, if I believe the Bible," having thought of the story only as contained in the "word of God," and never of its enormity. Let them read then. The Ark was a boat, or something of the kind, five hundred and fifty feet long, ninety-one feet and eight inches length of beam, and fifty-five feet high, with three stories, and a single opening in the top, for the admission of light. This must have left the lower two stories entirely dark. Into this ship were to be taken twos of all unclean beasts, reptiles, insects, &c., and sevens of all kinds of birds, and clean beasts. Of birds, there are 6226 varieties, which, multiplied by seven amounts to 43,862, or nearly three to every square yard of the area of the three decks. There were over 5000 of the beasts, and many of these of colossal proportions, that would of themselves have made more than a cargo; of reptiles 914, insects 1,500,000, and land snails, 9200. Food for all these would require, for the herbiferous animals, hay at the least calculation, 3500 tons requiring two-

thirds the arks capacity ; grain for thousands of birds, rodents and others, flesh for lions, hyenas, leopards, tigers, jackals, dogs, foxes, wolves, bears, minks, otters, ounces, wild cats, lynxes, eagles, vultures, buzzards, hawks, owls, cormorants, falcons, kingfishes, penguins, albatrosses, crocodiles, and serpents, nearly all of which consume nearly their weight every month ; fruit for 442 monkeys, besides numerous fruit eating birds, with insects for the hosts of insect eating birds, and the reader has some idea of the vast collection of the animal creation that Noah took with him into the ark, and the food to sustain them during the 375 days of their mysterious incarceration within those scanty limits.

These birds and animals must have been fed and attended to daily, and that by *eight persons only*, including women. Each one then must have fed, watered and otherwise attended to, no less than 645 beasts, 114 reptiles, 1150 land snails, 5482 birds, 187,600 insects ; quite too many for any one person daily, and some must have suffered and died of hunger and thirst before the feeder could "get round ;" and Noah might not have been surprised to find, on his first rounds, that the voracious hawks had made their first meal of the seven pigeons, the condor or eagle of the hare, the lion or tiger of the gazell, or that the frolicsome ring-tailed monkey had thrown one or both cats overboard. But this is not all. How and when did Noah and his sons gather and cure all that hay, and

press it in a form to ship? Think of it 3500 tons of hay! that one man could not pitch over once in much less three years, besides all the other food requisite, must have required years for its collection. Another obstacle, scarcely less in its proportions, is presented in the compliance of Noah with the divine injunction found in (Gen. 7, 2, 3). "Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by twos, the male and his female. Of fowls of the air by sevens, the male and the female, to keep seed alive upon the face of all the earth." At the time this command is given, no collection of animals has taken place, and the entire work must be accomplished in seven days. Has the reader thought what labor, and travel, and danger are involved in this undertaking. Aside from the few animals, birds and insects in the immediate neighborhood of the Ark, the elephant and mastodon must be brought from their fields of pasturage in the distance. The lion must be caught in his African jungle, and the leopard in India, the white bear from the polar regions, the lama from South America, the American bison from the western prairie, the lynx from British America, the condor from the summit of the Andes, the buzzard from southern Europe or America, the Kangaroo from Australia, the gopher from the prairies of the west, one variety of wolf from southern Europe, and another from northern, one from South, and another from North America, one lion and tiger

from the eastern continent, and another from the western, the black bear from Europe or Asia, and the grizzly from the rocky mountains, some varieties of monkey from Asia, some from Africa, and others from America, the antelope from Arabia, the gorilla from Africa, the orang from Australia or Borneo, and the apes from Africa, the bird of paradise from the Indies, and the petrel, the penguin and albatross from Arctic or Antarctic seas. The huge hippopotamus and scaly crocodile must be captured. The walrus and the seal must not be forgotten, nor the beaver, the otter, mink or muskrat.

The high latitudes of the American continent must be visited again for the musk ox, and the moose captured in Canada. The urus and the wild auroch must be entrapped, turtles, tortoises and amphibious lobsters must be taken in their several localities, while boa constrictors, anacondas, rattlesnakes, blue racers, adders, garter snakes, and black snakes with copperheads, massasaugers, and moccasin snakes, vipers and cobras, make up but in part this motley crowd of that class of the creation upon which the curse particularly rested. Then come the fleas, bed bugs, wood-ticks, mosquitoes, dragon flies, centipedes and tarantulas, scorpions and spiders, blue-bottled-flies and yellow jackets, mud wasps, hornets and humble bees, honey bees by sevens or twos, not a colony at all, with toads, frogs, lizzards, &c., and—let the reader supply the rest. The Bible demands it; not one is to be left out, and

the entire collection is to be made in the short space of seven days. It was an impossibility, by any other means, than a miracle, which must not be claimed; the Bible does not mention it, and we cannot supply it. How did the polar bear live in that sultry climate where the ark was built, and where it rested? also the walrus, and the seal, and polar fox and wolf? Every naturalist knows that not one of them would have lived to reach the ark, or to get back again to their native haunts after the ark rested. The penguin, albatross and petrel would have shared the same fate. Again, how did they live a year and ten days destitute of light and fresh air? "Impossible!" says all experience. Again, is it to be presumed that that wicked and barbarous generation, when they saw the heavens gathering blackness, and the safety valves of the great deep giving way, and all the animals coming voluntarily to Noah, contrary to their own native instincts, (for they must have come, Noah could not have collected them), leaving the only climates, countries and latitudes, that they were constitutionally fitted to endure, as if changed by almighty power in an instant and fitted for the new, and led by an almighty intelligence to this ark of safety, as if privy to the designs of God, and approving the plan of destruction, would have looked calmly, and listlessly, and sneeringly on, till all were secure, and they themselves left entirely out, exposed to the pending destruction of the threatening overflow of waters? Would they not, when they saw this manifest hand of God in

these unnatural doings, have opposed the entering of the animals into the ark, and taken possession of the ship themselves, even though the lives of Noah and his family had paid the penalty of any opposition to their designs? But they were miraculously prevented from thus thwarting the plans of infinite justice and infinite anger. There was no miracle about it. The Bible mentions none. It was no more than building a ship at any navy yard and loading her with men, animals and provisions, and waiting the tide to rise and set her afloat; and with all due deference and respect for the opinions of those who "believe the Bible," let me ask, do you believe this account with all the inevitable detail mentioned and hinted at is reliable as a history? Is it not rather a fable, and entitled to no credence whatever as a matter of fact?

It is said, Gen. 6. 5, 6, 7, "And the Lord saw that the wickedness of man was very great in the earth, and that the imagination of the thoughts of his heart, was only evil continually. And it repented the Lord that he had made man upon the earth, and it grieved him at his heart. And the Lord said I will destroy man whom I have created, from the face of the earth, both man and beast, and creeping things, and the fowls of the air." Here God gives as a reason for sending this destructive deluge of waters, *the wickedness of man*; but, in the 8th chapter, 21st verse, we hear the same God saying, when he smells the odor of the burning flesh upon the first post diluvian altar, "I will not again curse the

ground any more for man's sake, for the imagination of man's heart is evil from his youth." Here God is represented in the former passage, as destroying man on account of his wickedness and, for the *same reason* pledging himself in the latter, not to do so again. Are both these statements literally true? It is impossible for the mind to receive them as such. They are absolutely contradictory. In Numbers 11. 31, we are told of an enormous shower of quails, "brought up *from the sea* by a wind, that went forth from the Lord." By a careful calculation there could not have been less than 5,000,000,000 of cubic yards of these birds, sufficient to breed, by putrefaction, a pestilence that would have swept off the entire nation in a single week. Or if the reader prefers another calculation, and one more moderate, let him take the amount gathered. It is said in verse 32, that "the people gathered the quails, and he that gathered the least had ten homers." Suppose by an average we allow fifteen homers to each individual we should have 140 bushels, or about 46 barrels of quails to each individual in the Hebrew camp, a quantity that no God, or man, of common intelligence, would have thought of sending at one time. And they came "from the sea." How was this possible? Quails do not inhabit the sea.

But we are here met with the ever ready argument, "it was a miracle." But the Bible *does not say so*. It tells the story as though it really happened by natural causes. The winds blew from the sea, and, in their ample pinions, gathered up this

enormous quantity of birds, and loosened their grasp upon them just in time to let them flutter down about the camp, just as the people were in the carnivorous mood, and they gathered, and spread them out to dry, all about the camp, for a distance of twenty miles, of course, and there was nothing miraculous about it, that we can learn from the Bible. This story may do for theological purposes, but as a history,—for it comes to us as such only, it is entirely wanting in credibility.

In Judges 14. 4, we are told that Samson went and caught 300 foxes and turned them tail to tail, and put a fire-brand in the midst, between the two tails, and let them go into the standing corn of the Philistines to set fire to and consume it. Whatever may have been the skill and expertness of Samson as a hunter of foxes, it is not possible he could have caught so many in one locality. Foxes are never so plenty as that. There are probably not so many foxes in any one of the New England states; and, besides, the foxes would naturally have taken to the woods instead of the fields, as soon as let loose. In the same chapter, verse 8, we are told that Samson smote the Philistines “hip and thigh with a great slaughter.” Is it possible a single man could commit any great slaughter in an army of thousands against him? Verse 15 tells us he found a new jaw bone of an ass, and, taking it in his hand, slew a thousand men, and, looking exulting about, God smiling on him the while, and well pleased with the slaughter, he exclaims, with a

feeling of savage triumph, "heaps upon heaps, with the jaw bone of an ass I have slain a thousand men." He is weary, but not so much weary as thirsty, and God cleaves a hollow in the gory bone, and water gushes forth, and Samson drinks, and "his spirits come again, and he revives." No miracle is intimated here by the Bible, yet the whole account of this man and his superhuman exploits lacks historic certitude. Is it true that the three condemned Hebrews were thrown into that furnace, heated seven times hotter than it was wont to be? "Impossible," says the chemist, "multiply the degree of incandescence by seven, and the whole contents of the furnace, men and all, would have flown off in a state incandescent vapor. Science demonstrates this statement to be true, and hence as a history, the Bible statement is not reliable. Whatever may have been God's protection of his favorite worshippers, the fuel of the furnace could not have been retained under so great a degree of heat. Did Jonah really live three days in the stomach of a fish and escape by ejection unharmed? Did Jesus feed a multitude of at least ten thousand on an amount of food scarcely sufficient for a dozen? Did those demons leave their usurped human habitations, and tabernacle in the organisms of swine, and drive them into the sea? The Bible asserts that all these things were done, but their historic certitude is wanting.

In Num. 31, God is represented as directing Moses to war against the Midianites, and he does

so, slays a large number of them, and takes their flocks and herds, with the women and children, whereupon God, by Moses, commands all the mothers with the male children to be slain in cold blood, but all the virgins to be given over to a fate worse than that of death. Such an act as this, would, if perpetrated by any modern nation, call down the vengeance of the entire civilized world, and well it might, yet the Bible represents it as God's doings, and a portion of the females were devoted to the uses of his altar. The whole number thus saved was 32,000, and 52 sacrificed. This story is not only improbable, but absolutely blasphemous. It charges upon God, not only the crime of cold blooded murder of helpless women and innocent children, but the still more heinous offence against humanity, the sacrifice of female virtue and purity upon the polluted altar of uncontrolled passion and unsanctified lust. In all candor and sincerity of soul did God direct that horrid cruelty?

In Leviticus 25. 44, 46, is recorded God's provision for slavery. The Jew is not to be ruled over with rigor, nor for a longer term than seven years, unless a new contract of servitude is entered into, but, of strangers, they may buy for themselves and their children, and they shall be their "*bond-men forever.*" This law has never, according to the Bible, been either modified, abrogated or repealed. How could it be? Slavery is made a perpetual and an eternal institution, by a single act of legislation on the part of God. Is it true? Then the Union

men of the north, fought against an institution of heaven when they poured out their blood upon southern battle-fields to free our nation from the curse of human slavery. The Jew had even a right to kill his slave, not suddenly, but if he lived a day or two after the blow, he should not be punished, for "he is his money," (Ex. 21. 21.)

The Bible represents God as jealous and revengeful, (Exo. 30. 5), "For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of them that hate me." David, the man "after Gods own heart," in the 109th Psalm breathes out the most terrible imprecations against his enemies and their unborn children. (verse 9), "Let his children be fatherless and his wife a widow." "Let his children be continually vagabonds and beg; let them seek their bread out of their desolate places," (verse 10). "Let there be none to extend mercy to him, neither let there be any to favor his fatherless children," (verse 12). Did God approve of that prayer? He certainly did according to the Bible, for David was "a man after God's own heart," and never did but one thing that God did not approve of, and that was in the case of his brother's wife. Is it true that God is subject to the weakness of jealousy? That is a human weakness, and always arises from a feeling of inferiority, which is not consistent with the character of an infinite being. Is he so unjust as to visit, except by

the law of hereditary descent, the sins of the parent upon the child?

We may read that this is so, but can, and does the mind receive it as a reality? If not, then as the statement of a fact, it is not reliable. It is a fact that some of the psalms of David express the highest and holiest sentiments and emotions of the soul, the most exalted imagery and the truest touches of poetry, for which the author might, with propriety, claim inspiration; but when it is claimed that God inspired the sentiment of the psalm referred to, the statement strikes the mind as a blasphemous error. Such opposite streams of bitter and sweet waters may flow through the same dike, but they cannot proceed from the same fountain. Is God infinite? So all men believe, and so the Bible is supposed to represent him; yet in (Gen. 3. 8), we are told that God "walked in the garden in the cool of the day," and further on, that, not finding Adam and Eve as he expected, called to them, whereupon they produced themselves. It may be claimed that he saw them all the time, and knew where they were. But this cannot be, for the Bible expressly asserts that they *hid themselves from the presence of the Lord God amongst the trees of the garden.*" It is no use to shuffle the language; it evidently means something, real or imagined. If the former, then there was a *finite being* which Adam called the Lord God. If the latter, it matters little or nothing what it means. In Gen. (18. 21), God is represented as saying "I

will go down now, and see whether they have done altogether according to the cry of it which is come unto me, and if not I will know." Here is an acknowledgment of God that he had heard something quite directly about Sodom, and, from the reliability of his informant, he thought it best to investigate the matter personally, and hence does so, and does it as a man; for, in verse 2, we are told that he appeared as one of three men, and he was so very like a man, that the old patriarch did not hesitate, the disguise of flesh being so complete, to call him a man. That Abraham had further reason for calling him a man, is evident from the statement in the eighth verse that he "stood by them under the tree and they did eat." As an evidence that Abraham knew him to be God, his calling him Lord in the familiar conversation by the way, after the rustic meal, and the tacit acceptance of the title on the part of the divine partner in the conversation, is abundant proof. The question is, *was God there or was he not?* The Bible says he was, and that he used the language quoted, and that he did eat of that calf and of those cakes. *It is not true*, and such a representation of the God of the whole universe must be regarded as entirely incorrect.

Again the Bible says he appeared to Moses and Aaron and the seventy who were with them, and that Moses talked with God "face to face." Jacob saw God, Isaiah saw him, Michaiah beheld him, and they all lived, notwithstanding it is said in

(John 1. 13). "No man hath seen God at any time," and in (1 Tim. 6. 16), "Whom no man hath seen or can see," and in Ezekiel (33. 20), "There shall no man see me and live," in which texts, the fact of God's invisibility is set forth in language at once clear and unambiguous. If he was seen, then he was visible and individualized, and not infinite, for an infinite being cannot be an individual, and subject to the observance and exhaustive view and scrutiny of finite man; and, further, the latter passages quoted of his not having been seen, are incorrect and contradictory of the former. If the latter be true he was not seen, and Moses and the others who declare they did see him were either deceived or deceivers. Whichever horn of the dilemma may be taken, one thing is certain; the Bible makes so many conflicting statements about God—David believes him omnipresent and so does Isaiah—that its testimony respecting him, whether finite or infinite, local or omnipresent, sometimes visible or always invisible, whether he be spirit or man, whether he be benovolent or malevolent, a God of love, or a God of hatred, whether he be philanthropic or a hater of man and a murderer, whether he prefers animal, human, or spiritual sacrifices, whether he be pro-slavery or anti-slavery, a temperance God or a God of intemperance, impotent or all-powerful, whether he delights in blessing or cursing, female virtue or prostitution, and lastly, whether he designs finally the eternal happiness, misery or annihilation of his children, that its

testimony may justly be claimed for either, and all sides, of these vital questions regarding the divine Being, and is of no value to the Biblical student whatever as settling any one of them. If there be any preponderance of testimony, his terrible slaughter of Egyptian children and the plagues heaped upon that people simply because God himself had hardened the heart of their monarch, the slaughter of the nations of Canaan, to give the Jews homes and farms they had never built or improved, and flocks and herds they had never reared, the repeated murders of his own people by famine, pestilence, sword and serpents, the sacrifice and prostitution of 32,000 females pure and innocent, the institution of slavery and conferring eternity upon it, the threatened annihilation of his own chosen people, prevented only by the importunity and wiser counsels of the more politic Moses, the injustice and cruelty to his own innocent Son in laying the sins of the thrice guilty world upon him, his partiality in his plan of salvation, which is practically adapted to only a small portion of the human family, his terrible damnation of all the rest to all eternity, and, lastly, his constant multiplication of human victims for his interminable wrath, virulent anger and exploiting power, would prove him to be the most grim and terrible conception of a being that ever terrified the imagination of the human soul, and the few feeble expressions of love the Bible contains of him, even to the wiping of all tears from the eyes of his saints, with his right-hand while he torments

the sinners he might have saved, but did not, with his left, putting a new song in the mouth of the one, and extorting a fresh wail at the same time from the soul of the other, are such fearful couplings of opposite extremes, that the love view, scarcely relieves his character of the dark habilaments the Bible throws arounds it, and Bible interpreters have tinged with a still darker hue.

As to the chasteness and purity of the Bible in its conceptions, history and language, what more revolting and disgusting, than the history of Lot with his two daughters? And yet the Bible nowhere condemns it, but the inference is, the Bible writer *justified* it. Read the amorous exploits of Abraham, Isaac, Jacob, the story of Tamar and Judah, the dissolute and epicurian life of Solomon, the vulgar idea and language of Ezekiel, the counsel of God to Hosea, as to whom he should take for a wife, the amorous songs of Solomon, of which he wrote 1,005, thankful we have no more of them unless they were more chaste and pure than those we have! But we are told that deep and beautiful spiritual truths lie concealed beneath their letter, concealed it is true, (if there at all) which invests them with a superior beauty and excellence. Apply the same deep spiritual meaning any to of the maudlin songs of the modern dance house, or Don Juan, or the obscene allusions in many of the condemned journals of the day, and would they not read quite as well? And then call them God's word, and let a minister expound them, for the edification and salvation of the

world, and a council canonize them, and would the Bible in its present form, tone and contents, be in the least disgraced by such an appendix? The reader must judge, I can write, but not think for him. Need the reader be referred to the many self contradictions of the Bible, that God repents and does not repent? That he is never weary and yet "rests and is refreshed?" That he is all love, and yet burning with anger? That he will have all men to be saved and come to a knowledge of the truth, and yet is going to damn far the largest portion of them? Must he be told of a son who commenced to reign as king two years older than his father, and the hundreds of other contradictions to be found in the book? Will he read Paul's low idea of woman and marriage expressed in his brief correspondence with Timothy? Shall he be reminded of the indecency of Isaiah, who went about the streets, naked (Is. 21. 2, 3), and Ezeiel, who laid down on one side and prophecied, and then turned upon the other and prophecied, as though the divine spirit needed the change? No one who reads the Bible can fail to see the clear traces of inspiration in its pages. But, while this is admitted, it is equally true, that no prophet or inspired individual is at all times under the influence of the inspiring intelligence; and yet it must be confessed, the Bible contains all the good, bad and indifferent of men's sayings and doings, both inspired and uninspired, and, without the least discrimination, engrosses the whole as of one character, and equally entitled to credence and belief, as the

infallible word of God. This is absurd and untrue. Paul settles this matter, for he himself declares, that he speaks by command, he speaks by permission, he speaks as a man, and he speaks as a fool. Will he be taken at his word? He says, (Romans 3. 7), "If the truth of God hath more abounded through my *lie* unto his glory, why yet am I judged as a sinner?"

Here he acknowledges that he did dissimulate, or, to use his own language, lie outright for the furtherance of the truth as he understood it, and the Bible does not condemn him for it, and he thinks he should be justified for the act, since good came of it to the church. Mosheim, Lardner, Burnett, and many others agree, that, during the first three centuries of our Era, there was much lying and forging of writings in the interests of early christianity, and it yet remains to be seen, (if ever it can be), how much genuine, and how much forgery, the Bible contains.

Its representation of man in the future state of his existence, according to the orthodox interpretation, is appalling in the extreme. The violence done to our common nature in the process of sanctification, beggars all thought, and all language to express; and its result must make any good man utterly hate, loath and detest himself ever after, and the God that saved him with *such* a "salvation." That men with all their powers and faculties unimpaired should be subject to eternal torment is quite bad enough; but to so change poor human nature that

all love of man for his fellow, husbands for wives, and wives for husbands, parents for children and children for parents, brothers for sisters, and sisters for brothers, and friends for friends, and the universal reign of a selfishness that not only thanks God for its own salvation, but with fiendish exultation gathers a keener relish for the joys of heaven from a view of the miseries of the lost, and loves God more for the hell torments of his fellows than he could without, is a picture of human nature sanctified, that no *heathen* theological artist has even drawn; and the character of a God, who could thus sanctify his children, is a character that would make any heathen priest blush for the votary that conceived it. Both are pictures of God and sanctified man, reserved for the refinements of modern christian artists, whose brushes must have been dipped in the blackest pool of human malevolence and hate, embittered by the gall of religious intolerance and ecclesiastical cruelty. But this is clearly a *Bible doctrine*, and, we are told, so plain, that he that runs may read, and certainly, so appalling, that, with the author, he that reads will run.

CHAPTER V.

THE PENTATEUCH.

Probably, in all the range of history, there is not a passage told with greater gravity and more apparent sincerity, than the history of the advent of Jacob and his whole family, children and grandchildren, into the country of Egypt, their sojourn there, their rapid multiplication, notwithstanding the repeated efforts of the kings of Egypt to prevent it, the great and mysterious events of their last days of sojourn in the land, their ultimate "going forth" and the stupendous obstacles therein encountered, and their forty years travel in the wilderness and the desert, to their final destination, the goodly land of Canaan. We are not shocked at any improbable, or even impossible event, related to have occurred among the ancients, under the superintendence of a miraculous exercise of the will and power of God or *the gods*. This miracle working power was in almost constant exercise, according to ancient sacred writings, and beliefs, and we find no fault with it as such, however much we may disbelieve it at the present time; but when we are called upon to receive as historically true, events that throw totally into the shade all the fanciful stories of Gulliver, Baron Monchhausen and Sinbad the Sailor, without even a

hint at a miracle, we can scarcely decide whether our reason is insulted, or we are ironically reprimanded for too great a tax hitherto imposed upon our credulity. The whole story of Jacob and his descendants, from the selling of Joseph by his brethren, to the final possession of the lands of all the heathen tribes by the conquering Hebrews, is one made up of so many unheard of and unnatural events, that, coming as it does, clothed with the assurance of so-called inspiration, that a thorough analysis of the whole account becomes in this connection a necessity.

(Exodus 1. 1, 5,) "Now these are the names of the children of Israel which came into Egypt; every man and his household who came with Jacob. Reuben, Simeon, Levi and Judah, Issachar, Zebulun and Benjamin, Dan and Naphtali, Gad and Ashur. And all the souls that came out of the loins of Jacob were seventy souls; for Joseph was in Egypt *already*." In verse 7, it is said, "And the children of Israel were fruitful and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." The 9th verse says of the king of Egypt, "And he said unto his people, Behold the people of the children of Israel are more and mightier than we." This man, the 8th verse says, "was a *new* king who knew not Joseph." The expression "*a new king*" implies one, not long after the time of Joseph. How then can it be said the children of Israel had multiplied to such an enormous extent? Could it

be said with the least propriety "the land was filled with them?" Again, how was it possible they could, according to the statements have so increased at this time as to outnumber the Egyptians, who were a powerful nation at the time of the purchase of Joseph? Verse 13, "And the Egyptians made the children of Israel serve with rigor."

How could this have been, since the Israelites were in the ascendant, both as to power and numbers. Surely it could have been only by the consent of the oppressed. Fifteenth verse. "And the king of Egypt spake unto the Hebrew midwives (of which the name of one was Shipbirah and the name of the other was Puah)." This seems to have been not far from the time of the birth of Moses, for the effort to arrest the multiplication of the Hebrews by the midwives was at the time of the birth of this so called deliverer, in proof which, in verse 22. we read it was Pharoah who tried the new expedient of charging the Egyptians to throw every male child of the Hebrews into the river. Moses was born in this reign. At this time we gain a somewhat near glimpse of the Hebrew population of Egypt. This was 80 years before the exodus. At the time of the latter event, the men capable of bearing arms were 600,000 strong; 80 years prior, or at the time of the birth of Moses, they could not have numbered less than, 400,000. Now suppose we place the time of the command to the midwives, 40 years prior to this (the birth of Moses) and call the military force 300,000 which certainly would be a low esti-

mate. The military force of a nation is usually estimated at one sixth or one seventh the entire population. This, as a data, would indicate a Hebrew population of about, 1,800,000, at the time the command to destroy the male children was given. Suppose we put it one forth, and we have a Hebrew population of about 1,200,000. Now allowing six, as the average number in each family, we have no less than 200,000 families. Allowing a birth in each family once in two years and we shall have yearly 100,000 births, or daily 214, which would require each of the two (for there were only two) midwives to attend to 107 births daily, a thing quite impossible without the aid of a miracle, which is not hinted at in the Bible. With all the claim to accuracy and inspiration, the foregoing statements cannot be relied on as historically correct. No midwife or accoucheur could attend so many births daily, especially if one half of the children were to be murdered. In Exodus 12, The direction is given for killing and eating the paschal lamb, and preparing for their departure from the land of Egypt. Commencing with verse third, the account reads thus, "Speak ye unto all the congregation of Israel, saying. In the tenth day of this month they shall take to them every man a lamb according to the house of their fathers, a lamb for a house, and if the household be too little for the lamb, let him and his neighbor next unto his house take it according unto the number of souls: every man,

according to his eating, shall make your count for the lamb.

The lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood and strike it upon the two side posts, and on the upper door post of the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire and unleavened bread, and with bitter herbs they shall eat it. Eat not of it raw nor sodden at all with water, but roast with fire, his head with his legs and with the purtenance thereof. And ye shall let nothing of it remain until the morning, and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet and your staff in your hand: and ye shall eat it in haste, it is the Lord's passover. (Verse 22), "And none of you shall go out of the door of his house until the morning." (Verse 23), "For the Lord will pass through to smite the Egyptians, and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come into your houses to smite you."

From the foregoing scripture we get an idea of the manner in which the Hebrews lived among the

Egyptians; not in cities by themselves, but distributed promiscuously among them. The same fact is apparent from the passage respecting the herds and flocks of the two nations (Ex. 9. 3). Many have supposed the Hebrews were separated from the Egyptians in cities of their own, but this, it is evident, could not have been so, since the Lord in his nightly round was able to distinguish between the two only by the bloody sign upon the door posts which sign would have been quite unnecessary, had the Hebrews lived in a city or cities, by themselves, or even in certain prescribed sections of cities. It does not appear from this, since Jews were allowed thus to live in all parts of the cities as they chose, that any great oppression could have been practiced upon them, by confining them to uncomfortable and unhealthy quarters, but quite the reverse; that they were allowed as comfortable and commodious dwellings as the Egyptians had themselves. The same is true of the pasturage for their flocks and herds, and, as these were very numerous as we shall see as we proceed, the severe oppression disappears, under which they are said to have groaned. Numerous flocks and herds are quite incompatible with the fact of abject servitude and severe oppression. Is the statement of their severe oppression historically true? At the south the quarters of the slaves were so mean and lowly, and the mansions of their masters so stately and sumptuous, that a child even, would have been able, at sight, to distinguish between the two, and decide which was which. Not

so had they lived in cities and promiscuously inter-blended as to their habitations. This being the fact according to the letter of the text, the statement of severe oppression must be received as incorrect. A strange circumstance may, in passing, be noticed here. (In. 9. 3, and 4,) it is said, "Behold the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the oxen and upon the sheep. There shall be a very grievous murrain. And the Lord shall sever between the cattle of Israel and the cattle of Egypt; and there shall nothing die of all that is the children's of Israel." Here God is able to sever between the flocks and herds of the two nations grazing side by side in the same or contiguous fields, but when he comes to the people of the two nations, so alike are their homes, that an outward sign becomes necessary for him to know which are those of his own people. Verily so far as houses are concerned the Jew was as well off as the so-called oppressing Egyptian. But the argument does not stop here, for, although as is frequently the case, the exterior of the dwelling may have indicated for the Israelite as great comfort and luxuriance as the Egyptian, still the interior might have presented nothing but disgusting filth and squalid poverty, while that of the oppressor abounded with all the elegance that riches could purchase.

Did this difference in the interiors of the two habitations actually exist? It is not even supposable, since had it been so, no need would have existed for the blood upon the door-posts. It may be

objected that the blood was *not necessary* to show God where the favorite people lived. But the Bible expressly declares that it was, and that it was put there for that very purpose. (Ex. 12. 13). "And the blood shall be to you for a token upon the houses where you are; and when I see the blood I will pass over you, etc., also verse 23 of the same chapter declares the same thing. Could there then have been any difference between the Jew and Egyptian, either in the exterior of their dwellings or the comforts that were enjoyed within? The difference, if any then, was so slight as not to be appreciable, even by God himself, according to the record.

Again, we may look at the terms on which they lived with their reputed oppressors. Certainly the appointing of midwives for the Israelitish women, indicates anything but indifference and severity towards them. It indicates a careful regard for their health, happiness and increase, it may have been for selfish purposes, still, it made the women comfortable, kept them on friendly terms to a certain extent with the Egyptians, and, when coupled with the fact of the comfort of their dwellings, could but insure the comfort of the Jewish people up to the age, on the part of the males of manhood, or that at which they would be serviceable as laborers, and the females all through life.

According to the accounts, the angel of the Lord was to pass through the city in the night, and smite with death the first-born of each family, from

the king upon his throne, to the first-born of the captive in his cell, and the first-born of the cattle. From the enumeration, there could not have been less than 2,400,000 of the Children of Israel, and, allowing six to each family, there would be four hundred thousand families, and again allowing two families to each house we shall have no less than two hundred thousand houses to visit, by an angel, in a single night ; besides, it is a fair presumption that there were as many or more houses of the Egyptians than Jews, which would make two hundred thousand more. Thus the angel must visit four hundred thousand houses and examine both door-posts and the lintel before he could be satisfied that it was inhabited by a Hebrew. One side and the lintel would not do, nor both side posts alone. The blood must appear in the three places designated, or there was no safety. Look at the number of visits in a single night? Four hundred thousand! one half to see the blood in three places on the front, and the other half to enter and perform, having examined all the inmates that he might get the right one, his murderous work. This is not a possibility. So many visits with all their results could not be made by one individual, man or angel in a single night. But, according to the story, it was all accomplished by midnight. The story is true or it is false. If then there was an angel, he must have been a finite being, that could be in but one place at a time, and hence must make this mighty round of the city as any finite being

would. He could not have visited more than one house in two minutes. This would have required for the 400,000 visits 800,000 minutes or 13,333 hours, or a little over 555 days. To have performed all this in a single hour could not have been done without the aid of a miracle, which is not claimed in the Bible. The lamb has been killed and the Passover eaten. The destroying angel has done his deadly work, and all Egypt is in mourning, when Pharaoh calls for Moses and Aaron, and gives orders for them to depart with all the multitude of the Children of Israel, and also their flocks and their herds. The Children of Israel are all in their houses, under the command of Moses, and not one of them is to come out till the morning. Who was to convey the marching orders of Moses to the multitude, since all were shut up in their houses? How was the order transmitted? By a courier or couriers of course. Had it been necessary the entire Hebrew population should be notified within an hour (and, from the urgency of Pharaoh, this would seem a time short enough), no less than 6,666 couriers must have been employed, allowing two families to have resided in one house. If but one in a house, twice that number must have been required. Here Moses and Aaron each, must commission, at the lowest estimate, nearly seven thousand couriers, each of whom was shut up in his house, and must be sought for, the direction given, and the command executed in the short space of not over one hour. Could any man, or

any two men, visit so many dwellings in that length of time? Not without the aid of a miracle which we have no right to claim, as the Bible does not mention such a thing. Having received the commission, could those couriers have visited each, thirty to forty different families within the prescribed time? For the Egyptians were in *haste to have them gone*. But here the difficulty deepens. This immense multitude, of two millions at least, are to be notified and put under marching orders, and in order of march, and marched out of the city *that very night*, with all their effects and flocks and herds. Let a general attempt to move in a single night, not waiting to give orders till after midnight, an army of 600,000 well disciplined troops who are accustomed to the orders, and trained to obey quickly, and he will fail to see his last battalion on the move at the required time. Every intelligent military officer knows this to be true. But here we have, not an army of disciplined troops, but a "mixed multitude" of men women and children, helpless infants and decrepit old age. Many are on beds of sickness of course; they could not all be well at one time; many women were in confinement, and many men, women and children dying and dead in the houses. Philadelphia, with less than a million inhabitants never sees the hour she has not more than one corpse unburied; and it is not possible that no dead Israelites were on that night awaiting burial. The bones of Joseph are to be dug up and taken along, and, to say that, after

midnight, Moses and Aaron are sent for by Pharaoh and receive permission and orders to go, and communicate it to all their people, who move with such order and celerity as to have entirely evacuated the city, with all their effects by morning, is to state what every candid honest man knows to be utterly impossible without a miracle which the Bible does not furnish. Provisions must be packed and transported, for it is not enough that they had a little dough, as the Bible has it, kneaded in their trays, and tied up in bundles and slung across their shoulders. For the strong, this might do, if they went alone ; but not so with childhood and decrepit old age ; their food must be carried for them by the strong, who are already more than weighed down by the burdens of their own food and clothing, heavy rude kneading trays, and the spoils of the Egyptians. Pack mules and baggage wagons are out of the question, they must be carried on their shoulders. Miraculous aid is needed, but the Bible forbids it in this case, as well as in the former ones.

Again, the flocks and the herds are to be collected from the fields and driven out also, *the same night*. To ascertain the number of these, the pass-over affords us tolerably correct data. There was a lamb to each family, a male without blemish, and of the first year. This would require at least 200,000 lambs and kids. Suppose this number to be one-third the increase of the yearlings of the flocks and herds, (for there must have been an equal number of females), which, added to the de-

fective males, would leave the 200,000 only about one-third, which would give 600,000 for the increase of the flocks and herds from the yearlings alone. Double the number for the mothers of these, and add only one-third as many more, (which would be a low estimate), for the old ones and their increase, and we have the enormous sum of 2,000,000 of sheep and goats, besides "very much cattle."

These must also be collected and taken by the fugitives. How is it possible that all these people, with all their effects, could be moved out of the land in a single night? It is simply impossible. If a well-disciplined army of 200,000 men, accustomed to the drum-call to prepare to march, and the subsequent order to move, could not be got from their camping-ground in a less time than twelve, and from that to twenty or thirty-six hours, how can we receive, as of the least historical value, the statement, that two millions of people, of all ages and both sexes, should be mustered, in the dead of night, into an order of march, their flocks and their herds, "even very much cattle," that were unaccustomed to being driven, and especially from their old haunts, preceding or following after in unstraying submission to their fleeing owners?

The greatest army of General McClellen, amounted to about two hundred thousand men. This army could not receive orders from its commander and be got fully under march, in less than

one whole day and night, by the most rapid dispatches and manœuvering possible. Take three times this number of men, undisciplined in military drill, harness them and set them on the march; precede them by two millions of sheep and goats, and "very much cattle;" and let them be followed by fourteen hundred thousand old men, women and children, with all their effects on their shoulders, including the requisite amount of provision—three days rations at least—and get them out of the country by sunrise the next morning, remembering that three hours before the start these moving masses of animal and human beings were sleeping away the peaceful hours of night, or expectantly eating the passover, the death angel not having yet entered upon his dreadful errand, and you perform a feat that perfectly staggers imagination. No history extant has ever dared to crowd so many, and such stupendous events into so small a compass of time. Within the space of four hours the first born of man and beast falls a victim to death; Pharaoh on his throne is bereaved, from the dwelling of his nearest subject comes to his ears a wail of sorrow, repeated oft by others, until the cry becomes general in the city, showing the monarch that the death is general. The herdmen from the fields, tell him that his flocks and herds are equally the victims of the destroyer, and the terrified prince sends for Moses and Aaron and gives command to depart from his dominions lest he and his subjects "be all dead men." Moses and Aaron receive the expected

command to go, and when it comes they are on the alert. But they are alone, no courier is at hand, and all the Hebrews are in their houses and under command to remain there till morning. But the command goes forth, women hear it dozing in their chairs, decrepit old age on its couch, sickness on its bed of pain and childhood, and infancy in their trundle beds and cribs, and instantly all are on the move, and all is bustle and confusion. Herdsmen rush to the field, soldiers for their "harness," and their weapons, and grave diggers, and pall bearers for the bones of Joseph. No ambulances, that the Bible tells of, for the sick, mothers and fathers are too heavily laden to carry the little ones, we are led to infer, and yet, before the sun is up, the whole host of human beings and animals have left the dominions of Pharaoh, and the king finds himself in undisputed possession of their vacated tenements and fields, with the incumbrance of his dead, and, such as it is, the blessing of God by Moses.

