



RIDDLES OF   
 PREHISTORIC TIMES

 JAMES H. ANDERSON 

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UNIV. OF  
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*THE AUTHOR.*

# RIDDLES OF PREHISTORIC TIMES

BY  
JAMES H. ANDERSON



UNIVERSITY OF  
CALIFORNIA

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## FOREWORD.

This work is a kind of log or record such as sailors keep of voyages in unknown seas.

For forty years the author had been a plodding lawyer, but, having become incapacitated, by an apoplectic fit he, pondering on the riddle of existence, compiled this book, which is but a resume of facts gleaned while he was seeking to know whence came the world and its peoples.

In making the investigation, the course pursued was the same as would have been taken in examining a law case, taking notes of facts found gathering information from various sources like a bee gathering material with which to load the hive from flower to flower.

More interesting than any tales that ever have been sung or said are the cradle songs, the earliest traditions concerning the evolution of the world from chaos to existing order.

From the beginning, man, powerless to explain the miracle of birth, the vicissitudes of life, the enigma of death, realized that there is some inscrutable power that worketh, now evil, now good.

As time went on and he contended with beasts and his fellows for subsistence and supremacy, he became imbued with the idea that the phenomena that surrounded him, making or marring his comfort, were but the manifestations of various powers also contending. Gods he called

them, and these gods were oft capricious, now sending soft showers to cool the earth and now beating down the tender grass with heavy rain, now fructifying every green thing with gentle heat and now parching herb and flower. Terrible were these Gods in anger, and he must appease them with protestation and sacrifice. Their altars now he crowned with fragrant blossoms, and now drenched with blood.

Then came the great flood, and populous cities sank beneath the waves, and there were earthquakes and mountains belched forth fire and smoke. And the survivors fled far away to other lands, and as slaves, perchance, long regretted the splendors of their fathers. Mayhap their tales of the past excited derision in the halls of their new masters, and tradition was swallowed up in the oblivion of enforced silence.

Be that as it may, we of the twentieth century, proud of our civilization and enlightenment, even we have not solved the picture writing on the ancient stones. Little we know of primitive ideas and vast empires that had fallen in decay long ere Solomon builded his temple unto the Lord, or David sang to soothe the troubled king.

But we know in part and little by little, a fragment here and a fragment there, we are evolving the history of time.

The preparation of these chapters has been the means of whiling away the tedium of many an irksome hour, and should they inspire or accentuate the reader's interest in things ancient, then, indeed, the author may rest content.

# Riddles of Prehistoric Times

## CHAPTER I.

### THE FIVE ERAS.

History is the narration of a succession of events, the causes and effects of fundamental principles, the rise, culmination and wane of various powers, and as such it is fraught with interest, but the history of the earth itself from the beginning until such time as it was rendered fit for the habitation of man is far more interesting than any monkish chronicle or mediaeval romance.

Stored away in the archives of the nation, carefully guarded against depredation and destruction, are the annals of his struggles, the pean of her triumphs, the register of her defeats, perishable records at best; but graven on tables of stone and clay, in characters that are scattered and in part obliterated, yet capable of being welded into one conforming whole; characters that have withstood, in the main, the ravages of time; characters that are the open sesame to the mysterious past when old earth was young, and

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have awaited only the genie of intelligence, are evidences whence may be adduced tales of prehistoric marvels, monsters more ingenious than the Grendel of Beowulf, the creature of Frankenstein and peoples who were forgotten long ere the culture of Greece, the grandeur of Rome, were begun.

A divine harmony pervades all things, a harmony based on the interdependence of all life forms, vegetable and animal. There is nothing but has its relative position in the scale of development, not a blade of grass nor a grain of sand but bears mute testimony to some wonder-working force. Each individual man has his place and is necessary to a complete harmony of things. Nature waves her magic wand, and the small brown seed bursts forth in tender green, the silken petaled blossoms that erstwhile swayed in the western breeze falls off and leaves the young fruit on her stem, the ripened fruit is at heart a seed. Minute life forms have built up lofty mountains, and tiny, pattering raindrops have leveled rocky headlands.

Life began in a protoplasm, which is an albuminoid substance resembling the white of an egg, consisting of carbon, nitrogen and hydrogen in complex combinations, and capable, when subjected to the influence of the sun's heat, of manifesting certain vital phenomena-like spontaneous motion, sensation, assimilation and reproduction, thus constituting the basis of life of all plants and animals. It builds up every vege-

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table and animal fabric in the world. It is colorless, nearly transparent and of a viscid, semi-fluid consistency. When not confined by an investing membrane, it has the power of extension in every direction.

An individual mass of protoplasm, small in size, with or without a nucleus, or wall, constitutes a cell which may be the whole body of an organism or a structural aggregation of a number of multicellular plants or animals. The ovum of any creature consists of protoplasm, and all tissues of the most complex living organisms result from the multiplication and combination of protoplasmic cell units. The life of an organism consists, as a whole, of the continuous waste and repair of the protoplasmic material of its cells. The manufacture of protoplasm is a function of the vegetable kingdom. Plants make it direct from mineral compounds and from atmosphere under the influence of the sun's light and heat. It was the first form of life in the world. It began in the water as algae, a low form of seaweed and in small atomic forms of life floating in the water, becoming in time worm-like creatures, jelly fish, sea urchins, and crinoids.

First, there was a jelly-like speck, like that which forms the globigerina, which the deep sea dredges now bring up from the bed of the ocean. From this to Polyp jellies the road is not long, and from this to crinoids, fish and to bloodless worms seems to have been the path followed by nature in development of life on the earth. In



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the old Silurian Sea there was an enormous number of such worms, some with shells, in which they were enveloped for protection like star fish.

The first form of life on land seems to have been lichens, a pulpy mass which adhered to and grew upon stone in the air. The chemical action of the cells detached and took into their own structures small particles of rock, which, with the decaying body of the lichen, formed a bed of soil for the maintenance of life of a higher order.

There may be traced, step by step, the road from the speck of animated jelly to the most complicated plant, and to the most highly developed man in the world. There is a wonderful uniformity of structure in all forms of vegetable and animal life; modifications of a general plan for life and a unity of mental faculties in animals and men as well as in bodily structure.

The Polypi, which have built the coral beds, the less manifest infusorial animalcules, and the formifera have made masses of rock many leagues in extent in the depths of the ocean, built up to a height of hundreds of feet.

The earth worms, first formed in water, which were among the earliest created forms of life and which still survive, have had a wonderful influence in the building up of the vegetable and animal life in the earth. It is by their action that the vegetable and animal life in the earth was prepared to sustain life. They burrow in the



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ground and take into their bodies small particles of stone with decayed leaves and roots, and rising in the night time to the surface, deposit the castings on the top of the ground. There are myriads of them, and their combined action in a warm country sometimes raise to the surface ten and a half tons of such castings upon each acre in a year. Their action too opened up the soil to the air and moisture, and enabled plants to grow in the ground. To these creatures low down in the scale of life, man has thus become greatly indebted for the preparation of the soil to enable him to subsist in the world.

The present outside crust of the world is composed of fossilized and sedimentary rocks to the thickness of some 100,000 feet above the massive granite interior, and was built strata upon strata, layer on layer, in leaves, making a book that may be opened and read, as it were. Some of the strata were built up in the bottom of a quiet salt sea; others were formed in open air above the water, and still others in fresh water lakes. Each separate strata contains remains of life that existed at the time it was formed, and, while but few of the many forms of life are preserved entire, sufficient appears to show the kind of life which then existed, and what was going on in the evolution of the world. It must have taken a long time to form these different strata, how long may not be ascertained, but it could not have been made at once by any fiat; it was built up gradually.

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At one time in its nebular career the earth was shot off from the parent mass, probably the sun, in a cyclonic, funnel-shaped cloud generated by excess of heat and projected through the enormous gaseous envelope that surrounds the sun, and extends some 400,000 miles above the latter's surface. It was a whirling, glowing body, a planet seed, an egg potentially containing within itself the elementary forces and substances necessary and potential for its development.

The sun rotates on its axis once every twenty-five and one-third days, and the speed at the outer edge of its enormous envelope is some 8,000 miles a minute. The planet seed borne upward in this mass here received the impetus that caused it to revolve around the sun, and the cyclonic agency that was the primal cause of its separation resulted in a rotary motion on an axis, so that when finally it was shot off beyond the envelope it had acquired two motions. It was thrown off to that point where the centrifugal and centripetal forces oppose and balance each other and took its place in the solar system. The other planets were probably formed in the same manner.

In its passage through space and contact with cold, the earth hardened and solidified on its outer surface, and as the crust increased in thickness it shrank and became wrinkled into folds with elevations and depressions of surface.

The rock first crystallized by the cooling of the fluid mass was granite, born of fire. This

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stone has been called *Plutonic* because igneous, related to Pluto; *Azoic* because devoid of life; *massive* because not stratified. It is the most abundant rock, and is of great thickness, lying next the molten mass of the earth's interior. It is from this species of rock that all other formations found in the earth's structure have been evolved and developed.

The giant rocks are the bones of the earth, the landmarks and records the past, and it is their unconformity, together with the changes of fossil forms contained in them, that have enabled geologists to divide earth's history into eras and ages. There are five such eras, each having its own distinguishing system of rock formation: Eozoic, Palaeozoic, Mesozoic, Cenozoic and Psychozoic.

### ARCHEAN PERIOD.

This period comprises the Azoic age ere yet the lowest forms of life appeared on the earth, and the Eozoic age, the dawn of life, and is the oldest period of geological time. During this time was formed the massive granite rocks lying beneath the most ancient fossil-bearing, stratified formations in the world's structure.

As the earth acquired form, there was produced by the chemical action of the elements contained in the fiery mass, an atmosphere. When first formed the air was loaded with gases containing the vapor of every element which is volatile at a high temperature. Metals, sulphur,

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chlorine, carbon, and other elements mixed with the watery vapor made a dense, dark, smoky atmosphere.

In the beginning the atmosphere contained elements of destruction not in the air to-day. Our air causes organic matter to decay; the primeval air caused inorganic matter to rot. In the air now there are about three parts of Carbonic acid gas in ten thousand parts of air; in the Archean time the proportion of carbonic acid gas was multiplied many, many times. Mayhap at this time darkness was in truth upon the face of the earth, the surrounding atmosphere being a smoky veil through which light could not penetrate.

The rocks of this period are not stratified, which is conclusive proof that the Archaean area, extending over Canada and from New England to Georgia, and forming the axes of many of the great western mountain ranges, was submerged at that time. They are of enormous thickness, and the time represented by their formation cannot be approximated with any accuracy, though it is equal, probably, to all the rest of recorded history.

Before the close of the Archaean period, in the Eozoic era, we find evidences of vegetable life, and it is probable that the lowest forms of animal life existed.

### PALAEOZOIC ERA.

The greatest unconformity in the stratified

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rock series occurs between the Archaean and Palaeozoic eras. The time intervening between these eras, and which is entirely lost to us, must have been a period of active progression, for with the opening of the Palaeozoic era we discover a flora and fauna far removed from and more highly organized than those of Archaean times.

The strata of the Palaeozoic era embraces three systems: 1, the Silurian, first studied in Wales and called the age of *Molluscs* or *Invertebrates*; 2, the Devonian system, best studied in Devonshire and called the age of *Fishes*; 3, the *Carboniferous* or coal-bearing system, which is the age of *Acrogen Plants* and *Amphibian Animals*.

### SILURIAN SYSTEM—AGE OF INVERTEBRATES.

The only plants found in the Silurian system are of the lowest order, but animals are more numerous. Among the latter are *Corals* and a specie of *Hydroza*; the *Chambered Nautilus*, endeared to us by poet's song, was very abundant, also worms. But most abundant were the *Crustacea*.

### DEVONIAN SYSTEM—AGE OF FISHES.

Atmospheric conditions being more favorable, there is a considerable increase, both in number and kind, of land plants, and insects first appear. The *Crustacea* decrease in number, and diminish



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in size, and strange Devonian fishes swarm in the waters.

### CARBONIFEROUS SYSTEM—AGE OF ACROGENS AND AMPHIBIANS.

In this age was accumulated nearly all the coal discovered and used by man ages after. There is a great abundance of flora of the conifer and fern varieties, plants of the first order being allied to the yew. Ferns, however, were most abundant, appearing, to untrained eyes, more like cacti than anything else.