By no means possible, short of a miracle, could this have been done. But there *was no miracle*. Then the story would do very well in the form of a fairy tale, but as a history it is entirely valueless; no sane mind can receive it.

The writer has lived on the great "cattle road" through the state of Indiana, from Ohio to the grazing fields of Illinois, and has seen probably five thousand cattle driven past his residence in a single day. The time of their passing would not vary much from six hours. For the passage of one mil-

lion at this rate would require fifty days, and for two millions of sheep and goats with the "very much cattle," which we may safely set at one half a million, would require at least one hundred days to pass any given point, allowing the drove to be five rods in width. But allow it to one hundred instead of five, and still it would take this immense flock and herd no less than five days to pass a given point, allowing them to travel by night as well as by day, which is a thing quite impossible, for every drover knows that his herd must rest and graze twelve hours out of every twenty-four to keep up their strength and vigor. This increases the difficulty by increasing the time from five to ten days, that it would require to get the whole of the flocks and the "very much cattle" all on the move in the order of a drove.

Of the people, allowing one thousand to each file, and the files six feet apart, the column would be nearly four and a half miles long, or if one hundred to the file, the column would reach no less than forty-five miles, and could not be got all on the march in less than three or four days, provided all were ready at a given time. No such "mixed multitude" could be got out of the city in less than a week, and when fairly on the march could not travel over eight miles in a day, and this, in a single day, over the hot arid plains of Egypt or Arabia, beneath a scorching sun and amid the terrible dust that could not be avoided, without water except what little they could transport on their shoulders,

for they had neither camels, asses or other beasts of burden to carry it for them, would prove fatal to a large portion of the people. With no miracle to preserve them, it is folly to say they could have performed the march at all, destitute of every necessity and comfort as they certainly were, much less that they were driven or led out in a single night. Let not the reader think a margin of time is denied them which the Bible gives. It allows none whatever. (Gen. 12. 39), expressly states "Because they were thrust out of Egypt and could not tarry, neither had they prepared for themselves any victual," and (verse 41), reads, "And it came to pass at the end of four hundred and thirty years, even the self-same day it came to pass that all the hosts of the Lord went out of the land of Egypt." (Verse 41). "It is a night to be much observed unto the Lord for bringing them out of the land of Egypt," and (verse 51), "And it came to pass the self-same day that the Lord did bring the children of Israel out of the land of Egypt by their armies."

These passages are perfectly conclusive. The Bible does assert that all the children of Israel with their flocks and their herds, "even very much cattle," with all the spoil of the Egyptians, were brought out of the land in a single night, or day, the latter used as the date, while the former denotes the time of the twenty-four hours in which it was done, and all without the aid of any miracle whatever. To say more to prove the utter unreliability of this Bible story, would be as insulting to the

common sense of the reader, as an attempt to prove by demonstration the truth of a self-evident proposition in geometry would be to the mathematician; and yet the Bible writer tells the story with all the gravity and assurance that Headley uses in depicting one of the every day exploits of Napoleon, Irving those of Columbus, or Horace Greeley those of General Grant. No other foundation is left for the story to rest upon than dim-eyed credulity or bat-blind superstition.

To assert the thing as historically true in the face of these facts, or to shrink from the investigation when once commenced, would betray little manly bravery and still less honesty and sincerity on the part of the Bible student.

CHAPTER VI.

THE PENTATEUCH. (*Continued.*)

IN Gen. 14. (See the chapter) we are told that the Lord made the sea go back by a strong east wind all night and that the waters were divided so that the Hebrews passed through on dry land. From the trend of the shores, and the direction of the gulf of Suez where they must have crossed, an east wind could have no such effect, but, on the contrary, such a wind would only tend to increase the volume of water in that part of the sea. None but a north west wind, blowing heavily in the direction of the receding tide, and along with it, would, or could, lay bare any portion of the bottom of the sea between where they are said to have started, and the opposite shore; and even this was never done according to any history, before, nor has been since. The agency of the east wind in the phenomenon is entirely inadmissible, in operating as a force upon the waters.

Again, in the same chapter, we are told that the Children of Israel passed through in a single night, and that in the morning watch, (somewhere from one to three A. M.), the Hebrews all having emerged from the sea, that Moses stretched forth his rod, and the waters came together again enveloping Pharaoh and his host.

Here, remember, are two millions of people of all ages and both sexes, infants that must be carried, children that can walk but slowly, feeble mothers that must rest often, others must give birth to children in the mean time, old age with its hobble and its crutches, strong men, but loaded down with spoil as must have been the case, two millions of sheep and goats, and "very much cattle," all pass through the basin of the Red Sea in a single night, although we have seen that several days are required for such an immense cavalcade to pass a given point. Genesis fails to tell us how wide the passage was which was opened by the "east wind," and hence we are left to conjecture.

Suppose it was wide enough to allow the hosts to so expand as to make the column ten miles long. The passage itself is about eighteen miles *through the sea*, requiring a march of twenty eight miles in a single night, to place the sea between them and their enemies, a march that was never performed without a miracle, which is not claimed by the Bible.

But there are difficulties fully as great as the lack of time, by which this passage must have been beset. Admitting the story of the division of the waters by the east wind, still, there must have been, as there always are, inequalities of bottom such as hollows, where pools of water would stand that the wind could not drive off, that must be forded, bridged or gone around. This could not be avoided.

Again, though the "east wind might have laid the bottom bare, it could not have made it dry as the Bible asserts, and the hosts of Israel must have enjoyed on that occasion, (if there could have been any enjoyment in it), a regular "carnival of mud" the whole way. Doubtless, the people marched in advance of their flocks and herds. Indeed it must have been so, or they would never have got through at all. The first few hundred thousand might have had tolerably sure footing, but, as the constant tread of feet would tend to beat up the bottom, still wet, into yielding mud, their successors would find it more and more difficult to travel, as the mud became deeper, until long before the last defiles of the host had passed, the way would be so soft and beaten up that further passage would have been impossible, except for the most robust and strong.

Then follow the sheep and the goats, wallowing in their turn, their small feet sinking deeper in the soft earth than had those of their human predecessors, and putting still further from the surface a substantial footing. Lastly come the herds, "even very much cattle." Who that has seen, as the writer has, a few droves of cattle, not exceeding in the aggregate two or three thousand, driven after a long rain over a prairie soil in the west, has not observed that the mud in the highway has been beaten up so deep by them, that the herdsman has been obliged to turn a portion of them from the road into the fields, or on to the open prairie, to avoid their miring fast and being una-

ble to extricate themselves. But the Children of Israel had not a little western drove of only a thousand or two. They had "even *very much* cattle," to pass over this great, new highway of God, and two millions of human beings, and two millions of sheep and goats have preceded them, and it is not supposed, since they must make the entire march of twenty-eight miles before morning, that they had time to stop and "mend their ways" behind them, so, the poor herds, weak from long fasting must make the passage as best they can. They are heavier, and stir the soft bottom of the sea still deeper, and labor, and flounder, spurred on by their anxious drivers, but it is no use. A large portion of them must have been left behind, unable to travel through the impassable slush and mire that their predecessors had made for them. They could never have got through at all. No field or open prairie on either side offered them a better footing. All was water on the right hand and on the left. Suppose by miracle, (which is not claimed) they did make the passage; the condition of the road over which they had passed must have been such, that Jehovah might have spared himself the trouble of taking off Pharaoh's chariot wheels, for they would have afforded a very desirable impedient to his progress under the circumstances, by sinking as they must have done, up to their axles in the mire, and, indeed, it is doubtful whether the charioteer, in the midst of the darkness and the mud, was a competent witness whether they were on or off.

That they must have been badly bemired is most certain, and it is doubtful whether straggling bands of Jewish cattle, to say nothing of sheep, goats and human beings were not in the same predicament. Surmounting the difficulty of repressing ones humor, as he looks the matter full in the face with all its inevitable details, we ask the candid reader, is there the least reliability to be placed in the history of the passage of the Red sea, as a matter of fact or probability?

But we are not done. The Hebrews had brought no provisions with them, except what had been tied up in their bundles, with their heavy trays and kneading boards, together with their clothing and the spoils of the "borrowing." It was not possible they could thus have carried enough to subsist this immense multitude, not for a day, but two weeks, at least, till they came into Arabia. How did they live? The Bible makes none, but the meagre provision of the dough in their bundles. The Bible says they lived; human nature says "give me no more than this, and I starve;" and no miracle was wrought to prevent the calamity, that the Bible tells of.

How did the flocks and herds live. Two millions of sheep and goats, with "very much cattle," would require no small amount of pasturage each day, much more than could be found along any road, in that country, where such immense flocks and herds might be driven. It is, indeed, doubtful whether such an army of sheep, goats and cattle, could sub-

sist on the grass within reach on either side of the line of travel even over the most fertile sections of the western prairies, if the march were to continue from day to day without rest. They could not, at night, wander far enough for all to find a sufficiency of grass. A small drove of a few hundreds, or even thousands, might ; but when the number is swelled to hundreds of thousands, it amounts, not to a difficulty merely, but to an absolute impossibility.

At night after a hard days drive, many would have to wander one half as far as they had been driven, before a sufficiency of food could be reached ; the stronger, of course, would hold the first ground, and those a little weaker the next, while those weakest of all, and least able to wander for food, would have to go the farthest. And if such a number could not be driven through a luxuriant country of prairie grass, and subsist, with perpetual travel, where all was pasturage on either side, how could they subsist in a country well improved, with farms of different kinds of grain that could not be used as pasturage, for the passing herds and flocks, and where regular roads were laid out, along which they must travel, increasing the length of the drove and diminishing the chances of their subsistence. In the year 1860, the state of Pennsylvania contained about two millions of sheep, and half a million of milch cows. Put these all in a drove, and attempt to drive them through any cultivated section of the United States, and subsist them on the pasturage available along the way, and the utter falsity of the

Mosaic account of the sheep, goats and the "very much cattle" of the Israelites being driven as the story tells, becomes apparent.

Double the population of Philadelphia, and then, in a single night, empty it of all souls, transport them across the Delaware into New Jersey and cut off all communication with Pennsylvania, and let them subsist on what the country affords after one day's rations of dough is gone, let them be entire strangers, with no acquaintance, or sympathy with the inhabitants, and how would they live? Certainly Jersey is as productive as Arabia is at present or has been in historic times.

The flocks and herds would devour and tread down every living thing in the three counties of Gloucester, Camden and Burlington, the three richest farming counties in the United States, in a single day, leaving nothing of grain or vegetable whatever for man. The truck patches of Jersey would yield nothing as at present to feed the multitudes. The flour, the meal, the pork—Ah! beg pardon, the Jews didn't eat pork—the poultry of the west, the fruits of Delaware and Maryland, and farther south, the fish from the river and the ocean, the groceries from the Indies all cut off, what? pray tell us, theologians, but starvation would stare the people in the face? And yet, this is precisely the condition, only worse, of the Jews in Arabia, after the passage of the Red Sea. *The country is not a productive one.* Travelers describe it as productive only in spots, and, if their representations be cor-

rect, wholly inadequate to the support of such vast multitudes of men and beasts. Two months after leaving the Red sea, they journey, before entering the wilderness of Sinai. In that sandy country, moistened only by spring rains, where all vegetation dries up during summer, except such as grows in the vicinity of springs, such a host could not travel even, to say nothing of subsisting. The dust raised by the tramping herds would suffocate a large portion of them, and, were they in the advance, the people could not travel at all. It is utterly impossible to drive two thousand cattle, in a single drove, in the summer, when the roads are dry and dusty, without suffocating many of them every day by dust. Swell the number to a million of cattle, and twice as many sheep and goats, and, without a miracle, to drive them through the sands of Arabia without the loss of a large portion of them, would be an utter impossibility. But there was no miracle, and hence the story is not historically reliable.

How did these people and their flocks and herds subsist during their long sojourn in the wilderness of Sinai? It is described by travelers as broken, mountainous and rocky in the extreme, with few fertile spots, except the mountain gorges that are stimulated into a slight productiveness by the rains in the rainy season, but almost bare of timber at present, and probably has been in all historic times, which barrenness is owing to the climate and soil, and not, as some have supposed, to the chop-

ping down and burning of the primitive forests by the Hebrews during their sojourn in that locality. To subsist such a multitude of people, and all their flocks and their "very much cattle," would require a miracle that would not only make the stones bread, but turn sand and rock into grass; otherwise, their subsistence was a *perpetual* miracle, which the Bible does not claim.

In Num. 16. 1, we read "Now Korah, the son of Izhar, the son of Kohath, the son of Levi." This would make Korah the third generation from Levi. By turning to Num. 3. 17, we read, "And these were the sons of Levi by their names, Gershom and Kohath and Merari." Verse 19. "And the sons of Kohath by their families; Amram and Izhar, Hebron and Uzziel." Suppose we recon four daughters in the family of Levi and allow them with each of the sons to have had as many sons as Kohath (though the Bible states that two had only two each), and we get, a ratio of eight as the rate of increase from Levi to Korah. This would give, for the third generation five hundred and twelve, at the time of numbering the Levites, according to the command of God, in Num. 3. 15. "Number the children of Levi after the house of their fathers, by their families, every male from a month old and upward shalt thou number them." Verse 29. "All that were numbered of the Levites which Moses and Aaron numbered at the commandment of the Lord throughout their families, all the males from a month old and upward were twenty and two

thousand." Here we have strange mathematics. The third generation from Levi, that of Korah, numbers but 512, and the next generation numbers no less than 22,000 males from one month old and upward. The conclusion is inevitable, if the story be true, that every woman of the third generation must have had no less than eighty-six sons, to say nothing of any daughters. But as two sons of Levi had but two sons each we may conclude that this estimate is not too high. Comment here is quite unnecessary. If the daughters are not reconed, the ratio would be reduced from eight to four, and the mothers of the third generation must have had 172 sons each.

In Exodus 35. 4, we read, "And Moses spake unto *all the congregation* of the children of Israel." Remember there were over *two millions* of them. One man can be heard by ten thousand auditors, perhaps fifteen thousand, and if the atmosphere and the ground be favorable, he may, if possessed of good lungs and a voice of a proper key, be heard by twenty thousand; but when this number comes to be multiplied by one hundred, the thing is not only impossible but ridiculously absurd. By a miracle if such a thing ever occurred, it might be done, but we have no right to call in such unauthorized aid. The Bible does not sanction it. In Levit. 8. 34, 35, it is said, "And gather thou all the congregation together unto the door of the tabernacle of the congregation. And Moses did as the Lord commanded him; and the assembly was gathered to-

gether unto the door of the tabernacle of the congregation. And Moses said unto the congregation, this is the thing which the Lord commanded to be done." How can it be said that two millions of people were, or could be, gathered together at the door of the tabernacle or at the door of any edifice on earth? They might be gathered together, and a few stand near the door, but when the whole two millions are brought together the immense concourse would stretch so far in the distance, that a trumpet voice, or even a clarion cry would scarcely be heard by the most distant.

It is not here as in the former case, where Moses could stand in the centre and the people could gather on all sides of him. Here they must all stand in front, and the column must be narrow at the door, and become wider as it recedes, but still, it is not true without a miracle, which *was not wrought*, that Moses addressed them all, for but a small portion could have heard him; nor is it true that they were all gathered "at the door of the tabernacle." The story has no historical value whatever. *It is untrue.* But the most remarkable instance of the kind related in the Bible, is the last speech of Moses to the Children of Israel, just prior to his ascending the mount to end his days, and to the Hebrews crossing Jordan to the "promised land." He is now a hundred and twenty years old, and the speech occupies no less than twenty-eight chapters of Duet. commencing with

the fifth, and closing with the forty-fourth verse of the thirty-second chapter. Here it is expressly asserted that this lengthy speech was delivered to the "*whole congregation* of the Children of Israel." Can any sane mind believe that a man one hundred and twenty years old could deliver so long a speech audibly to such an immense crowd of people? He that believes and asserts it to be true, must certainly be bold in the exercise of credulity and superstition. Such history cannot be reliable. *It was never done.* The Bible enumerates no less than thirteen different kinds of prominent sacrifices that were offered by the Jews, besides numerous smaller ones. Each of these had to be offered separately, *by the priest*, and all upon a *single altar*, and, in the preparation and offering of them, only three persons officiated, or *could* officiate. These sacrifices were all animals or birds, mostly the former and, from the lamb and the kid in size, up to the full grown bullock, and, after the portion for the sacrifice had been taken out and offered, in many instances, the remainder had to be carried by the priests entirely without the camp, and there burned. It is only necessary to notice one class of these sacrifices, and that is the offering for the purification of women after child-birth. The demands of the law in such cases, is given in Leviticus 12, and the offering consists of a lamb, a turtle-dove, and a young pigeon, or two turtle-doves, and two young pigeons, each of which must go on the altar separately. Allowing one-eighth as many families as

there are inhabitants, there would be 250,000 families, and allowing a birth in each family once in two years, there would be 120,500 births annually, or daily, about 359.

This would require three hundred and fifty-nine lambs daily, and, as many each, of turtle doves and young pigeons; or, in case the woman was poor, and could not afford the lamb, then two doves and two young pigeons. Here are demanded no less than two hundred thousand young pigeons and an equal number of turtle doves annually (for these birds were used for other sacrifices than the one under consideration). How did they manage to keep all these birds in their brood cages in the wilderness? This may be easily answered by saying, that it was a small matter for each family to keep its own, but still how could there be offered on a single altar, no less than from 1,077 to 1,436 offerings daily, for women after child-birth alone, in addition to the other regular and casual sacrifices? The thing is manifestly impossible.

In a population of two millions, the voluntary offerings provided for in the law, could not have amounted to less than several hundreds daily. These must all be burned on the same altar. Then follow the various oblations, meat offerings, sin offerings, trespass offerings, &c., which only adds to the duties of the priesthood, with already more than they do, and, verily the tabernacle must have been one great slaughter house, the ground reeking with filth and gore of animals, the air constantly loaded with

the stench of putrefying animal substance mingled with the no less offensive odor of burning flesh; God's "sweet smelling savor" (?)—while the priests, constantly besmeared with fat and filth, garments bespattered and stiff with the clotted gore, locks matted, and faces begrimed with toil, and ashes, and blood, must have presented a spectacle of loathsome filthiness from the contemplation of which the mind recoils with disgust. It was'nt nice to be a priest. Were ever two thousand sacrifices burned upon that single altar daily? Did those three officials daily cut up and handle the sacrificial portions of two hundred bullocks and twice as many rams, goats, kids, lambs and birds, the "meat offerings," and did they eat all of the priest's portion as the "Lord commanded Moses?" Let us look at another matter. Several of the bullocks (some say all the animals) after having the sacrificial and the priest's portion removed, had to be carried by the priests, clear beyond the bounds of the camp, and there burned. The camp of Israel could not have been less than six miles square, with the Altar in the centre; hence these two sons of Aaron had to travel at least six miles for every carcass thus removed and burned, and had all the carcasses been thus disposed of, these two men could not have carried less than one hundred (perhaps three hundred) bullocks the (twice as many other carcasses at least three yokes to the place of burning, them, which would make an aggregate of from two to four thousand miles travel daily, and a heavy burden on

the outward passage. If any man can believe this, it must be on the same evidence on which Tertullian predicated his belief in Christ's resurrection, "its *utter impossibility.*"

On one occasion the Israelites encamped where there was no good water, and certain wood was thrown into the waters, and they were changed from bitter to sweet; (apochryphal!) but had it been the other way, the reasonable mind might have believed the story. What was the condition of the Hebrew camp, a camp covering at the least calculation forty square miles? How did they dispose of all the ordure and filth of that traveling city? How did women and children and old age travel, many, at least four miles daily, to attend to the demands of nature? What the proprieties and decencies of life? And what the sanitary condition of the outskirts of the camp, where vermin and pestilence were constantly bred upon the human excrements, kitchen offal and other filth of the camp that could not have been disposed of by the ordinary means of modern sewerage?

Double the population of New York, triple that of Philadelphia, instead of three and five story buildings, let all tent on the ground, and all wood, all water, be brought from the stream outside the limits in one direction, and the ordure deposited in the opposite, and the mind has some idea of the condition of the Hebrew camp and its realities, the story of which, however, fails to afford evidence of truthfulness. Whatever of truth there may be in the

stories, briefly reviewed in this chapter, it is certainly not too much to say that, probably, there is not in the range of history an equal number of pages that furnish ground for so much just criticism, doubt and downright disbelief, as the first five books of the Old Testament. Viewed scientifically, the mind arises from the perusal in supreme disgust. In its moral precepts and examples, when God speaks and acts, the truly just man and philanthropist, feels little but horror at the outrages perpetrated by God and his people (?) against the rights of human beings. As a theological system, the anthropological character of its Jehovah is more that of a hero than a God, while its religious observances consist mostly of disgusting rites and useless ceremonies, the only incentives to the observance of which are, personal emolument and national honors

Considered in the light of history, its extravagant statements defy all comparison, violate all precedent and experience, set at naught all idea of the necessity of accuracy, and to receive them as true, those of all other history must be regarded as apocryphal, the mind must be pushed into unmitigated extravagance, and reason lie prostrate in the dust.

CHAPTER VII.

BIBLE CHRONOLOGY.

The value of history depends much upon dates and chronology.

If these be wanting, historical accuracy need not be looked for. It is very doubtful whether the Jews, in the Old Testament, aimed at any chronology whatever, prior to the time of Solomon. That none is presented worthy the name, is most certain, unless we accept that most uncertain and confused manner of keeping a chronological record by generations, which the New Testament has presented, in tracing the genealogy of Jesus back to Adam. According to the chronology of Archbishop Usher, which is the one commonly accepted by the Christian world, from Adam to Christ was 4004 years. In (Luke ch. 3), the generations from Adam to Jesus are given as seventy-five.

Allowing thirty-five years to a generation, which is above the ordinary estimate, we have only 2625 years from Adam to Jesus, a difference of 1379 years. About the generations, the Bible is positive, and if correct as to the number, the average number of years to a generation was nearly fifty-three and a half, which no history ancient or modern justifies us in concluding. This difficulty, however, the Bible obviates by the assertion that, prior to the deluge, human life was much longer

than after that event. But this increases, rather than diminishes the difficulty.

From the deluge to Christ, was 2348 years, and 42 generations, which would be almost 56 years to a generation, and from the deluge to Adam there are 1656 years, and 33 generations, which gives a trifle over 50 years to a generation. Prior to the flood, the average duration of human life, according to the Bible, could not have been less than 600 years; and subsequent to that event, only about a 100 years, and yet it appears from the foregoing calculations, based on the statements of the Bible, that a generation of men whose average length of life was six hundred years, was five years less than that of the times when they lived to be only 100. Here is a manifest inconsistency to which the reader cannot shut his eyes.

Is it true that men ever lived to the extreme age of 900 years? The Bible says they did, and gives the names of some. All other history, with the bare exception of the fanciful statement in the traditions of the Hindoos, has failed to notice so extraordinary a fact, if it be a fact. From all we can learn from the history of the nations of the earth, the average of human life has never been greater than at present. According to the reports of life insurance companies, which certainly would be the highest possible authority on this subject, the length of human life is slightly on the increase in the United States and England, and doubtless, were the investigations extended to the other nations,

results would only strengthen the induction based upon the facts already brought to light, that the duration of human life is on the increase, and that all such accounts of the longevity of man as the Bible contains, are fabulous and of no historical reliability. Still, it is generally believed that biblical chronology is sufficiently accurate to warrant the belief that the creation of man took place about 4004 years before our era, and, that about 1650 years subsequently to that event, the great deluge of Noah swept all living beings from the face of the earth, except those rescued by the ark. This would not appear so flagrant a historical error, were it not that these dates conflict so palpably with those of other nations, and require us to believe those nations to be much younger than they claim to be, and have dates and events to show those claims to be well founded. That the Jewish or Old Testament chronology is not reliable, before proceeding to the more positive proofs, the admission of a few of those who receive the Bible as the divinely inspired word of God, and are among the brightest ornaments of the evangelical church of the present day, must be cited.

Prof. Charles Lenormant, companion and disciple of Champolion Le June, a Catholic and professor of ethnology in the "college de France," in his work published in Paris in 1839, pp. 3, 6, and 24, as quoted in "Types of Mankind," writes as follows: "It must be known that I wish to make public a monument, of which the interpretation, if this be

admitted, will push back the bounds of historic certitude beyond everything that could have been imagined up to this day. . . . Because one must not dissimulate. Manetho places Mencheres in the 4th dynasty, and the moderate calculation, if one follows the ciphers of Manetho, makes the author of the third pyramid rebound beyond the fortieth century before our era. . . . A monument of 6000 years; and what a monument! We obtain the sum of sixty then, which, joined to the 4073, result of the preceding calculation, would give, to the end of the reign of Mykerinus, the date of 4136 before Christ."

Chevalier Christian, C. J. Bunsen, the successor of Neibuhr as Prussian ambassador to the court of Rome, and to Wilhelm von Humbolt to that of St. James, the pupil of Shelling and friend of Lepsius, in his invaluable work, "Egypt's place in Universal History, London, 1858, vol. 1, pp. 1 and 2, preface, thus speaks: "The Roman researches of Neibuhr, the uncertainty of the chronology of the Greeks beyond the Olympiads, and that even Eusebius' chronical as preserved in the American translation, furnishes merely isolated, although important, dates for the Assyrian and Babylonian chronology beyond the era of Nabonassar. Again, as regards the Jewish computation of the time, the study of the scripture had long convinced me that there is, in the Old Testament, no connected chronology prior to Solomon. All that now passes for a system of ancient chronology beyond that fixed point, is the melancholy legacy of the 17th and

18th centuries, a compound of intentional deceit and utter misconception of the principles of historical research."

"Of course we must take our stand on Egyptian monuments and records including the language, and cannot make Biblical research our starting point." (Egypt's place in universal history, vol. 4, p. 378).

"Egyptian history is the only one that possesses contemporary monuments of those primeval ages. . . . It is here if anywhere that materials are to be gathered for the foundation of a chronology of the oldest history of nations," (Ibid, vol. 1, p. 8). Preface.

"The sum of the whole period from Menes to the ninth year prior to the conquest of Alexander the Great ranges between 4900 and 5400 years," (Ibid vol. 4, p. 83).

"His, (Manetho's) historical work comprised a period of 3555 years from Menes to Alexander," (Ib. vol. 1, p. 97).

"For no man can deal honestly with the present chronology when he must go back to nearly 4000 B. C., or to the Judaic date of the creation to arrive at Menes. And what do we find when we have arrived at Menes? A united empire established upon a basis of long and progressive development. (Ib. vol. 4, p. 402).

"The Egyptians seem at first to have had a hierarchical government which lasted a long time, until Menes was chosen king, probably between 2000 and 3000 years, B. C," (Ancient Egypt by

Sir Gardner Wilkinson p. 307). The "melancholy legacy" of which Bunsen speaks, is the chronology of Usher and the few and unsatisfactory efforts made to decipher the monumental records of Egypt and restore her ancient history and chronology, made in those two centuries.

In the work called "Primeval History," London, 1846, by Rev. John Kenrick, a protestant scholar of England, author of many standard works, also "Egypt under the Pharaohs," 1850, pp. 56, 57, 58, 61, 62, we find this very remarkable and significant language. "We must therefore acquiesce in the conclusion that the Hebrew copies represent the original and authentic text of the book of Genesis. On historical grounds, very formidable objections present themselves to the Hebrew chronology. The difficulties are still greater, when the Mosaic chronology is applied to the measure of profane history. It is not, however, in these difficulties alone that we find reason for doubting whether the genealogies of the book of Genesis, taken either according to the Hebrew or the Septuagint, furnish us with a real chronology and history. No evidence, therefore, remains, by which we can fix the interval that elapsed between the origin of the human race and the commencement of the special history of each nation.

The consequence of the method that has been usually adopted, of making Jewish chronology the bed of Procrustus to which every other must compare in length, has been, that credence has been re-

fused to histories, such as that of Egypt, resting upon unquestionable documents, and we have voluntarily deprived ourselves of at least a thousand years which had been redeemed to us from the darkness of ante historic times."

James Cowls Prichard, M. D., F. R. S., champion of the "Unity of Races" author of "Researches into the physical history of mankind," in Note 5, on the "Biblical Chronology," pp. 557, 560, 569, 590, says: "From this discrepancy we may infer securely, as it seems to me, that the biblical writers had no revelation on the subject of chronology, but computed the succession of the time from such data as were accessible to them. The duration, unless in so far as the knowledge of it was requisite for understanding the divine dispensation, was not a matter on which supernatural light was afforded, nor was this more likely, than that the facts of physical science should be revealed. The result of this part of our inquiry is, in the first place, that a much longer space of time must have elapsed, than that allowed by modern chronologies, between the age of Abraham and the exode, and secondly, that generations have certainly been omitted in the early genealogies.

By some it will be objected to the conclusion at which I have arrived, that there exists, according to my hypothesis, no chronology, properly so called, of the earliest ages, and that no means are to be found for ascertaining the real age of the world. This I am prepared to admit, and I observe, that

the ancient Hebrews seem to have been of the same opinion, since the scriptural writers have always avoided the attempt to compute the period in question. They go back as we have seen in the instance of St. Paul's computation, to the age of Abraham, at the same time, using expressions plainly denoting that they make no pretensions to accurate knowledge, and could only approximate to the true dates of events; but they have in no instance, as far as I remember, attempted to carry the computation of time further back, nor has any one writer alluded to the age of the world. Beyond that event, (the arrival of Abraham in Palestine) we can never know how many centuries, nor even how many chiliads of years, may have elapsed, since the first man of clay received the image of God and the breath of life."

Here we have five of the greatest minds of the age, thoroughly devoted to the interests of the church, and higher authority could not be adduced, yielding all claim to Biblical chronology. Still, many biblical readers and critics do believe that the Hebrews did have a regular chronology, but when this comes to be examined, the most diverse and conflicting results are arrived at. One version gives one date for the creation, and another another, and so of the deluge, the two great historical events mentioned in the Bible, giving rise to endless speculations and controversies, without the least possibility of arriving at any definite conclusion, or establishing a true date.

To show how different versions and translations differ in dates, there is here introduced from 120 different opinions, the following, tabulated by Hales, respecting the date of the Creation and deluge. The Septuagint compilation places the creation B. C. 5586; Sept. of Alexandria 5508; Sept. of the Vatican 5270; Samaritan Compilation 4427; Sam. Text 4305; Hebrew Text 4161; English Bible 4004. According to Josephus, Playfair 5555; Jackson 5484; Hales 5402; Universal History 4689; Talmudists 5384; Jewish Canon 4220 to 4184; Jewish Chinese 4079; Some Chinese Talmudists 3761; Vulgar Jewish 3760; Seder Olam Rabbi in the "Great cycle of the world," published A. D. 130, 3751; Rabbi Lipman 3616.

Christian divines, Clemens Alexandrinus 5654; Hales 5411; Origin, in A. D. 230, 4830; Kenedy, Bedford and Furguson 4007; Usher, Lloyd and Calmet 4004; Helvetius and Marsham 4000; Melancthon 3864; Luther 3961; and Scaliger 3950.

Among the Catholics, Suidas 6000; Nicpherous, of Constantinople 5500; Eusebius, of Cesarea 5200; St. Jerome 3952; Hilarion 5475; St. Julien and the "70" 5205; Hebrew Text 3834; St. Isadore 5336; Montanus 3848; Vossius 5590; Petavius 3983. From the conflicting results of these forty-three authorities one cannot regret the impossibility of Bunsen, Lenormant, Kenrick and Prichard being mistaken, when they assert that the Jews did not pretend to have any chronology, and thus save the Bible from the charge of such looseness and ambi-

guity in the important matter of chronology. From the creation to the deluge Josephus recons 2256 years, Suidas, Nicphèrous, St. Julien and St. Isadore 2242; Clemens Alexandrinus 2148; Hilarion 2257; Vossius and Ricioli 2256 and Cornelius 1657. From the deluge to Christ, Septuagint version 3246; Samaritan Text 2998; English Bible 2348; Hebrew Text 2288; Josephus 3146; Vulgar Jewish 2104; Hales 3155; Usher 2348; Clement 2344. The readers good sense will tell him that any book, that gives rise to such a Babel of opinions, touching the date of two historic events, as a chronological history, is not of the least value whatever.

According to the Septuagint Version, which gives to the deluge the highest antiquity, that visitation of God's displeasure was made 3246 years before Christ. Did that event occur at that or any other historic time? To say nothing in this place of the physical impossibility of such an event, but to show an unbroken line of national history, not only over the latest but the earliest date of the occurrence, as well as all intermediate dates fixed upon by different authorities, and the Noachian deluge is proved to be a fable and Noah a myth. Much prejudice exists against early Egyptian, and other history, that may carry back the date of empires beyond the time of Noah. In proof of this prejudice, G. J. Wilkinson remarks, that he fixes the date of Menes, first king of Egypt, at 2201, B. C., but he might carry this date still higher, were it not that it would interfere with the deluge. The whole pas-

sage reads thus: "I am aware, the era of Menes might be carried further back, to a much more remote period than the date I have assigned it; but as we have as yet no authority further than the uncertain accounts of Manetho's copyist to enable us to fix the time, and the number of reigns intervening between his accession and that of Apappus, I have not placed him earlier, for fear of interfering with the date of the deluge, which occurred in 2348 B.C." ("Topography of Thebes," by G. J. Wilkinson, London, 1835, p. 506, Quoted by G. R. Gliddon in "Letters from Egypt" and published in the "New World," Feb. 1844, p. 52). This refusing to place Menes further back, is an evidence of great magnanimity on the part of Mr. W., but as the difference in time between the deluge and Menes is only 147 years, it might be interesting to the world to know from those who accept his dates, how many subjects Menes had at the founding of his empire. Certainly he could not have had many, the descendants of a single pair, and to have placed him chronologically much further back, he, Menes, might have ruled over his father long prior to his own birth. But Sir G. J. Wilkinson is extremely at fault and inconsistent with himself, and out of all character as a critic, chronologist or even careful compiler. By the foregoing calculation in his "Topography of Thebes," the dates stand thus: Deluge, B. C. 2348, Menes, 2201, and the difference between them 147 years. But in his later work on the "Manners and cus-

toms of the ancient Egyptians," London, 1837, he quotes Josephus and accepts his date of Menes "upwards of 1300 years before Solomon." Now Solomon began his reign B. C. 1015. This added to the 1300, would give for the date of Menes according to the accepted dates of Sir G. J. W., in his work last referred to, and uncontradicted in the second series of 1841, 2320, B. C. only 28 years after the deluge.

A mere statement of these facts, is all so palpable an absurdity demands. This great author may not have "interfered with the date of the deluge," but he has certainly wiped out all local history of the Egyptians prior to Menes, as well as nearly all the history of Ham and his descendents, including their multiplication and labors around Ararat, the division of the land by Noah, and the migrations of the descendents of Ham to Egypt, the land of their adoption, leaving only the meagre events that could be crowded into the short space of 28 years. Abandoning all further controversy with authors who have a "system" to sustain, it may be interesting to the reader to see how authors disagree who reject, as a whole, or in part the only reliable Egyptian chronology, that of Manetho, which, although it has descended to our time in an imperfect and mutilated form, has nevertheless been restored, with undoubted accuracy, by Lepsius of Berlin, who had recourse the same monumental inscriptions from which Manetho had drawn the material of his chronology.

These great authorities place Menes B. C., as follows.

Lonormant, Paris,	1839,	4915. B. C.	2567, B. D.
Champolion, “	1840,	5867, “	3519, “
Bockh, Berlin,	1845,	5702, “	3354, “
Barrucchi, Turin,	1845,	4890, “	2542, “
Bunsen, Hamburg,	1845,	3643, “	1295, “
Henry, Paris,	1846,	5303, “	2955, “
Leseur, Paris,	1848,	5773, “	3425, “
Lepsius, Berlin,	1849,	3893, “	1545, “
Hincks, Dublin,	1851,	3895, “	1547, “
Kenric, London,	1851,	3892, “	1544, “
Pickering, Phila.,	1854,	4400, “	2052, “
Gliddon, New York,	1844,	2750, “	404, “

or within a century of that time.

According to Manetho's list of consecutive dynasties, Menes ascended the throne of Egypt B. C. 5867. This, it must be remembered, is according to Manetho's unabridged list. Says, Mr. Gliddon, "Those ciphers, preceding the accession of the 16th dynasty, are doubtful, and the chronology is reducible, on the arrangement of Syncellus, into 443 years." This would give for the first fifteen dynasties only 443 years, while for the next 15, a period of not less than 1881 years is given according to the same author, Mr. Gliddon.