These coal formations may be regarded as doubly utilitarian; not only are they to be considered as an accumulation of fuel for future generations and an aid to commercial intercourse and manufacturing enterprise, but as an efficacious aid in preparing the earth for the use of man. The vast amount of carbon requisite for the formation of our extensive coal measures was extracted from the murky, gaseous air, purifying it.

Insects are more abundant, there being an increased vegetation, and the horseshoe crab, a higher type of *Crustacea*, appears. Fishes remain, not so numerous as in the Devonian, and air-breathing vertebrates creep upon the earth. These vertebrates were amphibians, gill-breathing and lung-breathing, and represent a higher form in evolution than the fish. These animals were not small and soft-skinned as in our frog,

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but large and covered with scalelike plates, their heritage from their piscatory progenitors.

The period of unconformity or transition between the Palaeozoic and the succeeding era has been called the Permian period, because the rocks were first studied in Russia, in the ancient kingdom of Permia. The remains are neither abundant nor diversified. In this period were formed the gypsum and salt deposits, which are among the most important elements in the economy of the life which was to appear on the earth subsequently. Salt with its chemical action is an important agent, exciting nervous energy; gypsum, too, is an important element in the building up and the preservation of animal life.

A principal constituent of gypsum is a mineral substance called Apatite, which gives strength and vigor to the plants. It is dissoluble in acids; in the minute rootlets of plants an acid is secreted which dissolves the Apatite in the soil so that it may be absorbed by capillary action. When the plant containing Apatite is consumed by men or animals it provides material to give strength and vigor to the frame and to form tissue. No vertebrate animal can exist without a supply of it; it has an important function in the nutrition of nerve substance. Of the mineral part of the body structure, 75 per cent is apatite, and in the brain, which is the center of nervous activity, apatite is a principal substance.

It has a crystallization of its own, and it is found in gypsum, lime stone, sand and other sub-



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stances. It gives plants the stability to maintain an erect position, and it furnishes to straw, grass and other plants the glassy shell around it, and to animals the enamel of the teeth. The function of the soil to supply proper and life-giving food for animals depends in large part upon the quantity of apatite contained in it. If it is not replaced as it becomes exhausted, and the plants become weak, puny and degenerate, likewise the men and animals. With an abundant supply of this material in the soil, men and nations have become strong, vigorous, energetic and able to attain a high degree of civilization. The times when these elements were deposited in the earth's structure and placed in position to be available for the use of plant life was an important one for man. The diminution of apatite may have been the cause of the decay and death of many of the nations which have passed away in the bygone ages, of which there may be found so many evidences in all parts of the world.

### MESOZOIC ERA—AGE OF REPTILES.

But a little way back, in times that in our ignorance we have termed ancient, unlettered men would crowd about the traveler and give credence to his tales of fiery, flying serpents; and some believed and others mocked, but many would have stoned him for firing the brain of youth with his chimerical fancies, leading them from the plough and the pruning hook to the



THE MESOZOIC AGE FOR PREHISTORIC MAN.

(*Riddles of Prehistoric Times.*—p. 18)



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uncertainties and storms on sea and dangers in hostile lands.

And now we know that the traveler who stood idle in the market place on fair days and holidays, waiting glad weather or a belated brig, was but weaving the warp of imagination in the woof of fact. Perchance in his wanderings over burning deserts, beyond the seas and across the mountains, he had alighted on some gigantic footprint or rude flint work!

For in the Mesozoic era huge reptiles swam in the waters and crawled upon the land, reptiles that would have put to shame the dragon of the fairy tale.

This era is divided into three periods: 1, The *Triassic*; 2, the *Jurassic*, splendidly developed in the Jura Mountains; 3, the *Cretaceous*, noted for chalk accretions.

In the Triassic period the corals develop still higher forms, and the reptiles are allied to mammals.

In the Jurassic we find more coal; the *crustacea* and the insects rise in the scale of development. Here the reptiles culminate and may be divided into three great classes: 1, *Marine Saurians*; 2, *Land Saurians*; 3, *Winged Saurians*.

The marine saurians were monsters thirty to forty feet long whose limbs were suitable for swimming.

The land saurians were Brobdingnagian creatures, the largest that have ever walked the

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earth. Many had powerful hind legs, on which they walked bird-like, balancing itself by its massive tail. The forelegs were, in many instances, short.

The winged saurians were distinguished by diverse characteristics, being allied, in some respects, to the reptile, in others to the bat, and in still others to the bird.

The earliest known bird, the *Archaeopteryx* by name, possessed many reptilian characteristics.

Such mammals as were found in this period were not true mammals, but marsupials, exemplified to-day by the kangaroo and the opossum.

In the *Cretaceous* period hard-wood trees are introduced, and our oaks and maples, our hickories and beeches were classified. The toothsome oyster appears, and the fishes become more like their descendants of to-day. The reptiles and the birds are of incredible size.

### CENOZOIC ERA—AGE OF MAMMALS.

This era has been divided into two periods, the *Tertiary* and the *Quaternary*.

Among the flora of the *Tertiary* the same genera grew farther north than now, indicating a warmer temperature. The Arctic waters were warm and swarming with life and in the now snow-covered Greenland the vegetation was similar to that indigenous to Florida to-day.

Gradually the temperature grew colder, until there came a time when the summer sun failed

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to melt the winter snow, and ice which accumulated from year to year so as to cover the face of each hemisphere far down toward the equator. There appear to have been warm and genial periods interspersed between these cold periods.

Oysters were thirteen inches long, eight inches wide and six inches thick, and, flowering plants being abundant, insects are flying about, seeking honey or what may have served as honey, then as now. The sharks ruled the sea, some of them being sixty feet long. Reptiles no longer predominate; the reptilian birds disappear and the typical existing genera are found.

But this is the age of mammals. Great herds of mammoths and mastodons, giant horses and oxen roamed over the land.

The Quaternary period is especially interesting to us, for then it was that man first appeared; and a weak, undeveloped creature he was, unable to subdue the massive, forceful beasts that invaded the very caves where he sought shelter and safety.

In this period there were great changes in climate and in species; great upheavals of the earth's crust took place, and the land was ice-bound almost to the shores of the Gulf of Mexico.

### PSYCHOZOIC ERA—AGE OF MAN.

The echoing cave, rough-hewn by erosion, was the shrine, to keep which inviolate man braved the savage tusks of the mammoth and



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the cruel, wide-branching antlers of the reindeer. His only weapons were crude stone implements, chipped at first, but, as the lust for battle grew strong within him and the chase supplied him with provisions, he regarded his weapons with a feeling akin to veneration, and his leisure time was spent in polishing them. After the gormandizing that succeeded the capture and killing, primitive man would indulge in a prolonged siesta much after the habit of his animal foes. Awaking, he would fashion new implements for another day, chanting the while, mayhap, many a rude epic. Perchance the primitive children listened as he sang and scarce could bide the time till they, too, should excel in prowess!

By the opening of the Psychozoic era man had so far advanced in the social scales as to hold periodic tribal gatherings; he has already perceived that in union is strength. He has domesticated animals, and his implements are highly polished. He has forsaken his solitary cave for the communal mounds and cliffs and the lake buildings, and has laid by his old stone battle axe for one of shining bronze.



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## CHAPTER II.

### GLACIAL PERIODS.

In the strata of the earth there appear evidences that at various times in the earth's history there have been succeeding periods of extreme cold and heat. These strata show that many times there were formations in the earth's structure which had been laid under the surface of the sea and interspersed between such strata are beds which were formed above the water. It has been the subject of speculation in the minds of scientific men as to what caused the rising and falling of the water. How did it come about that the fossilized rock, formed under the sea, and the immense coal beds and land formations above the water were made? The strata showing vegetable remains were made when the land was above water, the coal being formed in a warm, moist atmosphere in a marsh or swamp.

The theory which is obtaining most credence was advanced by James Croll of the Royal Scotch Geological Society. His explanation is at once simple and complete, partly geological and partly astronomical; it is, in short, that the

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heat of the sun is in proportion to its distance from the earth.

In Croll's work on Climate and Time in their geological relations, he claims that the orbit of the earth around the sun is not round but elliptical, that the ellipse of the earth's revolutions is constantly changing, eccentricity of the earth's orbit being the change of length of the orbit as it revolves around the sun. When the earth thus in its revolution gets a long distance from the sun less heat is given to the earth, and it becomes colder. The elongations are produced by the attractive force of other celestial bodies, as the earth approached them in their journeyings through the skies. Jupiter, being the largest of the planets, had the most attractive force to pull the earth into an elongated orbit. He has calculated the difference of eccentricity for one million of years in the past and for the same length of time in the future. The eccentricity is now some 3,000,000 miles; fifty thousand years ago it was but 2,250,000 miles; one hundred thousand years ago the ellipse was elongated to 8,500,000 miles.

Two hundred thousand years ago it was 10,250,000 miles; two hundred and fifty thousand years ago it was 8,000,000 miles; four hundred thousand years ago it was about the same as now. Seven hundred and fifty thousand years ago it was 7,500,000 miles; eight hundred and fifty thousand years ago it was 13,500,000 miles; and a million years ago it was 2,750,000 miles.

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At times of the greater eccentricity there were long, cold winters in one hemisphere and short, hot summers. This would cause a glacial period in that hemisphere.

Mr. Croll thus accounts for glacial periods and changes in the level of the waters which are recorded in the rock strata of the earth. His calculations lead him to conclude that the climate on the earth will not vary in the next 150,000 years to any great extent.

It was at the time of the greater eccentricity of the earth's orbit when the glacial periods took place. At these times the ice and snow at one pole were piled up probably several miles high; in the northern hemisphere an arctic climate extended south probably to thirty degrees north latitude. This immense cap of ice and its weight shifted the center of gravity of the earth, and caused the water in the oceans to flow northward, covering the land in the northern hemisphere which before had been above water, so that instead of a subsidence of the land to permit the formation of stratified layers, it was the rising of the water over the land which caused the effect, it being evident that at each glacial period the raising of the waters followed close upon the formation of the ice.

Each layer of stratified rock is probably the result of an ice period which has taken place in each twenty thousand years of the world's career. About ten such periods back, 210,000 years, was one of the maximum periods of ec-

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centricity. It was a time of the great summer in the northern hemisphere, when the southern hemisphere was experiencing a severely cold climate. Over the latter, almost to the tropics, was a vast sheet of ice and snow. It reached far into Brazil; it covered southern Africa and lapped over India and into Australia.

The marks, scored into the solid stone, show how far it pushed north. In Patagonia the marks are away from the sea toward the north, up the mountains. There was then much more land above the water in the Northern Hemisphere. When five thousand years passed there was a great thaw in the southern hemisphere, and the waters returned to the northern seas. Lands became submerged which had been above water. Ice began to form near the Arctic Pole, and after a time the land and water became equalized in the two hemispheres and the climate substantially the same in both. When some five thousand years more passed, there came a period of the greatest cold in the northern hemisphere. The winters became twenty-eight days longer than the summers. The earth was 10,500,000 miles farther from the sun in winter than in summer, and the temperature probably attained a mean of 60 degrees below zero, carrying the present temperature of Greenland as far south as the Gulf of Mexico.

When one hemisphere has a glacial period the other has a much milder climate. Owing to the precession of the equinoxes, the condition of

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things in the two hemispheres are reversed in about 10,600 years.

An extreme condition of cold came to the southern hemisphere about 700 years ago. In about 9,900 years from now the northern hemisphere will be in the midst of a cold period, when the winter will be long and the summer short and hot.

The center of gravity of the earth is the center of the globe. Excess of weight of land or ice on one part must perforce be compensated in some way on the other. We find that there are some 44,000,000 square miles of land in the northern hemisphere, while in the southern hemisphere there are but 16,000,000 square miles. Humboldt has estimated that if the mountains in Asia were leveled the uniform height of land in Asia would be about 1,150 feet above the sea; in Europe it would be 670 feet; in North America 750 feet. The average would be about 920 feet above the sea level. In the Northern Hemisphere there is an excess of some 28,000,000 square miles of land, which has to be balanced by some corresponding weight in the southern hemisphere.