Thus we have from the birth of Christ to the second king of the 30th dynasty 359 years.

From the 30th to the 15th dynasty 1881 years.

From the 15th to the first dynasty, the accession of Menes 443 years.

Total from Christ to Menes 2638 years.

This is according to the old chronical, says, Mr. G.

By Manetho's chronology, Mr. G. says :

From the birth of Christ to Alexander's conquest,	332 years.
From the 31st to the 16th dynasty	2272
Less the interval from Christ to Alex.	332
Gives for the interval between Alexander and the	
16th dynasty, or the last 15 dynasties	1940
From the 16th back to the first, or the first 15 dynasties	443
Total of the 30 dynasties to the accession of Menes	2715

One is struck with astonishment at this strange method adopted by Mr. Gliddon, to accomodate Egyptian, to a supposed Jewish chronology a (supposition based, more upon ignorance of Jewish sacred history than a critical reading of the same), in thus mutilating Manetho by rejecting the ciphers of the first 15 dynasties. Why should Mr. Gliddon adopt this method of reducing dates, a method resorted to by Syncellus, a monk of Constantinople ten centuries ago, and for an obvious purpose? It would seem that the result of rejecting the ciphers of Manetho which Lenormant, (see his remarks on a preceding page of this chapter), would convince any mind that a great error had been committed somewhere in the calculation. It will be observed that the last 15 dynasties cover a period of 1940 years, and is it not strange that the first 15 should extend through 443 years only?

There is something humiliating, as well as absurd in this calculation of Mr. Gliddon, and it does appear that he might divide with Mr. Wilkinson the reproach of his own remark in regard to the latter, "He is inconsistent with himself." He is also widely at variance with all the authorities cited above, and, apparently, as fearful of interfer-

ing with the date of the deluge, as Sir G. J. Wilkinson with whom he differs; but that difference arises, not so much from chronological calculations in which they disagree, as from the dates of the deluge taken from the different versions of the Bible used by them respectively. Mr. Wilkinson uses the English version and Ushers chronology, while Mr. Gliddon makes his calculation from the Septuagint compilation; so, after all, the reconciliation Mr. Gliddon claims, is the result of a discrepancy of dates in different versions of the Bible, rather than from any error observed and corrected in Egyptian chronology. Mr. Wilkinson says the deluge occurred B. C. 2348, thus leaving but 28 years between that event and Menes, the first king of Egypt, which Mr. G. says is absurd. Mr. G. says the deluge occurred in 3154 B. C., which leaves only 443 years for the first fifteen dynasties of Egypt, which is equally absurd. Allow as long a period for the first as for the last fifteen dynasties, and we shall be consistent at least; but fully supply the ciphers in Manetho's chronology, and with Lenormant, we shall see the "author of the third pyramid remount beyond the fortieth century before our era." Had no religious system been affected by it, it is but fair to conclude, that such a thing as reducing the chronology of Manetho, would never have been thought of. But all attempts to reduce that chronology have resulted, as in the cases of Wilkinson and Gliddon, in such a display of palpable absurdities, glaring inconsistencies and

downright impossibilities, that the mind is relieved by the adoption of Manetho's date of Menes 5867 B. C.

But this warfare is waged, not against the dates of Manetho alone; those of astronomy are equally involved in the struggle. Champolion, Biot and others declare, that dates, procured from the tombs of the kings of Thebes, would carry back the use of the national calendar in Egypt to 3285 B. C.

By the precession of the equinoxes as shown by astronomical dates found on the great dial of Dendera, and from other dates corroborating those found at Esne, Fourier was satisfied that the zodiac had been in existence 5800 years, and Dupuis, that it had existed from 4000 B. C. a coincidence which renders it highly probable that they have arrived at the truth. (See Chambers Encyclopædia, Article, Zodiac). It is not to be supposed that these astronomical dates are older than Menes, nor that the great stone dial of Dendera was brought from a foreign country and commemorated an astronomical event that had transpired, and been thus recorded by the ancestors of the founders of the Egyptian empire; but rather that it commemorated the exact positions of the heavenly bodies when it was made, and that this position was within the history of that people. This, again, throws Menes, according to these four great astronomical authorities just where Lenormant and others previously mentioned historically and chronologically, place him, "beyond the fortieth century before our era."

Thus has astronomy preserved to us what Kenrick accuses us of surrendering voluntarily, "one thousand years which unquestionable documents had redeemed to us from the darkness of ante-historic times."

We may here rest the argument without reference to the "Old Egyptian Chronicle," that claims 34,201, years of history prior to Menes, the claim of the priests in the times of Herodotus, to 15,569 for the period of their empire, or 15,000 to the time of their king Amasis, or the 340 images of priests in a direct line of succession, from father to son, by which Herodotus computed a period of 11,340 years from Menes to his time, all of which must be looked upon as more or less apocryphal, and consider the fact fully established by incontrovertible evidence, that Egypt's first king was prior to the highest Bible date of the deluge, if not of Adam, and that that empire has preserved an unbroken chain of historic events, and a regular and uninterrupted succession of kings and dynasties over every Biblical date of that event. Couple this fact with the fabulous deluge in the days of Menu Satyvarata of the Hindoos, and consider at the same time the admission of Sir William Jones that "there was a connection between India, Egypt, Greece and Italy, long prior to the time of Moses," with Pocock's proof of Indian literature and theology in Egypt and Greece at a very ancient time, with the four evidences of Egyptian antiquity by Brace, and not only the avenue through which flowed a knowledge

of the Hindoo avater, Krishna, to the the early christians, is opened, but also that through which flowed, to the ancient, Hebrews, the fabulous story of the deluge. No one who believes history will say, after reading this chapter, there is the least historical reliability to be placed in the Mosaic account of the deluge, having ocured 2348 B.C., according to the English Bible, or 3124 B. C., according to the text of the "70," or at any other time.

CHAPTER VIII.

PRE-ADAMITE MONUMENTAL HISTORY.

BY PROF. CHARLES MORRIS.

GAZING from the standpoint of the present back through time, the modern grade of civilization rapidly declines, and, for many successive centuries, mental gloom overshadows the world; mankind being long the bond slave of ignorance and bigotry, with a debased theology crushing out every germ of enlightenment. This, of course, refers only to Europe, as in parts of Asia there yet shone a faint glimmer of its ancient civilization, and in America flourished the unique communities of Mexico and Peru.

Only that numerous books had come down from a more remote past, the uncritical nations of a few centuries back would perhaps have imagined civilization to be in its first growth, the world just emerging from a primitive state of savagery; unless indeed they had re-devised the old Greek myth of declining ages, from the happy golden age to the gloomy era of iron. The great stone relics of past nations had perhaps been ascribed to a pre-human race of giants, in the true barbaric view of thought,

or else been called "Sports of Nature," as the Italian theologians of a century or so ago attempted to explain the new found geological fossils.

The close study of the literary remains of Rome and Greece was then of great utility to the thinking world, in teaching mankind the antiquity of civilization, and that the world of thought was far removed from its infancy. The exquisite remains of the sculpture and architecture of Greece and Rome added to the admiration with which these empires were viewed, till the thoughts of Aristotle and the works of Phidias grew to be more important matters in the minds of scholars and artists, than the new and vigorous forces of thought and art then slowly awakening in the world.

To Greece, however, was homage chiefly paid, for it was readily perceived that the civilization of Rome was in great measure the growth of a graft from Greece, implanted upon a race of warriors. Athens was to the Roman scholar what Rome is to the American artist, and the Grecian language had the standing in Rome that French has in the courts of modern Europe, Rome in fact doing little more for the thinking world than to put old Grecian wine into new bottles.

Yet this all-important Attic community was a nation of artists rather than of actors. Their civilization ran in fixed grooves, and made little effort to widen itself. Such an egotist was Athens that she saw little worth knowing beyond the limits of Hellas. With all that was worthy in thought and

deed within her borders what valued the doings of outer barbarians? In consequence of this national pride and prejudice Greece claimed for herself the chief virtue of the world, permitting the history of her past to degenerate into fable and theological error, displaying no critical antiquarian zeal, but weaving tradition into a complicated web of mythology of which it is now difficult, in most cases impossible, to distinguish the thread. Not that the thinkers of Greece are to blame for this supineness, for they were as infidel to mythology as are many of our first thinkers to theology. But common history forced learning to keep in certain safe paths, and it was more dangerous then to question the divinity of Love than it proved in later times to doubt the fixity of the earth.

From this lack of critical enquiry a thousand sources of archæological information were allowed to perish, the literature and art of previous races forgotten, while of the few who wrote on antiquarian subjects the most important were not natives of Greece, and they have preserved us but a few tantalizing fragments of the probably great pre-historic literature. Many books were familiar to the Greeks, detailing the history of previous nations, and probably full of important information that might have given us the clue to the secret of Greek mythology, yet they have all been allowed to perish; of some we have a quoted fragment or two, of others simply the name and some idea of their subject, as, for instance, that ancient work of Thymætus of "Asia

Minor," which Diodorus Siculus refers to in his account of Bacchus, as written in a language older than the Greek.

The local pride of the Greeks has been shared by modern scholars, until the world has grown to look upon Hellenic civilization as a sun that suddenly shone forth in full splendor on the mental midnight of mankind. This prejudice has been persistent and difficult to overcome. Herodotus, now accepted as a reliable historian, was long viewed unworthy of credit; fragmentary remains of Manetho, now found to agree with hieroglyphical records, were ignored; and no weight was allowed to the historical fact that the greatest scholars of Greece were those who had traveled into foreign lands, and from the lips of the Egyptian priests had learned the love of that most ancient realm.

Yet civilizations are not born in a night. Vast edifices are not built without foundations. Our modern enlightenment needs all the past to bear it up, and, had not long precedent civilized communities left us the pith of their labor and thought, the world would still be in the dark ages. The gradual acknowledgement of this fact has awakened a purer and wider spirit of investigation, and the world, once brought to doubt Hellenic reliability, is rapidly perceiving that civilization has made the tour of the earth in pre-historic ages, and has everywhere left its marks in indelible characters.

In fact philological and historical criticism have been most vigorous idol breakers, and in their icon-

oclastic zeal have had little respect for sacred tradition. Language is never ripe at its birth. There is nothing of slower growth than the art of expressing thought in words. From the germs of language in the use of a few nouns and verbs, arising from suggestive points in the appearances and movements of nature, to the full grown tree, with all its branching parts of speech, its embracing foliage of inflection, its poetical fruition; how vast a period must have elapsed! With all the modern skill in philology every effort to sway the course of a language has proved fruitless, and man ever drifts into new dialects helplessly and unknowingly. But our modern tongues are simply ruins of the intricate dialects of the past, which had reached at the birth of history a degree of grammatical perfection which only a Greek or Sanscrit scholar can appreciate, what we call grammar, being but the shadow of its ancient self.

There are three grand phases in the growth of human speech, through which every language must have passed. First, the use of monosyllabic expressions, meagre and simple at their origin, but gradually becoming more diversified, and, by the aid of metaphorical significations increasing their expressiveness, but their grammatical forms remaining of the utmost simplicity. Such a language we yet have in the Chinese, the conservatism of this ancient race being thus shown in its having faithfully preserved its primary phase of speech, as it has clung to one form of government and one lo-

cality from a period of the most remote antiquity.

Their nomadic neighbors of northern Asia seem, in their incessant migrations, to have produced a migratory influence on their primitive speech. The original monosyllables gradually clung together, a complex meaning being expressed by two or more words of simple meaning combined into one, and so by a slow process of agglutination arose the second phase of speech, the complexity of language increasing till a single long combination came to express a sentence of considerable intricacy. Such is the characteristic of the speech of the American Indian, and of the Turanian race of Asia and Europe. It must not be supposed that such tongues, though unwieldy, are inexpressive. The Chinaman finds no difficulty in making his abstract ideas intelligible, while the Turk finds his language a ready weapon for his thought, however intricate it be.

The third phase of language appeared when a monosyllable, which had been employed to give complex meaning to another, lost its separate existence in the language, and in most cases lost some of its letters, continuing to exist simply as a modifying form of speech. Such mutilated words, applied to one whole word after another, gave a fixed variation of meaning to each, and thus gradually arose the inflexional form of human speech, represented in the past by the Semite and Aryan family of languages, and but fairly represented in the present, the modern tongues of Europe being but simplified

ruins of the intricate syntax of their more ancient forms.

The growth of inflexional language was probably a still slower process than that of the two preceding phases. The gradual evolution of the intricate inflection of the verb in ancient tongues, from this slow process of the welding together of words, and the degradation of one of them into an inflexional termination, must have occupied an excessively long period. So the growth of inflexional terminations of the noun, adjective, and adverb, the formation of numerous affixes, the shading off of human expression into all the intricacy of the various parts of speech, the production of voice, mood, tense, etc., must have employed time almost interminable.

For these complicated forms of language grew not from human design, but from the slow action of time and necessity on human modes of expression, so that the birth and advancement to its perfect form of every separate form of inflection must have been the work of centuries of unconscious variation. Barbarians are in the highest degree conservatives, and the vast amount of unaware invention and radical change effected by these uncultivated races in passing from the simplest forms of the monosyllabic to the most intricate form of the inflexional modes of speech, must have occupied a period of time, whose lowest limit in years must run far into the thousands, whose highest limit

may reach back to the period assigned to the earliest "stone" age of Europe.

Yet at the dawn of history and literature we find man in possession of the most perfect forms of inflexional speech, forms from which the history of language since exhibits but one long continued decadence. The oldest books we possess, the Indian Vedas, fragments of the literature of the ancient Persians, the Hebrew Scriptures, and the works of Homer, all display their language at or near its culmination. In Homer, who wrote at least from 800 to 1000 B. C., the Greek language displays a rich flexibility and power of expression which it never afterwards surpassed, a perfection certainly not achieved by a race lately sprung from rude barbarism. In the Hebrew writings we have the richest and most vigorous of the Semitic dialects. This tongue we are aware reaches far back of its earliest records, having once been identical with the Phœnician, and probably had grown to its perfection, during long ages, on the anciently peopled plains of Mesopotamia, whence both the Phœnicians and Jews probably migrated. In the Sanscrit Vedas we have an Aryan tongue surpassing in its richness of inflexional forms and of grammatical structure the Greek of Homer, and the later, classical Sanscrit. Thus from a period of hoary antiquity comes to us the most nearly perfect language ever devised by man, if inflexional power and grammatical completeness be the test of perfection of speech. The old Persian books composing the Zend literature,

are of the same age as the early Vedas, and almost identical with them in language, being written probably when the fathers of the Persians and Hindoos dwelt together on the Bactrian plains, and before their settlement of their present seats.

Thus we find man in times preceding the birth of history possessed of languages of the most perfected character, and if to this we add the striking fact that nearly all the arts of civilization come to us from pre-historic times, that the origin of writing, architecture, sculpture, spinning, weaving, mining and working metals, is lost in the obscurity of the past, we can scarce avoid crediting mankind with an era of civilized existence of which the period from the birth of history to the present forms but a comparatively small fragment.

But we entered into this digression simply to show that the Greeks were surpassed in various respects by those exterior races whom they chose to designate as barbarians, since the Sanscrit writers not only possessed a language surpassing that of Greece in its richness of inflexional forms, but they were adepts in the art of reducing it to its units and investigating its intimate structure, their literature possessing long and full grammatical treatises at a period in which the Greek writers scarcely understood the distinction between the noun and the verb, and were unaware of the full richness of the gift of speech elaborated for them through long previous ages, by their Aryan ancestors.

Historical criticism is revealing equal evidence

of the great antiquity of man. It is extracting all the scattered hints to be found throughout ancient literature that have any bearing on the pre-historic ages. It has compared the interpretations of the hieroglyphics with the few written details of Egyptian history and found them to closely agree. It is slowly deciphering the cuneiform inscriptions of Assyria and Persia, which, when fully read, will probably add greatly to our historical knowledge of these parts. It is gathering a library of Hamyaric inscriptions from Arabia which will doubtless aid greatly in elucidating the history of this country. It is slowly undoing the complicated tangle of mythology and gaining thence many useful hints of ancient history. The mythical and legendary lore of the Greeks and the other Aryan tribes is probably full of historical significance, though the origin and deeds of its characters are so thickly overlaid with poetical fable, and traditional facts combined so closely with personifications of the powers of nature, that we can do little more at present than doubt and conjecture.

Yet numerous of the legendary heroes of Greece undoubtedly refer to individuals and deeds belonging to pre-Hellenic nations. Orpheus, Cadmus, Musæus, and a host of others, were not Greeks, the Argonautic expedition, the adventures of Theseus, Hercules, and others, the sieges of Troy and Thebes, have little to do with Grecian history, though we are not on this account to class them all as fable. Through these legendary tales and mythologic

names and adventures doubtless glimmer historical facts of ages long precedent, dim, distant ages whose kings have been transformed into Gods, their heroes into demi-gods, their history into mythology.

Thus from a hundred sources are the streams of discovery flowing to form the great river of human knowledge. Comparative mythology and philology are leading us back to a very remote period when the fathers of all the Caucasian races of Europe, and of the Indian and Persian nations, dwelt together as one united race on the elevated plains of Central Asia, and are yielding us many details of the character and phase of civilization of this excessively ancient and long lost race, whose condition we gain from a knowledge of the words they needed in their daily intercourse, as such primitive tribes only name what they know and need. This is but one of the thousand doors of the great temple of ancient mystery which are being gradually unlocked, revealing to us more and more of the past, and displaying the source of much of the thought that has come down to us strained through the vigorous mind of Greece.

Athens has probably just claim to but a tithe of the glory she inherits. For all we know to the contrary the enlightenment of the communities of Asia Minor may have long preceded that of Attica. Homer, who died centuries before Athens rose to distinction as a centre of civilization, was a native of Asia Minor; Hesiod, the next great poetic name of Greece, was the son of an Ionian father; in

philosophy it can claim the great names of Thales and Pythagoras; in history, of Hecateus and Herodotus; in poetry, of Terpander, Alcæus, Sappho and others. Here arose the most chaste and beautiful order of Grecian architecture, the Ionic; here were the admirable temples of Hera, at Samos, and of Diana, at Ephesus. In fact there is reason to believe that Ionic culture preceded that of Hellas in date, and originated that later mental glory of Athens, which in its growth has absorbed the reputation and almost the very existence of its illustrious ancestor.

Back again of this community lies a civilized race of Phœnicians, whose origin is lost in the dim past; who possessed a literature of which we have but a quoted fragment or two; whose nautical skill was of the boldest description; whose colonies peopled all known shores; and whose cities were the emporiums of the world's commerce. Back still further loom up historical glimpses of yet earlier civilizations, the pre-Babylonian Chaldees, the Ethiopians, of whom the early writers had so vague and extravagant an idea, and other tribes, that fade, like dissolving views before our gaze, till blended in the immeasurable past into one whirl of undefined shadow. We have neglected to mention the claim of Chinese literature, which would make the civilization of that country at least 5000 years old, the statement of the Greeks that Zoroaster lived 6000 years before the time of Plato, and the estimate of Bunsen, from excavations made at the base of the

statue of Rameses, that civilization existed in the Nile valley more than 10,000 years before Christ, which are but some of the numerous reasons which entitle us to doubt Archbishop Usher's chronology.

Fortunately, in our research into the long past of mankind, we are not confined to the evidence of words, for the deeds of the advancing nations lie thick upon their paths. Stone monuments of mankind attest the former existence of flourishing nations in regions now the undisputed homes of savage tribes. Ruins of vast edifices are frequently the sole record of nations reaching so far into the past that neither history nor tradition yields a trace of their existence. We design to briefly glance at some of the more prominent of these remains, and at the light they throw on the important question of pre-historic civilization.

A glance even at soil so well known to history as Greece and Italy tells us that these famous peninsulas were inhabited by civilized nations long before the rise of Rome and Athens. The Cyclopean monuments are ascribed to a Pelasgian race that seems to have preceded the Latin and Hellenic Aryans in this region, but as to who these Pelasgi were, when they flourished, or what connection they had with these ruins, we are in complete darkness. This we are sure of that the cities of Mycenæ and Tyrens, with other well known Grecian cities, were founded by a previous civilized race, who have left their mark in walls of so massive strength

that they have survived the storms of more than 3000 years. The walls of Tyrens are composed of huge irregular blocks, from 6 to 9 feet long 4 wide and 3 deep, which are rudely but strongly laid, without mortar. In the walls of Mycenæ and of Epirus the architecture is more advanced, the blocks though still of irregular shape, are closely fitted, with good joints. A next stage shows an approach to horizontal courses, as in other Greek and Italian cities. In the walls of Cosa in Tuscany the lower part is of the rough polygonal structure, the upper part of horizontal courses of hewn stone, similar to the Etruscan architecture. Near Mycenæ stands a peculiar Cyclopean structure, known as Agamemnon's tomb. It is a cavernous edifice, shaped like the pointed end of an egg, and is built up of massive blocks of stone which overlap each other till they meet at the top, the projecting corners being subsequently cut away to complete the elliptical curve of the interior. This peculiar style of building has, though found elsewhere, received from this and other Pelasgian structures, the distinctive title of Cyclopean Arch. The lintel of the doorway of this edifice is formed of a single immense stone 28 feet long, 17 wide and 4 feet 8 inches thick, its estimated weight being 174 Tons. How it was lifted and accurately fitted into its present position is a mystery well calculated to advance our ideas in relation to the mechanical skill of the ancients, who certainly showed a vigor and skill in the lifting of immense

blocks of stone which it would tax us to emulate, without the aid of the steam engine.

Besides these strong walls they built canals, dams, and subterranean water works of massive strength and the most skillful construction. This people founded the oracles of Dodona and Pythia, originated many of the Grecian deities, spread over a wide region from Asia Minor to Italy, and probably owned for their great men many of the legendary heroes of Greece. They possessed the arts of ploughing, surveying and navigation, are said to have invented the trumpet, and were otherwise vigorous and intelligent, but who they were, and how long they flourished before the rise of Hellas, no man is competent to say.

On the sea coast of Syria, at a date probably reaching back beyond that of the Pelasgi, rose the great kingdom of Phœnicia, the most remarkable of the early civilizations which history presents to our view. At the period of the reign of Solomon, Tyre was in its glory, one of the most active and enterprising cities of the past, sending out ships to all parts of the known world, with a boldness and skill in navigation never attained by the Greeks and Romans. Its commerce was immense, luxury reigned throughout the city, its people were skilled in mechanical pursuits, and able to furnish Solomon with materials and mechanics for the building of his great temple.

But Tyre, which according to Herodotus was founded about 2756 B. C. and which rose to impor-

tance about 1209 B. C., was the latest of a successive series of metropolitan cities. Before its rise to importance Sidon was for a long period the chief city of the Phœnicians, manifesting that splendor and enterprise afterwards transferred to Tyre. Back again of Sidon loom up other cities; Joppa, which the early Greeks call an Ethiopian city, the royal seat of Kephus, one of their legendary heroes; Arvad, built on the island of Ruad near the coast, a city named in Genesis, Marathos, a probably still older city, which flourished and gave the name of Martu to the whole region at the period when the very ancient Chaldean inscriptions were made. Still further back lay Berytus and Byblus, the capital cities of minor states ere the Phœnicians united into one community. Even further back history leads us to that excessively remote date when this people migrated from the shores of the Erythræan sea to their seat of future empire. In the time of Strabo temples, like those of the Phœnicians, yet remained on two islands in the Persian Gulf. This is all that history tells us of the people, whose origin lies hid in the deep mists of a remote antiquity. It is said that annals and state documents filled the archives of every large city, but of this extensive literature we have but a doubtful fragment of the record of Sanchuniatho, saved by Eusebius, fragments of the history of Tyre by Dios and Menander, and the names of others of their authors. All has perished.

But of the ancient grandeur of Phœnicia its exist-

ing ruins are full of evidence, and the grandest of these are found at the sites of Arvad and Marathos. These, among the most ancient of their cities, must have attained an architectural splendor significant of a vigorous civilization, judging from their massive remains. On the island of Ruad have been found the remains of the ancient wall which encircled the city. These consist of immense blocks of stone, nearly eleven feet square and fifteen or sixteen long. There are here also ancient reservoirs, hewn in the solid rock, and still used by the people of the island. On the opposite coast of the main land lie the ruins of five other cities, called the "Daughters of Arvad," Paltus, Balanea, Carné Enhydra, and Marathos. These rose successively, being, with the exception of Marathos, intimately dependent on Arvad. Their remains now cover the coast on a continuous line of three or four leagues, forming a vast mass of ruins. Marathos, which seems to have preceded Arvad in date, forms the central point of a field of ruins nearly a league square.

The Dominican Brocard, who visited this locality in the thirteenth century, speaks admiringly of "Pyramids of surprising grandeur, constructed of blocks of stone from 26 to 28 feet long, whose thickness exceeded the stature of a tall man." Ernest Renan describes in these ruins "a vast court 156 feet wide and about 180 feet long, scooped out of the rock in such a manner as to be level with the soil of the valley." Another rock hewn structure

he describes as "an immense stadium, about 738 feet long by 100 feet wide. Ten rows of seats surrounded the arena, the stadium terminating in a circular amphitheatre, with two parallel passages communicating with the outside, probably to let in the chariots and horses."

Throughout Phœnicia similiar massive architecture prevails. But what remains is little more than the foundation of the original structures, on which probably edifices in wood and metal were erected of a grandeur commensurate with the massive strength of these ruins. If we glance back at this period ranging from 2500 to perhaps 4000 or 5000 years ago, we find a people of remarkable culture and enterprise for so remote a period, their ships reaching the most distant shores, their commerce supplying the known world, flourishing colonies everywhere attesting their civilized vigor. About 1100 B. C., and 347 years before the foundation of Rome, they built the city of Gades, the modern Cadiz, which speedily became a new centre of maritime enterprise. Strabo says of this city, "Its inhabitants equip the greatest number of ships, and largest in size, both for our sea and the exterior ocean." Near its site was the far more ancient city of Erythia, which is mythically related to Hercules, perhaps founded by the very ancient navigator, deified under this name, who first sailed through the straits of Gibraltar and discovered the exterior ocean. Near by seems to have been a city of similar antiquity, simply traditional in the time

of Strabo, named Tartessus, probably the Tarshish of Scripture, celebrated for its ships.

The Phœnicians have left numerous traces of their presence in Scandinavia, and their mental influence is seen in the Runic letters of the ancient inscriptions of the Northmen, which are of undoubted Phœnician origin. To their presence also may be due the commencement of the Bronze Age of northern and western Europe. They traded far down the western coast of Africa, and are estimated to have had 300 towns and cities on this coast. They have left several indications of their habit of circumnavigating Africa. Herodotus tells us that the Egyptian King, Necho II, who reigned about 600 B. C., fitted out an expedition, for the purpose of sailing from the Red Sea around Africa, and returning to Egypt by the Mediterranean. The Persians seem to have attempted to perform the same feat, and its possibility must have been generally known. There is reason to believe that they even crossed the Atlantic to America. Diodorus Siculus, speaks of "a very great island, over against Africa, in the vast ocean, many days sail from Libya westward," and relates its discovery by a Phœnician ship driven from the African coast, "by a furious storm, far into the main ocean; and, after they had lain under this tempest many days, they at length arrived at this island." They described it as possessed of a very fruitful soil, and having towns adorned with stately buildings, with gardens, orchards and fountains. That this account refers

to America we have every reason to believe from the many indications displayed by the ancients of their knowledge of this continent.

The Chinese and Japanese undoubtedly knew of it. Humboldt believes that Plutarch spoke of it, in his "Great Continent" beyond the Ocean. Theopompus speaks of a great continent beyond the Atlantic larger than Asia, Europe and Libya combined." The ancient Egyptian story of the island of Atlantics can only refer to America.

The Egyptian priests of Sais told Solon that the Greeks knew nothing of antiquity, and gave him, from their own annals, some account of the history of the far past. It was from these notes of Solon that Plato derived his account of the Atlantic Island, the knowledge of which must thus have been of extreme antiquity. We have evidence to the same effect in the old American traditions, architecture and religion.

Eastward still in this old world of civilization stand the skeletons of other ancient cities. Palmyra, Baalbec and Petra, though of historic date, originated in a period beyond the birth of history. The art and strength of their builders had done its greatest work before history discovered them. The ruins of the great temple of Baalbec, entirely prehistoric in date, remain one of the wonders of the world. The main wall of this stupendous structure is unequalled for massive grandeur by aught beside in ancient or modern architecture. Three of its stones in particular are of so huge dimensions as to

hold all travelers spell-bound in wonder. These vast masses of stone, each between 60 and 70 feet long, and variously estimated from 12 to 17 feet wide and from 9 to 12 thick, thus weighing over 1000 tons each, stand at an elevation of 20 feet in the wall, and are fitted with the accuracy of the small blocks of a modern building. Truly the possession of great mechanical skill is no monopoly of modern times. The rock sculptures of Petra are more modern in date. They display a remarkable skill in the hewing of stone, certainly not derived from Greece from which they obtained the most of their architectural forms.

In that almost unknown region lying eastward of Damascus are the remains of many cities of the past. Some of these are almost uninjured by the hand of time, displaying a unique species of architecture, their doors, formed of single flat slabs of stone, swinging on stone hinges as readily to the hand of the modern traveler as to the hand of their founder. For thousands of years these founders have been dust, and it is with an undefined awe that the traveler explores the deserted apartments of these strange edifices, mausoleums of the dead past.

Still eastward, in the flat region between the Tigris and the Euphrates, in which flourished the great empires of Assyria and Babylonia, Layard has laid bare the ruins of ancient Nineveh, displaying to the modern world in a thousand forms the art and skill of the old civilized races. Babylon

has left far less trace of that splendor with which the pen of Herodotus environs the great capital of Mesopotamia, having been built of a more perishable material, and having probably served as a vast storehouse of bricks for the builders of more modern cities. The date of the glory of these empires reaches far within the historic times, though the story of their origin is not preserved, even by tradition. Sir Henry Rawlinson states that he formed an Assyrian canon which fixes a date in Assyrian history at 1650 B. C.

But these are the modern times of Mesopotamian civilization. To the south of Babylon lies the land of ancient Chaldea, a populous civilized empire that had probably long flourished ere the rise of the empire of Assyria. This region has been but partly explored, and the ruins of its numerous cities and villages will probably richly reward the labors of future antiquarians. These ruins are simply huge mounds of sun dried bricks that have fallen and been massed together in almost indistinguishable ruin, only here and there traces of ancient walls and terraced platforms being discovered. There is no stone here and kiln burnt bricks are found in but few of their edifices, walls of immense thickness and great solidity being built of masses of dried clay. Some of these walls have been laid bare, and display a species of architecture the most primitive yet found among the ancient civilized nations of the east, but interesting as showing the original forms of columnar architecture. Loftus

describes the wall of the Wuswas ruin at Warka as having groups of seven half columns repeated seven times along the wall, these being the rudest perhaps ever reared, but built of moulded semi-circular bricks, and securely bound to the wall. "The entire absence of cornice, capital, base, or diminution of shaft, and the peculiar and original disposition of each group in rows like palm logs, suggest the type from which they sprang. It was evidently derived from the early mode of constructing wooden edifices. "Above the three central columns of each group rests a stepped recess one and three-fourths feet deep, surmounted by a larger and a smaller crescent—a sacred emblem of Chaldean worship." The entire front had been coated with white plaster from two to four inches thick. The brick exterior wall of the palace of Rhosabad, at Nineveh has been found to present a modified representation of this wall of the Wuswas, showing the influence of the rude Chaldean architecture in the more modern empire.

These ancient cities seem to be also immense cemeteries, the mounds yielding great numbers of oddly shaped clay coffins, in which are found numerous ornaments, of the dead, frequently of gold. Numerous clay tablets, covered with cuneiform inscriptions have been found, and great numbers of clay cylinders, their whole surfaces closely inscribed. It is to these books of the ancient Chaldeans that we must look for some future idea of their history,

and they have already been deciphered sufficiently to yield some important information.

That this enterprise of Chaldea reaches back to a period of the most hoary antiquity we have many reasons to believe. It is said that Callisthenes, who accompanied Alexander to Babylon, sent from that city to Aristotle a series of astronomical observations extending back to a period of 1903 years in the past, thus reaching to the year 2234 B. C. Aristotle, unfortunately, allowed them to perish, thus depriving science of a most important treasure, for the Chaldean astronomers had advanced in the art far beyond the rude beginnings of early nations, and had arrived at conclusions significant of an advanced degree of civilization. Aristotle tells us that they had for many years made observations on the occultations of the planets. Ideler, quoted by Humboldt, says: "They knew the mean motions of the moon with the exactness which induced the Greek astronomers to use their calculations for the foundation of a lunar theory." Ptolemy made use of a portion of their observations. Diodorus Siculus says that they attributed comets to their natural causes, and could foretell their reappearance. Seneca says that they classed comets with the planets, or moving stars with fixed orbits. They originated the zodiac, or the division of the ecliptic into twelve parts, measured time by astronomical cycles, and possibly possessed telescopic aid, as Layard found a lens of considerable power in the ruins of Babylon.

Thus over 4000 years ago this ancient people

were making correct observations of the planets, and knew their importance so well as to impress them on clay tablets, and treasure them up for the benefit of the future. It is much to be hoped that a duplicate set of these tablets may be found in some of their ruined cities, as it would be of invaluable service to astronomy.

CHAPTER IX.

PRE-ADAMITE MONUMENTAL HISTORY. (*Continued*).

Berosus, a Chaldean priest of Belus, wrote, 300 B. C. a connected history of Chaldea, which has unfortunately been allowed to perish, only some quoted fragments remaining. That his history was correctly taken from ancient preserved records, there is no good reason to doubt. He furnishes a list of 163 Chaldean sovereigns, of various dynasties, ending with the establishment of the Assyrian empire about 1273 B. C. Previous to them he hints at long antediluvian ages. Of these reigns he gives the period of 8 Median Kings at 224 years, and of 9 Arabian at 245 years. If the reigns of the others were in any similar proportion it would place the beginning of the list at a period more than 5000 years before Christ.

The later writers of the Bible introduce to us the rulers of Babylon and Nineveh, and the monarchs who made "Sheeshan the Palace" their royal seat. This very ancient city is now represented by the ruins known as Lusa or Shush, vast mounds of earth and brickwork lying in a district to the east of the Tigris, the remains of a city of unknown antiquity, though it flourished when the books of Daniel and Esther were written, and has left numerous fragments of stone columns of peculiar but

beautiful architecture as relics of its later period. But the days of the glory of the older Chaldean cities were past long before this later Hebrew period. To find a contemporary history of these cities we must go back to the earliest Hebrew document extant, that remarkable work of an ancient and unknown author known as the Book of Genesis. Here we get some tantalizing glimpse of a state of things preceding the rise of Assyria, vague hints at various nations of whose antiquity the chronology of Genesis is no reliable indication. Prominent among these stands ancient Chaldea, on whose well irrigated plains the patriarch Abraham fed his flocks, as does the nomadic Arab of our day. Here was the kingdom of Nimrod, the mighty hunter. His city of Babel, which has been long considered to mean Babylon, is thought by Sir Henry Rawlinson to be represented by the ruins at Nipur, where he identifies the legendary Tower of Babel with the remains of a conical brick tower, still 70 feet high. The Erech of his kingdom is considered to be identical with the extensive mass of ruins called Warka; while Sir Henry Rawlinson has identified the ruin at Mugeyer with the Biblical "Ur of the Chaldees," having read its name, as Hur, on the commemorative cylinders of the founders, such as are found in all the Mesopotamian ruins.

The city of Ur seems to have been the oldest city of the country, so far as research indicates, and we are, fortunately, able to approximate to its date. It is supposed to have been built at the

mouth of the Euphrates by a colony of Ethiopians, the inscriptions being full of evidence of this fact. Rawlinson, whose interpretations of the cuneiform characters establishes him as the highest authority, locates it on the Persian Gulf. Yet it is now 150 miles from the sea, the Gulf having retired that distance before the sediment brought down by the Euphrates and Tigris. So extensive a geological change is indicative of an immense period of time; less so in this case, however, than in any other, as the delta of these rivers increases at a rate unequalled elsewhere. Loftus says that since the commencement of our era the land has gained upon the sea at the extraordinary rate of a mile in about 70 years. Yet even with this valid growth over 10,000 years must have been consumed in placing Ur at its present distance from the sea.

The low and marshy character of these plains, which are sometimes so overflowed as to threaten the city of Bagdad with being swept bodily away, seem to hint at a natural cause of the great Deluge recorded in Genesis. An unusual rise of the rivers, produced by the long period of heavy rains described, might readily flood these plains with an inundation sufficient to sweep away the whole Mesopotamian world. In fact the story of the Deluge is of Chaldean origin; Berosus gives it in nearly the words of the Bible, as occurring in these plains. That tradition locates the Tower of Babel in Chaldaea, also lends force to this suggestion. Every year the land between the two rivers, in their

lower course becomes impassible, in consequence of its extensive flooded marshes.