Around the Antarctic pole there are some 8,000,000 square miles of ice. On every side of it mountains of ice thousands of feet high block the approach to the pole. If there was ice to the height of  $2\frac{1}{2}$  miles piled over that space, it would compensate in weight the excess of elevated land in the Northern Hemisphere. It has



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been estimated that the melting of ice one mile in thickness at the southern pole would be to raise the sea level in the northern hemisphere at 50 degrees north latitude 280 feet. If  $2\frac{1}{2}$  miles of ice and snow now existing about the Antarctic pole were melted and an equal quantity of ice and snow were formed about the Arctic pole, it would have the effect of raising the sea level at 50 degrees north latitude about 500 feet. So that in about 10,000 years from now, the Polar conditions about the Arctic and Antarctic poles will be reversed and land at some 50 degrees North Latitude, less than 400 feet above the sea level will be submerged.

The southern seas will be drained to the north, by the shifting of the center of gravity of the earth. New lands enriched with the sediment of the sea for a hundred centuries will rise out of the waters in the southern seas, and old islands now submerged will once again appear above the surface of the water. The northern hemisphere will again be covered by the sea, as has often been the case in the past, and new strata will be formed.

At the time of the glacial period in the northern hemisphere, some 11,200 years ago, the inhabitants were driven southward or destroyed by the flood of waters. The barrow people of Northern Europe and the mound builders of America were probably so driven from the countries inhabited by them and exterminated. The waters of the great deep breaking up out of the



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ground have been described in the legend of the flood as recorded in the Bible.

### DRIFT.

There are found in many parts of the world, above the deposits of stratified rock, boulder clay, sand and gravel rocks which have no relation to the native stone, and which have been carried there evidently by some powerful agency. These deposits have been called drift, and this *drift* varies in thickness.

In places, there has been found boulder clay 100 feet thick; in some places, on top of this are clays and sand containing fossils of varying thickness up to 50 feet, and sometimes containing the remains of buried forests; on the top of this, hard pan of glacial clay up to 90 feet deep; then black clay with fragments of wood some 15 feet thick; then gravel, sand and till or hard pan, and above all the surface soil.

These indicate that at various times the land was covered: First, by an ice sea that deposited glacial clay and gravel as it melted; second, the formation of a fresh water lake; third, a long period during which the climate was warm and dense forests grew; fourth, another glacial period; and, fifth, another subsidence under the sea.

It has been suggested that the cause of the glacial periods in the Tertiary was an elevation of land in the northern parts of the bed of the Atlantic and Pacific oceans which made a dam or

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wall to prevent the flow of the warm currents from the Equatorial regions toward the poles. This kept the equatorial waters very hot, causing evaporation, which, when it came toward the poles, condensed into rain, snow and ice, making an ice cap at the pole.

That these elevations were such that it made a bridge of land for passage of man and animals between Asia and Alaska, and from Norway to Iceland, the Orkneys and Greenland is hardly probable, for if the Atlantic plateau was elevated above water such a bridge must be farther south. If there existed such a bridge from Portugal to the Madeira Islands or from Africa to the Canary Islands, thence over to the West Indies, it would be a means of accounting for many similarities in life and culture we find to have existed in prehistoric times on both sides of the oceans.

There appears to have been a gradual lowering of temperature at the end of the Tertiary period, and this change of temperature affected the higher latitudes of the old and new world. It reached such a degree of cold that the whole of the North of Europe as far south as Saxony and North America south nearly to the Gulf of Mexico were icebound.

Considerable local differences may be observed in the nature and succession of the several deposits of the glacial period as they are traced from district to district. It is hardly possible to determine in some cases whether certain portions

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of the deposits are coeval or belong to different epochs.

Sometimes the climate became so cold that the conditions of Modern Northern Greenland extended as far south as the southern part of England and Ireland, and across Central Europe as far south as Spain and Italy, and nearly to the Gulf of Mexico in North America, and to India in Asia. Then followed a considerable depression of the land and the spread of cold Arctic water over the submerged parts of the land with abundant floating ice containing boulders, etc.

Gradually the temperature in the Northern Hemisphere increased, the ice melted away, and there came a return of the milder climate. As the ice floated south, its path may be traced in the markings it left on the face of the stone in place. The ice sheet was so thick that it made its way across the hills and valleys as if there was no depressions.

The ice left immense deposits of boulder clay or till on the surface of the ground as the ice melted. This deposit is not uniform, but varies greatly in thickness. The boulders in many cases have been transported long distances, always from the North toward the South; some of these boulders have been polished on the flat side, manifestly produced by friction when being pushed along by the ice. This deposit is not uniform. Beds of sand, gravel, fine clay occur in different platforms of the beds, and some-

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times with strata of surface soils, as if between the glacial periods there had been warm intervals.

The granite boulders vary in size from gravel up to immense blocks. They do not appear to have the rounded appearance, which they would if rolled along by the action of a flood of water; some of them have rubbed surfaces as if they had been held fast and forced over some hard surface, as if they had been frozen in place and dragged over the hard ground. The boulder clay contains no fossils.

The origin of this material has been a puzzle to geologists. The most approved theory has been that they were of glacial origin, the material having been taken up and frozen into a huge mass of ice, and carried from the North toward the equator by floating ice.

The drift in California, Brazil, Australia and in the Ural Mountains sometimes contains gold, platinum and jewels of various kinds, diamonds and the like; sometimes tin and copper ore is found in the drift. The absence of marine fossils forbids the conclusion it was formed under the sea.

There have been found in many different places in Siberia, and in Alaska the bodies of the hairy mammoth and other animals imbedded in ice, frozen intact just as they were in life, as if they had been suddenly congealed. There was no lapse of time between their death and the freezing, else putrefication and decomposition

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would have affected them. Even the stomachs have been found to contain the undigested food they had eaten. Some of them have been found erect, standing as they stood in life. They seem to have perished suddenly, turned to ice at the time of death, with hair, flesh and skin intact.

The stratified Drift of Alabama and Mississippi varies from a few feet to a depth of 200 feet. It forms the body of most of the hills. The materials are pebbles, clays and sands of various colors, from white to deep red tinged with peroxide of iron, which sometimes cements the pebbles and sand into compact rocks. The fossils are few in some cases, probably derived from the underlying formations. Well worn pebbles are found in the stratified drift. Clays, gravel and sand containing cypress stumps, drift wood and mastodon bones are characteristic.

About three-fourths of Ohio is covered with a drift deposit to a depth of 300 feet, the average in the northwestern part of the state not being less than 50 feet and in the center of the state not less than 25 feet. It filled the valleys of the earlier drainage system, in many cases obliterating all traces of their existence. The till is filled with boulders; sometimes blocks are present showing 200 feet above the old surface ground. Stratified drift occurs over an immense area of Brazil, over the whole of the provinces of the Rio, in the northeastern coast provinces and in the valley of the Amazon, westward to the confines of Peru. Not only on the hills, but



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in the lower valleys, deposits of immense boulders of trap and gneiss, evidently the moraines of former glaciers were first described by Prof. Agassiz.

In India there are evidences of the action of a glacial period. At the time of the drift the animals which belonged to a warm climate such as the mammoth, the elephant, the rhinoceros, the hippopotamus and the cave bear, ended their careers in the northerly temperate zones in both the old and the new hemispheres.

There seems to have been no merging of plants, animals or men between the time before the drift and that following it. There was more likelihood that because of their superior intelligence, some of the people should have escaped and survived the drift period.

The North American and European animals of this period are nearly alike. The remains of huge elephant-like creatures have been found in Siberia and Alaska, near Newburg, N. Y., in Warren County, New Jersey, in Missouri and Kentucky. There were found in this drift some skulls of men—one in the Cave of Engis near Leige, France. It is a fair average skull, and represents a civilized man. In another cave in the Neanderthal, near Hochdole, was found a human skull, which is nearly ape-like. It belonged to a man not far removed from the brute. The Engis skull was arched with a full frontal brain pan, while the other was flat, almost like



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that of a serpent, with projecting bones around the eye cavities.

After having occupied the caves for a long time, the type of men as suggested by the Neanderthal skull disappeared, and with him vanished many types of animals with which he was associated. Above the remains of such cave men in France, Denmark and England, there appears a thick deposit of stalagmite, the remains in some of the caves being 12 feet in thickness. Above this deposit of stalagmite appears cave earth as if it had been washed in under water. Above this appears the remains of animals and of men of an entirely different character to those whose remains are found under the stalagmite.

At Watzikon, Zurich, a piece of lignite was found containing basket work, together with the remains of the elephant and rhinoceros beneath glacial deposits and over other glacial deposits.

Near Brandon, England, implements with bones in brick earth were found beneath chalky boulder clay. In New Jersey Prof. C. C. Abbott found rough stone implements under unstratified beds of gravels, clay and boulders.

At Saint Acheul, France, there have been found flint implements of human manufacture; over this there is a bed, five or six feet thick, of sandy marl, and over this a bed of gravel from one to two feet thick; on top is surface earth five feet thick. Under all this sand and gravel lay the evidences of the handiwork of man. The bones of the wild horse, the mammoth, the wild

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bull, and rhinoceros were found with it. Trees were found imbedded in the sand and gravel along with the bones of these animals and humans.

At Rose or Cemetary Hill, Maryland, under about 5 feet of the original surface on top of drift, a stone battle axe weighing  $7\frac{1}{2}$  pounds was found. It measured  $8\frac{1}{2}$  inches long,  $7\frac{1}{2}$  inches across the widest edge of the blade,  $2\frac{5}{8}$  inches through in the thickest part, and tapers gradually from the blade to the hole; it is sharp-pointed like the Ancient Celtic stones found in the British Islands.

In this cave long bones split to extract the marrow, showing the presence of man, were found. Other Belgium and French caves have yielded similar remains.

Primitive man contented himself with the products of the ground, the chase and the water, and used overhanging rocks and caves for dwelling places. They were small of stature, something akin to the Esquimaux or the bushman of South Africa.

In a cave called Frou de la Nanlette, near Dinant, Belgium, a human jaw bone having



THE PSYCHOZOIC AGE FOR PREHISTORIC MAN.

*(Riddles of Prehistoric Times.—p. 30)*



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## CHAPTER III.

### PRIMITIVE MAN.

Hunting was the earliest occupation of man. Hunters were a wandering class of men who subsisted on what they could kill. They were brute-like and cruel, and lived in constant warfare, their only ideas being to procure food for subsistence. When they were successful in procuring prey, they feasted and slept; when they were not, they went hungry. Their condition in life remained stationary. There was little growth or development for the man hunter. He consumed what he could get as fast as he procured it; his life ended as it began.

The first men were probably small in stature, dark skinned, with dark hair and eyes, with small heads, longer from front to back than across; low foreheads, with projecting ridges around the eyes; powerful jaws, strong teeth; and with arms and legs adapted to climbing trees. They congregated together for protection. They ate fruits, nuts and the animals which they could kill. They were emotional, mercurial, passionate, brute-like in body and mind.

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Gradually men came down from their elevated abodes in the trees, and sought shelter in overhanging rocks and caves. The record of their lives in the caves is written in the *débris* which they left on the floors of the caverns. These remains have been carefully explored, and it has been thereby ascertained how these people lived, what animals they subsisted on, what tools and implements they had.

In the beginning men's ideas were few and words limited in number. Probably a few grunts and growls sufficed to express their feelings or desires. As men associated together, communication of ideas became necessary, and they were impelled to articulate speech.

Social bonds were strengthened by the dependence of the young upon the parents for protection. This helplessness excited sympathy and love on the part of the parents and developed the higher attributes of mind, unselfishness and the protecting regard and care for others. Becoming more sociable, they rose in the scale of intelligence. The experience and wisdom of one generation laid the foundations for a more extended knowledge in those following. Man's brain development is the result of his physical and mental activity. When man first invented an implement he entered upon the highway which led to all his future development.

Man alone acquired the upright position. He learned to stand upon his feet. This left his hands free to grasp and handle things. By lift-



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ing things up, he was able to examine and learn something about them, and it gave to him a perfection of hand, without which he never could have won lordship over the earth.

His first weapon was probably a broken stick or club. He learned to throw a stone; he learned the use of fire. Probably his first fire was from the lightning setting fire to a tree. He preserved the fire, and would not permit it to go out. He afterwards learned to make a fire by the friction of two pieces of wood. He learned to use flat stones to separate the skin from the flesh of animals he slayed, and then to fashion and sharpen such scrapers.

He learned to load his clubs with stone to make a more formidable weapon. Gradually he learned the best manner of fastening the stone end of his club. This club acquired a settled form, and stones were shaped so as to hold the handle. He learned how to use a bow, to throw missiles at enemies or prey; in time he learned to shape arrow heads and spear heads from stone. He learned to think and plan. Each step attained improved his mind and strengthened his self-dependence.

There are three conditions that all men have tread in their course from savagery toward civilization. First, hunting, fishing and gathering fruits and nuts; second, domesticating animals and acquiring flocks and herds; and, third, agriculture.

These steps are nothing more or less than im-

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proved methods of obtaining food. More and better food meant better men, longer lives and a more numerous people.

When men first domesticated animals, it must have been in a temperate climate where pastures were good and afforded subsistence for herds and flocks. This led to a wandering life with the herds. It also led to ideas of personal ownership in his animals, and in slaves, who assisted him in the care of his flocks. It was not necessary in this state of existence to practice or develop any of the arts of a settled life, particularly the building of permanent habitations; the tent was the shelter. This mode of life gave some leisure in which man could study his surroundings and contemplate the skies. The sun and moon were probably the first objects of wonder; then came the other stellar bodies. To the ancient shepherds we are indebted for the origin of modern astronomy.

Men began to cultivate the soil, and agriculture increased the food supply and gave opportunity to men to use their minds with thoughts of other things. It stimulated them to live together in communities; it led to settled habitations and stable conditions. When food and the necessaries of life were brought forth in abundant quantities and a surplus rose, it gave men opportunities to cultivate his facilities in other channels. It led to a social intermingling of the people and a desire for comforts and luxuries and the means of gratifying these desires.

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Men increased in the communities and civilization progressed; communities grew rich and luxurious. Such seems to have been the course of civilization in all parts of the world. Civilization shows some remarkable similarities of thought, idea and result, though far removed in point of distance.

The earliest centers of civilization were probably in genial climates where there was a supply of water and the means of obtaining food by agriculture. As food grew abundant and the mind of man expanded with the influence of a constant supply of necessities, he progressed in condition and in mind. He increased and multiplied. He brought new lands into cultivation. He opened up the avenues of communication with other men by land and by water. Towns grew up with all the beneficial influence of accumulated wealth and settled leisure. This produced acquired tastes and desires for luxury, and stimulated the growth and importance of centers of such civilizations.

When he had begun to acquire the power to reason, and saw the phenomena of life, man wondered how it came about. He saw the reproduction of man and animals and plant life. He ascribed it to the sun's influence.

In all the ancient world conceptions, it appears that the frog represented the creative parts of nature, the egg, the passive, and the serpent, the wisdom and the destructive.

In India, Assyria, Egypt, Greece, with the

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Chinese, the Celts, the Mayas, and the Aztecs, a standing stone was the symbol used by phallic worshippers. The obelisks and the round columns in Egypt, Central America, and elsewhere, the May pole around which the peoples in ancient times danced in the springtime festivals, were symbols of the same kind; church steeples are probably but an outgrowth of the same symbol.

From the contemplation of life, sleep, dreams, swoons and death, primitive man realized there was an unseen something which animated animals and men, and that this something was present during waking hours, but it could depart from the body.

There arose in his mind an idea that this something was an intangible shape or phantom that could go and come, an animating, separable, surviving spirit, without which the body was inert and incapable of motion. When it returned life was restored. It was thus that the idea of a soul or spirit grew up in the minds of men and that this animating soul or spirit continued to exist after death, free from the body.

The notion that the spirit continued to exist after death gave rise to the idea of fairies, elves, goblins, and genie. The belief existed that there were small beings which peopled the woods, who had the power to disappear in the ground. In the moonlight they danced, and they could kill the animals and children of those who offended them. Sometimes they would steal

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children and leave one of their own instead, which so resembled the stolen child that even the mother would be deceived. This belief was prevalent in all parts of the world among ancient peoples.

Disease was ascribed to the possession of the body by demons, causing illness, convulsions, and delirium, in which the patient was animated by some spirit other than his own. The events and accidents of life were accounted for in the same manner as the acts of demons who were believed to pervade the universe. These spirits were conceived to be the souls of deceased men, and the worship of such and sacrifices to propitiate and make evilly disposed spirits friendly became a common practice. This grew into fetishism and idolatry; spiritual beings, guardian angels, friendly spirits, the spirits of ancestors were thought to influence the lives of men for good in all the various relations of life. This was the popular belief in Egypt and Arabia. The American Indians believed their medicine men could take the shape of birds.

In Japan it was thought that the sorcerers could transform themselves into badgers. The sorcerers of Honduras could transform men into beasts. In Lapland, it was believed that witches could change themselves into swans, crows, falcons, and geese. Among the bushmen in South Africa, the sorcerers were thought to be able to assume the form of jackals and other beasts. In Paraguay the sorcerers claimed they could



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transform men into tigers. In Central Africa a chief could change himself into a lion, kill any one he wanted to be rid of, and then resume his natural shape.

There was a belief among people in all parts of the world that men were changed temporarily or permanently into wolves and other animals. It usually was to the animal most prominent in that locality where the belief found credence. In Denmark, Sweden, Norway, and Iceland the bear competed with the wolf for prominence; in Persia and Russia the bear was supreme; in Japan it was the fox; in Antolia and India it was the serpent and the tiger; in Abyssinia and Borneo the hyena and the lion; in Africa the lion and the alligator; in Western Africa the leopard; among the Abipones the tiger cat; and among the Celts the hare. The gods of the Ancient Hindus, Persians, Greeks and Teutons were thought to have the power of transforming themselves into animals and of changing men and women into beasts and fishes.

The belief in the relationship between men and animals account for and explain many of the myths and superstitions of early man. In all parts of the world there existed in the minds of ancient men a belief in the kinship of men to various animals. It may have taken root in the consideration of the dispositions of men, certain individuals having the disposition and nature of animals. One man would have the disposition and tendencies of a wolf, and he would be called



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a wolf; another would have the disposition and character of a fox, or bear, or snake, or any other animal, and would be called after the animal he resembled. His descendant would thus belong to the clan or totem of the animal for which he had been named. It is still the custom among many savage people to give such names for that reason.

In Australia the natives believe the wild dog has the power of speech. The Breton peasants think birds have a language in their songs, and try to interpret it. The old English and Arabian superstitions about the language of beasts still survive. The idea found expression in the totems of the inhabitants of Northwestern America and in the Pacific Islands.

The belief that various tribes of men were descended from certain animals led to marriage laws among savage people. No man might marry a woman of the same animal descent. People might not eat the flesh of the animal from which they had descended. These ideas prevailed in Australia, on the west coast of Africa, in America from Alaska to Peru, in Siberia, in Canada and in India.

A totem is a material object, usually an animal, which a savage regards with superstitious reverence, believing that there exist between it and every member of the clan an intimate and special relation. The representation of the totem was often painted or tattooed upon the body and upon his weapons and clothing.

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The totem was an idol, a deity of the tribe or clan. The clan believe themselves descended from the totem and all of them related. The Iroquois Indians of North American believed themselves descended from a turtle; the Choc-taws from the crayfish; and the Osages from a snail father and a beaver mother. Some of these tribes of Western Australia believe they are descended from ducks, some from geese, and some from swans.

In Senegambia each family is descended from an animal, like the hippopotamus, a scorpion, or some other animal which they regard as kindred.

Where a vegetable was a totem the savage regards it in the same manner. Among the mountain chains of Formosa each clan keeps its totem tiger or serpent in a cage. Among the snake clan in South Australia, they sometimes make pets of their totem serpent. In a pigeon clan in Samoa, pigeons are carefully kept and fed. Among the Kalong in Java, whose totem is the red dog, each family keeps one of these animals, and they will not permit it to be ill-used by any one. The snake clan of Asia Minor, the Ophiogenes, believe that if they were bitten by a snake, by putting a snake to the wound it would soothe the inflammation and heal the bite. The same claim was made by conjurers in Northern Africa, Sicily, Cyprus and Italy.

It was thought the totem animal gave omens to the clansmen. If the clan were going to war and the totem animal led or followed them, it



THE CLAN TOTEM OF THE BRITISH COLUMBIA INDIAN.

(*Riddles of Prehistoric Times*—p. 46)



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was an auspicious sign; if it crossed their path, it was a sign that they must turn back. Totemism has been found in South America from Patagonia to Columbia and Venezuela. In Siberia the Yakuts are divided into totem clans. There are traces of it in China and in the Philippine Islands. It existed in Egypt with the Semites and the early Greeks and Latins.

It was but natural that man should ascribe to animals a like soul or spirit which animated himself, which seemed an explanation for many of the strange and striking phenomena of nature which they could observe. The idea of such a soul or spirit was among his earliest conceptions. He imagined every spring of water, every brook, every glen, the trees, to be peopled with like spirits.

There was, too, among man's early conceptions, the idea of evil, unfriendly spirits. The spirits of enemies were looked up as demons and devils, while dead friends became friendly spirits.

Offers of food to show love and to appease anger was general. All over the world in ancient sepulchral mounds may be found weapons, tools, and various kinds of utensils buried with the dead. This demonstrates that the survivors believed in an existence of the soul after this life; these things would be useful to the spirit of the departed in some other state of existence.

There was a belief in the power of second sight. Those gifted with this power were sup-

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posed to be able to foretell future happenings. A person with such power was a conjurer, sorcerer or magician. The power to see spirits was not confined to man, but horses, and dogs, and other animals could see things which could not be seen by all men. The belief that dogs had an instinctive foreknowledge of death was widespread, which event would be predicted by the dog howling.

Among savage peoples any phenomena was considered as a capricious act of some hidden or unknown power capable of doing harm, which spirit was personified in a particularly ferocious animal—a tiger, a lion, a great serpent, an object of fear and dread, which might be conciliated and propitiated by sacrifices. When men were afraid they would bring food as an offering, that they might obtain immunity and bring themselves blessings by gorging with food the thing feared. In time these offerings were conveyed to its object through the conjurers, the sorcerers, the wise men, the priests who so much better understood what would pacify the evil power.

The idea of the beneficial influence of sacrifice was thus early inculcated. Food was set apart for the deceased ancestor when the ancestor had become deified; and a burnt offering of flesh was supposed to be acceptable to the deified God which men had thus created. Even human sacrifices were offered. Such a conception of a God was the crude idea of a brutal and



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savage man. The altar was generally an elevated point from which the God could easily and without interruption get a good smell of the sacrifice. In Genesis mention is made of the erection of many altars, some of which were for incense and some for burnt offerings.

In the valley of the Mississippi River are to be found many ancient altars, as well as in Mexico and in South America, usually in high places. The God was thought to be satisfied with the essence, the savor of it; the party making the offer could consume the substance. Human sacrifice probably led to cannibalism, which existed among most primitive and savage tribes.

The *house father* represented the departed ancestors, and stood in their place, being responsible to the deceased ancestors for his conduct in managing the affairs of the family. A place was made at the family board for the dead house father, and food was provided for him. For any wrongful act in administration the house father was liable to the vengeance of the powerful departed ancestor spirits.

The power of public opinion was a powerful factor in those ancient days, and doubtless exercised a powerful influence over the domestic despot. The house father was not permitted to act according to his own caprice, but had to call a council of the family and relatives. In this respect the family was the prototype of the clan. This method is prevalent to-day in India and among the southern Slavonians. A single fam-

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ily, including several generations, hold all things in common, food, worship, and estate being under the control of the house father. This represents the primitive socialistic institution. The domain of the family was held, cultivated, and the produce was owned in common; there were meals in common and a common wealth. Individual rights were unknown. As time passed the house father expanded into the head of the clan, the sheik, the chief of the tribe, the ruler of the nation, by the simple process of evolution.