Possibly, then, the antediluvians of Scripture were the great men of early Chaldea. Eden is a locality in this fertile land, from which the first born man upon the earth went out to the settled land of Nod, to get him a wife. This mention of a land of Nod where wives were to be had so soon after Adam's advent seems a slight inadvertence in the Hebrew scheme of creation. What we have designated as possible Sir Henry Rawlinson's late declaration to the British Association renders probable. Certain Babylonian inscriptions read by him give "The Garden of Eden" as the ancient name of Babylonia, describes its four rivers exactly as they are named in Genesis, and, among other interesting points of analogy give a description of the deluge and of the building of the Tower of Babel. On this very interesting subject he promises a more detailed account. Without doubt the Mesopotamian inscriptions, which comprise "whole libraries of annals, and works of science and literature," will, when fully read, add very greatly to our knowledge of the past.

But who were those mysterious Ethiopians, who figured so largely in the traditions of the past, but on whom history does not venture to lay her hand? That early Chaldea, Ethiopia, and Southern Arabia, were closely connected is testified to unmistakably by the inscriptions. Rawlinson says: "The ships of Ur are constantly mentioned in connection

with those of Ethiopia." Loftus states that "The Hamitic element which prevails in the most ancient cuneiform records throughout Babylonia and Susiana points to Ethiopia as the country of these new settlers."

This most ancient of all known civilized races, the Ethiopian, seems to have preceded the Phœnicians in maritime enterprise, and had spread their empire, at a date preceding history, "from India to the Pillars of Hercules." Homer describes the Ethiopians as "dwelling at the ends of the earth, towards the setting and the rising sun." Stephanus of Byzantium says: "Ethiopia was the first established country on earth, and the Ethiopians were the first who introduced the worship of the Gods, and who established laws. The country described under the name of Cush in Scripture, and usually translated Ethiopia, seems to refer to Arabia, and the old Sanscrit geographers refer to this peninsula under a similar name. Mr. J. D. Baldwin, a recent writer on this subject, has rendered it not improbable that Ethiopia was located here, instead of in Africa, as commonly supposed. His main reasons are the favorable location of Arabia for the growth of a maritime race, and for the subsequent Cushite migrations to Phœnicia, Chaldea, India, Egypt and the west. Palgrave's discovery that Central Arabia is an extensive and fertile table land, thickly populated adds to the force of his hypothesis. Certain it is that this whole peninsula is covered with ruins, and abounds with ancient inscriptions. The

ruins so far examined, however, seem much less antique than those of Chaldea. At Nakab-el-Hadjar Lieutenant Wellsted found the remains of an immense wall, built round the base of a considerable hill, and flanked by square towers. It was formed of a greyish marble, the large blocks of which were hewn and fitted with the utmost skill. The slopes of the hill were covered with remains of edifices, some of which displayed evidences of the greatest antiquity, resembling strongly early Egyptian ruins.

He describes other ruins of equally interesting character. At 'El Belid are what Fresnel calls the "splendid ruins" of a city supposed to be the Saphar of the Hebrew Scripture. The blocks of stone here are cut with admirable nicety, showing the greatest architectural skill in the builders. Several days' journey in the interior lie extensive ruins of the ancient city of Saba, a city of the utmost importance in the past times of Arabia. Arnand, a French explorer, who visited this locality in 1843, heard of the ruins of another ancient city at a day's journey. He also examined the remains of a famous dike, an exceedingly massive structure, which was built across a depression between two mountains. This solid structure is of so antique a date that, according to tradition it was already in ruins in the time of King Solomon, and was repaired by Queen Belkis, a monarch who, as tradition relates, was the Queen of Saba, or Sheba, who visited Solomon. Mr. Palgrave found in the interior of the country

the wall of an old castle built of huge but well squared stones, its windows displaying the Cyclopean arch. He also found an ancient structure similar to Stonehenge in England.

There is no reason to doubt that Arabia was inhabited of old by a race distinct from its present Semitic rulers, speaking a different language, which is preserved in the Hamgaric inscriptions found throughout the country. Dialects of this old tongue are still spoken in the eastern districts, as also in Eastern and Northern Africa. Palgrave is enthusiastic on the mental capacity of the settled inhabitants of Central Arabia, describing them as "one of the noblest races the earth affords," "as endowed with remarkable aptitude, for practical and material science," and simply kept back in the intellectual race by lack of communication with other countries.

Of that remarkable country to the west of Arabia, we need say nothing, the stupendous monuments of ancient Egypt being too well known to need from us a word of description. In the land of wonderful architecture, and highly advanced civilization, history vainly seeks to penetrate the mists of time, and learn the story of its origin. The Great Pyramid, that most mountainous work ever reared by human hands, mocks at every effort to discover its origin, while the Sphinx defies any modern *Œdipus* to solve its riddle. When Greece first rose to a commanding position in the world of the past, the civilization of Egypt was already hoary with age,

the days of its glory were past, and its long decline had commenced. All the Greeks who visited this land testified to its great antiquity, and found its monuments as mysterious as they are to us. In the days of Abraham and his immediate descendants, Egypt was a populous and probably very ancient realm. Manetho, the accuracy of whose history is substantiated by the readings of the hieroglyphics, fixes the reign of Menes, who first visited Upper and Lower Egypt under one government, at 3893 B. C. Yet at this remote period the Egyptians had attained a high grade of mechanical skill, some of the grandest of the Egyptian monuments being built in the earliest dynasties. Previous to this monarch we have no history nor chronology of Egypt, but "the great mathematical skill of the Egyptians in his time," as shown by his changing the course of the Nile, seems to prove "that many ages of civilization had preceded his accession," and lend no little support to the result of Bunsen's excavations at the base of the statue of Rameses, which yield evidence that Egypt was inhabited by a race possessing some degree of civilization, 11,660 years before Christ.

There have lately been discovered, on some small islands in the Grecian Archipelago, traces of an ancient race, probably older than the earliest civilized Egyptians, certainly much preceding in date any of the historical or traditional inhabitants of the surrounding country. The small islands of Sanborin and Therasia, present cliffs 1200 feet high,

whose slopes are covered to the depth of more than a hundred feet with a light, friable tufa, or pumice stone, of volcanic origin. The pumice has long been quarried, and great quantities of it were sent to Port Said, during the digging of the Suez Canal, as, mixed with lime, it forms an excellent cement, and was largely used for this purpose.

The quarries however were obstructed beyond a certain depth, by the occurrence of regular lines of large blocks of stone, which caused the workmen to avoid going too deep. But M. Christomanos, Professor of Chemistry in the University of Athens, had further excavations made, and these lines of stone laid bare. To his surprise they were found to be the walls of ancient houses, and the fact was soon established that underneath this mountain of tufa lay the villages or cities of an antique race, who dwelt upon the original surface of the islands, long ages ago in the past. The ruins give evidence that they were gradually buried under a great volcanic eruption, to which are due the vast beds of tufa which now cover the whole district. This eruption is undoubtedly of very great antiquity. The whole present surface of the island displays numerous traces of the presence of the Phoenicians who dwelt here 1500 years before Christ, without suspicion that a much older race lay buried beneath them.

The walls are formed of large blocks of unhewn lava, laid without mortar, the interstices being filled with a red volcanic sand, while long stems of

olive wood are built at intervals into the walls. The roofs were probably formed of great beams, overlaid with slabs of lava, and supported, in one instance, at least, by a wooden upright, placed upon a stone block in the centre of the floor. At Therasia, where the main excavations have been made, the ruins have yielded numerous utensils of the old inhabitants, and the skeleton of one unfortunate individual overwhelmed by these eruptions. These utensils consist of vessels of lava and earthenware, flint tools, and other implements of a rude race. No trace of metal is found, with the exception of two small rings of gold the inhabitants seeming to have belonged to the later stone age. The pottery is of various kinds, and differs in pattern from any Greek, Etruscan, or Egyptian pattern. It frequently contains barley, peas, anise, and other vegetable substances, thus evidencing agricultural habits in the people. There have also been found hand stones for the grinding of their grain, disk shaped perforated stones such as are now employed in weaving, and various other utensils. As evidence of mechanical and artistic skill extensive subterranean galleries, and the base of a colossal prismatic column formed of well cut blocks of stone have been found.

This discovery is as interesting in its kind as was that of the Swiss Lake dwellings, with the Stone Age of which the Therasian cities may have been contemporary. Undoubtedly as many mysteries of the past lie buried here beneath mountains

oftufa as were found in Switzerland beneath lakes of water, and will probably prove more interesting, as displaying a higher degree of architectural ability. It may be possible that undreamed of marvels await here the eyes of future investigators; so that, as in Herculaneum and Pompeii we see the home life of Rome, in this new discovered victim of the volcano we shall see the home life of people who perished ages before Rome was born.

Western Europe is not without its monuments of a pre-historic civilization, and though these are of the rudest character as compared with the Western Asiatic ruins, yet they are very interesting both from their peculiarities and their evidence of great mechanical skill. These monuments, which have been called Celtic and Druidical for want of a better name, consist of open stone circles which probably formed the temples of the ancient inhabitants. The principal of these in England are the great stone circles at Avebury and Stonehenge, the former older in date, and much more extensive, covering originally an area of twenty eight and half acres. At Stonehenge is a circle of huge monoliths, some of which, 20 feet high, yet remain erect. Horizontal stones of similar dimensions reach from top to top of these vertical blocks, and are accurately fitted to dovetails in their summits. If we consider that these stones weigh some 30 tons each, that they have been brought from a distance of at least 16 miles, and bodily raised 20 feet in to the air, we

may in a degree realize the vigor and skill of their builders.

On the sandy plain of Carnac, in France, at a point far removed from any rock locality, stand more than 5000 such stones, (they formerly numbered over 10,000). These are ranged in three parallel rows along the coast, some of them measuring 22 feet high, 12 wide and 6 thick. Numerous other traces of human workmanship are found throughout this region, known as cromlechs, dolmens, barrows, mounds, &c. Of these the cromlechs consist in some cases of flat stones weighing over 120 tons, which have been raised and planted on uprights previously fixed in the ground, forming huge, rude altars.

The Celtic hypothesis of the origin of these ruins is hardly reconcilable with the fact that fac-similes of Stonehenge are found in Southern Arabia, in the realm of a race not even Aryan, much less Celtic; and with the additional fact that remains similar to the cromlechs and dolmens are found in India, where they are supposed to be older than the Aryan invasion.

This peninsula of Hindostan and the adjacent large islands, Ceylon, Java, &c., are remarkable for the vast aggregate and unique character of their ruins.

The first faint glimmer of history finds the Sanscrit race in full possession of India, which they had probably held for a long period, long enough for the

most complete change to affect their language. But we have the evidence of their own Vedic literature, as well as that of their language, to show that they originally migrated from the home of the Aryans in Central Asia. Previous to this remote period Hindostan was inhabited by a civilized people, whose language is still represented by the Dravidian dialects of Southern India, and to whom there is much reason for ascribing its most wonderful works of art. This most ancient people were probably in their turn a colonizing race. We have the authority of Ephorus that "the Ethispians occupied all the southern coasts of both Asia and Africa." Rawlinson says: "Recent linguistic research tends to show that a Cushite or Ethiopian race did, in the earliest times, extend itself along the shores of the Southern Ocean from Abyssinia to India. The whole peninsula of India was peopled by a race of this character before the influx of the Aryans." Many other writers, ancient and modern, bear testimony to the same effect.

The Aryans were very long in establishing themselves throughout India, and never attained the complete predominance in the Deccan that they did in Northern India. Yet it is in this southwestern region, the precise locality for a colony migrating by sea from Arabia or Africa, that the most remarkable ruins are found. The Aryans themselves bear witness to the fact that their predecessors lived in cities built of stone, and seem to hint at their indulgence in the Phallic worship which is associated

with these old temples. The excavated temples seem devoted to the worship of Siva, none of them being dedicated to Bhrama or Vishnu. Now the Siva of the Hindoo Pantheon is undoubtedly a late importation, made to reconcile the religious differences of the land, the God Siva being older in India than the Aryans. Many believe that Buddhism is likewise older than Brahmanism in India, the historical Buddha being but the latest of a series of Avatars, and they point to woolly headed statues of Buddha at Elephanta and Lalsette, accompanied by the figure of a ship, as evidence that Buddhism originated with an early maritime race of African extraction. It is also said that in the excavation at Karli, made in hard claystone Porphyry, the statues of Buddha are so worn by atmospheric action as to be scarcely recognizable, a fact indicative of the most remote antiquity.

The most striking of these Indian monuments of the past consist of rock-hewn temples of stupendous dimensions. Of these the temple at Elephanta, forms one, a cavern hewn in the solid rock 130 feet deep by 123 wide, exclusive of various attached rooms. 26 pillars and 16 pilasters support the roof. The walls originally were beautifully stuccoed. The excavations on the island of Lalsette are far more extensive, and similar hewn caverns are found at Karli and other points, some of them made in a clay stone porphyry than which there is no stone harder and more difficult to work.

These temples possess a simple grandeur of the

most striking character. At Ellora a later and more ornate style of excavation is found. In this locality the flat side of a mountain is cut into a maze of chambers of the most diversified character. Here are halls, temples, bridges, porticoes, and cells, all cut deep into the solid rock, and richly embellished by statuary, bas-relief, and inscriptions, forming a bewildering variety of cavernous structures, unequalled elsewhere in the world. Not even a tradition remains of the date or use of these temples. The Vedic books do not mention them, and the popular mind views them in simple wonder without attempting a theory of their origin.

Elsewhere in India are excavations of city like extent and of the greatest variety. Thus at Mavalipuram are the ruins of a city the greater portion of which is overwhelmed by the sea, but of which a large portion remains on a hill at some distance from the shore. This city is mostly excavated in the rock, though it displays remains of Cyclopean walls, built of immense stones. Another species of construction consists of the Pagoda, a species of pyramidal structure, usually dedicated to Siva, thus probably due to the early race. That of Tanjore, the most beautiful of these monuments, is 200 feet high, and contains the statue of a bull, 16 feet long and 12 high, cut from a single block of brown porphyry. The Pagoda of Chillambaram is built of huge blocks of stone, weighing 60 tons each, which have been brought from a distance of 200 miles. The buildings here are of immense size, and richly

ornamented. In one of the great pyramids forming the gateways are singular festoons of stone chains, each of which contains 20 links and is cut from a single stone 60 feet long. These Indian remains, however, are too numerous and diversified for us to describe them even in the most cursory manner, the whole land being covered with them.

In Ceylon and Java are also extensive ruins, the former island containing numerous dikes of massive masonry, which are built across the mouths of valleys, forming lakes in some instances over 20 miles in circumference. There is no visible outlet to these lakes, yet unseen sluices are supposed to regulate the flow of the water in a mode unexplainable by modern engineers. Similar tanks are found in Southern India, and in Arabia, where the great dike at Saba is not the only instance.

In the more northern regions of Asia antique remains are abundant. Afghanistan has remarkable rock hewn monuments of very ancient date. In Toorkisan are numerous ruins of the past, of which those at Balkh date from early Aryan days. At one locality in the Keighiz region of the northern steppes, Atkinson found erect pillars of so immense size as to utterly dwarf the columns at Stonehenge. The antiquities of China are too well known to need description. Many of its works of art are known to be of the most hoary antiquity, and it has records of its existence as a civilized nation trenching close on the period assigned for the origin of the human race. As for the vast monuments of

ancient America, found in Peru, Mexico, Yucatan, and the United States, their origin is probably much nearer our own times, and they are too numerous and varied to leave us room for a description.

Thus we find that in an age preceding the dawn of history all southern Europe and Asia, with the fertile belt of Northern Africa, were peopled by races of considerable advancement, whose mark remains in the most massive ruins, which evidence great mechanical skill, vigorous powers of design and achievement, and considerable artistic ability in their builders. It certainly conforms illy with the established chronological views, that nations, that passed their prime, and in some cases entirely disappeared, in pre-historic ages, had at this remote period attained so advanced a civilization, which, whether originated by a single race, or from the combined efforts of all the world, must certainly have occupied thousands of years in its growth. We need but glance at these evidences of civilization to see the force of this remark. Only great skill in the employment of the mechanical powers could have carried and lifted the great blocks of Stonehenge, or such gigantic masses as that called the Bagneux Fairy Rock, near Saumuo, France, which is 23 feet square and over 3 feet thick, yet has been lifted bodily and placed upon upright stones. What barbarian hands could erect so vast block as those above mentioned as found in a Kirghiz valley, one of which measured 75 feet high, 24

wide and 19 thick, and must weigh over 2600 tons, yet were undoubtedly erected by human hands. In India specimens of colossal architecture are abundant. In Persia the ruins of Persepolis yield in the walls and steps, stones of the greatest dimensions. At Nineveh huge blocks of gypsum have been lifted to the level of high platforms and built into the palaces. In Balbec are stones yet vaster, whose grand dimensions we have already given. Egypt presents instances of massive architecture unequalled elsewhere.

Herodotus tells us of a monolithic temple, cut in a single cubical block, 60 feet in each dimension, and which, if its walls were cut down to a thickness of four feet, must have weighed 5000 tons. It was covered by a huge flat stone weighing probably over 2000 tons. Yet he describes this as existing in the Delta, at a long distance overland from any similar rock. In Mexico and Peru, in the western continent, similar massive architectural remains are found, displaying the Cyclopean arch and other resemblances to Eastern architecture. As further evidence of skill in mechanics some of the huge blocks in the Egyptian walls are raised in positions in which no use could have been made of the inclined plane, and other more difficult measures must have been adopted.

The architectural ability displayed in these edifices rivals the mechanical skill shown in their erection. The architecture of the present has in many respects made no advance beyond the point

reached by these old builders, and the grand Grecian edifices display but a graceful employment of forms and modes of building employed in pre-Hellenic times. We stand surprised before the bare ruined walls and columns of these edifices. Could we see them as they were in their perfect condition, our surprise would be changed into admiration such as few modern buildings can elicit.

Their achievements in the cutting of stone are of the most stupendous character, and it will ever be a source of wonder how the old Egyptians hewed such mountains of rock into shape with no harder metal than bronze, from which their tools seem to have been made. In sculpture they appear to have been equally proficient, displaying a knowledge of art and a cultivated taste of the highest order. True these forms lack the finish and grace of a Greek statue, but they are full of nature, and frequently give a calm grandeur to the human face, which only genius could have attained.

We are obliged to confine our remarks to such evidences of their civilization as are wrought in imperishable stone, or in the equally durable form of burnt clay, for all less enduring material has perished in the flooding waves of time, and of these vast stone monuments but fragments remain, such wreck does man and the elements make of all mundane things. But from the powers displayed in what we have we can form some judgment of the worth of what we have lost, by supposing a modern city to fall into ruins, and imagining what would

be left of it to reward the labors of antiquarians 3000 years hence.

Among their advances in the arts of civilization the most important, and probably one of the greatest, was the art of writing, to which nearly all these nations had attained, and, fortunately for us, had sufficient pride in their nationality and belief in the value of their discoveries to desire to make the future aware of them. As they had not learned the art of printing they engraved their history upon the walls of their palaces and temples, or stamped it into clay tablets, abundance of which inscriptions remain to the present day, and are being slowly deciphered. These inscriptions are also useful as revealing to us the condition and connections of language at that early period, and the growth of the art of writing from its origin in hieroglyphic forms to its advanced condition in the Phœnician alphabet, the ground-work of all our modern alphabets.

The walls of Persepolis are covered with inscriptions in the Persian Cuneiform characters. At Behistun the face of a mountain is smoothed off and made the page of the book on which king Darius wrote his history. This gigantic inscription is in three forms of the cuneiform or wedge-shaped writing, the Persian, the Babylonian, and the Median, and has been of the greatest service in the deciphering of other inscriptions in these last two classes of characters. The inscription is coated with a silicious varnish much harder than the rock itself.

Abundant cuneiform inscriptions, have been

found at Nineveh, Babylon, Susa, and the Chaldean cities. Among these latter Hamyariic inscriptions have been found, similar in character to the exceedingly numerous inscriptions found in Arabia and Syria, to which the name of Hamyariic has been given. Of the numerous inscriptions on the Egyptian temples and tombs no mention needs to be made except that the earliest edifices of Egypt display the hieroglyphic characters in their perfection.

But the ancients were not limited to the use of stone for the preservation of their annals. They possessed great numbers of manuscript books, of which the great bulk have unfortunately been lost, but of which several of the utmost importance remain, these having opened to us a new world of ancient history. Fortunately for the science of philology and history the Brahminic priests of India faithfully preserved their sacred books, written in the Sanscrit language, the recovery of which lies at the basis of modern philology, while the historical and mythological records preserved in the Rig Veda have given us information, not attainable from any other source, in regard to the origin, the original seat, the mode of life, and the mental condition, of the Caucasian races, whose descendants form the great civilized nations of the modern world. Besides the Vedic books the Indians have preserved a large number of works, embracing every department of literature, and significant of high mental culture in their authors.

The Persian branch of the Aryans had also its

ancients books, but few of which, however, have survived the ravage of time. Those remaining—the fragment of a translation of the Desatir, and portions of the works of Zoroaster—are probably as old as the Rig Veda, and both were probably written while the two Eastern tribes of the Aryans yet dwelt in Central Asia, the capital of the Iranians being the city of Balkh, the capital city of ancient Bactria. The Greeks place the period of Zoroaster at 6000 years before the death of Plato. However that be it is certain that these books, written before the origin of the Persian nation, are of immense antiquity. Had we all the old Iranian histories the darkness of the past would probably be strongly illuminated. The Dabistan mentions 20 or 30 such ancient books of which no trace remains. This ancient chronicle places the reign of Gilshah at 5371 B. C., and names four dynasties of kings preceding his reign, each of which continued for a long time, and were divided by long periods of anarchy and confusion. The settled dynasties are spoken of as happy, as prosperous, and as lasting many ages.

The Dabistan expressly says, that “between Yasáw,”—the founder of the fourth dynasty—“and Gilshah, there must have elapsed multiplied and numerous generations.” If then we even take Ferdousi’s later, and less reliable date for the reign of Gilshah, 3529 B. C., or Sir William Ouseley’s estimate as the mean of various dates in the Jehan Ara, 3436 B.C., these long dynasties still lead us back to an excessively remote period. Yet numerous set-

tled provinces are described in these ancient books. showing a long continued state of settled nationality. So the old Sanscrit geographical works, though containing an absurd scheme of the world, display considerable knowledge of geography, not only describing Arabia, Egypt, and other equally distant countries, but giving maps of which Wilford says: "Here we may trace the Bay of Biscay, the German Sea, and the entrance into the Baltic; but above all, the greatest resemblance appears in the arrangement of the British Islands and Iceland; this surely cannot be merely accidental." They also plainly refer to England and Ireland, the former under the name of the "White Island." Such a degree of geographical knowledge at so early a period is more than our ideas of chronology have prepared us to expect.

China, too, possesses an ancient literature which gives us numerous dates of considerable reliability. Thus it places the establishment of the Chinese cycle of 60 years in the 61st year of Hoang-ti's reign. The year 1863 completed the 76th cycle, thus fixing the beginning of this monarch's reign 4628 years ago. In his reign the magnetic needle was invented, and civilization greatly advanced. Previous to his reign several long dynasties are recorded, with a description of the various sciences and arts which they cultivated, the earliest of these monarchs having been interested in astronomy, religion and the art of writing. Previous to this period long fabulous and mythical ages are mentioned, which

probably, like all fable and mythology, point to the acts and thoughts of previous races of men.

The books possessed by the nations of Western Asia seem to have been less fortunate. There is no reason to doubt that the Phœnicians possessed an extensive literature. Josephus says, "there were (in his time) records among the Tyrians that took in the history of many years, and these were public writings kept with great exactness." Other writers testify to the same effect, yet not even the fragment of a book in the Phœnician language has been preserved. Some few quoted extracts are all that remain of this literary store, which, had it been preserved, would without doubt have revealed the source of much of the later Greek literature. Perhaps the richness and beauty of the Homeric poems may owe something to the preceding culture of Phœnicia. Of the Assyrian literature we are fortunate in possessing the remains of an ancient library, whose books consist of closely inscribed clay tablets, and which treat of a variety of subjects, among which grammar is most prominent. The literature of ancient Egypt was not all contained in the inscriptions which so profusely cover all their walls, and are found in every place where a sculptured inscription can be well introduced, nor in the written Papyri which have been recovered. These written documents are the few remains of an extensive array of ancient works, forming great libraries. The rooms of the library of Rameses the Great, de-

scribed by Diodorus Siculus, have been found and recognised by Champollion. He even found the tombs of two librarians, each named the "Chief over the Books." At the doors stood formerly the Gods of Wisdom and History, and behind them the deities of hearing and seeing. Probably all the temples had their libraries of annals. A priest at Sais said to Solon, during his visit to Egypt 2500 years ago: "You Greeks are novices in knowledge of antiquity. You are ignorant of what passed, either here or among yourselves, in days of old. The history of 8000 years is deposited in our sacred books; but I can ascend to a much higher antiquity, and tell you what our fathers have done for 9000 years—I mean their institutions, their laws, and their most brilliant achievements." That the Egyptian priest was honest in this declaration we have the results of Bunsen's experiments on the Nile alluvium in evidence.

All the indications we have given seem to point to the fact that long previous to the growth of civilization of the Aryan tribes, there existed a family of men who had attained to a high degree of civilization, and who have left their most significant marks on the shores of South-western Asia and North-eastern Africa, and in the peninsula of India. This race is vaguely spoken of in the earliest histories and traditions as Ethiopian or Cushite, though but a name is given, no detail of their original location or history, they having spread out in numerous and flourishing colonies ere history recognizes them.

They differed from the Assyrians in being a sea-loving while the latter were a land-loving people. This early race is associated with the ship and with the sea god, and their migrations were made by sea, as is shown in the fact of their colonies being established on the coast, while the Aryans, making long land marches, settled in the interior. Moreover we find their descendants, the Phœnicians, to have been the great maritime people of antiquity, the early Greeks being astonished at the great ships with which they ploughed the Mediterranean. The Southern Arabians who, in Baldwin's hypothesis, are the direct descendants of the original Ethiopians and occupy their native seat, have also long been adventurers upon sea.

Three thousand years ago this civilization of the far past had reached its state of rapid decline. How long it flourished, and the ages of its slow growth, who shall declare? Traces of the stone age of the primitive savage have been lately found in Egypt, in that wonderful country where the culmination of the later stone age remains in the Great Pyramid. How long a time elapsed between the date when the chipping of a flint into the rude shape of an axe was man's highest achievement to the date of the carving of the great sphinx, no man can hope to estimate. All our modes of computation can do no more than place a lesser limit to the length of this period. But the greater limit who shall declare, or who name in years the time that has elapsed since

the savage of the early stone age of western Europe chipped his rude flint tools, or since the Neanderthal skull was the habitation of a living soul ?

CHAPTER X.

THE TESTIMONY OF GEOLOGY.

UNTIL within a few years, the science of geology, still in its infancy, was thought to be an incompetent witness in matters of date and chronology. To-day, amid the many echoes that come to us from the dusty sepulchres of the past, where whole cities lie buried, not only in the drifting sands of many a desert, but beneath the wash of sea, and river, or the accumulated peat of many a lake, that was, and is no more, mingled with the historic voices of stone records that have survived in defiance of the nibbling tooth of time, and the corroding power of the elements, the voice of geology is heard in clear and unmistakable accents high above the rest, as it proceeds from the profound depth of the ages, clothed in a language that the simplest can read, a language that is its own translator, and rounded up into tremendous periods that make the dynasties of Egypt but a day, and Egypt herself but a speck on the great disk of the centuries.

To establish a theory upon the developments of geology is, to-day, as legitimate as to establish it upon any other of the indefinite sciences. It was formerly claimed that all the geologic changes in the crust of the earth had been produced within six thousand

years, the age of the world, according to the Bible.

But when ten and seven-tenth miles are taken as the average thickness of the fossil bearing rocks, and the fact is known that this immense stratification is the result of previous disintegration by the slow process of aqueous and atmospheric action, and subsequent induration, the mind leaps at once, the puny barrier of six thousand years, only to find itself lost in the interminable lapse of the centuries that flood the great geologic calendar. Receding from the first position of six thousand years for the entire age of the world, the next position is, that man was created about that time ago, when the present order of things commenced. This geology shows to be incorrect; for, had such a change from the old to the new taken place at that or any other time in the earth's history, the rocks would indicate it as a marked epoch. Old forms would have ceased to be produced and the new ones would have appeared suddenly. But such is not the case. Old faunæ and floræ have disappeared by slow degrees and been replaced by the new, by a process equally slow, and many new have made their appearance before the entire disappearance of the old, so that the line of demarkation between any two consecutive geological periods is not clearly defined, so intimately blended are the formations of the departing old and incoming new. Beginnings and endings of geological strata must not be compared, but centres of those strata, to observe their differences. Thus if we compare the last of the lower with the

first of the upper silurian series, little or on difference in their fossil formations will be perceptible but when we come to compare their centres, we shall find ourselves to have crossed the invisible threshold that divides them, and to be standing in a new world of vegetable and animal life, not having observed where the one ceased and the other began.

According to the present position of the theological world and the statements of the Bible, the sun and moon did not perform the same offices to the earth prior to the commencement of the present order of things that they do now ; and yet the evidence is, that vegetation grew by the same agencies in the earlier geologic ages that it does now, and that the animals were brought into being and nourished just as at the present time. But if the sun was created within the time of the present order of things, we should naturally look for animals and vegetables growing under the influence of that luminary, of very different appearances and constitutions from those that grew by some other unknown agency or agencies, before the sun was created ; and so marked would be this change in conformation and constitution, that little or no resemblance would be observable between the fossils more, and those less than six thousand years old.

But it is not so, and geology thus demonstrates that no such change in the economy of the earth or the heavens took place at that time. It declares the sun to be, at least, as old as the earth, and the

influence of his heat and his light have always been the same upon our planet and its productions. The Bible states that no rain fell till within the historic period. Fossil impressions of rain drops characterize the silurian strata and bear the matter of fact record of showers in that remote period. The Bible further declares that all vegetation was created within the above-named period; and yet we find many of the grasses and trees and other vegetable productions of varieties now existing, in a fossil state below even the tertiary formation, where they could not be had they, as the Bible states, been created within the time of the present order of things, and the same is true of animals, including man, as we shall see as we proceed with the investigation.

Against no discovery does there exist so great a prejudice as that of fossil man, or what is as good for our present purpose, that of implements of his manufacture. An instrument of man's construction found in any of the geological formations is as good evidence of the existence of man in or prior to the period of that formation as though his fossil remains had been exhumed instead of the implement.

Until within a short period no remains of man or his works had been discovered that afforded evidence of any very remote antiquity of the race; but recent discoveries have placed such antiquity beyond a doubt, and still the evidence is accumulating. This evidence is not confined to the Eastern continent, but is found on the Western as well, a

few instances of which will be given here, while the great argument for the antiquity of America and American arts, will be given by the learned explorer and geologist, M. W. Dickeson, M. D. in his chapter on the Mounds of the Mississippi valley and their antiquity written expressly for this work.

From the memorandum of Prof. Agassiz in a lecture delivered in Mobile, April 1852, we take the following. "Respecting the remains of the fossil human body I possess from Florida, I can only state that the identity with human bones is beyond all question, the parts preserved being the *jaws, with perfect teeth, and portions of a foot.* They were discovered by my friend Count F. De Pourtales, in a bluff upon the shore of lake Monroe, in Florida. If we assume that the rate of growth of coral reef to be one foot in a century, from a depth of seventy five feet, and that every successive reef has added ten miles of extent to the peninsula, (which assumption is doubling the rate of increase furnished by the evidences we now have of the additions forming upon the reef and the keys south of the main land), it would require 135,000 years to form the southern half of the peninsula. Now assuming further—which would be granting far too much—that the surface of the northern half of that already formed continued nine-tenths of that time a desert waste upon which the fresh water began to accumulate before the fossiliferous conglomerate could be formed, (though we have no right to assume that it stood for any great length of time), there would

still remain 10,000 years during which it must be admitted that the mainland was inhabited by man."

No higher authority can be adduced than that of Prof. Louis Agassiz. With a characteristic benevolence towards the prejudice of the age, he surrenders one half the period of the formation of the southern half of the peninsula, and still another portion of the age of the fresh water of the northern half, and still he has left 10,000 (13,000) years for the age of man on the main land. Surrendering nothing of this time, and the age of man would be not less than 100,000 years on the main land of Florida.

In the "Types of Mankind," pp. 137. 138, we find the following statement of the skeleton of a man found at New Orleans. "In digging for the gas works at New Orleans, sixteen feet below the surface, beneath the fourth forest level, burnt wood was found and the skeleton of a man. The cranium lay beneath the roots of a cypress tree belonging to the fourth forest level below the surface, and was in good preservation. The other bones crumbled on being handled. The type of the cranium was, as might have been expected, of the aboriginal American Race."

Dr. Bennet Dowler, in his "Tableaux of New Orleans," 1852, makes the following calculation of the age of this skeleton. His theory is, that the delta of the Mississippi sinks and rises by slow degrees, destroying by its subsidence and submersion all vegetable life upon the surface, over which there

is formed a fluviatile deposit from the waters of the river. He calculates the period of formation of a cypress basin, that is the subsidence and elevation of the delta, to be 11,400 years. The period of the growth of a cypress forest 1,500, and the live oak platform on which New Orleans stands 1,500, making in all 14,400 years for the time of one cypress forest. Now as the skeleton was found beneath the fourth forest level from the surface, four times 14,400 would be 57,600, the number of years the skeleton had reposed in the sediment of the river according to his theory. I cannot agree with Dr. Dowler in this estimate, for the reason that good evidence is wanting to prove the *elevation* of the delta. That there is a gradual subsidence is quite certain, as Mr. Lyell and others observe, but no evidence of its rising again, but enjoying a season of rest for a time, when the accumulation of peat from the decay of each years growth of vegetation gradually raises the surface.

This elevation amounts, according to Von Humboldt to one half an inch in a century. Thus, when the downward motion of the delta ceases for a time, the accumulation of vegetable matter at the above rate, would elevate the surface sufficiently in time for the growth of cypress trees. This has been the case ten times at N. O., as there are ten cypress forests one above another at that place. As this skeleton was beneath the fourth from the surface, sixteen feet, by allowing one inch of vegetable accumulation in two hundred years, to accumulate six-

teen feet would require 38,400 years. This estimate is probably nearer the truth and coincides well with Sir Charles Lyell's estimate of the age of the Mississippi delta, which he supposes to be not far from 100,000 years. By the above estimate of the age of the skeleton, it will be seen that each cypress forest marked a period of 9600 years, and ten forests would indicate a period of 96,000 years, only 4000 years less than Mr. L. estimates the age of the delta. As this skeleton was found *in situ* and all the four forest stumps *in position* vertically arranged one above another, showing no wash beneath them by which the skeleton could have been carried there by the action of the water, by no logical reasoning upon any probable or possible known basis can the date of that skeleton be brought nearer to our time than 38,000 years, and it may be much older.

In 1846 Montraville W. Dickeson, M. D., of Philadelphia, Member of the Academy of Natural Sciences of that city was at Natchez, Miss., under the appointment of the American Society for the Promotion of Science, for the purpose of experimenting and ascertaining the amount of water annually flowing down the Mississippi, and the amount of sediment it contained. While at this point (Natchez) his attention was called to the numerous bones of extinct mammalia found in the bluffs along the river and ravines that make up from it. These ravines are of very recent date, having all been formed since 1811 and 1812, when





The summit level of some of them contains more than twelve acres.
(See page 237.)

this whole region was so terribly shaken up by earthquakes. Prior to this time the drift and soil along the river and back for many miles was of so compact a nature that the surface water had little effect upon it to cut courses for rivulets and streams through it. By the earthquake action referred to, the soil and drift were so ruptured and disintegrated, that deep ravines have since been cut through, by which the water from rains is now discharged to the river. In one of these, (Mammoth ravine) near Natchez the wash had cut through the entire drift down to a stratum of hard clay belonging to the post pliocene period, and five feet into the clay. In this clay also, as well as in the drift above it, bones of the mammoth mastodon and mylodon were discovered. This led Dr. D. to a close examination of this post pliocene deposit.