Instances of the growth of this system may be found in Egyptian and Peruvian governments. With the Aztecs, the dominion of the Montezuma was not absolute; the lands of the Monarch and the Church were cultivated by the people as a whole. The remaining lands were divided at stated periods among the heads of the families. A part of all produce went into the public storehouse under the control of the monarch. Among the Creek Indians in the southern part of the United States the cultivated lands were the property of all the people, divided into separate lots and apportioned to the separate families, but a portion of all agricultural produce and the spoils of the hunter was placed in the public storehouse for the use of all the people when necessary. These public stores were under the control of the Mico Sachem or Chief of the tribe; the Mico was invested also with spiritual authority.

The members of each tribe viewed themselves

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as kindred descended from a common ancestor. When it became necessary to choose a leader in war, the choice naturally fell upon those deemed to have an hereditary claim to authority, but it was election by all the heads of households.

The Irish sept and the Highland clan have the same rules. The modern city of Calcutta in India is but an aggregation of separate villages or clans. The fine, sept, or clan bore the name of some ancient ancestor. Traces of this system may be found in France and in Germany, as well as in England.

In ancient times people seem to have practiced cannibalism; probably in the first place this was the consequence of famine. It also may have resulted from the idea that in some magical manner the strength, the bravery, the energy of the slain enemy would be assimilated if used as food.

Then, again, the practice may have grown out of the offering of human sacrifice. The gods were pleased with the essence, the odor of the burnt sacrifices, while the devotees partook of the substances, ate the flesh and drank the blood of the victim.

As men emerged from savagery they appreciated the horror of the practice, and discontinued it, and it gradually died out as men became civilized.

Away back in early times, probably on Asgard, or Atlantis, some man, gazing at night at the starry heavens, wondered if there was any order in the wanderings of the high orbs of

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light hung in the sky and determined to watch and investigate. He was the first astronomer. The sun and moon undoubtedly became the first objects demanding his attention.

Among all the ancient nations, Chaldeans, Persians, Hindus, Chinese and Egyptians, we find the seven days of the week were in universal use, and, what is more wonderful, we find that each of the nations named the days of the week after the seven known planets, numbering the sun and moon among the planets. It is found, too, that the order is not based on the distance or brilliancy, nor does the first day of the week coincide among the different nations, but the order they follow each other is invariably the same in all. This indicates that the planets were discovered and the seven days of the week were named by some ancient primitive people.

The return of spring and the revivification of the world was a time of gladness and delight. To be able to anticipate it from astronomical researches was an object of earnest investigation. It was found that the entrance of the sun into the equinox, reducing to equality the length of the day and night, always heralded the coming of spring. Hence to watch the equinoctial point among the fixed stars and to note the place of some brilliant star in the early morning dawn, that should announce the approach of the sun to the equator and was early accomplished with all possible accuracy.

These astronomers left no written record,

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tablet, or other record of their observations and discoveries. There is an occasional notice of phenomenal astronomical occurrences among the Greek and Roman poets.

The people of India have a strictly elemental heaven or sky, which they worship as divine, as well as their God, Dyaus Varuna. The Zeus of the Greeks, the Jupiter of the Romans, the Zio or Tyr of the German, Tew of the Chinese, and Thor of the Norsemen bear traces of the same origin.

In those primitive ages the heavenly bodies were regarded with feelings little less than we now bestow upon the Creator as we conceive him. The sun, especially as Lord of Life and Light, was regarded with a feeling of adoration.

Our American flora which began in the Cretaceous period spread in the tertiary age to Europe on one hand and to China and Japan on the other. This could have only taken place when the continents were connected. The characteristic plants of this flora have been found fossilized on the upper Missouri, in Mackenzie River Valley, Disco Island, Greenland, Iceland, the Island of Hull and on the continent of Europe as far south as Italy. No collection of Tertiary plants has been made in Japan and China, but the living flora of these countries contain a large number of species similar to those early forms.

From the evidences we may conclude that



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there was a people who inhabited the United States in the long ago, who had developed sufficiently to have grown wealthy by agriculture. They passed away, and another agricultural people occupied the land who in turn were succeeded by the American Nomad Indians found here when the Europeans came.

Primitive men in Europe and North America were associated with the same animals, and lived in the same way.

The earliest inhabitants of Europe seem to have been the Constadt race, so called from a skeleton found in 1700 near Stuttgart; it was found with the remains of the mammoth; a similar skull was found at Egingheim in Alsace in 1867, also associated with the remains of the mammoth.

This type is apparent in the Neanderthal skull found near Dusseldorf in 1857. Another similar skull was found eight miles southwest of Leige in the cavern of Euges, embedded in gravel, with the remains of the mammoth, rhinoceros and reindeer. The skulls of the Constadt race had large bone ridges around the eyes. The forehead is low and retreating, the eye socket large, the nose prominent, the upper jaw less protruding than the lower jaw.

This ancient savage was large, strong and muscular. He was a nomad hunter; he sometimes sought shelter in caves and overhanging rocks, but had no fixed abode, and had no place for burial. Skulls of this people are found un-



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derlying the Iberian remains in many places in Western Europe, indicating that they were contemporary with the mammoth, rhinoceros and reindeer.

In the gravels deposited in an ancient bed of the Seine River at Grenville, near Paris, have been found the Constadt skulls; neither implement nor tool used by these people have been found. In the alluvium overlying this gravel was found, at a depth of 9 to 12 feet from the surface, the skulls of the Iberian type, and above this, at the depth of 4 to 7 feet from the surface, were found skeletons of short, round-headed people with an average height of 5 feet 4 inches. They left many traces of their existence in the caves where they lived and where they buried their dead. They seem to have been a peaceful people, having no weapons for combat. All the implements they had were made of flint or reindeer horn. Some of the animals—the reindeer, the ibex, chamois, and the ptmari-gan—show the climate was cold. Their people made clothing of skins, which they sewed together with bone needles.

The first inhabitants in Italy were of the race which has been called Iapygian, a small, dark people like the Bushmen. They were gradually driven before the people who invaded the land from the north until they were concentrated in the southeastern part of the country in what is known as the heel of Italy. They had a peculiar language, differing from all other languages.

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There remains some monuments made by them upon which inscriptions were made, as yet indecipherable. A few of the several thousand Nurhags scattered over the island of Sardinia have been examined. There was found a well-like construction from the surface in circular shape some of them are three stories deep, supplied with stone steps, having a square chamber at the bottom, which was evidently constructed for and used as temples of worship. Images are found in them, usually a female with a child in her arm and a priest with a symbol of his vocation in his heart containing phallic emblems. The structures are similar to those found among the Cliffdwellers and the Zuni Indians in New Mexico and Arizona, constructed after the similar pattern, both indicating the worship of Iris, the Egyptian Goddess.

The Nurhags are probably over 10,000 years old, and were probably built before the flood.

Next there came into Italy the Iberian race, the Sabellians. They were an important race. Where they came from is not known, but they cultivated the soil.

Next came the Etruscans, who were more highly civilized. They were an Aryan race, but did not resemble their neighbors in language or manners. They came from the northeast. They were short, thick-set, with large, round heads and slender limbs. They were peaceable and engaged in agriculture and trade. They culti-

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vated the arts, and became a highly civilized people before the time of history.

The Iberians, in ancient times, inhabited the western and southern part of Europe, the northern part of Africa, in fact all parts reached from the Mediterranean Sea. The Basques in Spain and France, the little, dark Welshmen, the Scotch and Black Celts to the West of the Shannon River in Ireland, as well as the same kind of men in Brittany and Equitaine in France; the Guanchis of the Canary Islands and the Berbers in Africa, are all probably the remnants of the race.

The Teuton inhabited the country north of the Iberians; he was phlegmatic in temperament, and dull of intellect, but brave, warlike and given to athletic exercises. He was a flax-haired, large-limbed giant, fat and stupid. His greatest glory was to have killed a large number of savage animals. Owing to their strength, bravery and size, they were a conquering race, but did not have the genius to rule the lands they conquered. They did not develop any high civilization of their own. They were self-reliant, willful and independent. The intellect and genius of the people of Central Europe came from the people farther north, probably the original Aryan tribes. Their deities were Thor, Odin, Frigga, wife of Odin or Woden and Balder.

The Basques are of middle size, compactly built, robust and agile, of a darker complexion

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than the Spaniards. Their language has a resemblance to the Finnick, as well as to some of the languages of the red men of the Pacific coast, and to the Gallic in Ireland and Brittany.

An ice age probably drove them south. Some few probably survived as cave dwellers, but the larger part perished.

The first inhabitants of southern Europe, northern Africa, Arabia, France and the British Islands were a race of small men, who did not average in height more than about 4 feet 5 inches. They were of slight build, with dark complexion. They were cave dwellers emigrations from Lemuria.

They first buried their dead in caves, and when the caves were not available they placed their dead in long barrows or graves in a row. Some such barrows were 400 feet long and 50 feet wide. They were an African people, and there appears evidence that they sometimes practiced cannibalism.

It is said that the first people in Ireland were the Formatians. They were a dark, stunted race, utterly savage, using rough, unwrought stone implements. So far as can be learned, they did not know the use of fire. It is said they came from Africa on ships.

It would seem that at some period in the past the land in Europe was of a higher elevation than at the present, and that the present bed of the Straits of Dover and a large part of the North and Baltic Sea and the Channel was

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above the water. Ireland was joined to England and both to France by dry land, and Africa and Europe were joined by a bridge of land by way of Sicily and Malta and perhaps by Gibraltar. These strips divided the Mediterranean into several inland seas. Europe and America were probably connected in the same way from Ireland across the Atlantic Cable plateau, which then formed the northern end of the Atlantic Ocean.

Man existed in that remote time, and many facts tend to prove that he could and did pass from one place to another, as could the animals which inhabited the different countries.

When plants of Europe and Africa on the east and north and South America on the west are compared, it is found that there is a similarity, indicating that they had the same origin, notably, the wheat, banana, tomato, red pepper, and cotton.

On both sides of the Atlantic are found remains of the hairy mammoth, the woolly rhinoceros, the cave bear, the musk ox, the reindeer, the bison, the elk, the horse, accompanied by the remains of the same kind of flora. The remains of the camel are found in India, Africa, South America and in Kansas. The alpacas and llamas of Peru are but varieties of the camel.



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## CHAPTER IV.

### THE MOUND BUILDERS.

There have been many ancient and extinct civilizations, which grew up in all parts of the world, many of which show wonderful similarities of ideas, which would imply that such ideas were obtained from the same fountain. All over the world may be found ruins of old civilizations, which arose, developed, decayed and died. It is as if communities followed the same pathway of life that men and animals have done; that Nature's pattern of birth, growth, development, old age, decay, and death applied to nations and communities, as well as to man and animals. Ruins exhibit the distinctive character of such civilizations. There is no written history to which access may be had to explain when they existed, or to tell what people builded them.

The similarities being considered, it appears that there was a relationship of ideas and thought actuating peoples in different parts of the world. In attempting to unravel the mysteries of the lives of men in prehistoric times, one is surrounded and enveloped with a mass of evidence which seems almost impossible to



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classify and arrange in orderly shape for consideration. Like the faint memories of childhood, we may examine the thoughts of ancient peoples, about the sun, the moon and stars, about life and death, and may see glimpses of their aspirations. We should view them not with contempt, not with pity, but with gratitude.

Scattered over the central portion of the United States everywhere are found evidences of an ancient, partly civilized people who have been called the Mound builders from the numberless earth mounds made by them, varying in shape, size and evident purpose. Many of them are sepulchral, many evidently defensive, others religious. There are said to be 10,000 such remains in the State of Ohio, of which from 1,000 to 1,500 are defensive works for the purpose of protection from enemies. Such works are abundant in Indiana, Illinois, Missouri, Iowa and Wisconsin. Within the radius of 50 miles of the mouth of the Illinois River about 5,000 mounds are to be found. St. Louis is called the Mound City from the number in its vicinity. The Southern States contain a great number of them.

Occasionally they may be found east of the Alleghany Mountains, in Mexico and Central America. The Mounds run from 30 to 100 feet in diameter and from 6 to 100 feet high; some are much larger.

From the number of defensive works it may be understood that the mound builders had a

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strenuous struggle for existence with other peoples. The defensive works are generally ramparts of earth on high ridges, enclosures with ditches, observation structures skillfully constructed, near an abundant supply of water.

The walls sometimes are made from stone. Defensive works are more frequent in the neighborhood of the Alleghany Mountains, which indicates that their most powerful foes were east of them, for the defensive works do not exist in the west.

Of these defensive works one is known as Fort Ancient, near the little Miami River, a few miles east of Cincinnati, Ohio. The Fort was built on hills, which were easily defended, the weak places being protected by ditches and high walls from 5 to 20 feet, the space enclosed being probably 150 acres in all; in the walls are some 70 gates from 10 to 15 feet wide. There was 24 reservoirs connected with springs within the Fort.

The largest of the defensive works was at Bourneville, Ohio, built on the brow of a steep hill 400 feet high, the walls being built of stone 8 feet thick and 8 feet high. The walls were  $2\frac{1}{2}$  miles long, the enclosure being about 160 acres. In connection with all these defensive works are high mounds, from the summits of which an extensive view may be had of the surrounding country, lookout points and signal stations. Fires from the tops might flash out signals to long distances.

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One such high point at Miamisburg, Ohio, is a mound 75 feet high, 100 feet in diameter at the base. The rich alluvial bottom lands in the vicinity were unquestionably where lived and thrived the numerous population of the mound builders.

The temple mounds are frequent, many of them pyramidal, round, square, or oval in shape, sometimes terraced with a large flat space at the summit. The largest of these is at Cahokia, Illinois, one of a group of some 60 mounds, 50 by 700 feet at the base and 90 feet high.

The summit is a flat space 200 by 450 feet. A small round mound was built on the summit, on which were found evidences of fire in connection with human bones.

In the Gulf States such temple mounds are numerous, the largest of which is at Selzertown, Mississippi, 400 by 600 feet at the base, 40 feet high, with a level space on the top of three acres. The northern side is built of sun-dried brick 2 feet thick. The Mound is surrounded by a ditch 10 feet deep; on the summit were three mounds, one of them 40 feet high, making a total height of 80 feet.

At Etowah River, Georgia, there is a group of seven large mounds, the largest of which is 65 feet high, 150 feet square at the top, with a raised platform in the east side 40 feet wide and 20 feet high, with terraces and inclined pathways to lead to the summit; on this platform was found a stone idol and some gold beads. A

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deep artificial canal leads from the river to the mounds.

There have been found in these ancient mounds the tools, weapons and implements used by the builders. There were implements of war, the chase and domestic life, which indicate in some degree the condition and intelligence of the people who used them. They had stone implements and weapons, pottery, arrow heads and spears of stone, articles made of bone, quartz and obsidian. The obsidian must have been brought from Mexico. Their implements of copper were evidently made by pounding. Copper was in common use, and the extensive copper mines on the shores of Lake Superior were the source of their supplies. In a trench leading to an ancient copper mine, 18 feet beneath the surface of the ground, a mass of copper weighing six tons had been raised five feet on a frame of wood to enable the men to remove it.

There are numerous burial mounds in all the mound builders' country. They are generally oval in shape, usually from 6 to 80 feet high. Skeletons have been found in a vault of stone slabs set on edge and covered over with timbers or stone slabs.

Grave Creek Mound, West Virginia, was the largest of this class, 1,000 feet in circumference and 70 feet high. It was opened in 1838, and in it were found two sepulchral chambers, one at the bottom and one 30 feet above it. These chambers had been made of timber and covered

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with stone slabs; the lower chamber had two skeletons, the upper chamber one. There were found shell beads and many other articles.

Near Alton, Illinois, a mound was found to contain a vault built of stone,  $4\frac{1}{2}$  feet wide, 12 feet long and high enough for a man sitting upright. Two skeletons were found, one at each end of the vault, sitting with faces toward the east. Bones of some twenty persons were thrown into the space between the two, every skull of which had been crushed by a blow on the left side of the head, evidently victims slain at the burial of some important persons. Each of the skeletons at the end held a large sea shell, the large end resting on the left hip.

In addition to burial in mounds, burial in urns were very frequent, particularly in the Southern States. In South Carolina there have been found such urns, placed one above the other, each filled with the remains of a human being. Cave burial was also frequent. Mounds were probably placed only over the important personages, such as rulers, chiefs and priests.

Haywood tells of the discovery, in a cave on the south side of the Cumberland River in Tennessee, of mummies who were buried in baskets, whose skin was fair and white, their hair auburn, of fine texture.

The contents of various mounds of Mound Builders are interesting, particularly articles of pottery, consisting of water jugs, vases, urns, cups and other forms. The pottery is of dark



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and bluish clay mixed with sand and fragments of shells. Some was mixed with gypsum, shaped by hand and burned in a hot fire. Gourds and baskets coated with clay were probably used as moulds; glazing was not known. Pipes have been found in great numbers, carved from slate, soapstone and marble. Many represent animals like the beaver, the otter, the deer, the turtle and fishes; human heads are also represented. The modeling displays considerable skill. Copper, silver and gold objects hammered into various shapes have been found with some meteoric iron. In one, a half bushel of pearls were found. Copper was the most abundant metal found. Obsidian knives, horn and bone articles, some of them polished; beads of copper, shell, stone, wood and pierced teeth were found.

Mica ornaments probably obtained from North Carolina have been found at long distances from where it exists. Sea shells and copper axes formed by hammering were found in one mound in Illinois in 1876. Some woven cloth of a coarse texture from flax, stone implements, spears and arrow heads, axes grooved for handles, mortars and pestles, chisels, highly polished; hoes and spades, flat on one side, slightly oval on the other, have been found.

An ancient burial mound dug into in Iowa was found to contain 32 human skeletons. They had been placed in a sitting position, but had fallen over with their heads between their knees.

At Brush Creek, Ohio, on the apex of a



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promontory of land between two creeks, lies the serpent coiled along the ridge with a round circular mound between the extended jaws, the so-called Serpent Mound.

Nine feet from the eastern end of the oval, and partly inclosing it, is a crescent-shaped bank, seventeen feet wide. From the extremities of the crescent, which are 75 feet apart, begin the jaws of the serpent, formed by banks 17 feet wide and 61 and 56 feet, respectively, in length. The open jaws are shown as if the serpent's head was turned upon its right side. The head of the serpent across the point of union of the jaws is thirty feet wide and five feet high. From this point the neck extends eastward more than one hundred feet, with a slight curve to the north. Then begins what may be called the body of the reptile, making a graceful curve to the south, and westward down the declivity of the central portion of the hill, where another graceful convolution is made up the opposite ascent to nearly the same level as the head; here it folds in another full convolution, and the tail follows with a long stretch to the southwest, terminating in a triple coil. Measured from the tip of the upper jaw to the end of the tail the serpent is 1,254 feet in length.

The average width of the body is about twenty feet, and its height along the head and body is from four to five feet. From the beginning of the tail it gradually decreases in width and height until it terminates in a bank about a foot

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high and nearly two feet wide. The graceful curves throughout the whole length of this singular effigy give it a strange, life-like appearance, as if a huge serpent slowly uncoiling itself and creeping silently and stealthily along the crest of the hill were about to seize the oval within its extended jaws. Late in the afternoon, the effect is weird, which effect is heightened when the full moon comes up, and the stillness is broken only by the hoot of the owl.

That such a work, so carefully designed and constructed under difficulties along this narrow ridge, terminating in the high rough cliff, was planned and built under some powerful influence we can believe. And what other than a religious motive can be conceived? Here we have the evidence of the existence of that ancient faith, which, rising, probably in the east, ages before historic time, held millions of people under its terrible sway, and, spreading over Asia, Africa and Europe, has not yet been wholly supplanted in India and Africa.

That the serpent was prominent in the religious faiths of the early Americans is beyond question. To a certain extent, in combination with the phallic and solar worship, it extended from Central America to Peru and Mexico. Its existence in Yucatan is shown by sculptures on the ruined temples. We know that this form of worship existed in Mexico down to the time of the Spanish conquest, and that it still survives in the rites of the Zunis and Moquis.

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Some of these mounds contain human bones, but the large part of them seem to have been made for the purpose of religious worship. They vary in size from a few feet to immense structures with a base of 300 to 600 feet in diameter, and up to 90 feet high. They are usually enclosed by ramparts from 6 to 30 feet high. Sometimes they are made in shape of men or animals. One mound in Wisconsin represents a man with two heads. The body is 50 feet long by 12 feet across the breast. Another in that state represents an elephant. In some of these mounds are found human remains, sometimes partly burned bones, with implements, weapons and ornaments of stone and bone, and articles of pottery, sometimes elaborately ornamented.

In Wisconsin is a group of earth works. The north and south walls of the enclosure extend some 1,200 feet from the west wall, which is about 1,200 feet. These walls have projections like buttresses built out some 17 feet from the line of the wall at intervals of about 30 feet. Within the enclosure at the north end near the western wall is an oblong mound five feet high, which contained pieces of matting, some rope strands, made of grass, some cloth, human bones, pieces of pottery, together with some fragments of burned clay, mixed with grass or straw, all charred with fire.

In Wisconsin there are found in many places small hillocks, a foot or more in height, known as Indian corn hills. They are without order or

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arrangement, being scattered irregularly. The corn was planted by the Indians on the same spot each successive year, being enlarged by additions each year. But there are evidences of an earlier and more systematic cultivation of the soil. There are low parallel ridges with a walk six inches deep between them, like garden beds, and indicate a more perfect system of cultivation than the corn hills. These garden beds are of various sizes; they are from 20 acres to 300 acres in extent. They exist in the richest soil, and are found only in flat lands. Sometimes they extend across the mounds in the same manner as over the adjoining ground. This would indicate that they were not made by the same people as those who built the mounds.

Among the ancient stone and copper implements found in the old Michigan copper mines was an instrument  $16\frac{1}{4}$  inches long,  $2\frac{1}{2}$  inches wide, like the patu of New Zealand, an edged club of bone or stone, a very effective weapon in a hand-to-hand conflict, capable of splitting a man's skull at a blow.

On the high banks of the Sugar River, Wisconsin, is Seven Mound Prairie, seven conical mounds. Some three miles from this is an earthwork, about 660 feet in length, with a gap in the middle, opposite which is an elephant-shaped mound.

Eighteen miles west of the Four Lakes, Wisconsin, are two hills called the Blue Mounds, a group of mounds consisting of effigies of six

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animals, six mounds in parallelograms, one circular mound, one human figure and one circle or ring. The animal effigies are from 90 to 126 feet long. The human figure is 125 feet long, with arms extended. The circular mound in the center is the highest one.

On Snake Butte, a high hill a few miles north of Pierre, South Dakota, overlooking Missouri River, is an accumulation of stones arranged in the form of a serpent, also some small mounds, effigies of the tortoise. It is in the neighborhood ascribed to a Cree Indian, who, in a fight with a Sioux warrior, killed him after a desperate fight, and the Sioux, badly wounded, went to the top of the hill. Where he stopped to rest he bled, and the Cree, in admiration of his courage, placed the stones at the spots where blood had fallen. The explanation is inadequate. It was built by an ancient people for religious purpose like the Brush Creek effigy in Ohio.

One mound in Wisconsin is the effigy of a bear 56 feet in length from head to rump. Another figure at this place is that of a turtle 76 feet long and 37 feet across, with the head toward the east. A human effigy, 25 feet across the breast, 20 feet across the hips, has two heads, each neck being 8 feet, each head 10 feet; the body is 50 feet, the legs 40 feet long.

There is a lizard-shaped mound, 136 feet 6 inches long, near Muscodà. There are two lizard-shaped mounds near Geneva, at Lake Geneva, each 40 feet long, also a mound in



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shape of a drawn bow, with an arrow across it pointing toward the lake. The bow is 50 feet long.

Near Columbia, Tennessee, are the ruins of an ancient walled town, containing the ruins of a great number of houses, all circular in form. The bodies in the cemetery near this place were placed in a sitting position.

The square pyramidal mound occurs quite frequently in southern United States, in Tennessee, Florida and Georgia.