For this purpose, securing himself and workmen from the danger of a slide of earth from the cliff above, (the ravine being 45 feet deep, with almost perpendicular sides), by putting in bracing timbers, he sunk a shaft in the bottom of the ravine fifteen feet deep, which, added to the five feet the waters had worn into the post pliocene clay made twenty feet of descent into this latter deposit. As this clay is extremely firm and hard, it was safe to drift in it under the overhanging cliff, which he did to the distance of thirty feet, where he exhumed from the matrix of this hard post pliocene formation a human pelvic bone, the os innominatum, which is now in

the collection of the Academy of Natural Sciences of Philadelphia, where the author has had the pleasure of seeing it and can state positively that its human identity is beyond all doubt or cavil by scientific men. The above facts are given in their minutiae as they were received by the author from the lips of Dr. Dickeson himself, for the express purpose of publishing them in detail in this work. Doubts are expressed by no less an authority than Sir Charles Lyell in his work the "Antiquity of Man," and also by Prof. Joseph Leida of Philadelphia, personally to the writer with regard to the bone having been found in the precise locality stated above. Prof. Dickeson is competent authority on this point, backed as he is by the testimony of six prominent and influential gentlemen of Natchez, who were with him during the day and a half he was engaged in carefully disengaging it from the matrix with the blade of a case knife. It should further be stated, that, during the time these examinations were going on (three weeks), the place was carefully guarded by watchmen every night, that no interference with their work might occur by ignorant persons or those hostile to its objects, by perpetrating any frauds upon the investigators. While Mr. Lyell, who *did not visit the precise spot* where the bone was found, and did not even go nearer to it than the top of the bluff above the ravine thinks it came, or might have come from a mound on the top of the bluff, still says that had it, been any other, than a human relic, proba-

bly no such supposition or theory would have been resorted to." But why does Mr. L. object to Dr. D's statement, or to the probability of human relics being found in the post pliocene of America, since he states expressly that they have been found in the same formation in Europe? Why admit the one doubt the other? In his "Antiquity of Man" p. 207, he uses the following language: "We have seen that in the neighborhood of Bedford, England, the memorials of man can be traced further back into the past, namely into the *post pliocene epoch*, when the human race was contemporary with the mammoth and many other species of animals now extinct." That man existed during if not prior to the post pliocene period, the many evidences we have leave no room for doubt. The post pliocene was anterior to the drift epoch which introduced the present period, in which the American continent as well as the eastern was plunged beneath the waves of the Glacial Sea, and again elevated much higher than they are at present, covered with perhaps thousands of feet of ice, sunk to their present level, while in the latter process huge glaciers, by their freezing and expansion, carried with them, in their under surfaces, large boulders by the slow process of a foot or two in a year, to a distance in some cases of six, eight and even ten hundred miles, furrowing and striating the surface of the rocks over which they passed and leaving the record of their transit to be read and interpreted by the scientist of the present day who makes his home amid the graves of the

generations of earth who perished, according to this ever reliable record, hundreds of thousands of years ago, from its subsiding surface.

It cannot be with feelings other than of profound regret that the reader observes in the work of Sir Charles Lyell, on the "Adtiquity of Man," that this great author, than whom no higher authority exists, has seemed to shirk the responsibility of expressing conclusions inevitably emergent from the facts he relates, touching the antiquity of man.

A clear summing up of the testimony and an induction built upon it, is what every reader of the work refered to would of course look for, but he finds nothing of the kind, and the whole force of the facts, is, if not entirely, at least partially lost in his discussion of other matters not indicated by the title of the book. It is further to be regretted that Mr. Lyell should attach so little weight to the evidence of the antiquity of man afforded by the "Natchez bone," and so disparage the authority of Dr. Dicke-son, the only competent witness in the case, and to whom he was indebted for all his knowledge of that fossil, which knowledge, unless on a question of veracity which has never been raised, it would seem was sufficient to place the date of man on this continent back at least 100,000 years which would correspond very well with the age that must be ascribed to the flint implements in the valley of the Somme, the following account of which from the Westminster Review, of Apr. 1863, is of the highest authority known to the scientific world.

“Between Amiens and Abbeville, the valley of the Somme lies in an elevated plateau of White Chalk with flints, the strata of which are nearly horizontal; its breadth averages about a mile; and its sloping sides rise to a height of from 200 to 300 feet.

“The chalk, although seen on the slopes of the hills where it has been denuded in the excavation of the valley, is scarcely ever exposed on the surface of the table land which is for the most part covered with a layer of loam or brick-earth about five feet thick, to which the fertility of the soil of Picardy is in a great part due.

“Here and there however are to be observed out-laying patches of Tertiary sand and clay which are shown by their contained fossils to be referable to the Eocene period; and these, it can scarcely be doubted, are but the relics of a formation that once extended continuously over the chalk before the shaping out of the present system of valleys had commenced. It can be shown by a comparison of their respective materials that the denudation of these Tertiary strata has contributed largely to furnish the materials, both of the upland loam and of the gravels found at different elevations of the sides of the valley in which the flint implements and bones of extinct Mammals are entombed. The bottom at the present level of the valley is covered by a layer of peat from ten to thirty feet in thickness, underneath which is a thin layer of impervious clay separating it from a bed of gravel from three to

thirteen feet thick which in its turn rests upon undisturbed chalk.

“No geologist can have a moments doubt that this valley has been scooped out by the action of water which has removed one stratum of chalk after another, carrying it away, not merely to the present level of the river, but to a depth of thirty or forty feet below.

“On the sloping sides of the valley there are found resting on the denuded chalk, two series of gravel beds, an upper and a lower; both of them covered with a fluviatile loam, and both found to contain when dug into, bones of extinct animals in association with flint implements. The lower gravels are not much elevated above the present level of the river; the upper gravels on the other hand, are found at a height of from eighty to a hundred feet above that level. There are no such differences between the organic remains found in the upper and lower gravels respectively as would certainly indicate a difference in their relative geologic ages; but we shall see it to be a fair inference from an examination of the local conditions, that whilst the lower gravels were deposited when the valley had been excavated nearly to the present level of the river, the upper gravels must have been formed at a much earlier period of the excavation when the bottom of the valley was from eighty to a hundred feet higher than it is at present.

“It was in the lower gravels of Menhecourt, in the north west suburbs of Abbeville, that the flint

implements, which have since attracted so much attention were first discovered. Pits had been dug in these gravels from time to time, as materials were wanted for repairing the fortifications, flints for mending the roads or loam for making bricks; and these excavations brought into view the imbedded bones of various extinct quadrupeds, viz., *Elephas Primigenius*, *Rhinoceros Tichorinus*, *Equus Fossilis*, *Bos Primigenius*, *Cervus Somonensis*, *Cervus Tarandus Priscus*, *Felis Spelæa* and *Hyena Spelæa*, which had been sent to Cuvier for identification and had been described in his 'Ossemens Fossils.' It was not, however, until 1841 that the disinterment of definitely shaped flints from these same gravel beds fell under the notice of M. Boucher de Perthes, an antiquarian residing at Abbeville, who recognized in their rude and peculiar type a character distinct from that of the polished stone weapons of a later period usually called 'celts.' A correct description of these flint implements was given by him in the first volume of 'Antiquities Celtiques,' published in 1846; wherein he describes them as 'antediluvian,' because they came from the lowest bed of the strata which were once geologically designated as 'diluvian.' He also correctly stated that they occur at various depths, often 20 or 30 feet in the sand or gravel, especially in the lowest strata which are nearly in contact with the subjacent white chalk; and he drew attention to their association with the bones of animals alike antediluvian in their character." This inter-

esting account continues: "Like many other discoveries which run counter to received doctrines, that of M. Boucher de Perthes was in the first instance quietly ignored. The scientific world had no faith in the statement that works of art however rude had been met with in undisturbed beds of such antiquity. Few geologists visited Abbeville in winter when the sand pits were open, and when they might have opportunities of verifying the sections and judging whether the instruments had really been imbedded by natural causes in the same strata with the bones of the Mammoth, woolly Rhinoceros, and other extinct Mammals. Some of the implements figured in the 'Antiquities Celtiques, were so rudely shaped that many imagined them to have owed their peculiar forms to accidental fracture in a river bed; others suspected fraud on the part of the workmen who might have fabricated them for sale; while others again argued that the gravel had been disturbed and that the worked flints had got mingled with the bones of the Mammoth long after that animal and its associates had disappeared from the earth. No one was in the first instance more sceptical than Dr. Rigollot, at the time and eminent physician at Amiens, who in the year 1819 had written a memoir on the fossil mammalia of the valley of the Somme and was well acquainted with its geological features. But he showed himself, like a true philosopher, open to conviction. He was at length induced to visit Abbeville and to inspect the collection of M.

Boucher de Perthes; and was so impressed by what he saw there as to apply himself immediately on his return home to the search for similar flint implements in the gravel pits near Amiens. There, accordingly, at a distance of about forty miles from Abbeville he speedily found abundance of flint implements precisely resembling those collected by his predecessors both in the rudeness of their make and in their geological position. In the course of four years he obtained several hundreds of these objects; some of them from gravels corresponding in their slight elevation with those of Menchecourt but others from the pits of St. Achuel (about three miles to the South-east of Amiens) where the gravel bed forms a terrace resting on a gently sloping ledge of chalk and covered with a fine loam, the surface of which is about a hundred feet above the present level of the Somme.

Having thus fully satisfied himself as to the facts, M. Rigollot lost no time in announcing his conversion by the publication of a memoir in 1854 containing good figures of the worked flints with careful sections of the beds, which were prepared by M. Bateux an engineer who was peculiarly qualified for the task, by having previously written a good description of the geology of Picardy. In this memoir M. Rigollot pointed out most clearly that it was not in the vegetable soil, nor in the brick earth with land and fresh water shells next below, but in the lower beds of coarse flint gravel, usually twelve, twenty or twenty-five feet below the surface

that the implements are met with; just as they had previously been stated by M. Boucher, De Perthes to occur at Abbeville. And it seemed a conclusion legitimately deducible from the facts of the case, that the flint implements and their fabricators were coeval with the extinct Mammals whose remains were imbedded in the same strata."

The writer in the Westminister Review still continues: "The wall of scientific prejudice, however, was too strong to be breached by even this powerful and well aimed missile; and the memoir of Dr. Rigollot received scarcely more attention than had been accorded to that of his predecessor.

Four years after its appearance however, the eyes of the British geologists began to be opened by the revelations of the Brixham bone cave; and Dr. Falconer, who had taken an active part in its explorations, having stopped at Abbeville on his way to Sicily in 1858, and there examined the collection of M. Boucher De Perthes, was so strongly impressed with what he saw as to write to Mr. Prestwich, urging him to lose no time in making a thorough exploration of the gravel beds in the valley of the Somme, with a view to the determination of the very important questions connected with their peculiar contents.

Every person who is acquainted with the recent progress of Tertiary and Post Tertiary Geology, will agree with Sir Charles Lyell that there was no one in England whose authority deserved to have more weight in overcoming incredulity in regard

to the antiquity of the implements in question than that of Mr. Prestwich; since, besides having published a series of important memoirs on the Tertiary formations of Europe, he had devoted many years specially to the study of the drift and its organic remains. That authority had been gained by the most legitimate means laborious and preserving research, logical discrimination and philosophical habits of reasoning; and the value of scientific *character* was never more forcibly shown than in the reception which Mr. Prestwich's *pronunciamento* experienced from the large body of distinguished scientific men who assembled at the meeting of the Royal Society to which the results of his researches were communicated on the 26th of May 1859.

Mr. Prestwich lost no time in complying with the recommendation of Dr. Falconer. He hoped in the first instance to induce other scientific friends to accompany him; being unsuccessful in this attempt he started alone, but was joined at Abbeville by Mr. John Evans, a distinguished member of the society of Antiquarians. As in the case of Dr. Rigollot, his prepossessions had been against the reality of the supposed discovery, but being like Dr. Rigollot, open to conviction, he found himself unable to resist the evidence of his senses, and soon became satisfied of the following propositions: *First*, that the shaped flints were fashioned by the hand of man; *second*, that they were originally deposited in the strata in which they were imbedded, and had not found their way into them by any sub-

sequent casualty; *third*, that they were associated in these strata with the bones of Mammals now extinct; and *fourth*, that the condition of these bones indicated the living existence of the races they represented at the time of the deposit of these strata, and, consequently, the contemporaneousness of man with those races. To these, in a memoir read before the Royal Society on the 27th of May, 1862, he added as a fifth, that the geological changes which must have occurred since the deposit of the upper gravels, cannot be accounted for except on the admission of a lapse of time far surpassing that admitted by any received system of chronology."

The foregoing extract has been copied at length, not for the purpose of proving that the works of man have been found so associated with the remains of extinct species of animals, as to prove them contemporaneous, but to show how careful scientific men have ever been in their investigations, and how slow to arrive at conclusions until the facts leading to them have been confirmed by the concurrent testimony of the highest authorities, each deducing his facts from as many different sources as possible. In this case three living authorities of the highest standing in the scientific world, viz: M. Boucher de Perthes of Abbeville, Dr. Rigollot of Amiens, and Mr. Prestwich of England, and since corroborated by Sir Charles Lyell, each making his observations at different times and in different localities, and with precisely the same results and the same conclusions, although, without an exception they all

entered upon the investigation with doubts as to the fact of any geological evidence of man's contemporaneousness with extinct quadrupeds, must be evidence to every reflective mind that it is needless to pursue the investigation further, and folly to doubt the result. The fact of contemporaneousness is established beyond the possibility of a doubt, and the evidence that makes it apparent is of so overwhelming a nature as to put to shame the flimsy apologies for evidence of the divine authority of the Bible, the correctness of its chronology or the reliability of its history. It now remains to show approximately—for precision cannot be reached—how long these flint implements have lain in the gravel beds of Abbeville and Amiens. It will be remembered there are two of these gravel beds in which are found flint implements, with the animal remains spoken of, and that the latter, in some instances, were attached by ligaments and doubtless covered with flesh when deposited.

This is proved by the fact that they were in the same relative position in the gravel as when in the living animal and not worn, as would have been the case had they been washed about with the sand and gravel of the river. This fact is important in showing them to have been deposited in their recent state, with the flint implements at the same time fresh from the hand of man, also proved by their still retaining the peculiar external texture of freshly broken flint, which texture is soon re-

moved by even the slight friction to which such implements are subjected in the chase. These beds are eighty feet apart; the upper twenty, and the lower one hundred feet below the general surface of the land that borders the river, and the lower 100 to 140 feet, above the ancient level of the river bed, which bed is now covered by an accumulation of terrestrial origin from ten to thirty feet in depth. In estimating the ages of these beds of gravel flint implements and bones, no specific data presents itself upon which to base a calculation as to the time occupied in the denuding of the chalk and scooping out the valley. Darwin calculates at least 36,000 years for the time required to wear the present chasm of the Niagara river, which, doubtless, is not an over-estimate. The chasm of Niagara is less than one-eighth of a mile in width, and with perpendicular or overhanging sides, and in depth a little less than 175 feet. The form of the sides indicates it to be a very young river. By age the bluffs of all rivers crumble away and their banks become sloping, and at the same time the bed is worn broader, and becomes from a mere channel for the passage of the water, a river valley with "bottoms" of arable land through which the channel winds, touching by turns either bank and widening the valley, and, in times of freshets, frequently cutting across the bottom lands and making a new channel and leaving the old with its beds of gravel and whatever else they may contain, to an undisturbed repose ever after, cutting the new

channel so deep and so wide, as never to overflow again the banks and bed of the old. In this manner the valley of the Somme has been worn down through the chalk and flint deposits, to a depth of 200 to 300 feet, and to the breadth of a mile or more, on an average. Admitting this chalk and flint to be more easily denuded than the lime stone and slate of Niagara, it must still be borne in mind that the Somme is a much smaller stream than the Niagara, and far less impetuous in its flow, and without the aid of frost in long winters in parting the rocks, or accumulations of ice at the falls, to break down large pieces of rock at a time by its great weight.

Taking all these facts into the account, less than eight times 36,000 years cannot be computed for the wearing down the valley of the Somme, not making any allowance for a season of rest which there is evidence of when the sea flowed back nearly on a level with the lower gravel, as indicated by the peat formation at that elevation above the ancient level of the river bed. This peat accumulation over the ancient bed of the river is as before stated thirty feet in depth. The length of time required for this accumulation is estimated at 30,000 to 60,000 years.

The method of arriving at this conclusion is as follows. M. Boucher de Perthes found Gallo-Roman remains near the surface of the peat and still deeper down Celtic weapons of the later stone age; and in one instance discovered several flat

dishes of Roman pottery, lying in a flat position so as to have precluded the possibility of their having penetrated to their present positions by sinking through the peat. Allowing fourteen hundred years for the age of the dishes which is doubtless too little, it was found that the accumulation of peat was at the rate of three centimeters or one half inch in a century. This would give for the time of the accumulation of the peat to a depth of thirty feet a period of not less 30,000 years as given in the Westminster Review, but really 72,000 years since the lowest depth of the river bed was reached by the denuding process.

From these data, uncertain as they are, but not too high, the age of the valley of the Somme cannot be less than 360,000 years. Taking now the depth of the upper gravel bed, but little below the surface of the surrounding country it is but fair to conclude that the bones and implements contained in it are as old or nearly so, as the valley itself.

Not 6,000 years ago then did the first man dress the trees in Eden, but 360,000 years ago France was inhabited by a race of rude hunters and their weapons of the chase were these same rude implements that to-day are correcting the erroneous chronology of the theologian, and still it is not certain how long before that, the first man of clay breathed the breath of life. Remus, it is said, was naughty when he leaped the walls of Rome, but censure not the mind that has, by the foregoing facts been forced to leap the barrier of six thousand years and

place man back nearly if not quite as many centuries. No sane mind will claim that within the limits of Biblical chronology France has enjoyed a climate so mild as to admit the life of such tropical animals as are found fossil in the gravel beds of the Somme. He is not a conservative but an impudent man that will cling to Usher's 6,000 years ignoring the plainest and most conclusive deductions of science.

CHAPTER XI.

THE TESTIMONY OF GEOLOGY. (*Continued.*)

BUT the association of the works of man with the remains of extinct mammalia is not an anomaly in the valley of the Somme; numerous other localities afford the same evidences of the contemporaneousness of the two, not only gravel beds, but shell mounds, peat bogs, and bone caverns. Mr. Evans, who accompanied Mr. Prestwich to the valley of the Somme, on seeing the flint implements of Abbeville and Amiens, recollected having seen similarly worked flints in the Museum of Antiquaries to which they had been sent in the year 1800 by Mr. Frere who stated in his description of them that they were found in great abundance in gravel at the bottom of a clay pit at Hoxne, near Diss, in the county of Suffolk. The gravel bed in which they occurred was covered first with a foot and a half of sand in which many shells were found with the jaw bone and teeth of an enormous unknown animal, then with a stratum seven and a half feet thick of clay, and lastly with a foot and a half of vegetable mould. On being informed by Mr. Evans of these implements in the Museum and their history, Mr. Prestwich went immediately to the spot and fortunately found an old man who had worked all his life in the pit and who showed him the precise

spot where the great collection of them had been disintered and informed Mr. P. that in Mr. Frere's time, this spot had yielded such quantities that they had been emptied out in large quantities to fill the ruts in the adjoining road, no one dreaming, at the time, of their value to science. Others had from time to time been exhumed, and two but a few months prior to the time of Mr. Prestwich's visit. No Mammalian remains in the same stratum with the flints indicated a contemporaneous existence of those animals with the fabricators of the implements, but the remains of the elephant in the stratum of overlying clay, is proof positive that man was as ancient, at least, an inhabitant as the elephant of that locality.

From a most careful investigation of the geological strata, location of the implements and their character, by this sagacious observer and true philosopher he came to the conclusion that the Hoxne implements and their association was a case exactly similar to that of the valley of the Somme, the only difference being that *all* the implements of Hoxne were of fresh fracture and not at all worn, while in the Somme gravels those of this character formed the exception, while the great mass bore the appearance of having been worn in the chase as well as in the sands and gravels of the river. This was not the only case; England is rich in such remains. There is in the British Museum a flint weapon, spear headed in form, found in 1715 near Gray's Inn Lane imbedded with the skeleton

of an elephant and was doubtless the implement that caused the death of the huge animal. England had a tropical climate and jungles in those days, and man hunted elephants in them, but it was so long ago that in comparison, the mighty Nimrod of the Bible is a child of nine o'clock this morning, and it is now only eleven. In the Alluvium of the Way, near Guilford was found in 1836 a wedge-shaped flint instrument like those brought by Mr. Prestwich from St. Achuel. It was imbedded four feet deep in a stratum of sand and gravel, which yielded teeth and tusks of the elephant. Mr. Austen, on an examination of the deposit, found it to contain two strata, and that the lower was so ancient that it had been dislocated and tilted before the upper had been deposited upon it. On the coast of Wales, eighteen feet above high tide was found the skeleton of a whale with an implement of horn in connection with it which without doubt was the weapon by which it died.

In the valleys of the Oise and the Seine have been discovered flint implements in connection with the remains of extinct *Pachyderms*, and the geological conditions are such as to favor the opinion that they are referable to the same epoch as those of the Somme.

Flint implements of the French pattern have been found in various parts of the valley of the Thames in alluvial beds, so associated with organic remains as to show them to be referable to the elephantine age of England. These facts are exceed-

ingly embarrassing to Biblical chronology, and furnish England with as good a claim to the sight of ancient Eden as Arabia or any other portion of the globe.

One more instance, and we leave the gravel beds.

From the Westminster Review we take the following :

“The ancient fluviatile gravel of the valley of the Ouse around Bedford, which has long been noted for furnishing to collectors a rich harvest of the bones of extinct Mammals, has lately rewarded the persevering search of Mr. James Wyatt, by yielding well formed implements, (flint of course), one of the spear head and the other oval in shape, perfect counterparts of the two prevailing French types.

“Two specimens were thrown out on the same day at Biddenham from the lowest bed of the stratified gravel and sand, thirteen feet thick, containing bones of the elephant, deer and ox, and many fresh water shells; and several other specimens have since been found both at Biddenham and in other localities near Bedford. This valley is excavated through a horizontal stratum of oolite overlaid by a thick layer of boulder clay containing erratic blocks; and the gravel beds rest immediately on the oolite at no great height above the river bed. The fact that the valley is formed partly by the denudation of this boulder clay, shows that it must have been excavated after this part of England had been submerged beneath the Glacial sea,

and its shaping out was probably affected by the joint action of the rivers and the tides during the slow upheaval which succeeded, the boulder clay being the first cut through, and then the underlying oolite. The action of the river, aided perhaps, by the continual upheaval of the land or by oscillations in its level, went on widening and deepening the valley, often shifting its channel, until, at length, a broad area was covered by a succession of alluvial deposits, the two principal of which seem to correspond to the upper and lower gravels of the valley of the Somme; the drift at Biddenham which is thirty feet above the present level of the Ouse, being probably analogous to the former; and the gravel in which the town of Bedford is built, and which is on the lower level relatively to the river, being the representative of the latter. In one respect, therefore, the case of the Bedford valley is even stronger than that of the valley of the Somme; since the excavation of the valley can be proved to be posterior to the submergence of the land beneath the Glacial Sea, in the former case, whilst we have only a probability to that effect in the latter."

From the foregoing facts in reference to the gravel beds of the five rivers mentioned, all of which appear to agree in their geological features as well as in the character of their contained fossils, it is but fair to conclude that when the beds of other rivers come to be explored, they will be found to contain similar remains, and thus it will appear that all Europe has yielded to one general cataclysm by

which man as well as animals was destroyed, the former having advanced no further in the arts of life than the manufacture of the rude implements that characterize the gravel beds already examined. I am inclined to this belief, and that these flint implements have no relation to the "Celts" of a much later period, nor were their fabricators the same race that formed the latter, nor their immediate progenitors, but a race that entirely disappeared long ages ago by physical conditions that rendered all Europe and of course much of Asia and Africa for an indefinite period uninhabitable by man.

Several facts conspire to support this hypothesis. First, no Celts or stone hatchets are found in the same strata with the flint implements, but in those of a much later date. The former are, or have so far been found in strata by themselves, and in connection with remains of extinct Mammalia, while the latter are not found *in situ* with such Mammalian remains. In cases where the two occur together, *i. e.* Celts and the bones of mammals, the latter appear to have been washed to their present positions from more ancient beds, by the greater wear to which they have been subjected, than those still in connection with the flints. Again there does seem to be a connection between the stone, bronze and iron ages, from the fact that these implements are sometimes partially intermingled. As the bronze succeeded the stone age, bronze and stone implements are frequently met with in the same deposit, marking the interblending of the margins of the two con-

secutive ages. But not so with the flint age; this seems to be separated from the stone age by a lapse of time and physical conditions, in which that portion of the continent that has already been explored and perhaps the whole was submerged beneath the Glacial Sea. This would carry man back prior to the glacial period, and account for the implements of his fabrication being found in the drift.

This is but a hypothesis, though not entirely unsustained by facts, for if any portion of the Bedford gravels were deposited with their contained fossils during the slow elevation of England from beneath the Glacial Sea, it follows that the flint implements were made, and the animals lived prior to the submersion, and accounts for the wide separation between the strata containing these and those containing the Celts and bronze weapons of a much later period. But the question is asked why are not human as well as animal remains found in the drift? As the continent slowly settled, and in portions became uninhabitable, man would migrate to more congenial and safe localities, and thus leave only his implements and weapons behind, having as was doubtless the custom, burned all the bodies of his dead, while the animal creation, with less sagacity, perished upon the spot, and left the osseous record of the event, to the scientific purposes and interests of the present age.

For the age of the valley of the Somme, we have a period of 360,000 years, but for the flint implements and their osseous associates, we may multi-

ply this number by thousands and still be within the date. Should, however subsequent discoveries show by association in the same matrix that the flint stone and bronze ages did immediately succeed each other, the above hypothesis will be overthrown, and the entire works of man, with all the extinct mammalia found fossil in the gravel beds of the Somme, Seine, Oise, Ouse will necessarily be ascribed to a post Glacial epoch. Still this will not mend the matter so far as Biblical chronology and the age of man are concerned. The weight, not of six, but more than three hundred thousand years rests upon him.

Theology may writhe in the contortions of expiring pain, but geology holds her within her strong grasp, and her lapidary records will be read and credited long after every fibre of King James' parchment has been strown to the winds.

A second class of evidences bearing on the antiquity of man, is the association of human bones as well as flint and other implements, with those of extinct animals in the deposits of caves.

About the year 1830, Dr. Schmerling, a celebrated anatomist, and palæontologist of Leige, published a work descriptive of some forty osseous caves in the valley of the Meuse and its numerous tributaries. In this work, it is stated that most of these caverns are in the carboniferous lime stone, but a few being found as low as the Devonian series, and so communicating with the surface by narrow fissures, vertical or oblique, choked up by sand and gravel

that no doubt remains as to their contents having been washed in by ancient floods, a conclusion confirmed by the worn condition of both organic and inorganic remains, which have become consolidated by the action of carbonate of lime held in solution by the water that has dripped from the roofs of the caves, since their accumulation. Dr. S. found at an early stage of his investigations the bones of man associated with those of several animals, some of which are extinct species and others living. Of the former, he observed those of the cave bear, hyena, elephant and rhinoceros, and of the latter, the wild cat, beaver, wild boar, roe, deer, wolf and hedge hog. As a further evidence these bones had not been placed there by human agency, or carried there by beasts of prey, none of them were gnawed, and the caves were bare of coprolites, that invariably characterize such caves as have been the retreat of bears and hyenas. In only four out of the forty caverns explored, did Dr. Schmerling find any human bones—though flint implements were universal, and in no instance were two found in juxtaposition as if carried in while clothed with flesh, or held together by ligaments. In a few instances, however, this was the case with the bones of animals.

The flint implements were the kind known as 'Knives,' which were thin flakes struck off from a central core by a smooth rounded stone, very hard, and were scattered throughout the mass of consolidated cave mud. In one instance was found a

polished and jointed needle shaped bone with a hole pierced obliquely through it that could not have been a natural foramen for the passage of an artery.

Sir Charles Lyell in 1833, visited Leige and saw the collection of Dr. Schmerling, but was not convinced by it and the Dr's reasoning that man was contemporary with the extinct races of animals, though the bones of each had found in so many instances a common sepulchre. This incredulity on the part of the over cautious investigator called forth the well deserved rejoinder from Dr. Schmerling, "that if the co-existence of man with the bear or rhinoceros was to be doubted on the ground of his being a species of more modern origin, the co-existence of all the other living species—such as the red deer, roe, wild cat, wild boar, wolf, fox, weazel, beaver, hare, rabbit, hedge hog, dor-mouse, water rat, shrew and others whose bones were every where found scattered indiscriminately in the same mud as those of the extinct quadrupeds—ought to be objected to on the same grounds." Still these bones were all of the same color and contained the same amount of animal matter which precluded the idea that their periods of living existence could have been in different geological epochs, or separated by any great number of intervening years. The professors of the university of Leige occupied the same ground as Sir Charles Lyell, notwithstanding they had every opportunity of being convinced, for Dr. Schmerling "had accumulated ample evi-

dence to prove that man had been introduced into the earth at a much earlier period than geologists were willing to believe," all remaining needlessly in doubt as to the correctness and exactitude of his statements.

Spell bound in wonder and doubt remained the professors, as also their brethren at Amiens with Sir Charles Lyell till the voice of Mr. Prestwich in his memoir on the flints of Amiens and Abbeville, broke the spell and induced Mr. Lyell to revisit Leige and engage the assistance of Professor Malaise, a competent and zealous naturalist of that place, and renew himself, with the professor, the researches of Dr. Schmerling in the very Engihoul cave when the Dr. had disinterred fragmentary portions of three human skeletons.

These researches resulted in the complete conversion of Sir Charles Lyell, and Prof. Malaise, to the belief of Dr. Schmerling, finding as they did, human bones associated with those of bears, large pachyderms and ruminants below the undisturbed crust of stalagmite, and satisfied them that man was contemporaneous with the extinct Mammals they represented.

With regard to the age of these caverns and their contents, no data exists upon which to base a computation that may be regarded as any thing more than an approximation to the truth. Great changes have taken place in the valley of the Meuse and its tributaries since the filling up of these caverns through which streams flowed prior to the present

system of drainage. The mouths of many of the caves are in the perpendicular sides of the valleys two hundred feet or more above the present level of the streams; and in bluffs on opposite sides of the valleys are corresponding openings to osseous caverns, that must have been continuous before the valleys were scooped out, and the connecting portion carried away by the wear of the waters. This wear has been to a depth it must be remembered since the filling of the caverns, of over two hundred feet, and that too through the hard carboniferous lime stone and the harder rocks of the devonian series. To state the time in years would be the merest conjecture, yet with limited powers of human conception the mind is in little danger of getting the number too high.

About 1830, Rev. Mr. McEnery, a Catholic priest, found in Kent's Hole—a cave known by that name near Torquay—several flint implements closely resembling those of Abbeville, associated with the bones of the mammoth, tichorine rhinoceros, cave, bear and other extinct mammalia. These the Rev. Prof. found means to distinguish from the human remains of a later period, and to identify as of contemporaneous origin with the fossil animals with which they were associated and sent illustrations of them with a memoir on the subject to Dr. Buckland, but without impressing the mind of the Oxford professor with his own convictions, such conclusions being at the time both theologically and scientifically heretical. The justly cele-

brated geologist Mr. Godwin Austen, however confirmed the statements and conclusions of Rev. Mr. McEnery in 1842, by the declaration "that he had obtained from the same cave, works of man, mingled with the remains of extinct animals, buried in undisturbed loam or clay, beneath a crust of stalagmite, that must have been formed subsequently to their introduction, the hypothesis of sepulture being here inapplicable."—Westminster Review April, 1863.

In the Brixham cave explored by Dr. Falconer and Mr. Pengelly in 1858–9 were found flint knives recognized by the most distinguished antiquarians, with the nucleus from which they had been stricken off, beneath a deposit of undisturbed bone earth or loam thirteen feet thick, and associated with the bones of the Mammoth, Cave Bear, Tichorine Rhinoceros, Cave Hyena, Cave Lion, Rein Deer and various Herbivora. The surface of this deposit was covered with an incrustation of stalagmite containing also bones. The entire hind leg of a cave bear with all the bones in their natural position, proved the deposit to have been made near the time of the death of the animals, proof positive of their contemporaneousness with man. As the red loam in which these flints and bones were found is only met with on the surface of the limestone in the neighborhood eighty feet above the deposit, the inference cannot be resisted that it was brought to its present position by currents that ran at that elevation above

the present level of the stream that runs through the valley.

Lastly, of the bone caves must be mentioned the result of the labors and researches of M. Lartet near the town of Auringac in the department of Haut Garronne, near a spur of the Pyrenees. On the steep side of a hill of nummulitic limestone is the mouth of a cavern that was, when discovered, in 1852 closed by a heavy stone slab placed vertically against it. On removing this slab, the grotto was found nearly filled with human skeletons which, on being made known, the authorities of the town ordered removed and interred in a common trench in the cemetery; and as the place was not marked the sexton was unable to point Mr. Lyell to the spot in his visit of investigation to Aurignac some years after, which that gentleman very much regretted "as thus, the evidence they might have afforded was forever lost to the scientific world."

The number of skeletons thus removed and reinterred was seventeen of both sexes and various ages, and with them the bones of extinct Mammalia, one entire skeleton of a cave bear being found with all the bones in position, the funeral offering probably of some renowned hunter but older than Nimrod, for be it remembered the little stream has worn the rock many feet down to its present level since the burial and the huge monster deposited, to serve as food for the departed spirit in its journey to the happier hunting grounds of the spirit world.

Outside the cavern was a heap of coals and ashes

thickly intersperse with flint knives and bones of animals, many of them of extinct species, the remains doubtless, of as many funeral meals as the cavern contained human skeletons. These bones bore marks of having been scraped as with the rude flint knives in removing the flesh, while all that contained marrow were split longitudinally for its extraction. Among the latter was one of the Tichorine Rhinoceros, which, with the skeleton of the cave bear inside the cave relieves the mind of the last lingering doubt of man being a contemporary with these extinct quadrupeds. This proof amounts to absolute demonstration.

The deeper layers of the Danish peat bogs show a great antiquity. These peat bogs are accumulations of vegetable matter in depressions on the surface of the boulder clay or northern drift.

The prevailing forest timber of Denmark at the present time is the beech, and flourishes with the luxuriance to day that it did in the days of the Romans. The trunks of trees imbedded in the upper strata of the peat bogs belong not to the beech, though this tree is known to have flourished there in all historic times, but to the pedunculated oak, and lower down is found the sessil oak, while in the lowest stratum occurs the scotch fir. These successive timber deposits mark three great climatic conditions of the country, which have passed away and given place to the present.

Beneath the trunk of a Scotch fir in the lowest stratum, was found a few years since a well defined

flint implement of the French pattern. Man then lived in Denmark in the "fir period." The beech is not found fossil in the bogs of Denmark though it has flourished there for at least four thousand years. Three thousand years ago according to Roman history, these beeches were noted for their luxuriance; and as no visible change has taken place in their growth and luxuriance within that period, we are safe in adding another thousand years to the period of their past history. Allowing then the same time for each variety of the oak and the same for the Scotch fir, we have for the age of the flint implement 16,000 years.

The three epochs of vegetation the fir, oak, the two varieties in one, and the beech coincide closely with the three ages of human progress as indicated by the works of art found at different depths in the peat, being distinguished respectively as the stone, bronze and iron periods by the Scandinavian Archeologists. The earliest of the stone implements show an advance over those of the French gravel beds by having been sharpened and polished by grinding, and hence this age which has been called above the "stone age" in contradistinction to what has also been called above the "flint age" is called by the Scandinavians the "later" stone period. Some idea of the physical changes that have taken place since the occupation of the peninsula by man may be learned by reference to the habits of the people as indicated by the "shell mounds," or "kitchen refuse-heaps," found at vari-

ous points along the coast of the Danish Islands. These refuse heaps consist mostly of the shells of the oyster, cockle and other mollusks, used as food by the natives, with the bones of various quadrupeds, birds and fish, such as rude hunters and fishers would be supposed to use. Some of these mounds are 1000 feet long, and 150 to 200 wide, and three to ten feet deep. In all parts of them are flint knives, hatchets and other implements of stone, wood, horn and bone, with ashes coals and cinders, and rude pottery, but no metallic implements whatever and hence not referable to a period so late as the "bronze age."

The bones of the Urus are the only ones of extinct quadrupeds and these are found in great abundance. The bones of the only domestic animal are those of the dog. No shell mounds occur on those parts of the coast that are washed by the German ocean, a fact accounted for by the encroachment of the sea upon the land on that side of the peninsula, which encroachment is still going on. Another and very remarkable fact is that the shells of the oyster and cockle of the Baltic mounds are of full size, as are those of the mussel and periwinkle; while at the present time these waters are so deficient in salt that the oyster can live only near its entrance, and the cockle, periwinkle and mussel are dwarfed to one-third their natural size. This shows that in the time of the aboriginal inhabitants of the country the entrance to the Baltic was wider than at present, and the proportion of salt water

from the ocean to the fresh from the land was greater than now. Another fact indicative of a great change in the physical conditions of the country, is the total disappearance of the Scotch fir, which will not flourish at the present time in Denmark even when introduced and cared for; the oak is also well nigh gone, while the beech is in full vigor still and has been for an indefinite period. The bones of the auk and the penguin, the seal and the beaver, are abundant in the shell mounds, but these two sea fowls long ago retreated to Iceland and Greenland where they are at present nearly extinct, the beaver has been gone in all historic time, while the seal is a rare visitor upon the Danish coast.