On Petit Ause Island in Louisiana, where rock salt was found under some 18 feet of alluvium, there have been found the bones of the mastodon and elephant, and underneath these remains of different peoples. Fortified hills and defensive earthworks show there had been a long continued warfare. The relics of a glacial period under which some of these remains are found show that part of the inhabitants of this land had existed before the last glacial period. The mastodon, the long-haired elephant, the mammoth and rhinoceros covered with hair were then contemporaneous with man. In several places have been found the arrow heads, stone axes and rough stone with which men slew the ancient beasts. The bones of the mastodon were dug up from the bottom lands of the Bourbonese River in Missouri. The bones were upright as if the animal had become fast in the mire, and the men had attacked and killed it with arrows, spears and stones thrown



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at it, while fast in the mud. Near New Orleans, in 1853, a skeleton was exhumed 16 feet under four successive forests of cypress trees.

The Menoninee tribe of Indians are sometimes called White Indians. They formerly occupied the region bordering on Lake Michigan around Green Bay. They were light ash color.

Among the Zuni Indians are many persons who are white; some have fair skins, blue eyes and auburn hair. These claim to be full-blooded Zunis.

In the Mandan villages are found a great many whose complexions are light as half-breeds; many of the women are almost white with hazel, gray or blue eyes, and hair fine and soft as silk.

The Creeks were much more agricultural than other tribes in the north; the separate households cultivated separate parts of it, but were obliged to place a stipulated part in the public storehouse. Hunters were obliged to yield part of the game for the public storehouse; a like provision in Egypt, at the time of Joseph, constituted a taxation for the public weal.

Among the Indians in Maryland and Virginia, it was customary to divide the ground into family lots, but there were common storehouses, in which a portion of the fruits was placed, under control of the sachem, whose power was somewhat absolute as to its distribution.

With the Indians the sachems were peace officers, and the chiefs war leaders; both were

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elected, and men and women had the right to vote. The war chiefs were chosen for their personal valor, several in the tribe; the sachemship was in the family, hereditary. The tribe was governed by the sachems and chiefs, and while the confederacy, when such existed, by a council of the sachems of the constituent tribes.

The Natchez were governed by their rulers, who maintained an absolute monarchy based on religious dignity. The ruler was the Sun, a god on earth; the people were slaves to his will. These Southern tribes seem to be survivors of the mound builders, who at one time occupied the whole Mississippi valley. They seem to have been driven south, the small remnants of the once numerous population.

The weapons of the people of America were found to be precisely identical with the weapons of the stone age in Europe. They had bows and arrows, spears, darts, battle axes and sling stones; they used shields and bucklers.

The earliest inhabitants were a race with small oval heads; the mound builders were a race of long, narrow skulls, and there appears evidence of a blending of the Mexicans and the Mound Builders.

The stone cists in the graves in the American mounds are exactly like the stone cists found in European mounds. The articles associated with the remains of the dead, urns, trinkets, food and funeral urns, are the same in both. In the graves in the Mississippi Valley and among the

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Zunis, pottery vases were constructed around the bones of the dead just the same as with the Chaldeans.

Among the southern tribes of American Indians, the Creeks, Choctaws and Natchez, the sun was the supreme deity. His worship was conducted by a priest, the Mico. Natchez was ruled by a son of the sun. The earthly representative of deity, he was absolute over the community. These southern Indians are probably a remnant of the Mound Builders.

The origin of the people who inhabited America prior to the arrival of the Europeans is a problem which yet remains unsolved. In North America along the Mississippi River and its branches are the remains of a civilization, long extinct. Their remains consisted chiefly of mounds, structures similar to these found in Egypt and Babylon. Toward the south these remains took the shape of pyramids in successive stages or terraces with flat tops. The barrows and ramparts made of earth and stone must have required the labor of a very large number.

The Mound Builders evidently entered the United States territory from the east by way of the Mississippi River.

In Mexico were found evidences of a higher civilization. There seems to have been an ancient people, who came from the Atlantic Ocean, the Toltecs, who had become extinct. They were different from the Aztecs, which the Span-

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iards found in Mexico. In Central America there are found immense ruins of cities built by the Mayas, an extinct people similar to the Toltecs.

In Peru there are remains of ancient structures somewhat similar to those made by the Toltecs, but much more vast, constructed by the Pirunas, a people similar to the Toltecs. Examinations and comparisons of the various structures as shown by these remains will show remarkable similarities in design to structures found in various parts of the old world.

The Indians found in possession of the Central United States were a different people from the Mound builders. There was a tradition among the Iroquis that when the ancestors of the Iroquois and other kindred tribes came from the northwest to the Mississippi Valley, they found, to the east of the Mississippi River, a great nation more advanced than themselves, who granted them leave to pass through their settlements, but hostilities broke out among them which resulted in the extermination of the inhabitants and the establishment of the red man in the country.

The Pueblos of New Mexico, Colorado, and Arizona were the homes of a clan or family. One at Pecos, New Mexico, is the largest stone structure in the United States. It is two stories high, and has a circuit of 1,480 feet, with 50 rooms. It once sheltered the 500 families of the tribe or clan.

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Pueblo Bonito on the Rio Chacos is 1,716 feet in circuit, and included 641 rooms, sheltering probably 5,000 people.

A stone Pueblo on the Animas River had more than 400 rooms, built on three sides of a court, rising in successive terraces each narrower than the one beneath and approachable only by ladders. There was no sign of any external door or entrance. The outer walls were of gray sandstone, laid with great precision and without mortar, the interstices being filled with small pieces of stone.

These are practically the same as the adobe pueblos inhabited at this time by the Indians in that country.

As you cross the meadows in the green bottom lands of the Rio Grande, you see before you a great drab mound of solid walls, with openings here and there. These walls are built in terraces, each flat on top, with a higher wall behind it and another behind that, until in some cases five stories are built. Strips of what appear to be lattice work, drab in color, are placed irregularly against the walls. They were made of mud, as in a mould, and placed there for ladders. Such structures could be raised only by a powerful despotic sovereign.

A fortified village at Spring Creek, Tennessee, by the mound builders, on being compared with a Mandan fortified village in Dakota, was found to be essentially similar. Each was built on a high promontory in a bend in the river, the



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earthwork fortifications consisting of a circular bank; within were houses. There seems to be a close relationship between the Mandan Indians, the Pueblos, the Zuni and the Mound Builders, and in all probability the Aztecs and Mayas.

Frank Cushing, agent of the Smithsonian Institute, was sent to study the Zuni Indians and their civilization. He was hospitably received, and learned from them their traditions of the Ocean of Sunrise, the Atlantic; the Ocean of Sunset, the Pacific; the Ocean of Hot Water, the Gulf of Mexico; the Ocean of Everlasting Snow, the Arctic Sea.

He, to strengthen his own influence, proposed to take them on a trip to the Ocean of Sunrise, where they desired to go to get some of the water of the Sunrise to use in their incantation to produce rain. Their Zuni forefathers taught them to pray to the spirits dwelling in the Waters of the Sunrise, that their land might be blest with rain and their prayers brought rain, but these prayers could not be efficacious without a drop of water from the ocean. They wondered if each of the large houses they saw in Chicago was the home of a separate clan, and when they saw Lake Michigan it was hard to make them understand that this was not the ocean of the Rising Sun, whither they were tending; until they were told to taste the water which was not salt.

The Zuni Mesa is a rock a thousand feet high and two miles long, flat on top; a terraced hill,



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the highest terrace like an island. There are a number of adobe structure connected with one another, in rows and squares, piled up lengthwise, five and six stories high, each receding from the one below it, like steps of a gigantic round honey comb. Everywhere the structures bristle with ladders, chimneys and rafters. The ladders are heavy and long, leaning at angles against the roofs. The chimneys are made of bottomless earthen pots piled one on another and cemented mud. Scattered over the structure were little round-topped ovens, like the halves of great egg shells, with holes in the top for smoke. These were placed at the edges of the terraces.

Charles Wolcott Brook read before the California Association of Science a paper on the origin of the Chinese race, maintaining China had been colonized from America. According to Chinese annals, Tai Ko Fokee, the great stranger King in China, is represented as having horns on his head like Moses.

His successors are said to have introduced into China picture writing like that in use in Central America at the time of the Spanish Conquest. He taught the motions of the heavenly bodies, and divided the time into years and months. He brought other useful arts and sciences.

There was found at Copan, Central America, a figure like the Chinese foke with two horns. There is a close resemblance between the Chinese and Central American figures, representing

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earth and heaven. Either one people learned from the other or they both acquired it from a common source. There are many indications that they removed in remote ages from America. Chinese records claim the progenitors of the Chinese came from across the sea.

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## CHAPTER V.

### ANCIENT ARCHITECTS.

When the Spaniards entered Mexico early in the sixteenth century, they found the Aztecs in possession of a broad empire stretching from ocean to ocean. They learned, however, that the Aztecs had occupied the land only since the opening of the thirteenth century, having driven the Toltecs, their predecessors, farther south. The Toltecs brought the first elements of civilization to Mexico, but though proficient in architectories they were unskilled in warfare, and were forced to give way before the Aztecs, leaving their massive temples and finding refuge in Yucatan and Peru.

The Toltecs seem to have come into Mexico from the northwest. They were proficient in building and agriculture and many other useful mechanical arts, and they were nice workers in metal. They used the complex arrangement for reckoning time afterwards adopted by the Aztecs. They established their capital at Tula, north of the Mexican Valley, and the remains of their extensive buildings remained at the time of the Spanish conquest. The name Toltec

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signifies Architect, and they, probably, are the builders of the extensive ruins of Yucatan.

The Toltecs worshiped *Quetzalcoatl*, who was a tall white man with white skin, long dark hair and a flowing beard. During his residence in Mexico he is said to have taught men the use of metals, the arts of agriculture and government; under his leadership the ground teemed with fruits, flowers, corn and cotton. When he left the country he stopped on his journey at Cholula, where a temple was dedicated to him, the massive remains of which still exist. When he reached the Gulf of Mexico he embarked in a magic boat made of serpents' skins, and left for Tlapallan, promising his followers to return.

It was thought that this god aided Cortez and his six hundred men to conquer the millions of Aztecs.

The ruins of Yucatan comprise massive limestone structures built on broad terraced platforms, highly ornamented.

At the ruins of Chichen the largest building is 638 feet around, made in three terraces, 65 feet high. The staircase leading to the summit is 56 feet wide, and the rooms on the top are 47 feet long and 9 feet wide. The roof is of stone, arched. Close by are two walls 275 feet long, 30 feet thick and 30 feet apart.

The Toltecs had headquarters in Mexico at Tula. They came across the sea from the east, and they spread out over a large territory, building immense structures, the remains of which are

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to be found in Mexico, Yucatan, Central America and Peru. They probably came to Mexico more than 10,000 years ago, from some place in the Atlantic Ocean, where they had acquired their civilization, bringing with them arts and sciences. They built pyramids to the sun and moon at Teotihuacan, twenty-five miles east of the City of Mexico. The pyramid Chobolu was built long before the Aztecs. They worshiped as their supreme god, *Quatzalcohtl*, to whom they offered fruits and flowers.

The Toltecs were a tall race, probably eight feet in height, with red or brown complexion, not unlike the ancient Greeks.

The Aztecs were an agricultural people, who raised cotton and knew how to spin and weave. They wrote on skins, leaves and on cotton cloth. It was picture writing. They had no domestic animals. Their objects of worship were serpents and grotesque animal effigies. They delighted in blood and in human sacrifice. They called their edifices for worship Teocalles, which were pyramids like the temple of Belus at Babylon. The sides were always placed parallel to the meridian. Their observation of the skies and the construction of their calendar was like the ancient calendar of the people of Tartary, Hindu and Thibet.

The Aztecs are, on an average, 5 feet 3 inches high; the shape of their skulls show them to be between the dolicho-cephalic and the brachycephalic index, about 78. Their faces were oval,



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with low forehead, high cheek bones, long eyes sloping outward toward the temples, fleshy lips, wide noses, coarse features, stolid expression, complexion dark yellow to brown, straight, coarse, black hair, and scanty beards. They are somewhat like Asiatics, and their language differs from that of their neighbors in Central America or Peru.

The tribes of Mexico and Central America had a religious ceremony in which they partook of cakes, with the Taw and Egyptian cross, resembling the sacred cakes of the Egyptians, claimed to be the flesh of their gods, imparting a divine virtue. These peoples also had a priesthood and monastic orders, male and female. They embalmed their dead, worshiped the sun as god, the moon and stars. They had a virgin mother of the God like Beltis, Isis and other Goddesses of the East. The Spanish priests noted these similarities, but ascribed them to the work of the devil to confuse the true worshipers. The rites of the sun worship resembled the rituals of the Druids; like the latter they claimed to be the children of the Sun. An Ark was one of their sacred symbols, as well as in India and with the Jews. The ark was a portable temple, too sacred to be touched by any one but the priests.