That these early inhabitants perished at the hands of invaders is most probable, as in their refuse heaps no metallic implements are met with, but appearing in great abundance suddenly as if none others were left in existence at the time of their introduction. Had the bronze weapons been found mingled with the stone implements, there would be reason to believe the early inhabitants advanced in the arts to such a degree as to be able to work the native copper of the country and reduce tin from its ores and amalgamate the two; but as such a phenomenon is nowhere met with, the presumption is that invaders brought the use of metals along with them and occupied the territory to the extermination of its original inhabitants who used only stone implements. The bronze age was one of long duration

as the great improvement in the pattern of bronze implements and also in the pottery ware of that period clearly indicate. The substitution of iron for bronze indicates another great step in the onward march of man, and characterizes another period in the history of these ancient people. This brings us down to historic times as the association of iron implements with existing vegetation clearly proves. Thus we trace back the history of Denmark by these mute records through the age of the beeches or the historic period four thousand years, and still there remain the times of her unwritten history, the oak or bronze age and the stone age or the age of the Scotch fir, each of equal duration with the historic, and yet we touch not yet the flint age, or at most but its threshold, while its calendar of years must forever remain unrevealed. Amid the voices from an unfathomed past so numerous so loud and so clear as these, the feeble tones of "six thousand years" sink to an almost inaudible cadence.

Passing over the "Swiss lake dwellings" familiar to every reader, the Irish lake Islands spoken of by Sir Charles Lyell in his "Antiquities of Man," the thread, plated rush, &c., found in the rock of Peru eighty-five feet above the ocean, and numerous human remains in the breccias of South America as so many unnecessary but still competent witnesses to the antiquity man and the incorrectness of the Biblical chronology, as well as its history of Adam as being the first man holy and perfect, from whose

moral and mental status we are all fallen, this chapter must close with a few reflections.

The flint implements of the valleys of the Somme, Seine, Ouse and others as well as those found in the various cave deposits, are of the rudest order, and mark the dawnings of artistic skill in the human mind. Through the later ages of the "later stone," the bronze and iron periods, a steady improvement in skill becomes apparent which is still made manifest in the later historic periods, even down to the present time, thus in passing, proving the incorrectness of the Bible history of a state of perfection from which man has fallen to the depths of total depravity. The forms of the ancient skulls from osseous caverns and peat bogs, prove a less degree of intellectuality among men formerly than now, and that the image of God is more apparent in the "human face divine" of to day, than in that of any previous generation of man on the face of the Globe; and that whatever may be the charms investing the Eden of the Bible seen through the dim religious mists of the past, it cannot by the present observing and thinking generation be considered a historical verity. In regard to Sir Charles Lyell and his position in regard to the "Natchez bone," it will be no injustice to that great author to state that, while he does not give scientific credence to the fact that fossil brings to light, it cannot really effect the force of the statements made nor the inferences emergent from them; nor should Dr. D. who found

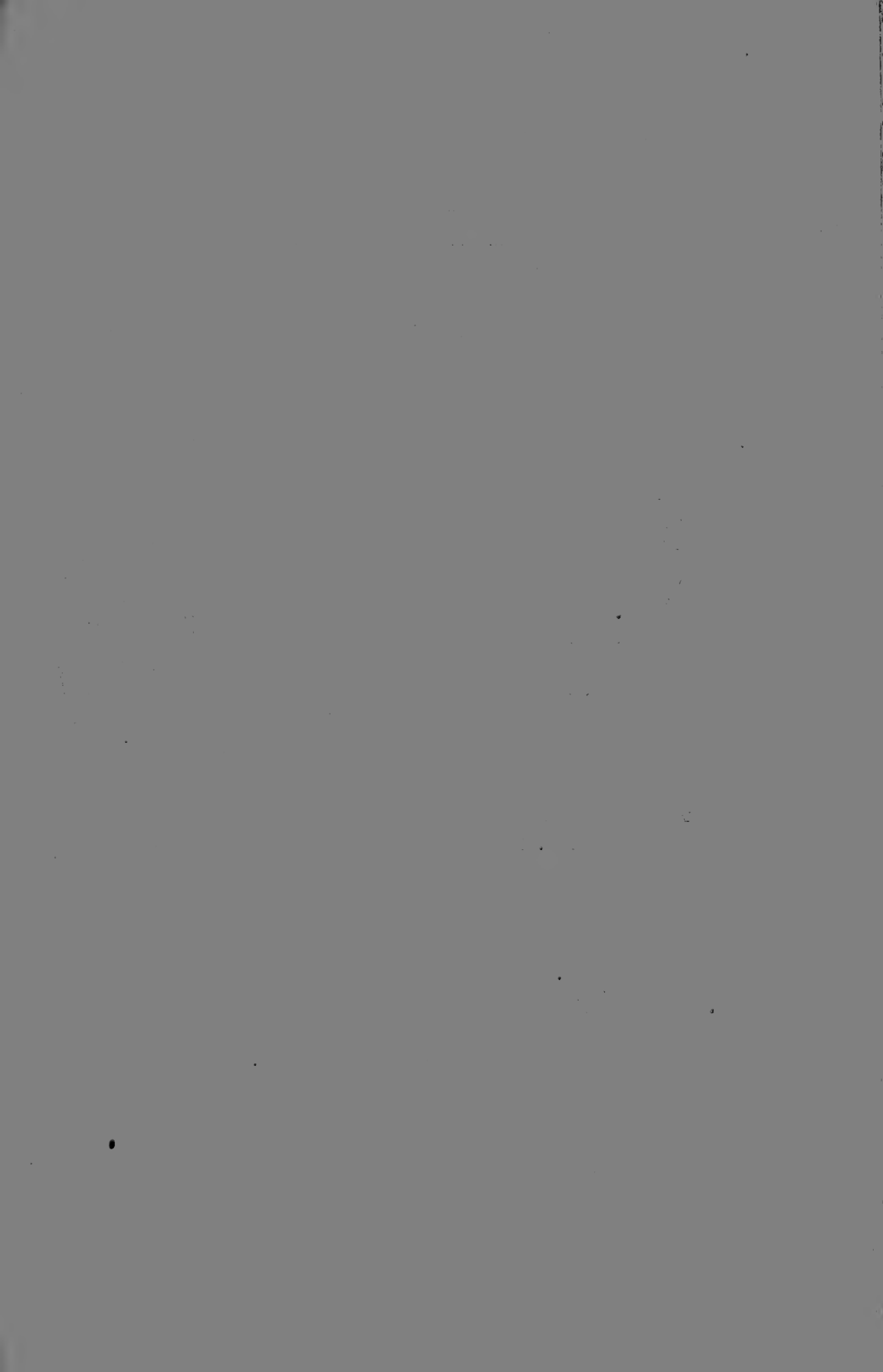
the bone and presented it to science and the world, regard it as an expression of any lack of confidence in him as a geologist and discoverer. The course of Mr. Lyell in this particular instance is one that has ever characterized him under like circumstances. He not only withholds judgment but openly expresses doubts in regard to the scientific achievements of his fellow explorers, until he has been to the precise spot and disintered similar remains to those that had convinced the first finders of such remains, whose names seldom go in their true light before the scientific world, but the facts *they* have elucidated rest afterwards upon the testimony of Mr. Lyell, who in reality has only re-examined the mounds, caves and gravel beds laid open by his enterprising and pioneering predecessors. If this criticism seems tart already, another drop of acid remains to be added—the abilities of his pioneer explorers for which he gave them little or no credit till visiting himself the spots they had previously explored, have always been vindicated and his doubts removed by such visits. This was the case on his visit to the valley of the Somme, his visit to Liege and examination of the collection of Dr. Schmerling, though a second visit was requisite for the full accomplishment of his conversion, the Brixham cave, the cave of Aurignac, and doubtless would have been the case had he visited the precise spot of the “Natchez bone,” which he did not do, as the author is fully convinced, not only by the statements of Dr. D., but by those of Dr. Nott of Mobile

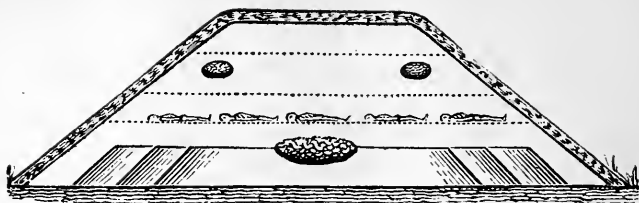
and Rev. Mr. Allen of England, whose correspondence he has been fortunate in having access to, and who put forth the statement respectively upon the personal acknowledgment of Mr. Lyell to them separately in private conversation. Hence whatever weight may be due to the judgment of Sir Charles Lyell in this instance, it is only the judgment, as is that of Prof. Leida of Philadelphia, who sympathizes with Mr. Lyell in his views, of one who knew in reality nothing of the facts from personal observation.

Whatever may be the plausibility of the theory of the bone having fallen from a mound at the top of the bluff and subsequently covered by earth containing the bones of extinct mammalia from a subsequent cave of a portion of the bank lower down so as to place the human beneath animal remains, one thing is certain, neither of these remains could possibly have found their way twenty feet vertically and thirty laterally, into the undisturbed post pliocene clay where the human was really found and disinterred from the partially indurated matrix.

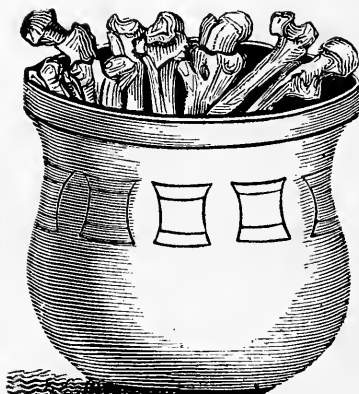
If the foregoing array of geological facts does not disprove conclusively the Biblical chronology and history of man, then are we here presented with the strange anomaly that facts afford no ground for safe induction, and science is no sure guide to truth; and the mind that fails to be convinced by them must present the not unfrequent phenomenon of a combination, through religious prejudice, of mental

obduracy and stultification, and should accept as peculiarly appropriate to itself a large share of the opprobrium of God's advice respecting Judah, "let him alone, he is joined to his idols."

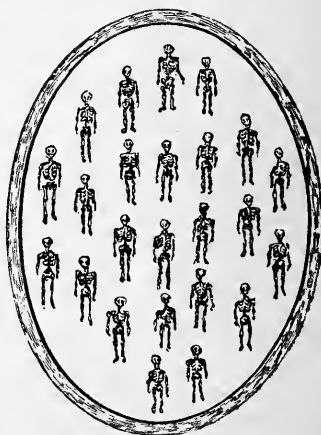




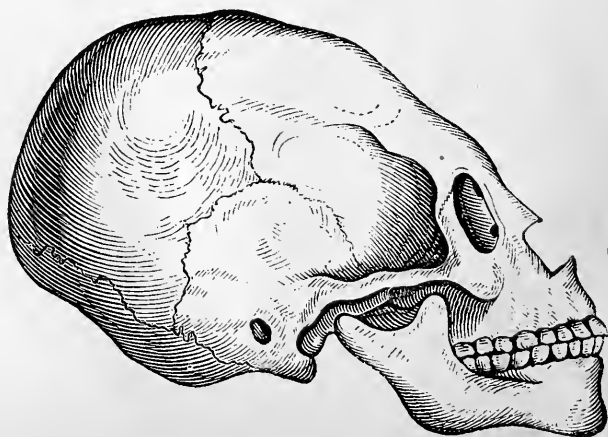
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CHAPTER XII.

ANTIQUITIES OF THE MISSISSIPPI VALLEY.

BY M. W. DICKESON, M. D.

“The great antiquity- America, lay buried for thousands of years; and a large part of the earth is still in the Urn to us.”

There is always a secret delight in reviewing faithful pictures of ages past, of our ancestors on earth, and our predecessors on the soil of our homes, or where we spend the scenes of our own lives.

It is manifest that there are noble resources (for history) still remaining if we will but apply ourselves to diligent enquiry. There are in every climate some secret history, some traces of a primitive and universal language; and perhaps there is no part of the world that would contribute to this purpose more than the great Mississippi Valley. There these evidences now stand amid the wide waste of desolating years, as a beacon or land mark, pointing to all that is lofty and magnificent, great and venerable in the character of the “days of old.” We need no ruins of Pompei no Herculaneum, no incomprehensible stone-henge to move our wonder; we have abundant themes of unparalleled surprise

in following down the gigantic structures of that unhistoried people of the Mississippi Valley.

There we can contemplate that portion of America's historical incident, that lies veiled in the mist of imperfect record; and challenge the devoted attention of the student of antiquity. Thousands of the earth structures of huge dimensions yet remain unexplored in the western and southern wilds; and centuries have been allowed to pass without the possession by America of a collection of such of her relics and monuments as have escaped the ravages of time, and man's destructive hand. These silent yet eloquent, witnesses, reveal the history of past grandeur and power of this long lost nation. From these structures may yet be collected many thousands of rare and interesting relics, which illustrate the customs and arts of the ancient people who built them.

These very spots, in the time of its Aboriginal sovereignty, were the grand theatre of myriads who in their proudest and most palmy days, congregated to enjoy their favorite amusements by the margin of these delightful enclosures; thousands of monumental records skirt this river, and bear testimony to their past. The remains of millions of human beings, of all ages, from helpless infancy to sturdy manhood, are now reposing in those their places of final rest; and the busy hand of time is fast re-transforming them into dust. Who were the mighty masters of these broad lands? No history can reveal their earthly sojourn; the same blue sky,

the same green fields, the same wide waters remain, but the living mass of beings that once animated this scene, are all gone—gone to the grave! These sacred and august temples and ramparts, now rear their stately heads high in the air.

They once echoed the sounds of many voices, but they are now hushed in the stillness of death; and the awful silence that reigns around is broken only now and then by the tread of a curious visitor. To unclasp the volume of the Mississippi valley an historic record must be spread over a period of several thousand annual changes. And as no history exists for us to have recourse to to prove identity back to time immemorial, we are necessarily compelled to fall back to these antiquities and religious rites there exercised, which are the strongest proofs of the characters of a nation when no written history exists.*

The lofty mounds are crested with sturdy oaks which have stood for centuries, since their desertion, and are now nourished by the decayed materials of a former generation. That the reader may better understand what we designate as a mound

* That the Aborigine of North America were notably populous is undeniable. And though habitations are entirely unknown to any Nation upon the present face of the earth, yet the immensity of old works in the form of gigantic earth heaps such as mounds, fortifications, bastions ramparts, fossa, and thousands of acres of human bone heaps, urn burials, etc., testify their immense population and possessions. Although the page of death clearly reveals the immensity of their population, history remains silent.

we have figured the celebrated structure at Biluxie. This noble heap of interesting ruins, stands on the eastern shore of the Bay, and the iron hand of time is fast hurrying it to oblivion. (See plate opposite page 209.)

This time-worn mound, situated near the shore of the bay and which appears to have been constructed many centuries ago, and formed entirely from sea shells contains (like all others) many ancient and interesting relics.

Its great dimensions, and the insurmountable difficulty in digging through the dense mass, rendered our examination but superficial. Nevertheless we exhumed many skeletons of huge dimension and heads flattened, large terra cotta urns and stone and bone implements and ornaments.

The crania were flattened in the upper and backward form, and were of large dimensions. (See Figure No. 1).

On the summit and a short distance below the surface we found a huge urn completely filled with human bones, which was broken in getting it out. There were the bones of several skeletons, showing that they had compounded their bones; passionately endeavoring to continue their living unions; and when distance of death denied such conjunctions, unsatisfied affections conceived some satisfaction in being neighbors in the grave. (See Fig. 2).

Around the base of the mound has been picked up as disintegration takes place, many fine stone relics, such as pipes, plummets, beads, chisels,

stamps, mortars, pestles, terra cotta heads and small animals. A gentleman from New Orleans sent me several small vases of a dark olive color and finely ornamented, one of which was completely filled with fine carvings on a dark green stone. (See Fig. 3). We might name a thousand more mounds of much greater magnitude than the above described, which have come under my observation, such as the great Seltzertown mound Chamberlain's, White Apple Village, Fort Rosalie, Bingamans etc., etc., where billions of cubic yards of earth are piled up hundreds of feet, with a summit level containing upwards of twelve acres. At their base they appear like huge walls stretching up to heaven, and it requires but a stretch of the imagination to fancy them mouldering bastions and ramparts of some ancient fortress. No words can express the emotion of the soul as you look upwards and contemplate the almost perpendicular escarpments. High on one of these cloud caped mounds stands "Old Fort Rosalie," the scene of many a hard fought battle, and of many an ignominious torture. Many singular legends are connected with this spot, and superstition has gathered around these ruins a bewitching mystery. In 1542, DeSoto sat here at the council fire of the Natchez Indians. In 1716, Fort Rosalie was erected on the summit of the aboriginal temple; in 1723, the French were massacred by the Natchez on this tumulus; in 1763 it was ceded to Great Britain; in 1783, claimed by Spain as a part of Florida; in 1798, that power relinquished it to the

United States; in 1801, it was formed into a territory; in 1817 admitted into the Union; in 1861 seceded; and in 1868 was brought back to the Union.

These gigantic earth heaps externally tell truths for several thousands of years; but their internal structure is a ponderous volume, and like the Egyptian mummy lays bare innumerable inscriptions, to be studied by the intelligent antiquarian; and reveal astounding facts to the student of perpetuity of thousands of years, even by everlasting languages.

The following cut will give the reader some idea of a vertical section of a burial mound. (See Fig. 4. Around the top and sides may be perceived a dark rim entirely enveloping the mound; this is the surface soil, and the result of a long period of decomposition of both animal and vegetable matter.

The continuous portion of the stratum is of a light yellow loam varying from three to five feet. In many of the large mounds these surface strata occur at regular intervals throughout the entire mound. Occasionally they contain stumps of trees completely carbonized, giving from thirty to sixty laminæ indicating a period of sixty years at least since the last burial.

Trees of immense dimensions have been cut from these summits whose laminæ have extended beyond eight hundred years, and indications exist tending to the belief that huge forests have existed previous to their growth, which may have been the second and even the third production, and covering

a period of from twelve to fifteen hundred years, since its abandonment.

The stratum underlying the surface soil is generally composed of a gravelly loam, and contains the bone heap, or conglomerate ball burials. The bone heaps are generally arranged systematically, the innominatæ and scapulæ form the corners, upon which the long bones are crossed, on which the small bones are placed, and the head caps the pile, (see fig. No. 7). The conglomerate balls are large oval masses of burnt human bones mixed with ashes, coals, broken pottery and stone ornaments. They occupy a position near the edge of the mound. Sometimes by breaking open these balls, we find a finely finished small vase filled with light ashes and ornaments. Beneath you have the skeleton burial, placed with their heads to the east and slightly elevated. From the careless burial and common pottery and ornaments, I am disposed to think they were the cannale or common people. fig. No. 5, will give you an upper view of the position in which they are placed across the mound. But one stratum intervenes between the above described and the altar or hearth, which is only found in a certain character of mounds. This earthen floor occupies two-thirds the entire dimensions of the mound; it has a depression in the top centre, which is usually filled with ashes and coals, burnt human bones and ornaments. The foregoing description will give a tolerable idea of the interior of a mound. In the larger ones this

arrangement is continued till it oftentimes reaches fifteen strata. Of the mounds of North America I have arranged in a tabular form, 83,000, and opened 1033. On the summit of some of the larger mounds, evidences still remain of brick structures occupying them. At the Seltzertown mound was found a portion of a brick wall ten feet long; some of the bricks were 15 by 18 inches. The most interesting portion of the mounds is its Hydriophia; or Urn-burial. They occur in great numbers in the burial mounds, evidently showing that they believed in the durability of the soul, hence, the custom of burying vessels filled with food, etc. Some of the urns were painted and covered with earthen lids, and such as had no lids, the earth appeared closely pressed in the neck of them. In many we found the bones and ashes half mortared to the sides of the urn, and long roots of grass and shrubbery, were wreathed about the bones. Aboriginal North American ancient frugality was so severe, that they allowed no gold to attend the corpses. Whether these elegant pearls which are found in great abundance, ornaments, etc., were burnt upon the neck and body of the dead; or cast into the fire by some affectionate friend, we are unable to say. We did not find the bay leaves, as in the tomb of St. Humbert, or the cypress of the temple of Diana, or the wood of the olive rod of Aaron. But though we did not find these, yet we missed not the woody substances, for the bones were not so clearly packed but some coals were





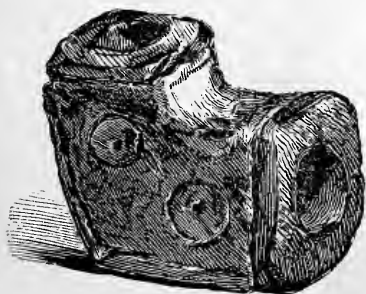
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found amongst them ; a way in which our Aborigine made wood perpetual. Coals are found fresh after 2000 years, as the growth and surface soil would attest. We do not believe these urns to have descended into the earth as naked as they appear when exhumed.

They may have been as much laden with flowers, &c. as the Urn of Philopæmen, and who knows but that the bones in these large urns, like that of Democritus, might have been buried up in honey. He that lay in a golden urn is not likely to find a quiet resting place; where profit has prompted, no age has wanted such miners. Gold once out of the earth is no more due unto it. What is wantonly committed to the ground is reasonably resumed from it. Let monuments decorate man's acts, not riches. The commerce of the living is not to be transferred to the dead. It is not injustice to take that which none complains to lose. No one is wronged where no one is possessor. How the bulk of a man should sink into a few ounces of ashes, to be retained in a small vase may seem strange. Independent of the mound the whole south-west appears to have been one great burial ground. On the Yazoo river sides after the ploughing season is over and the surface washed with the rains, you may travel for twenty or thirty miles, and at almost every step place your foot upon a fragment of human bone and pottery. On the sides of the Yazoo river, near the sunflower may yet be seen a perfect

stratum of human bones, upwards of two feet in thickness, and five hundred feet in length. It appears on both sides of the river. After the destructive tornado that swept across Natchez in the year of 1844, I followed its track for thirty miles and in the roots and soil of the uprooted trees, (which were thousands, and of gigantic size), we found Aboriginal bones, pottery, implements and ornaments.

In this investigation I found upwards of five hundred stone and bone relics of these people. In Arkansas and Louisiana were found ovens filled with the ware of the Aborigine, in position placed for burning. The soil (a dark rich friable loam), had made sufficient to cover them several feet, and large forest oaks were growing over them. One has lately been found in Mississippi near Vicksburg. The ovens are built of clay, oblong oval in shape, two and a half feet high, with holes at each end. Many pieces of the pottery were whole and highly finished. They occupied the position in which they were placed when under the process of burning. The one found near Little Rock, Arkansas was quite extensive.

These gigantic systems collectively present a picture truly wonderful; and the antiquary stands amazed at the evidences of extensive population, immense fortifications, religious system and a great antiquity. Altars containing billions of cubic feet of earth piled into giant heaps, apparently the labor of centuries, huge walls and bastions extending for

miles protected at all points with a military skill surpassing any thing of the kind of the present age, and these the works of a people whom we designate as savages. Long before the epoch of Columbus' discovery, the builders of these structures had arrived at a maximum of population, and were concentrated into thousands of hamlets and towns which had become ruins, and other nations had sprung up upon these ruins amounting to millions. But this extensive and antique continent was not fated to be always a hunting ground. The hords of European emigrants set their restless feet upon the soil, all was quickly changed.

Surprising as are the mutations which the earth has undergone, they are not greater than those to which man is subject. At present we have little more knowledge of the past career of mankind than of the planets. Of the early inhabitants of the Mississippi valley, nothing is known from its present history. Their origin, epoch, and deeds are alike shrouded in silence and gloom. Can any thing be now ascertained of these remotely extinct people whom history does not mention? Can any accurate data be obtained as to their early existence and their departure from the face of the great valley? Certainly. Few people, civilized or uncivilized have passed away without leaving some trace of their sojourn. These people have left us lasting monuments and relics amounting to millions. The earth in many places is charged with such remains and they are unimpeachable witnesses of the condi-

tion of the people who owned them. The whole valley abounds with these monuments and relics of ancient magnanimity, and time which antiquates antiquity, and heathen art to make dust of all things, hath yet spared these majestic monuments for the gaze of the present generation. Arts as well as emperors experience revolutions. They pass from a state of infancy through progressive improvement, to that of degradation, and return by degrees to the precise point from which they set out. Had the Aborigine of the great valley made as good a provision for their names as they have for their relics; they would not have erred so grossly in the art of perpetuation. But to subsist in bones, and ashes, and be but pyramidically extant is a fallacy in duration.

To those myriads of inhabitants and innumerable nations that have come within the sphere of our limited observations, the greater part have existed destitute of hieroglyphics, history, or any standing memorials save the gigantic earth heaps, and their stone and terra-cotta implements. Our histories and traditions of those people, superficial and imperfect as they most certainly are, are abundantly sufficient to convince us that extended provinces, cities and empires have risen and fallen, and that among the nations, semi-barbarous and civilized, persecution and toleration, riches and poverty alternately succeeded each other. Is it possible then for us from history and traditions so imperfect and superficial, and with so little to assist us but our

own observations to fix with certainty the changes and incidents that have happened to them? The monuments indeed of civilization are generally speaking of a perishable nature, scarcely do they survive the people who formed them; but with those of our Aborigine it is different, they built for eternity, built their monuments with the material that the great author of the universe taught them, the earth which the disintegrating hand of time cannot destroy, only yielding to violent operations of nature and man's destruction. The builders of these structures have long since departed, and none are acquainted with their names; but they still stand silent, grey and desolate as of old. The spirit of the great architects has fled away, but the works of their hands remain. The great river flows down from the mountains to the sea, just as it did in those palmy days, man only has changed.

From the foregoing description of the monumental remains in the great Mississippi valley by an indefatigable explorer, shrewd observer, and true philosopher, author of a forthcoming and invaluable work on the Stone and Terra-cotta age of America, some thoughts arise in my mind which, without a real feeling of their necessity here to the purposes of the present work, I am inclined to add to the chapter by my friend, trusting he will not feel that I do it with a thought that his work is incomplete. I am not aware that the mounds of this region

have ever been explored with a view to a revelation of any light they may throw upon the history of the past, and hence I take a greater pleasure in being the first to bring these slumbering records to bear witness to their high antiquity, and to reveal another page in the world's history and chronology.

The reader has been surprised that 83,000 of these earth structures have been examined and numbered in this great valley. Says Dr. D., "I have opened no less than 1033 of these mounds." This great number, and the enormous dimensions of many of them indicate an ancient population of this region far more dense than the one occupying the valley at the discovery of the region by the Europeans.

They reveal another fact, and that is, that the nation that constructed most of them, and those most ancient was far superior in the arts of life to the Indians who inhabited the valley when discovered by De Soto. They had passed their prime ages before, and the days of their decline were being rounded into centuries when the foot of the European invaded their soil. They bring to light still another fact, that they once had communication with the Eastern Continent and corroborate the statement in a previous chapter that "the ancient Egyptian story of the island of Atlantis can only refer to America."

Over 25,000 relics of various kinds have been obtained from these mounds, and from one alone were obtained over 500. These consist in addition

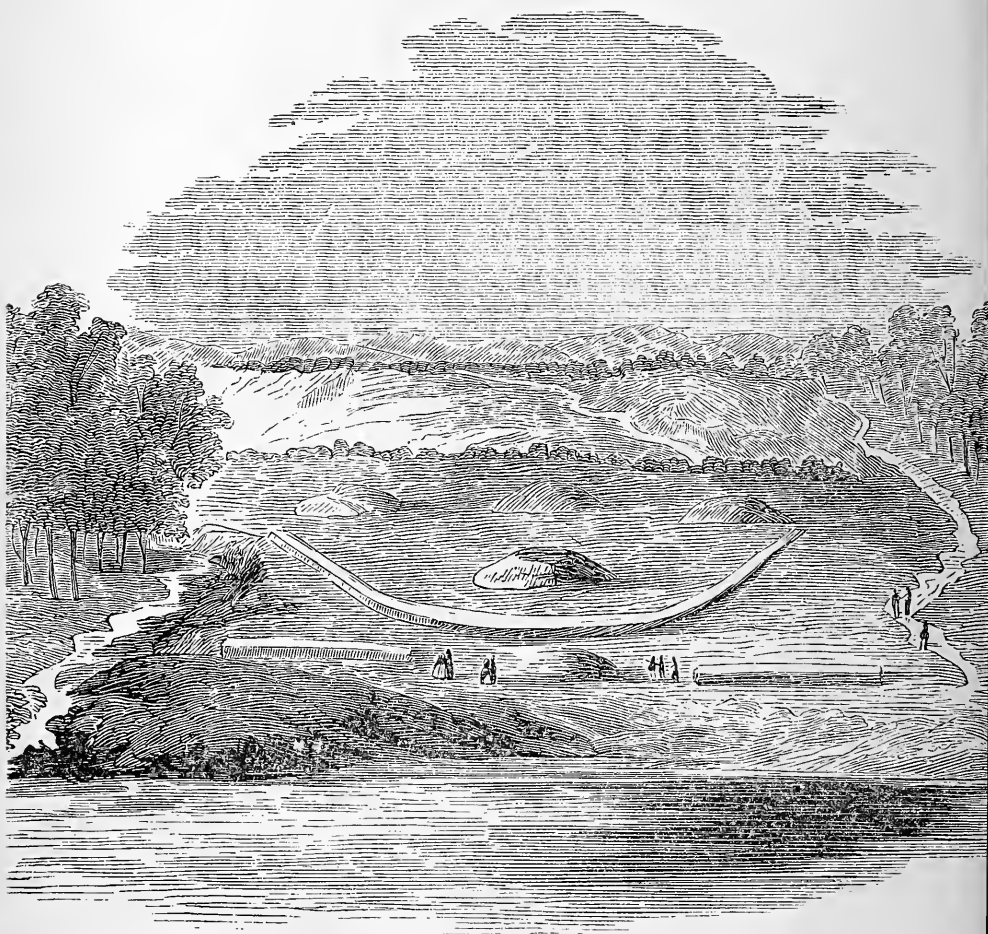
to those mentioned by Dr. D., in his chapter, of stone axes differing in pattern from the celts of Europe being made without the groove for the handle, but tapering towards the top, and worked to a certain bevel, indicated by a stone guage for that purpose resembling somewhat in form a canoe into which the axe was made to fit with the utmost precision in all directions, edge, sides, and top. These axes bear a high polish, and are of the hard porphyritic green stone closely resembling the Egyptian porphyry, and is not found native in the Mississippi valley.

One ornament, the figure of a tortoise, in Egyptian green porphyry, is a fac simile of one in the British museum, found some years ago in a tomb in Egypt, and proves beyond a doubt an ancient intercommunication between the two continents as that peculiar type of porphyry is found only in Egypt, and further that variety of tortoise is not found either living or fossil on this continent. When, where, and by whom was this figure fabricated? History in Egypt and India carries us back six, eight, and ten thousand years, but it touches not the date of the voyages to the "Great Continent" beyond the ocean.

The mystic number *seven* is observed in the grouping of these mounds; (see plate opposite page 185). These seven mounds sufficed for the burial places of a village, city or community, and were, as they were usually walled in by earth work, doubtless kept sacred to the repose of the dead. Their

manner of bone burial anciently was peculiar. The earth was first excavated to a depth of four feet, and a tier of bones covering the area, which in many instances was that of several acres laid down and eight feet of earth thrown upon them. These bones must have been the accumulation of many years in a dead house or on scaffolding, till a sufficient number had accumulated to cover the area at a single burial. This accumulation must have required many years. A second burial was performed by digging four feet into the top of the mound already formed, and covering the second layer eight feet deep, which would raise the mound at each burial four feet. In this manner many of them have been raised 100 feet indicating 25 platforms where the dead were deposited. The accumulation of soil several inches in depth, between these platforms and the occurrence of stumps of considerable size not removed by a subsequent burial indicate that these periods were many years apart. Again the trees whose rings of annual growth prove them to be 800 years old on the tops of some of them, prove them to belong to a very ancient period. But a hoary antiquity attaches to them by the accumulation in some instances of a foot and a half of vegetable soil over their entire surfaces since the reception of their last instalment of the dead. Here we have data for a calculation of the probable age of the structures. Twenty seasons of burial fifty years apart would make 1000 years for the construction of an entire mound,





They observed the mystic number seven in the grouping of their mounds.
(See page 247.)

and for the accumulation of a foot and a half of vegetable soil on the top at the rate of not more than one-fourth of an inch in a century, the winds preventing a more rapid increase, would require a period of not less than 7000 years, which would cause the first dead deposited in these ancient burial places to mount to more than sixty centuries before our era. Nor is this calculation a fanciful one. M. Boucher de Perthes and Baron von Humboldt, by careful observations, found that the accumulation of peat from terrestrial vegetation in the bogs of Denmark, and the bed of the Somme, was only three centimetres, or one half an inch in a century, where all was saved. Not over one-fourth of an inch then could be the growth of soil on the top of a mound swept by the winds and perhaps frequently reduced by fire. Gray and time-worn with an antiquity that no man probably shall ever know, stand these sepulchres of a nation that no history has or will ever recognize. That they had a religion, not Jewish or Christian, their rude altars where they burned the bodies of their dead, leaving their ashes on the same, in funeral urns, abundantly testify. This regard for their dead in connection with their altars shows their social and religious status, their stupendous mound structures and fortifications the degree of their power, their stone implements and sculptured ornaments, their attainment in the arts and the turf and peat above their graves their great antiquity. How stand these ancient mound builders in relation to the

man who transgressed and fell in Eden? Mouldering bones were here before God planted his first orchard according to the Bible, and these people cannot be justly charged with having purloined and eaten the fruit he had reserved.

The mind refuses to let go these interesting examinations without visiting the great pyramid of Cholula in Mexico, and contemplating its grandeur and antiquity, lost in the tide of years, as well as those who piled up that huge structure of brick and earth. Further still the mind reaches to the august ruins of Uxmal, Palenque, Kabah, and others of Central America, with their truncated pyramids and Cyclopean arches, that prove their founders to have been kindred to the builders of the arches and pyramids of India and Egypt in an age anterior to any oriental history, and whose very existence, but for these, would drift unobserved amid the great breakers of time. Nor must we forget Chi Chen,

“ Whose lofty pillars stand sublime,
 Flinging their shadows from on high,
 Like dials which the wizard time,
 Had raised to count his ages by.”

Oblivion covers the memory of her builders, and
 on the site of their ancient grandeur,

“ The desert serpent dwells alone,
 Where grass o’ergrows each mouldering stone,
 And stones themselves to ruin grown,
 Are gray and death-like old.”

CHAPTER XIII.

ORIGIN OF THE JEWISH RELIGION AND RITUAL ?

No greater indignity can be shown a prophet, than to tell him he is not inspired by the highest intelligence that speaks to man. Without regard to the just claims of others as being as highly inspired as himself, he at once puts forth his prediction or his inspiration, as settling all controversy and being the "end of the law." Through him the "highest" has spoken, and in his word there is no ambiguity, and from his decision there is no appeal.

"There is no Allah but Allah, and Mahommed is his prophet," is not the language of the Mahomedan alone. It is, and has been the language of every prophet, and sect led by prophets, since the world began. It may not be the language of a true inspiration, but seldom or never has the voice of inspiration been unattended by such an accompaniment. Hindoos, Persians, Greeks and Chinese all partake of the general pride of being the true oracles of the divine spirit, and special favorites of God, on account of being "a peculiar people," and preeminently qualified to be his chosen messengers to the inhabitants of earth. Each delights in his superior adaptation to the purposes of the overshadowing presence, and transmits the message with his own peculiar seal upon it.

The Jews furnish us with no exception to this general rule. Their God is the great "I am." Their prophets are the "chosen" of him. Their sayings are the exponents of His will and law. Their interests are his interests. Their sacred temples are his places of retreat, where "he manifests himself to them as he does not unto the world." Their laws, derived from him as their great law-giver, are superior to the laws of other nations, their rights and interests paramount to those of their neighbors, and Canaan must die that Israel may live. The glory of their God is of greater consequence than the glory of any other god, and to show it forth, Egypt must bow her head beneath the weight of the Almighty's hand. Her proud river must become a "wave incarnadine," loathsome reptiles fill her pantries, creeping vermin infest her people, locusts, hail and fire destroy her crops before the harvest, murrain cut off her herds and her flocks, darkness envelope her land as with a pall of night, the destroying angel kill her tender first born, her departing enemies spoil her people of their possessions, and the sea, ever blushing at the premeditated divine trick, swallow up her proud monarch and noble warriors in the rear of Gods chosen children.

To impress his subjects with his majesty and power and terrors, Sinai quakes on his rocky foundations, veils his stony brow in thick clouds of darkness, and lifts the pall only with the fiery fingers of the lightnings. To feed his hungry peo-

ple the clouds drop down abundance of manna, and from the viewless womb of the winds come millions upon millions of quails. To give them drink, the seamless rock sends forth its stream of crystal waters.

To prove his constant care of his wandering sons and daughters, sandals and vestments "wax not old," and moth and mildew are arrested in their work of destruction. To instruct them in religion and morals, stones are made his oracles, and the finger of God does the mysterious lettering; and to show his pleasure in the worship of the Jew, fire comes down from heaven and consumes the sacrifice, and his presence ever dwells in the invisible shechinah of the "Sanctum Sanctorum."

That Abraham mingled freely with the people of other nations and derived many of his religious ideas from them, is most apparent from the similarity of his religious doctrines to those of many of the ancient nations, and it is not a supposable case that these nations all took their religion from him. A nation without a religion would be an anomaly indeed. Religion is not a something engrafted upon a nation from a foreign stock, without a God and a hope in the world before.

According to Christian showing the history of all nations is proof positive of this assertion. The Christian world asserts that God has made two, and only two revelations of himself to man, one through Moses and the prophets, and the other through Christ and the apostles.

But as the former was made to the Jews in the early days of their polity, and the latter to the same nation in the days of their age and decrepitude it follows that all the other nations must have been entirely without any religion, or derived one from some other source. The first supposition we know to be untrue, and hence the latter becomes a logical fact.

All nations and people and sects claim for their religion and theology the exalted paternity of a divine inspiration, and none more loudly claim this than Jews and Christians. Their religion and theology are of divine, while all others are of human or satanic origin. This subject requires a two-fold investigation. *First*, a comparison with the theology and religion of other nations wherein will become apparent the difference and superiority, if any, of the Jewish and Christian, over any and all others, and, *second*, historically and chronologically, wherein it will appear which may claim the credit of priority, and if identity becomes apparent in the first investigation, then it will remain to be shown whether other nations copied from the Jews and Christians, or those sects borrowed from cotemporary or more ancient nations, the beliefs and doctrines they so persistently put forth as original.

As introductory to this investigation, a glance at the relative ages of ancient nations and languages, as brought to view in chapters eight and nine, is of the first importance. As has been already said that

no nation ever lived without some form of religion and religious worship, so it may also be said, there are few nations of antiquity that have not had sacred writings from the hands of their most eminent men, those most deeply imbued with wisdom and piety, and hence supposed in some mysterious way to have had access to the divine mind, or been admitted to the counsels of the universal soul.

These sacred writings are considered by them as the voice of God through his inspired instruments, and are invested, to them, with all the authority of high heaven. These constitute their bibles, and are to them all the Jewish bible is to the Jew, or the scriptures to the Christian church. By a comparison of their fundamental doctrines it will appear what are the points of difference between them and the relative merits of the systems of theology and religion they contain.

The Hindoo scriptures inculcate the idea of one God who fills immensity. The Vedas declare "There is one living and true God, everlasting without parts or passions; of infinite power, wisdom and goodness; the Maker and Preserver of all things."

"What and how the Supreme Being is, cannot be ascertained. We can only describe him by his works; in like manner as we, not knowing the real nature of the sun, explain him to be the cause of the succession of days and epochs." That spirit who is distinct from matter and from all beings contained in matter, is not various. He is one, and he is be-

yond description ; whose glory is so great there can be no image of him. He is the incomprehensible, spirit who illuminates all, and delights all, from whom all proceed, by whom they live after they are born, and to whom all must return. Nothing but the Supreme Being should be adored by a wise man."

"He overspreads all creatures. He is merely Spirit without the form either of a minute body, or an extended one, which is liable to impression or organization. He is the ruler of the intellect, self-existent, pure, perfect, omniscient and omnipresent. He has from all eternity been assigning to all creatures their respective purposes. No vision can approach him, no language describe him, not intellectual power can comprehend him."

The above short extracts are from the sacred writings of the Hindoos, long before the time of Moses, than which nothing more sublime ever emanated from the human mind, nor did ever a more exalted conception of God animate the breast of his children. These passages taken from the sacred writings are to be regarded as expressive of the ecumenical belief of the people, the national conception of God.

Orpheus of Thrace, the earliest of the Greek poets who wrote about twelve hundred years B. C., in speaking of God uses the following language. "There is one unknown Being prior to all beings, and exalted above all. He is the author of all things, even of the ethereal sphere, and of all things

below it. He is Life, Counsel, and Light, which three names all signify, One Power, the same that drew all things visible and invisible out of nothing. We will sing that eternal wise and all-perfect Love which reduced the chaos into order."

"The empyrean, the deep Tartarus, the earth, the ocean, the immortal gods and goddesses, all that is, that has been, and all that will be, was originally contained in the fruitful bosom of Jupiter. He is the first and the last, the beginning and the end. All things derive their origin from him. He is the Primeval Father the immortal Virgin, the life, the cause the energy of all things. There is One only Power, One only Lord, One Universal King." This be it remembered is a heathen's conception of God.

The ancient Persians entertained a similar view of the divine Being. "He, (Zoroaster) taught the existence of One Supreme Essence, invisible and incomprehensible, named Zeruane Akerene which signifies Unlimited Time, or The Eternal. (Prog. of Religious Ideas vol. 1, pp. 258, 259). The Chinese idea of God varies but little from the above. "Chang-ti is described as the Original Principle of all things, almighty, omniscient, knowing the inmost secrets of the heart, watching over the conduct of the universe, and permitting nothing to happen contrary to his will, raising up and casting down kings, rewarding virtue and punishing wickedness, and sending public calami-

ties as a warning to nations to repent and forsake their sins." (Ibid vol. 1, p. 206).

The idea of God entertained by the Egyptians is strikingly coincident with those of the other nations, as will be seen by the following from the same author (vol. 1. p. 145). "From the eternal Soul were evolved successive emanations of Spiritual Intelligences, more or less elevated in character and office, according to their nearness or remoteness from the Central Source." Not to mention the ideas of a supreme Being as expressed by Pythagoras, Solon, Plato, Socrates, Homer, Cicero and numerous others of the ancient Heathen, so-called, which do not differ from those expressed in the above quotations, let us see what was the Jewish idea of God.

Less clear and explicit than the other nations of the past, it is difficult to decide whether they had any conception of God, that was universal among them. "In the beginning God created the heavens and the earth." (Gen. 1. 1). "These are the generations of the heavens and the earth when they were created, in the day that the Lord God created the earth and the heavens and every plant of the field before it was in the earth, and every herb of the field before it grew." (Gen. 2. 4, 5). "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." (Gen. 5. 7). The above passages represent God as the creator of material nature and author of the soul of man. "In the be-

ginning was the Word and the Word was with God and the Word was God." (John 1. 1). "All things were made by him, and without him was not any thing made that was made." (John 1. 3). "And the Word was made flesh and dwelt among us, full of grace and truth." (John 1. 14). Comparing the last three passages with those from Genesis, it is difficult to tell whether God or Christ was believed to be the creator of the world, since Moses ascribes it to one and John to the other. Isaiah represents God as the author of light and darkness, peace and evil. (Isaiah 45. 7). Here Isaiah differs from all other sacred writers in ascribing evil to God. God says to Moses (Exodus 6. 3), "And I appeared unto Abraham, unto Isaac and unto Jacob by the name of 'God Almighty,' but by my name Jehovah was I not known unto them." From this passage taken in connection with the one from David, (Psalm 139. 7-12), we shall probably get the fullest idea of God expressed in the whole Bible. The passage reads thus, "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there thy hand shall lead me, and thy right hand shall hold me. If I say surely the darkness shall cover me, even the night shall be light about me. Yea the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

In these two passages we have God represented as pervading all space, even the invisible realms of departed spirits both good and bad, and the creator of all things in heaven and in earth. Will theologians tell us wherein this representation differs from those expressed in the sacred writings of other, and older nations, except in the fact that the so-called heathen nations express themselves in a more concise and explicit manner, while in the Hebrew writings we are forced to take two passages from widely different authors and times to get the full idea?

That remarkable appearance of God to Abraham in Genesis 18th is full of uncertainty. God appears with two others that are called men by the Bible writer, and he (God) does not appear to have been a different personage from the other two. He is dusty and travel worn as they, washes his feet and rests under the tree the same as they, to all appearance, took breakfast at the usual hour, and, at the time of the visit, has as good an appetite as they, does not refuse veal and cakes on the occasion, acknowledges his ignorance of what is passing in the cities of Sodom and Gomorrah, and frankly tells Abraham his intentions in case the requisite number of righteous ones are not found therein. If this is to be received as equally true with the representations gleaned from Genesis and Psalms, there is a plain contradiction in the Bible representation of the infinite God.

If the passage in Exodus 23. 23, is to be taken as

correct, then all idea of God's infinity sinks at once, and the Jews had no such sublime and exalted ideas of the great Universal Soul as were entertained by their heathenish neighbors. The passage from St. John, (Rev. 22. 13). "I am Alpha and Omega the beginning and the end, the first and the last," indicates that the belief in the eternity of God was prevalent in his (John's) time.

Among the Hindoos it was believed that Brahm, the universal soul, was possessed of three attributes called Brahma, Vishnu and Siva. God of the Bible is said to consist of Father, Son, and Holy Ghost. Brahma was the first born of Brahm. Christ is the first born "and only begotten Son of God." The Egyptians believed that from the universal soul proceeded Amun—the first begotten, or first emanation. The Persians taught that from Zeruane Akerene there emanated Ormuzd, who was called among other titles "The First Born of the Eternal One," "The Creator," "The Sovereign Intelligence," "The All Seeing," "The Just Judge." The Greeks borrowing their ideas of theology from the neighboring nations called Amun of the Egyptians "Jupiter Ammon," the first born of Jupiter, the Universal soul.

All these ideas of a Son of God, or God manifest in the flesh, "antedate the time of Jesus as the Son of God, and even Moses who wrote the first part of the scriptures. How could the idea have been an original one with the Jews or christians since all nations had believed it from time immemorial?

Each of these first begotten Sons of the Universal Soul, or God, was believed to be the creator of the world and all things contained therein. The Son of the New Testament, or "the Word" is no exception to the general rule.

The Persians declare that Ormuzd created the world in six periods of time. He created first the firmament with lights; second, he created water; third, earth; fourth, trees; fifth, animals, and sixth, man; and when all was finished he devoted a seventh period to a festival with the good spirits. Here is a direct correspondence with the six days of creation in Genesis, and the rest on the seventh day.

The Hindoos believed in a multitude of evil spirits that were powerful and of enormous dimensions, whom they called Giants, and who had a serpent for their leader. These spirits were ever about mankind inflaming their passions and inciting them to evil. On one occasion they fought desperately with Indra and his spirits of light. They would have taken his heavenly kingdom and changed the whole order of the Universe, had not Brama sent Vishnu to conquer them and thwart their plans. For this purpose he became twice incarnate in the human form, and dwelt among mortals.

The Persians tell us in the Zend a Vesta, that after Ormuzd had created man, he created a good spirit to be his or her attendant through life to watch over and protect them. Arimanes created also a bad spirit to tempt them each, all through

lief. Ormuzd was the King of light, and Arimanes was the prince of darkness.

Both were once good and pure, but Arimanes, becoming jealous of Ormuzd, the first born, was condemned by the Eternal One, to three thousand years banishment from the presence of Ormuzd and the Eternal One, to a realm of utter darkness unpenetrated by a single ray of light. During the period of this banishment, Ormuzd created the firmament, the orbs of heaven and the celestial spirits, without the knowledge of Arimanes. Previously to the creation of the world, Ormuzd had created there classes of beneficent spirits. The first class consisted of six, male and female, he being the seventh.

These were called Amshaspands—the Immortal Holy Ones. These were ever to surround his throne as representatives of benevolence and wisdom, to convey to him the prayers of inferior spirits and of men, and were, to them, models of purity and perfection.

The next were twenty-eight gentle spirits of both sexes, with the resplendant Mithras as their leader. They bestowed gifts upon the earth, and served as messengers between men and superior spirits, and were called Izeds.

The third much more numerous, were the embodiment of the conceptions of Ormuzd before he created the world, and hence each individual order in the creation, man, plants, trees, and animals, had one of these spirits as its vivifying principle.

Every mortal had one of these spirits by him through life, to protect him from evil.

When the period of the banishment of Arimanes had expired, and he beheld the beautiful world of Ormuzd, he became again jealous, and created seven Archdeves to oppose the Amshaspands. He then made twenty-eight Deves to act in opposition to the Izeds, by spreading all manner of disorder and disease, and for a chief he gave them Aschmogh, a serpent walking on two feet. Then he created a horde of Genii to oppose the Fervers, so that everything had an attendant good and bad spirit.

The Bible presents us with three classes of celestial beings, Archangels, Angels and Spirits. It would be difficult for a reflective mind to read these ideas of the Hindoos and Persians, and resist the conviction, that, however much the Jewish and christian may differ from them in detail, still the leading ideas are essentially the same, and until there can be proof brought that the Jewish is the oldest nation of the three, it must be conceded that the claim to inspiration in first laying these things before the world, rests with the heathen and not with the reputed oracles of God. If given by the heathen, says all christendom, it must be false, for God never inspired them. Since the accounts are alike substantially among all, and the heathen published them first, can it be possible that the pen of the Jew conferred truth upon a heathen lie?

In all these systems, one Spirit of darkness is the

author of all the temptations that mankind are subject to, and is the secret source of all the sin and wrong in the world.

CHAPTER XIV.

ORIGIN OF THE JEWISH RELIGION AND RITUAL

(Continued).

JEWISH, Chinese, Persian, Hindoo and Egyptian sacred writings represent the human family as fallen from a state of innocence and purity to one of depravity, degredation and sin, and the Jews, Persians and Chinese declare that woman was first in the transgression, and that man fell through her influence. Thus, Hindoos tell us that "there was an age of purity called the Satya Yug, when men lived to an immense age and were more than thirty feet high. They were too innocent to have need of government, and so unselfish that all the goods of life were equally distributed," (Progress of Religious Ideas vol. 1, p. 2).

Homer speaks of the early Egyptians as the "blameless men" that Jupiter visited annually. In Persian sacred writings we are told that Meshia, the first woman, "poured milk toward the north as a libation to the spirits of darkness, and their power was greatly increased thereby." "His (Arimanes') Deves entered into the bodies of men and produced all manner of diseases. They entered into their minds and incited them to sensuality, falsehood, slander, revenge. Into every department of the

world they introduced discord and death," (Prog. Rel. Ideas, vol. 1, pp. 262, 263). The Chinese Sacred Writings dating back four hundred years before Moses, say, "In the first age of perfect purity, all was in harmony, and the passions did not occasion the slightest murmur. Man, united to sovereign reason within, conformed his actions to sovereign justice. Far from all duplicity and falsehood, his soul received marvellous felicity from heaven and purest delights from earth." The first man and woman were called Tai Wang and Pao See, of whom it is said, "Tien placed man upon a high mountain which Tai Wang rendered fruitless by his own fault. He filled earth with thorns and briars and said, I am not guilty, for I could not do otherwise. Why did he plunge us into so much misery? All was subjected to man at first but woman threw us into slavery. The wise husband raised up a bulwark of walls, but the woman by an ambitious desire for knowledge demolished them. Our misery did not come from heaven but from a woman.

She lost the human race. Ah unhappy Pao See! Thou kindled the fire that consumed us, and which is every day augmenting. Our misery has lasted many ages. The world is lost. Vice overflows all things like a mortal poison."

Hebrew scriptures assert that a serpent beguiled the first woman through whom the first man fell into transgression, and the whole earth on account thereof was cursed to bring forth thorns and thistles,

woman to bring forth children in sorrow, and man to "eat his bread in the sweat of his brow."

The Hindoos speak of an age when men lived to be very old. The Bible declares that men before the Deluge lived to be nearly one thousand years of age.

The Jews believed there was a mountain where God delighted to dwell, and it appears from the Bible that Jehovah manifested himself specially only on hills and mountains. He first appeared to Moses on the mountain; he delivered the law on Mount Sinai. The temple of Jerusalem was on a hill-top called "My holy Mountain," (Isaiah 66. 20) (Daniel 9. 15). The Samaritan Jews built their temple on Mount Gerizim.

"They shall not hurt or destroy in all my holy mountain," (Is. 11. 9). "Even them will I bring to my holy mountain," (Is. 46. 7). He appeared also to Elijah in the mountain cave.

The Chinese believe there is a holy mountain where a divine man will establish himself to restore peace and Righteousness. This mountain, Kou-En-Lun, "One of the five volumes called Chan-Hai-King thus describes: 'All that could be desired, wondrous trees, marvellous fountains and flowery shades are found in the hidden garden on that sacred hill. This mountain is the inferior palace of the Sovereign Lord. The animal Kaiming guards the entrance.' 'The Lord looks with pleasure upon the Holy Mountain. It is the abode of peace. There, grow none of the trees employed to make warlike

instruments. It is an Eternal Kingdom. It is the work of the Most High. The Kingdom of the Middle is where the Holy Son of Heaven will come to reign. He allows no wicked men to enter there. He banishes them into the dark abodes of beasts and monsters. The subjects of that kingdom are called heavenly people, because they are governed by the Holy Son of Heaven who perfects them from within and without, and nourishes them by his supreme virtue and celestial doctrine, so that they cry out with joy. The Son of Heaven is truly the Father of his people and Lord of the Universe.'

'This is the mountain of the Lord; these living fountains are the pure waters wherein the subjects of the Prince of Peace are to quench their thirst. He himself has chosen this mountain. He himself has opened these clear streams. It is here all the faithful nations must come. It is here that all the kings will meet.' An ancient commentator says of it 'A delicious garden, refreshed with zephyrs, and planted with odoriferous trees, was situated in the middle of the mountain, which was the avenue of heaven. The waters that moistened it flowed from a source called the fountain of immortality. He who drinks of it never dies. Thence flowed four rivers. A Golden River betwixt the south and east; a Peaceful River between the south and west; a Red River between the north and east; and the River of the Lamb between the north and the west. These magnificent floods are the Spiritual Fountains of the Sovereign Lord by which he heals the

nations and fructifies all things." (Prog. of Religious Ideas vol. 1. pp. 208, 209, 210).

This mountain was the Inferior Palace of the Lord. A superior palace and a spiritual one must have been believed in that should resemble in the spiritual realm this earthly model, and as to its locality in the mind of the Chinaman, let the following passage from the same work, quoted above, indicate. "If you double the height of Kou-En-Lun it will become the Supreme Heaven, where spirits live, the palace of the Great Lord and Sovereign Ruler." Comparing the above extracts descriptive of the Mountain of the Lord as held by the Chinese with the conception of the New Jerusalem the Spiritual City of God of course on the Spiritual Mountain of the Lord, and but for the difficulty, of which we know nothing, or whether there was any, of communicating with the Chinese in early times, we cannot be left in a moment's doubt as to whence the writer of Revelations derived the outlines of his ideal New Jerusalem. The mind of the Chinaman, accustomed to the rural districts and sacred groves, would of course borrow its imagery for the details of the "City of the Lord" from these, while the writer of the Revelations, while he had the same idea of a dwelling place of the Lord, accustomed as he was to city life and surroundings, would of necessity encompass his holy retreat by walls and gates, and have paved streets and all the peculiarities of an earthly city. It cannot be doubted that the Chinese furnished the model for John. There are too many

points of resemblance and actual identity to resist the conclusion. True the works of art in the two models differ, but their character, purposes, occupants, general outline and natural geographical features are alike. Was internal evidence wanting to prove to the Church Fathers who declared, as noticed in a previous chapter, that this closing book of the New Testament was a forgery, gotten up for bad purposes, this similarity of its New Jerusalem to a Chinese model, hundreds of years antedating it, would make up any such evidence that might be wanting; for really, it (Revelation) is but a poor mutilated copy of a plagiarized original.

Hindoo scriptures state that Vishnu has appeared on the earth nine times as a savior, and will make one more advent, in the end of the world, when the great cycle of Yugs shall be completed which will be indicated by the fixed stars arriving at the point from which they started at the beginning of all things in the month Scorpio. At this time Vishnu will come armed as a warrior riding a winged white horse. This will be his last avater. In one hand he will carry a large shining ring to show that the great circle of Yugs is past, and that the end has come, and in the other he will carry a cimetar blazing like a comet, to destroy all the impure that dwell here upon the earth. The sun and moon will be darkened at his approach, the earth will tremble and the stars will fall from heaven. The great serpent Seshanaga will pour forth flames from his thousand mouths which will set the uni-

verse on fire, consume the spheres and all living creatures. The white horse is represented as standing with one foot raised. When he stamps it upon the earth it is predicted that the dissolution of nature will take place. Such is the account of the prospective dissolution of the material world, after which the elements renovated would, by the power of Vishnu, undergo a reorganization and pass through the same changes as before.

Among the Persians the closing of the present order of things is not attended with the dissolution of material nature, but a purification of the world both morally and physically by judging men according to their several characters.

“At the appointed time the Ized Serosch will summon the Holy One to appear, whose mission it is to judge the wicked and the good, and restore the world to its primeval beauty. He will bring all the world to the worship of Zoroaster, and establish universal peace and happiness. At his command bodies will rise from their graves.

Souls will know them and will say, ‘That is my father brother, sister, or wife.’ The wicked will say to the good: ‘Wherefore, when I was in the world, did you not teach me to act righteously? O, ye pure ones, it is because you have not instructed me that I am excluded from the assemply of the blest.’

“Each one will be judged according to his works. The good father may have a wicked daughter, and of two sisters, one may be pure, and the other im-

pure. The good will weep over the evil and the evil will weep over themselves. A star with a tail, in the course of its revolutions will strike the earth, and set it on fire. The fierce heat will make metals run down from high mountains and flow over the earth like rivers. All men must pass through them. To the good they will be like baths of warm milk; to the wicked they will be like torrents of lava. But they will be purified through fire and come forth excellent and happy. Arimanes and his Imps will be driven by good Spirits through the burning torrents of melted metal that they may become purified also. Even they will at last feel the overpowering influence of goodness, and will prostrate themselves before Ormuzd who will accept their repentance and forgive them freely. These redeemed spirits will join mankind in a universal chorus of praise to the Eternal Source of light and blessing. Fathers and sons, sisters and friends, will unite to aid each other in good works. They will cast no shadows, all will speak one language, and live together in one harmonious society. The level and fruitful earth will be clothed in renovated beauty, and innocence and joy will everywhere prevail. After that Ormuzd will repose for a while." (Pro. Reli. Ideas. vol. 1. p. 264—265).

Combine the foregoing from the Hindoos and Persians, and compare them with the end of the world, the dissolution of material nature, and its ultimate renovation, the raising of the dead, the general judgment, the salvation of the just and the punish-

ment of the wicked, all at the coming of the Son of Man, or Christ's second and last appearance, and no real difference appears, except that *most to be regretted omission* in the palpable plagiarism, the purification of the wicked both human and satanic, and their final restoration to holiness and happiness. It is claimed that the Bible system of religion and salvation is more excellent than all other systems. The point of omission referred to, the leaving of wicked men and devils in the devouring flames, being the only difference perceptible between them must be the element of its superiority, which, to the truly benevolent and philanthropic soul would constitute its greatest inferiority. Among the ancient nations so frequently referred to in these pages, the entire salvation of the world was achieved by the son of the Universal Soul in his sufferings during some one or more of his avatars. The hopes of the Christian world are in the sufferings and death of Christ. Each of the old theologies makes the Son of God the judge of the dead. It is so stated in the Bible. The Hindoos, Egyptians, Chinese and Persians all speak of a tree called the "tree of life," the fruit of which conferred immortality on whoever ate it. Thus Osiris in Egypt is said to have "Ordered the names of some souls to be written on the Tree of Life, the fruit of which made those who ate it become gods." Hindu scriptures say that spirits after several attempts to gain immortality, had recourse to the fruit of a tree by which the end was attained. Hebrew

scriptures represent that a "tree of life" stood in Eden, and John in the Revelations says the good shall have a right to the "Tree of Life." The Greeks had an ancient tradition concerning a tree which grew in the garden of Paradise, and bore the golden Apples of Immortality. The Bible tells of a deluge that swept away all the inhabitants of the old world while Noah his wife, his three sons and their wives, with twos and sevens of the animal creation were preserved in an ark, prepared under divine direction, for that purpose. It would appear that the physical elements underwent a change by this deluge, and the old conditions were not restored after that event, and the constitution of man underwent a change, in consequence of which, his mortal life was abridged several hundred years. Hindoos tell of a great flood that swept off all the inhabitants of the earth, and the memorials of the first age of the world, and that human life was afterwards very much shortened. Menu Satyvarata is a conspicuous character in the Hindoo theology. From the sacred writings we take the following as quoted by Mrs. L. M. Child. The Lord of the Universe, loving this holy man and intending to preserve him from the sea of destruction caused by the wickedness of the age, thus addressed him. "O thou tamer of enemies, in seven days from this time, the three worlds will be plunged in an ocean of death. But in the midst of the destroying waves a large vessel, sent by me, for thy use shall stand before thee.

Then shalt thou take all medicinal herbs, all varieties of seeds, and accompanied by seven saints with your respective wives, encircled by pairs of all brut animals, thou shalt enter the capacious ship, and continue in it, on an immense ocean secure from the flood and without light except from the radiance of thy holy companions."

"The ancient temples of Hindoostan contain representations of Vishnu sustaining the earth while overwhelmed by the waters of the Deluge and convulsed by Demons. A rainbow is seen on the surface of the subsiding waters," (Prog. Reli. Ideas vol. 1. p. 55),

The following from the same author is a translation from the Padma Pourana.

"To Menu Satyvarata, that sovereign of the whole earth were born three sons. The eldest was Sherma, then Charma, then Jyapeti. They were all men of good morals, excellent in virtuous deeds, skilled in the use of weapons, either to strike with or be thrown, brave men, eager for victory in battle. But Satyvarata, being continually delighted with devout meditation, and seeing his sons fit for dominion, laid upon them the burden of government, whilst he remained honoring and satisfying the gods and priests and kine. One day, by the act of destiny, the king, having drunk mead, became senseless and lay asleep naked. Thus he was seen by Charma and by him were his two brothers called, to whom he said: What now has befallen? In what state is this our sire? By those two was

he hidden with clothes and called to his senses again and again. Having recovered his intellect, and perfectly knowing what had passed, he cursed Charma saying: 'Thou shalt be a servant of servants; and since thou wast a laughter in their presence, from laughter thou shalt acquire a name. Then he gave to Sherma the wide domain on the south of the Snowy Mountains; and to Jyapeti he gave all on the north of the Snowy Mountains. But he himself by the power of religious contemplation attained supreme bliss.'

If in the foregoing extracts, in place of Menu Satyvarata, we read Noah, and in place of Sherma, Charma and Jyapeti we read Ham, Shem and Japheth, leaving out the seven saints, and allow the light of the ark to be admitted through a single window in the top, and few theologians indeed would be found who could object to the account as being a mutilation in any essential point or points of the 6th, 7th and 8th chapters of Genesis.

Numerous other minor points of similarity and absolute identity could be shown, but these must suffice for the present chapter.

That the Hindoos were a very ancient nation, there needs to be furnished scarcely any evidence in this work to the general reader. The fact is too well known in this age of historic literature and research. They claim an immense antiquity, and the mere fact that the Sanscrit language in which their scriptures were written has entirely faded from memory, history and tradition, as to the time

it was used as a vernacular is evidence of the justness of the claim. However skeptical we may be as to their high antiquity, they have no doubts upon the subject of their being the oldest nation of men, and no other nation has ever dared to compete with them for this historic honor. Shrouded in uncertainty as is all the early history of those ancient nations, it is enough to know that Chaldea, Persia and Egypt claim not so high an antiquity as they ascribe to the Hindoos. Zoroaster the great founder of the Persian religion lived, according to the best ancient authority, not far from six thousand years before our era. Aristotle, Pliny, Hesiod ascribe to him this date, though others bring him down to within about five hundred years of our own period. This is a sectarian necessity; for admitting the *former* to have been the period of his life, and the claim to the priority of the Jewish scriptures and system of theology and religion is surrendered at once; hence to avert a calamity so inevitable and fatal, and vindicate the claim to originality set up for the Bible, it has been found convenient to bring him down to this date, or to add to a second Zoroaster, about the time of the Jewish King Ezra. But historical evidence of a second Persian by this name who was the author of the Persian Bible called the Zend-a-Vesta, is not so apparent as the *theological necessity* of such a personage at that time. The writer has failed to find any such evidence, which doubtless would never have been sought after, and a second Zoroaster never been

dreamed of had not the date of the *real* one interfered with the supposed claims of the Bible to the highest antiquity, and the only revelation from God. True, Plutarch is of the opinion he flourished only five hundred years before the Christian Era, but it is doubtful whether any other than a theological, was the basis of his opinion and that of others who take the same ground. It is difficult for man to let go his old ideas of theology, and admit how baseless have been the claims he has ever urged in its favor, and will fly to almost any reasonable expedient that bears the semblance of truth or probability, that will quiet his reason, and leave him in the peaceable possession of his religion and his theology. Such doubtless is the case with the claim that Zoroaster lived B. C. 500, or that there was, at that date, a second sage by that name, who was Persia's great reformer.

Of one fact there can be no question whatever, that Egyptian theology is older than the Jewish. At the time of the advent of Jacob and his family into Egypt their theology, religion and ritual were already fully established, and Egypt's powerful priesthood held the reins of government through her proud monarch, and swayed at will the destinies of the people. Her towering and massive pyramids with thier wells for procuring the "sacred water," and subterranean passages to the Nile, the "holy river," built in an age of the empire buried beneath the drift of so many centuries, that all historic and traditionary trace thereof had long since been ob-

literated, and built too for religious purposes, attest but too plainly that compared with this, the Jewish, which originated with Moses, would be a theology of but yesterday. In those ancient lapidary structures were doubtless performed the sublime services of Osiris by the ancient son worshipers, which services probably were identical with the mystic rights of ancient Free Masonry, and the pyramids themselves but exhibitions of the power and perfection of art to which the "craft" had attained in those early days. The truncated pyramids at the entrance of the ancient temples both in India and Egypt are certainly masonic in their origin. This is known to every intelligent Free Mason, and it is to be regretted that a full and unbroken chain of history has not been preserved by the "Order." Could now this lost history be restored, doubtless the whole mystery of the pyramids would stand revealed and Memnon would utter again his musical note in salutation of so glorious a historic "sunrise." But ancient Free Masonry is lost to history, and these monuments alone stand in their sublime grandeur in the midst of the desert sands as silent sentinels around the portals of her ancient sepulchre.

The Jews were over four hundred years dwellers in the land of Egypt, not at an early day but in the height of her glory and wisdom, and so renowned were the Egyptians for their literature that the highest compliment that could be paid to Moses, was to declare him skilled in all the learning and wisdom of the Egyptians. Greek philosophers

went to Egypt to consult the priests, and a Greek or Roman education was not complete till the student had made a journey to Egypt and consulted her priests, and wise men.

CHAPTER XV.

ORIGIN OF THE JEWISH RELIGION AND RITUAL.

(Concluded).

MOSES, the great law-giver of the Jews and the founder of the Jewish nation, was born in Egypt 1571 B. C., and led the Hebrews out of that country 1491 B. C. With the learning he received, educated as the son of the king's daughter, it is not supposable he could have been ignorant of the religion and sacred writings of the nation. We have from the Bible positive evidence that he was not.

At the age of forty, he went into the land of Midian where he married and lived forty years with his father-in-law who was a priest in the place; a local priest of course, but of the Egyptian religion. Now, unless Jethro affords us an exception to the proselyting proclivities of all priests in times ancient and modern, Moses could not have been a member of his household that length of time without being made acquainted with the claims and ritual of the religion of the parent and of course the whole family. This is on the supposition of his being a Jew, and hence not adopting the religion of his marriage relatives. The claim to his Hebrew birth we may see occasion to doubt. Manetho, an Egyptian historian, who lived about three hundred years before

the christian era, left a history and chronology of Egypt, of which fragmentary portions only remain. The latter, the chronology, appears in another chapter. Josephus uses a lengthy extract from the history, but doubts its correctness. This he could not help, being a Jew, for to admit its correctness, would be to admit that there was no certainty that all the Jews were descendents of Abraham, and further that the whole tribe of priests *were not* Jews but of Egyptian origin. Hence it is a matter of no surprise that Josephus should use Manetho to prove the Abrahamic origin of the Hebrew nation, and at the same time, to avert the blow that must inevitably fall upon them of having a foreign priesthood, must not admit that Moses was an Egyptian priest, educated at Heliopolis, as Manetho asserts. Still it cannot be urged as an objection to Manetho's statement that it lacks plausibility; but there is good reason why a Jew should wish to doubt it if possible, because, if admitted, the Abrahamic origin of the priesthood is denied. After stating that the Egyptians rose against the sheperd kings who had subjugated them, and expelled them from the country, but in the expulsion, allowing them to depart with all their effects and families, in number not less than two hundred and forty thousand, and that they bent their way through the desert towards Syria, but fearing the Assyrians who had dominion over Asia, they built a city in that country which is now called Judea, sufficient in size to contain this multitude of men, and named it Jerusalem, he thus

proceeds, as quoted by Josephus: "The king Amenophis was desirous of beholding the gods, as Orus, one of his predecessors in the kingdom had seen them; and he communicated his desire to a priest who seemed to partake of the divine nature, both in his wisdom and knowledge of futurity. He told the king it was in his power to behold the gods, if he would cleanse the whole country of lepers and other unclean persons that abounded in it. Well pleased with this information the king gathered together out of Egypt all that labored under any defect in body, to the amount of eighty thousand, and sent them to the quarries which are situated on the east side of the Nile, that they might work in them, and be separated from the rest of the Egyptians. Among them were some learned priests who were affected with leprosy. The prophet, fearing the vengeance of the gods would fall on both himself and the king if it should appear that violence had been offered to these priests, added also in a prophetic spirit, that certain people would come to the assistance of these unclean persons, and would subdue Egypt, and hold it in possession thirteen years. He dared not communicate these tidings to the king, but left in writing what would come to pass, and then destroyed himself at which the king was greatly distressed. When those sent to work in the quarries had continued some time in that miserable state, the king was petitioned to set apart for their habitation and protection the city of Avaris, which had been left vacant by the

shepherds; and he granted their desire. But when they had taken possession of the city and found it well adapted for a revolt, they appointed for themselves a ruler from among the priests of Heliopolis, one whose name was Osarsiph, and bound themselves by an oath that they would be obedient to him. Osarsiph, in the first place enacted a law that they should neither worship the gods, nor abstain from those sacred animals which the Egyptians held in veneration, but sacrifice and slay any of them; and that they should connect themselves with none but such as were of their own confederacy.

When he had made such laws as these, and many others of a tendency directly opposite to the customs of the Egyptians, he gave orders that they should employ the multitude of hands in rebuilding the walls of the city, and hold themselves in readiness for war with Amenophis the king. He then took into his counsels some others of the priests and unclean persons, and sent ambassadors to Jerusalem to those shepherds who had been expelled by King Tethmosis. He informed them of the position of affairs, and requested them to come up unanimously to his assistance in this war with Egypt. He promised to provide a plentiful maintenance for their host, and reinstate them in their ancient city, Avaris, assuring them he could easily reduce the country and bring it under their dominion. The shepherds received this message with great joy and quickly mustered to the number of two hundred thousand men and came to Avaris.

When those people from Jerusalem had come down with the unclean Egyptians, they treated the inhabitants with such barbarity, that those who witnessed their impieties, believed their joint sway more execrable than that which the shepherds had formerly exercised alone. For they not only set fire to the cities and villages, but committed every kind of sacrilege, destroyed the images of the gods, and roasted and fed upon those sacred animals that were worshipped; and having compelled the priests and prophets to kill and sacrifice them, they cast them naked out of the country. It is said that the priest who ordained their polity and laws was by birth of Heliopolis, and his name Osarsiph, from Osiris, the god of Heliopolis; but when he went over to these people his name was changed and he was called Moses. After this, Amenophis and Rampses, his son, came with a great force, and, encountering the Shepherds and the unclean people, they defeated them, and slew multitudes and pursued them to the bounds of Syria."

No one who reads the above extract from Manetho, but will feel that we have here the most probable account of the exodus of the Jews from Egypt, and the true nativity and history of Moses. That he was thoroughly and practically educated in the religious rites of the Egyptians and was really an Egyptian in the religious sense, will become perfectly apparent on a comparison of the rites of the Jews with those of the former nation, in which comparison, so perfect will be found the resemblance between the

two, that all doubts as to Moses having copied his ritual after the Egyptian model, will be removed entirely. This comparison is made in so concise and perfect a form by Mrs. L. M. Child, in her *Progress of Religious Ideas*, that it will be copied entire as the best that possibly could be made.

“But though one individual object of worship was presented, instead of a multitude of deities, the ritual prescribed by Moses bears a very strong resemblance to models with which his mind had been long familiar. When the people inquired the name of the great God who had chosen them, he told them it was Jehovah; a word that contains the present past and future tenses of the Hebrew verb to be; and therefore signifies I am, was, and will be. On a very ancient temple in Egypt has been found the inscription, ‘I am whatever is, was, and will be.’ Hebrews had such a reverence for the name of Jehovah, that it was never uttered except by the High Priest; and when the people heard it they all fell prostrate to the ground. They never wrote it, but expressed it in their sacred books by a short mark which they pronounced Adoni, meaning the Lord. The names of Egyptian deities were never written in the popular language of the country; they were always expressed by symbols; and even in their sacred language the names of some divinities were always written in one way and pronounced in another. Hindoos had similar scruples concerning the name of Brahm. Judges in Egypt, who were always priests, wore a breast-

plate ornamented with jewels containing the images of two deities, Thme, goddess of Truth or Justice, and Ra god of the Sun, signifying Light and Manifestation. The Urei, or Asps were emblems of royalty in Egypt, and often affixed in hieroglyphics to the disc of the sun because he was the king of the planets. Moses ordained that Hebrew High Priests should wear a breast-plate set with precious stones, and that the Urim and Thummim should be placed therein. There has been much controversy among commentators concerning the Urim and Thummim. The sun in Hebrew is Aur, plural Aurim. Truth is Thme, plural Thmim. When learned Jews translated their Sacred Scriptures into Greek, they translated Urim and Thummim into Greek words signifying Manifestation and Truth. Philo, a learned Jew, informs us that the breastplate of the High Priest contained "images of the two Virtues or Powers."

"The portable temple, which Moses made in the form of a tent, and called the tabernacle, was constructed on the same principles as Egyptian temples. It faced the east, it had a tank of water for ablutions; it had an outer enclosure, another within called the sanctuary, or holy, and another inmost, called Sanctum Sanctorum or holy of holies; veiled from the congregation by a gorgeous curtain of blue, purple and scarlet." For a perfect model of Egyptian temples, see Frontispiece in G. J. Wilkinsons work, "Travels in Africa."

"In the inmost sanctuary of Egyptian temples

was a chest or shrine, surmounted by a sacred image overshadowed by creatures with wings.

In the Sanctum Sanctorum of the Tabernacle was a chest, or ark, plated with gold and overshadowed by the wings of Cherubim, touching each other. There has been much discussion concerning these cherubim. Josephus says they were 'flying animals like to none which were seen by men, but such as Moses saw figured in the throne of God.' Eze-kiel alluding to these emblems describes the same face in one place as the face of an ox and in another as the face of a cherub. The word cherub in Hebrew means to plough.

"It is now the general opinion of scholars that the Hebrew cherubim were creatures resembling the winged bulls so common as sacred emblems in Chaldea and Egypt.

"The Hebrew ark had rings through which polls were slipped that it might be carried on the shoulders of priests. In many of the religious processions sculptured in ancient Egyptian temples priests are represented as carrying their sacred shrine in the same manner. Kings and priests, in Egypt were anointed with sacred oil. Moses prepared fragrant oil, consecrated it and laid it up in the tabernacle to anoint the Hebrew priests. In both countries the priests wore pure white and performed the same ablutions. In both countries, the government was a theocracy; everything being decided by oracles delivered to priests in the temple.

“Egyptians welcomed the new moon with religious ceremonies; so did the Hebrews. They had harvest festivals during which they offered the first sheaves of their grain to Isis; Hebrews did the same in the service of Jehovah. Sculptures in Egypt made long before the time of Moses represent priests offering cakes, meal, wine, turtledoves and young pigeons to their gods; and precisely these oblations to Jehovah are prescribed in the Hebrew Law. Hindoos and Egyptians had an idea that the fumes of animal sacrifices were acceptable to the deities, and in some sort necessary to them. In the laws of Moses, burnt offerings of animals are continually called a ‘sweet savor unto the Lord.’ Hindoos and Egyptians believed fragrance was peculiarly agreeable to divine beings; and Hebrews were commanded to wave incense before the Lord.

“Egyptian priests, with solemn ceremonies, laid the sins of the nation on the head of a bullock, sacrificed the victim, and removed far from them the head, on which the sins were supposed to rest. Moses ordained that the sins of the priesthood should be laid on the head of a bullock, to be afterwards sacrificed; and the sins of the people to be laid on the head of a goat which was afterwards thrown over a precipice that he might carry the sins off with him. Both Hindoos and Egyptians attached peculiar sacredness to cows. The ashes of cow-dung prepared with solemn ceremonies is prescribed in the Vedas to be mixed with water, as an appropriate purification to keep away the spirits of death.

Moses commanded the Children of Israel to burn a red heifer, 'skin, flesh, blood, and dung.' The ashes thus obtained was gathered up and kept for purposes of purification. The priest mixed it with water and sprinkled it with a bunch of hyssop upon whoever had touched a human bone, or a grave, or dead body, or had entered a tent where a corpse was lying.

"From time immemorial it has been the custom for travelling parties in Hindostan to take with them a pole with the image of a serpent wreathed round it. Serpents of brass, and serpents of silver abounded in Egyptian temples and were mysteriously connected with their ideas of the healing art. From them Greeks learned to attach similar medicinal importance to the serpent, and the emblem of their *Æsculapius*, god of medicine, was a serpent wreathed round a pole. Hebrew Sacred Books tell us that Moses made a serpent of brass and put it upon a pole; 'and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived.'

"Egyptians had a great obhorrence to swine, and considered the flesh unclean above all other food. Priests purified themselves with religious ceremonies if they touched the beast, even accidentally; for it was the common belief that evil spirits were prone to take up their abode in them. Moses said to the children of Israel: 'The flesh of swine shall ye not eat, and their carcass shall ye not touch; they are unclean to you.' If they happened to

touch one, they went through ceremonies of purification before they ventured to approach any sacred place.

“Why Moses was not circumcised, being a descendent of Abraham, and adopted by Egyptians in infancy, is not explained; but the fact is implied by his saying to the Lord; ‘Behold I am of uncircumcised lips; how then shall Pharaoh hearken unto me?’

“The question plainly indicates that the rite was deemed of importance by the Egyptians. While Moses dwelt with Jethro, priest of Midian, he seems to have neglected the circumcision of his son. But when he was about to return to Egypt, the rite was performed, though Zipporah, his wife, seems to have been opposed to the custom.

“Hindoo and Egyptians being ignorant of the fact that rain is caused by continual exhalations from the earth and ocean, supposed that there was a great reservoir of water above the sky. That Hebrews entertained the same idea, is shown by their statement that when Jehovah created the world, ‘he divided the waters which were under the firmament from the waters which were above the firmament.’”

“If the above parallelism of ideas, doctrines and ritual are insufficient to convince the thinking mind that the Jewish religion, from first to last, was borrowed from older nations, and that the ritual was Egyptian and only Egyptian, further casting the pearls of truth would be entirely useless, and we

might better wait with a forlorn hope the time when stones shall speak. The identity is complete. It matters not whether Moses was a Hebrew or not, so far as the argument is concerned. As a priest and theocrat, he gives the Children of Israel a theological system and a religious code and ritual, and with the bare exception of his directing the mind to one divinity instead of thirty thousand, neither contains the least important element of originality.

It is even doubtful whether the Jehovah that Moses taught was understood by him to be any other than a tutelary deity superior to any other god that was worshiped, in wisdom and power. That it was not the Universal soul is most certain, if a correct representation has been made of him in the Bible. That book represents him as destitute of every infinite power and faculty, or, perhaps, it were better to say that every power and faculty ascribed to him is finite, and only such as pertain to humanity. He is represented as finite in knowledge. "I will go down now and see whether they have done altogether according to the cry of it which is come unto me, and if not I will know." (Gen. 18. 21).

He is represented as finite in power, as frequently repenting, surprised by circumstances, and having recourse to miracles to meet the necessities of the case, possessed of anger, jealousy, malice, revenge, and all the vices as well as weaknesses of human beings, a hater of all nations except the Jews, murderous and unjust in the very extreme, yet easily

controlled by Moses, though he begs to be left alone in his purposes of vengeance. Knowing full well his own weakness and the power of Moses over him, he unites in his varied character all the peculiar qualities of the several gods of the other nations, and rules in all parts of the natural world and human affairs, as the various gods of the other nations had in their particular departments. Thus he represents not so much the infinite God, with a nature elevated far above all finite powers and conceptions, as an agglomeration of all the powers and faculties of finite divinities, and a representation of all their various beings. But all these divinities were the souls of departed heroes and heroines, and other great men and women: as Dr. Campbell justly observes, "From the days of Titan and Saturn the poetic progeny of Cœlus and Terra down to Æsculapius Protius and Minos, all their gods were the departed spirits of human beings and were so regarded by the most erudite of the Pagans themselves." Bagster makes a declaration of the same thing.

Their tutelary deities were selected from among these according to the characters they bore here, and usually the greatest warriors here were the greatest gods by deification. This accounts for all the great gods of the ancients being so powerful in battle. Believing also that the spirits of men increase in power as they increase in knowledge and wisdom, superhuman exploits were ascribed to them by their worshippers. Keeping in view this an-

thropological idea in all the ancient theologies, the same anthropological character must be looked for in the Jehovah of the Jews, and everywhere it is glaringly apparent, and though this Jehovah is everywhere represented as more powerful than any other of the gods, this at last is the only real difference that appears between them.

From these known facts it is doubtful whether Moses, when he declared that the name of their god was "Jehovah," meant to represent the Universal Soul to the exclusion of all subordinate and tutelary deities, or whether he meant simply a tutelary deity only, never intending to inculcate the idea of an all-pervading spirit, nor admit the worship of inferior divinities. Even admitting that he intended Jehovah to represent the Universal Soul, still he appears to have been only a human spirit after all, as none but human characteristics are ascribed to him, and, in this respect, there is apparent another, and an almost unlooked identity of idea between the Jews and the other nations of the past. A fact sustaining the above proposition, is to be found in the prohibition of all correspondence with the dead. To have a familiar spirit, was to have responses from the dead. To receive responses from the dead, was followed by deifying the dead. To deify the dead, would have resulted in just such a system of polytheism as the Egyptians had, which, in the infancy of the nation, would have resulted in the greatest disaster. While the religious is the strongest element in man's nature, a focalization of

the mind religiously, and through this politically, was of the utmost importance in the time of Moses. This could be done only by directing the mind to the worship of one God, and to accomplish this all communication with departed spirits must be prohibited. Thus it becomes apparent that the Jews believed, with all other nations, that the dead not only lived, but were still interested in the affairs of this life, and might at the request of the people, or by their own voluntary act assume the responsibilities of tutelary deities. Saul attests this by his evoking the spirit of Samuel in his extremity. The law of prohibition is positive evidence also of the fact, for the law was not against pretending to do what they could not and did not, but for actually doing what, under the circumstances, they ought not.

CHAPTER XVI.

NEW TESTAMENT DOCTRINES AND MIRACLES.

OF the New Testament, much might, but little need be said. That in doctrines and morals it is original, there is not the least evidence, but, on the contrary, there is every reason to believe, that, like the Old, it is of foreign extraction, and may claim quite as high an antiquity for many of its leading points of doctrine as the latter, and more closely a compilation from previously existing documents so far as the historical portions are concerned. The religion of the New Testament is called the "Christian religion," and is generally supposed to have been promulgated by Jesus of Nazareth for the first time about eighteen centuries ago. Its leading doctrines are salvation through a crucified saviour, achieved by faith in him, and prayer to God for forgiveness of sins through his merits and atonement.

That it was not new at that time, Eusebius and others abundantly prove. "These matters have been thus necessarily premised before our history, that no one may suppose that our Lord and Saviour Jesus Christ was merely a new comer, on account of the date at which he appeared among men in the flesh. And now, that no one may suppose his doctrine new or strange, as if springing from one of

recent origin, and in no respect differing from the rest of men, let us also briefly examine this point." (Euse. Eccel. Hist. B. 1, c. 4. p. 25). The expression, "the rest of men," in the foregoing passage, unless a very awkward one, and well calculated to lead astray, cannot in its signification be confined to the Jewish, though these are the only people among whom the writer represents it as having specifically existed. Justin Martyr is much more broad in his enunciation of the same fact. In his "Dialogue with Trypho," written a little prior to the middle of the second century, we find him using the following remarkable language: "There exists not a people, whether Greeks or barbarians, or any other race of men, by whatever appellation or manners they may be distinguished, however ignorant of arts or agriculture, whether they dwell under tents or wander about in covered wagons, among whom prayers are not offered up in the name of a crucified Jesus, to the Father and Creator of all things." (Quoted by Taylor in his *Diegesis* pp. 314, 315). Did the statement made in a previous chapter, that the praying to the Universal Soul through Krishna, Buddha, Ormuzd and others, was only imitated by the Christians in their prayers to God through Jesus Christ, need confirmation, the above assertion of Justin Martyr, the associate of the beloved John, is confirmation sufficient. But Justin does not stop here; he even goes so far as to make it appear that the christian "Son of God," born of a virgin, crucified, dead and risen, a great

healer etc., was only a repetition of what had been claimed a long time before among the Greeks for their sons of Jove, their Logos, their Æsculapius and others, revered as Gods and objects of worship among them. (Justin Martyr's Apology addressed to the Greek and Roman emperors in 141, cited by Taylor in his *Diegesis* pp. 315-317).

The wonder at the reading of this "Apology" culminates in a blush of astonishment at hearing men at this late day, with these facts before them, put forth these doctrines as original, and Jesus, of the New Testament, as the original and only "God in the flesh." A single passage from the "Apology" should be given here. It is this. "For in saying that all things were made in this beautiful order by God, what do we seem to say more than Plato? When we teach a general conflagration, what do we teach more than the Stoics? By opposing the worship of the works of men's hands, we concur with Menander the comedian, and by declaring the Logos the first begotten of God, our Master Jesus Christ, to be born of a Virgin without any human mixture, and to be crucified and dead, and to have risen again and ascended into heaven, we say no more in this, than what you say of those whom you style the Sons of Jove."

Here the reader has the admission in full, at once and forever fatal to the christian claim, and a full and entire surrender of the orthodox citadel. Had Justin been writing to Hindoos, Persians, Egyptians or Chinese, he might have used the same lan-

guage, with the bare change of names, as has already been made to appear. But Justin Martyr is not alone in his admissions. Paul declares himself to have been "made a minister of the gospel which had been preached to every creature under heaven." (Col. 1. 23); also to Timothy he writes of preaching a God which, *had been believed on in the world.*" (1. Timothy 3. 16). Of course, then, the doctrine was not new in Paul's time. Again, Justin Martyr in his Apology as quoted by Max Muller in his "Chips from a German Workshop" page 28, preface, writes: "One article of our faith then is, that Christ is the first begotten of God, and we have already proved him to be the very Logos, (or universal reason) of which mankind are all partakers, and, therefore, those who live according to the Logos are Christians notwithstanding they may pass with you for Atheists; Such among the Greeks were Sokrates and Heraklitus and the like, and such among the Barbarians were Abraham and Ananias, and Azarias, and Misael and Elias and many others whose actions, nay whose very names, I know, would be tedious to relate, and therefore shall pass them over. So, on the other hand, those who have lived in former times in defiance of the Logos or Reason, were evil, and enemies to Christ and murderers, of such as lived according to the Logos; but *they who have made or make the Logos or Reason the rule of their actions, are Christians*, and men without fear and trembling." (Apol. 1. 46). Was the reader prepared to hear Abraham and Elijah and other

Jewish worthies called "Barbarians," and, with the learned Greeks walking after the Logos and really with them, "christians," after the very thing itself and not the name.

What says St. Augustine? "What is now called the Christian religion, has existed among the ancients, and was not absent from the beginning of the human race, until Christ came in the flesh; from which time, the true religion, which had existed already began to be called Christian; and this in our days is the Christian religion, not as having been wanting in former times, but as having in later times received this name." (Augus. vol. 1. p. 12. Edited by Bassil, 1529).

Lactantius says, (Lactan, Book 7), "And if there had been any one to have collected the truth that was scattered and diffused among sects and individuals into one, and to have reduced it into a system there would indeed have been no difference between him and us."

Eusebius, in b. 2. c. 17., Eccl. Hist., labors to prove from Philo whom he styles "one of them," that the Essenians of Alexandria in Egypt were really christians, and differed not from those of his day, though the name "Christian" had not been spread to every place, and thinks it *highly probable* that "their ancient commentaries are the very gospels and writings of the apostles." This is said of those who led the Contemplative life, or "Life of Prayer," known in Egypt and Jerusalem as Essenians, and in Greece as Therapeutæ. Whether Euse-

buis would have us believe that the Essenians copied the writings of the apostles or the apostles their's, it matters little, for it is a known fact that Josephus speaks of them as a Jewish sect, and Philo also, that had existed long prior to the time of Jesus. It is also a notable fact that under their Greek name, "Therapeutæ," which signifies doctor, healer or curer, they had existed in that country for ages. Now if in point of doctrine, practice and writing, they were identical with the Christians in apostolic times, as well as in the time of Eusebius nearly two hundred years later, the charge of copying writings and adopting doctrines and practices lies against the Christians and not the Essenians, which fact taken in connection with the quotation in ("*Blount's Philostratus*," pp. 113, 114, from Ludovicus Vivus), that "There could be no difference between the Paganish and Popish worship before images, but only this, that names and titles were changed, and that M. Dailla had demonstrated that "the Papists took their idolatrous worship of images, as well as all other ceremonies from the old heathen religion," and the whole Christian fabric stands before us, built entirely of foreign material, for which, notwithstanding the admissions of the ancients, the moderns persistently refuse to give credit.

This department of the investigation must close with very much material unused, with the caustic, yet just and philosophical rhetoricism of M. Turretin, "that it was not so much the empire that was

brought over to the faith, as the faith that was brought over to the empire: not the Pagans who were converted to Christianity, but Christianity that was converted to Paganism."

It now remains to be shown who and what was Christ, the central character of the New Testament.

All Christendom believe him to have been God, although not till the fourth century was this settled by council, but not by unanimous vote. In the year 325, the dispute about his Godship so distracted the churches, that Constantine, then Emperor of Rome, called a council of Priests and Bishops to decide the vexed question. This council was composed of 313 members from all parts of the Christian world.

Arrayed on one side were Athanasius and his followers, and on the other, Arius and those who sympathized with him. Athanasius claimed that Jesus was "light of light, truth of truth, very God of very God," which point was carried against the arguments of Arius, who was condemned to banishment and his writings committed to the flames, and the following "Nicene Creed" adopted. "We believe in one God, the Father Almighty, Maker of all things, visible and invisible; and in one Lord Jesus Christ, the Son of God, the only begotten of the Father, that is, of the substance of the Father, God of God, light of light, true God of true God, begotten, not made, consubstantial with the Father, by whom all things were made both in heaven and in earth; who for us men, and for our salvation, de-

scended, was incarnate, and was made man, and suffered, and rose again the third day; he ascended into heaven, and shall come to judge the living and the dead: and in the Holy Spirit. But the holy catholic and apostolic Church of God anathematizes those who affirm that there was a time when the Son was not, or that he was not before he was begotten, or that he was made of things not existing; or who say that the Son of God was of any other substance or essence, or created, or liable to change or conversion."

That christianity should claim a God manifest in the flesh, is not anomalous but just what we should look for. It has been shown in these pages that all religious sects and nations had claimed the same thing before them, eliciting the natural inquiry which was the *true* God since each claimed to have him? Christians claim no more for their scriptures than others claim for theirs, and their divine avatar is no more than that of others unless they can show superiority of power or wisdom or marked originality of character and teaching, by which he can be distinguished from all the gods that had preceded him, and all schools of philosophy and religion that had existed prior to his time.

To prove the former would be impossible, since it has already been shown that each nation had claimed that its incarnate divinity was the creator of the world, and the saviour of men. As to the latter, it is equally impossible, for, in the time of Eusebius, the great ecclesiastical historian who

wrote 330 A. C., when the true doctrine of Christ was taught, and the true forms of religion observed, that author claims that *they were identical with the Essenians*. He observes (B. 2, C. 17, p. 69) "All these, the above-mentioned author (Philo Judeas) has described and stated in his writings, and are the same customs that are observed by us alone at the present day, particularly the vigils of the great festival and the exercises in them, and the hymns that are commonly recited among us." Further testimony and admissions would scarcely strengthen the evidence of identity between christianity and the so-called paganism of eighteen centuries ago.

Still Christ is claimed as an original character and real personage. Be the latter what it may, the former remains to be considered. In the Mahabharata, an epic sacred poem of the Hindoos, we have so perfect a likeness of Jesus, that there can be no doubt of the copying of the character either the one way or the other. This character is Krishna or Chrishna, of whom Christ is either a copy, or he of Christ. Christ or Jesus (his Greek name) was the incarnation of the "only begotten Son of God." Krishna was the incarnation of Vishnu the only begotten son of the Universal Soul.

Jesus was born of a virgin, so was Krishna. By the malice of Satan the life of Jesus was sought through Herod, who slew all the young children of two years old and under in Judea. By the malice of Cansa, the Hindoo Herod, all the young children were slain, that the child Krishna might be

destroyed. Jesus was saved by his parents fleeing the country and secreting him. Krishna was saved in like manner. Jesus knew intuitively, taught while very young the law and the prophets, and disputed with the lawyers. Krishna learned all the sacred literature of the Hindoos in a single day. Jesus taught that, by faith, mountains could be removed and cast into the sea. Krishna held a mountain on the tip of his little finger. Jesus mingled with the poor and preached the gospel to them. Krishna inclined to the laboring classes and particularly avoided the society of the rich. Jesus healed the sick and restored the dead to life. Krishna did the same. Jesus taught one God who is a spirit, and that his worship must be in spirit, and in truth; whom (God), no man hath seen at any time or can see. "Buddha, is the 9th incarnation of Vishnu or the continuation of Vishnu as Krishna." (Pieries Universal Lexicon vol. 3, p. 423). "Buddha, or the 9th incarnation of Vishnu, taught One Supreme being who rules the Universe. He is formless and cannot be represented by man, and is incomprehensible. He is almighty, wise, just, lovely, kind and charitable." "His highest worship is silent meditation." (Ibid vol. 3, p. 324).

Jesus washed the disciples' feet. Krishna washed the feet of the Brahmins. Jesus was crucified and went and preached to the spirits in prison, was dead three days, became the Judge of the dead, arose from the dead and ascended into heaven. Krishna was killed by an arrow that pierced his heel

and ascended to heaven in the sight of all who exclaimed, "Lo, Krishna's soul ascends to its native skies." (Prog. Relig. Ideas, vol. 1, p. 72). "After he had fulfilled his mission he returned to heaven in the 125th year of his age," (Pieries vol. 9, p. 827). It is here competent to remark that Pieries' Universal Lexicon is of the highest possible authority. It was compiled by the author whose name it bears, and is the contributions of seventy of the most learned men and savans of all Europe who were employed by the author for the express purpose of collecting material from the highest authentic sources, principally their own individual investigations for this work.

The entire work consists of thirty-eight volumes of five hundred pages each, and was published at Altenburg in 1865. The series from which was procured the translation of the extracts herein given, expressly for this work, was imported from Germany for Joseph Thomas of Philadelphia, to aid in compiling Lippencott's Lexicon of Theology and Mythology. Koeppen and Csoma have also been translated expressly for these pages. These remarks are to show that no mean authorities have been relied on for the facts set forth in this investigation.

Since the identity between Christ and Krishna is so complete, there remains to be settled only the question of priority. Krishna, it will be remembered, was the 8th and Buddha the 9th incarnation of Vishnu, hence Krishna was first of the two, and

must date further back, than Buddha. Touching the antiquity of *Chrishna*—this is the orthography given—on the part of modern christians, the highest authority that can be cited is that of Sir William Jones in his *Asiatic Researches*. “That the name of Chrishna, and the general outline of his story, were long anterior to the birth of our Savior, and probably to the time of Homer, we know very certainly.” (*Asiatic Researches* vol. 1. p. 269). “I am persuaded that a connection existed between the old idolatrous nations of Egypt, India, Greece and Italy long before the time of Moses” (*Ibid.* vol. 1. p. 259). “In the Sanscrit Dictionary, compiled more than two thousand years ago, we have the whole story of the incarnate deity, born of a virgin and miraculously escaping in his infancy from the reigning tyrant of his country.” (*Ibid.* pp. 259, 260, 267, 272, 273).

The above work was written in 1784 and afterwards revised by the author Sir William, and published. “Krishna, the most famous and venerated god of the Hindoos, is the 8th incarnation of Vishnu which took place towards the latter part of the third period when sin and evil predominated as of old. Krishna appeared as a real god upon this earth, born of mortal parents. Kansa ordered him killed, but his parents succeeded in escaping from the country and took him to Vrindavana, where he was educated by herdsmen.” (*Uni. Lex.* vol. 9. p. 827).

“Vishnu appeared in the third period, in the 8th incarnation as Krishna, and in the 4th period in the

9th incarnation as Buddha." (Ibid. vol. 19. p. 286).

"Buddha was the continuation of the incarnation of Vishnu as Krishna. He proclaimed the same doctrine and taught the same religion that Krishna had taught before him. Buddha did not leave any written teachings, they were given to his disciples Mahakadsha and others, and were collected for the Sanscrit three hundred years after his death, when the great council of Deschlandri assembled in Cashmere three hundred years before Christ." (Ibid. vol. 3. p. 423).

"He (Buddha) died when eighty-five years old. The time of his life and teachings, is, according to the chronology of the Mongolians, in 2214 to 2134 before Christ. According to Japanese and Chinese, he was born 1027 B. C. As far as researches up to date are concerned, they leave no doubt whatever that Buddha lived in the sixth century before Christ in India." (Ib. vol. 3. p. 423).

"The religion of Buddha was introduced into China sixty-five years after Christ," (Ib. vol. 4, p. 6).

"Buddhism was introduced into Ceylon in the third century before Christ." (Ib. vol. 3, p. 424). Carl Frederic Koeppen published a work in Berlin, in 1857, called The "Religion of Buddha and its origin." From his deep personal research into the literature, history, chronology and religion of Oriental nations, this work is of the highest authority. From page 119 of this work we take the following. "The Chinese chronology gives us the

year of Buddha's birth 1027 or 1029 B. C., and his death 949 or 950 B. C." A. Csomá, a celebrated writer, who studied oriental history and traditions from 1819 to 1842, a term of twenty-three years, in the eastern countries, principally in India, states in his *Asiatic Researches* that, "Oriental writers give the time of Budda one thousand years before Christ." (*Asiatic Researches* by A. Csoma vol. 20, p. 41).

The accomplished and erudite Max Muller in his "Chips from a German Workshop" uses, (vol. 1, p. 202, the following in reference to the date of Buddha. "M. Barthélemy Saint Hilaire, following the example of Burnouf, Lassen and Wilson, accepts the date of the Ceylinese era 543 as the date of Buddha's death. . . . The more plausible date of Buddha's death is 477 B. C." "For the purposes however which M. Barthélemy Saint Hilaire had in view, the difference is of small importance." Thus by unimpeached and unimpeachable authority, is it settled that Buddha lived at least 500 years before the days of Christ, and Chrishna was still earlier, and it is not supposable that two incarnations occurred nearer than 500 years of each other, controlled as such supposed incarnations always are, by the too rapid increase of evil, which makes them necessary. This would place the date of Chrishna 1000 years before our era, and about the time of the composing of a portion of the Mahabharata in which his history occurs. "Mahabharata, one of the two great Hindoo national writings. It

probably took more than 1000 years to write this poem, commencing 1300 B. C., it was fully reduced to writing in the third century before Christ." (Pieries vol. 10, p. 720).

"Mahabharata was not intended as a beautiful 'poem,' but as a collection of old, probably all traditions, beginning with the most ancient time. We are led to this conclusion by the name of the compiler "Vyasa" or collector. The volume of this poem, which is nearly 100,000 double verses, makes its compilation by a single poet impossible. The work was probably written during a period of 1000 years." (Ib. vol. 10, p. 720).

The evidence could scarcely be made stronger, that Chrishna lived, and his history was written at least 1000 years B. C. and as Sir William Jones states, there being "a connection between Egypt, India, Greece and Italy," at a very early date, there is no difficulty in accounting for the appearance of this history of Chrishna in the very cradle of christianity ready to be adopted by the superstitious of that age. This conclusion the reader will find strengthened by reference to the work entitled "India in Egypt and Greece," by Pocock, who might have added Italy also. With great propriety we might say that the Old Testament is a bungling counterfeit of the Sanscrit Vedas, and the New Testament a barefaced plagiarism so far as its central character is concerned of the Baghavet Geeta of the Mahabharata. Without a word of comment, the author leaves the above facts, pregnant with

their emergent conclusions upon the mind of the reflective reader. One point only remains to be noticed; the remarkable passage in Josephus in which mention is made of Jesus. Did Josephus write that passage? In the Jewish versions of Josephus, this passage does not occur, and it may remain an open question whether the Jews expunged or the Christians interpolated it. Happily however some Christian admissions on this point are of the greatest importance. "The passage in Josephus which speaks of Jesus, is, with greatest probability held to be genuine, though interpolated." (Text Book of Eccl. Hist. from the German of Geisler, Philadelphia, 1836, vol. 1. p. 43). "The most probable supposition is, that the passage is interpolated from Eusebius, which might easily happen, as Josephus was copied and read only by Christians." (Ib. vol. 1. p. 44). What have we here but a surrender of the last entrenchment of Christianity, the free admission that its founder, the man who convulsed with wonder, astonishment and admiration, all Jerusalem and Judea, by healing the sick, raising the dead, casting out demons, cleansing the lepers, preaching the gospel to the poor, dying voluntarily, rising from the dead and in the sight of his disciples ascending bodily to heaven is not so much as mentioned by the great Jewish historian at whose very threshold of time these wonders in attestation of his Messiahship are said to have been done! There is no evidence they were done when and where the Bible asserts.

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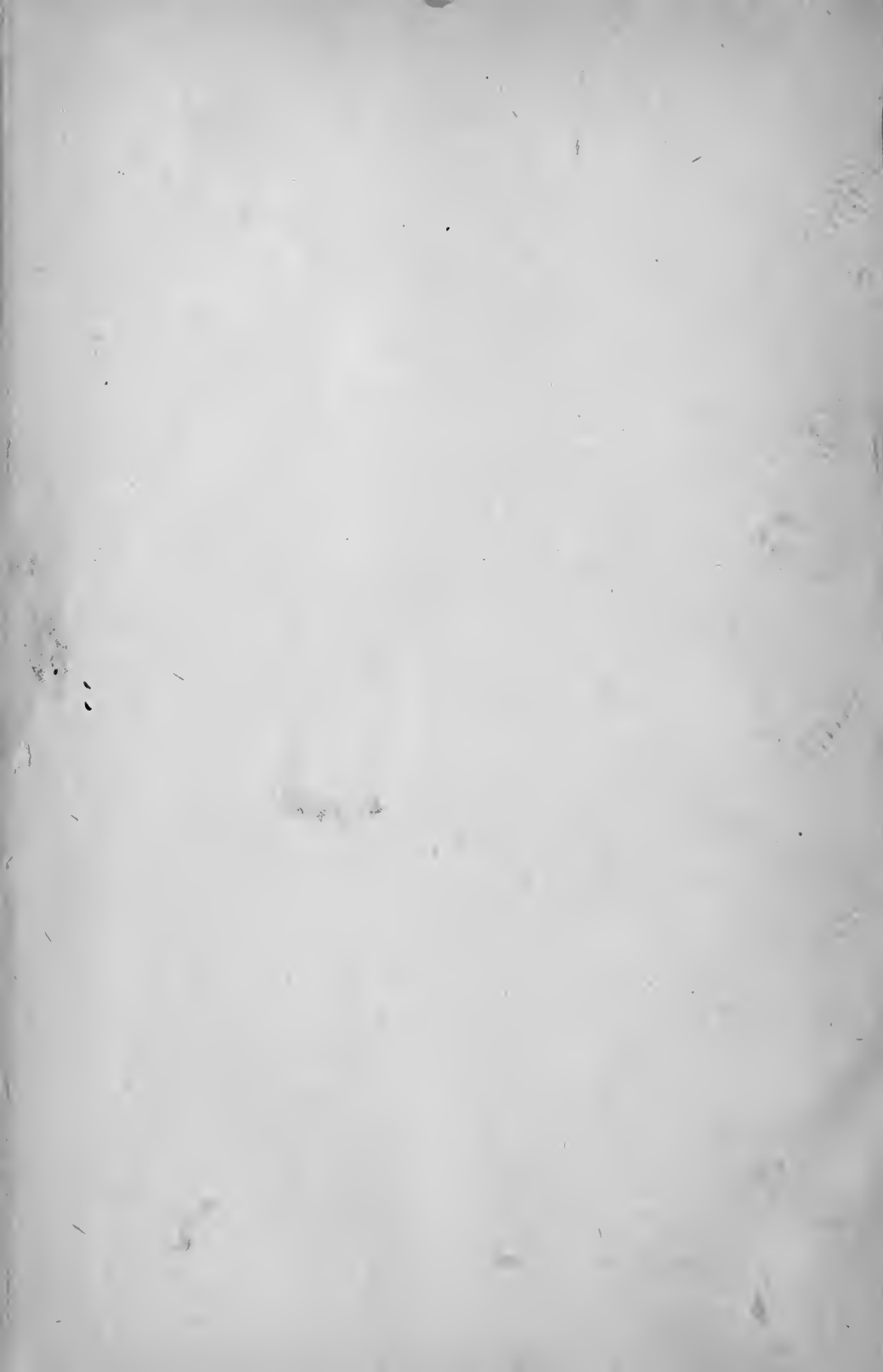
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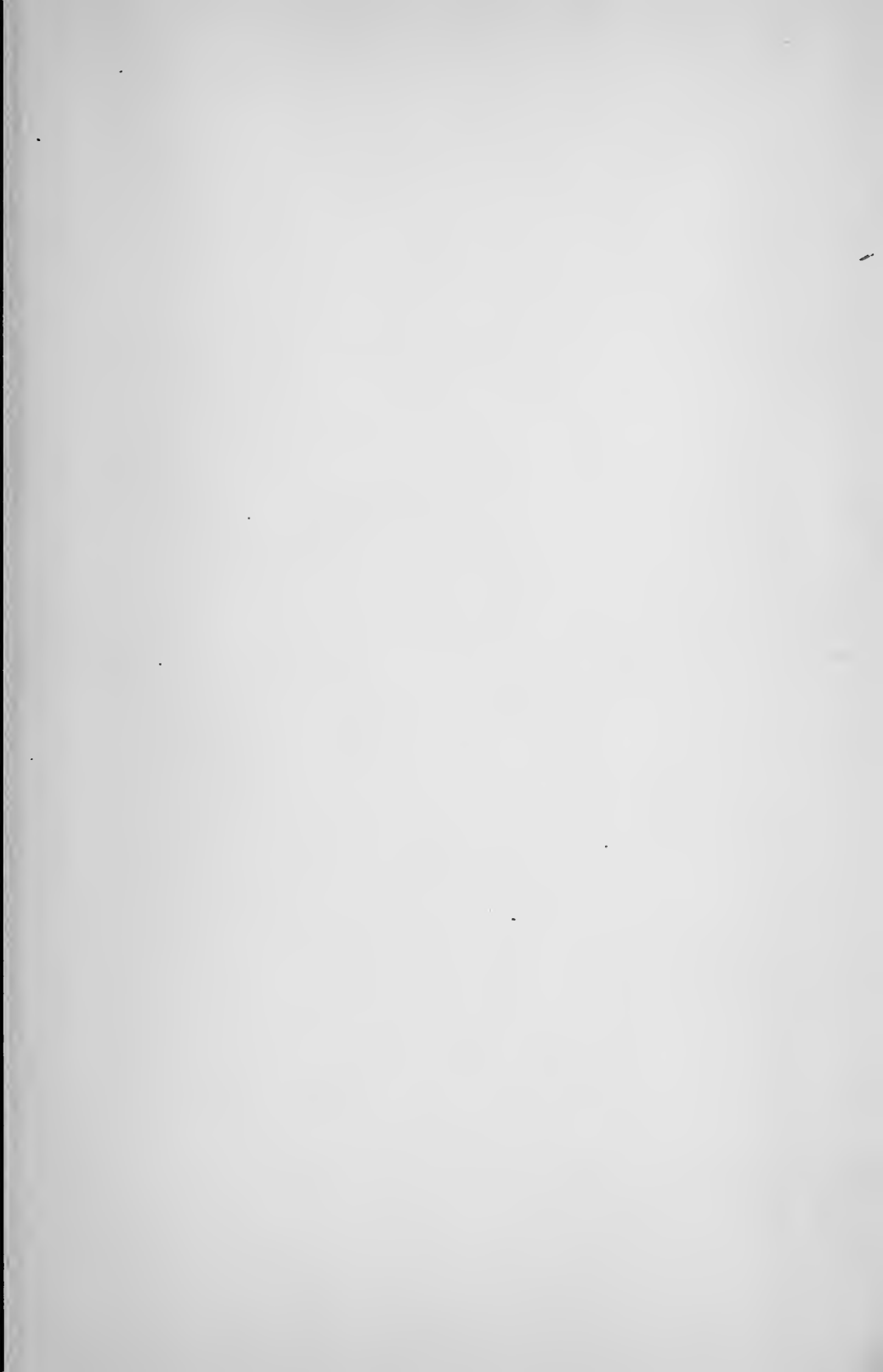
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