A pyramid is a copy of the Holy Mountain that was in the center of Eden, the Aztec representation of a mountain in Atzlan, the original island home of their race, the Olympus of At-

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lantis. Dr. Lee Plongem, who spent four years in Yucatan, traveling and exploring, says: "One-third of the Maya language is like the Greek; some words are like the Assyrian."

At the end of each cycle of 52 years, in Mexico, the Aztecs believed the end of the world was threatened, and as the time drew near the people cleaned their houses and put out all fires. On the last day, after sunset, the priests set out in procession for the hill of Huixachtla, there to watch the approach of the Pleiades to the zenith, the sign to light new fires. The most perfect, physically, of the captives was placed on the altar. The fire was kindled on his breast by a wooden drill in the hands of the priest. The victim's heart was torn out, and his body thrown on the fire lighted with the new flame. The people from their housetops watched for the sacred flame, and when seen they began feasting and rejoicing at the opening of a new cycle.

The acme of religious bloodthirstiness and cruelty was reached by the Aztecs in the ceremonies to the worship of their God, *Huizilopochtli*. They did not slay the prisoners taken in battle, but kept them for sacrifice, which sacrifices were made on the top platforms of their temples. The victim was stripped and extended upon the sacrificial stone, his arms and legs extended and held by four priests. The executioner, the chief Priest, wore a red garment, on his head was a crown of yellow and green feathers. He used an obsidian knife, with which

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he opened the breast of the victim, between the ribs ; into the orifice so made he thrust his hands and plucked out the palpitating, throbbing heart, which he placed in a vessel before the god. The body was thrown to the ground from the top of the temple, where the warrior who had captured the prisoner victim, if he could recognize it, was entitled to the privilege of cooking and eating the arms, thighs and breast ; the rest of the body was given to the beasts in the menagerie for food. The number of victims sacrificed was enormous, some records giving as high as 72,344 sacrifices at one time. The gods were supposed to delight in such sacrifices. Not only prisoners were sacrificed, but many times the Aztecs offered themselves for sacrifice, believing that to be sacrificed opened the gates to paradise. There are tribes still extant in Mexico who annually sacrifice human victims. They, however, prefer a white man.

Aztecs, properly the name of one of the various tribes who at the time of the Spanish Conquest occupied the plateau of Mexico, has been used as synonymous with Mexicans. The various tribes were the Xochimilcos, Chalcos, Tepanecas, Acolhuas, Tezucans, Tlascaltecas and Aztecas, which collectively bore the name of Nahuatlacas, and their language was called Nahuatl. Tradition variously represents these families emerging from seven caverns in a region called Aztlan, or wandering away from their fellows subsequently to a grand cataclysm,

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and after a distribution of tongues. These traditions, however, do not fall within the domain of history, and critical writers have preferred to confine their researches within the period fixed by the Mexican paintings or records. Several of these are in existence, and, although differing considerably in their chronology, they do not carry back the history of the Aztecs and their affiliated tribes beyond the 11th and 12th centuries of our era. There is abundant evidence, nevertheless, that the plateau of Mexico was occupied for many ages anterior to the arrival of the Nahuatlacas by a people of much higher culture, of whose civilization that of the Aztecs was but a rude reflection. The locality of the traditional Aztlan has been a subject of much speculation. By some writers it has been supposed that this primitive seat of the Nahuatlacas was in Asia, and the paintings, all of which depict the passage over a body of water in canoes or rafts, represent a migration to America from that continent. Most, however, imagine Aztlan to have been somewhere to the north of Mexico, beyond the river Gila.

In the painting representing the migration of the Aztecs, originally published by Gemelli Carera in his *Giro del Mondo*, the sign or hieroglyphic of Aztlan is accompanied by the representation of the teocalli, or temple, by the side of which stands a palm tree, a circumstance which excited the astonishment of the cautious Humboldt, as opposed to the opinion that Aztlan was

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to be looked for in a northern latitude. The palm certainly points southward as the direction whence the traditional migration took place; and this indication is supported by the fact that a people speaking the same language with the Aztecs and having identical habits, laws and religious observances, existed as far south as Nicaragua, and at the time of the conquest occupied nearly the whole of the present San Salvador. According to Gemelli's painting, the departure of the seven tribes took place in the year 1038 of our era. The event may have happened a century later, in 1160. But uncertainty is attached to all dates previous to the foundation of the city of Mexico, 1324 or 1325. Tradition and painting represent that various halts and stoppages took place after leaving Aztlan, before the seven tribes reached the valley of Mexico; and the time occupied is variously estimated from 56 to 163 years. According to the painting representing this migration, they made not less than 22 stoppages, varying from 4 to 28 years in length, altogether occupying 162 years, before reaching Chapultepec. It does not appear that the various tribes all arrived at the same time, but came in and took up their positions successively. They found the country rich and attractive and occupied by a remnant of an anterior and powerful people, who had left numerous monuments of their greatness. From these they learned many of the arts, the cultivation of the soil, and the workings of metals. At



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first they seem to have lived in harmony with each other, but gradually the stronger tribes began to encroach upon the weaker, which led to combinations for defence and a long series of bloody wars. The Mexicans ranked as the seventh tribe, and seem to have assumed the name of Aztecas, *par excellence*. They were established first at Chapultepec, but gradually encroach on neighboring lands, and finally, under the head of a succession of military chiefs, became the most powerful tribe in Anahuac, and established their imperial city in the lake of Chalco. The site, like that of Venice, a few low islands in a great lake, was chosen for defence, and the Mexicans strengthened the position. It could only be approached over long and narrow causeways, easily defended, which even the Spaniards were not successful in forcing. Commanding the lake with numerous fleets of boats, they were unassailable from the water. From this stronghold they gradually reduced their neighbors, their companions from Aztlan, or forced them into a kind of dependent alliance, which served to build up their power and influence; so that, at the time of the arrival of Cortes, the Mexican emperor exercised a qualified dominion over nearly all the aboriginal nations within the present boundaries of Mexico. This power was often exercised without mercy, and many thousands of their captured enemies were sacrificed on the altars of their sanguinary divinities. How severely their yoke was felt, and

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how eagerly it was thrown off, is shown by the readiness with which the Tlascalans, their own kindred, joined the Spaniards in an attack on the Mexican capital.

The form of government was an elective monarchy; the legislative powers resided wholly with the king. The administration of the laws belonged to certain judicial tribunals, and was conducted with great regularity and Draconic sternness. Their religion was sanguinary in most of its practices; yet it combined the elements of a milder system, probably, than that of their Teo-hautecan predecessors, whose religion was closely allied to the Buddhist system of India. Essentially a warlike nation, they regarded bravery as the highest virtue. While the soul of the common citizen was believed to undergo a purgatorial existence after death, that of the warrior who fell in battle was caught up at once to the abode of the gods, to the bosom of the sun, to the heaven of the eternal delights. In the arts, and especially in the architecture, the Mexicans achieved an advance corresponding with their numerical and political growth, and the islands, which at the outset supported only rude huts of cane and thatch, came to be covered with imposing structures blazing with gold and silver and copper. A specie of brass was well known and elaborately worked, but iron, except in its metallic form, was unknown.

Among the Mayas of Central America it was believed the Sorcerers could transform them-

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selves into various animals; the Thinklets of Alaska believe their shamans have the same power.

The Zunis, the Aztecs and the American Indians, the people in Southern India and other peoples in all parts of the world thought their dead assumed the forms of snakes and other animals, reverting to the form of the animal from which they descended. Laocoon, warning the Trojans to beware of Grecian wiles, was devoured by the sea serpent. On the death of Plotinus, as he gave up the ghost, a snake glided from under his bed into a hole in the wall.

In Central America the remains of 50 or 60 cities have been discovered, those of Cholula, Palenque, Uxmal, Tescuco and Nutla being the greatest and most interesting. One structure at Palenque was 280 feet square at the base, and 60 feet high to the platform on which was constructed the temple, measuring 76 by 25 feet, a low building with a roof of stone. Most of the structures are extensive, built chiefly on massive stone basements and surmounted by cornices. Among them are several examples of vaults having an arch form similar to structures of the old world arch. They, however, show an advance upon the Pelasgic and Gallic Monuments of the old world.

In Mexico and Central America pyramids are found everywhere. Cortez wrote a letter to Charles V, in which he stated he had counted 450 of them to Cholula. The most ancient pyra-

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mid in Mexico is at Teotihuacan, eight leagues from the City of Mexico. The two largest were dedicated to the sun and the moon, each built of stone. The larger one is 680 feet square at the base, is 200 feet high, and covers eleven acres.

The ruins of Yucatan are pyramids terraced, the ascents being by wide steps. The chambers in the buildings are generally longer than wide; they have no windows, but receive light from the doors like the rooms built in Babylon and other Eastern lands. The rooms are built in two parallel rows; the inner rooms receive light from their outside rooms into which the doors open. They are ornamented with sculpture and cornices, covered with stucco.

At Palenque the largest building stands on a terrace faced with flat stone. This stone, covered with stucco, fronts the east and has fourteen doors into the rooms, separated by piers covered with stucco.

The ruins at Copan, Honduras, appear to have been a temple with several buildings, enclosed like the temples of ancient Egypt. The ruins at Palenque are similar and show that the former inhabitants of Chipas and Honduras had the same written language or characters.

At Uxmal, Yucatan, are found magnificent ruins of a similar character. The principal building was a very magnificent pyramid in three terraces faced with cut stone. The first terrace is 575 feet long, 3 feet high and 15 feet wide; the second is 545 feet long, 250 feet wide

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and 20 feet high; the third terrace is 360 feet long, 30 feet wide and 19 feet wide from the center to the second terrace. A flight of steps, 130 feet wide, led to the temple, the front of which is 322 feet long, and about 25 feet high. The upper half of the front is ornamented above the cornice. There are two parallel rows of rooms, eleven in each row, the doors to which are the only source of light. The roof is supported by hard wood beams covered with cement. In a building on the lower level, the floor is covered with sculptured turtles, the heads together in groups of four, requiring 43,660 turtles for the floor.

The ruins of Chichen, Yucatan, extend over two miles. One of the best preserved buildings is constructed with three terraces, the buildings on the second terrace have a sculptured façade. The staircase is 56 feet wide. The rooms are 47 feet long, 9 feet wide, with roofs covered over with stone.

Yucatan is strewn with ancient ruins, the vestiges of grandeur. Four miles from Menda are four large mounds surrounding the central square. The largest is 150 feet high, and the temple on its summit was dedicated to Kinic-kakmoo (fiery Makaw, with eyes like the sun). It is said that at midday the Macaw flew down from heaven and burned the sacrifice offered in her temple. It is probable the priests lighted the fires by reflecting mirrors arranged to con-



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centrate the sun's rays. The three other mounds were dedicated to other gods.

This people of the new world believed in the immortality of the soul, the resurrection of the body and preserved their dead as did the Egyptians.

The Peruvians, Mexicans, Central Americans, Egyptians, Phoenicians and Hebrews each had a powerful hereditary priesthood.

The traditions of the Americans told of a time when there fell a rain of fire and gravel. The mythological story of Phaeton, the son of Helios attempting to drive the chariot of the sun, thereby causing the burning of the earth, and the story of the destruction of Sodom and Gormorrah seem to be the same legend.

Among the early Greeks, Pan was the ancient god, and Maia was his wife. Pan was adored in Mexico and Central America. At Panico the Spaniards found magnificent temples dedicated to him. The name Maya was given to the civilization at Mayapan.

The dead bodies of the caciques of Bogota, South America, were protected from destruction by diverting the course of a stream and making the grave in its bed.

There is a curious custom prevailing among many peoples from China to America which requires that when a child is born the father must go to bed, while the mother goes about her work as usual. This practice prevails among the hill tribes in China. Strabo mentions it among the

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customs of the Iberians in Spain. It existed among the Basques of France, in Corsica, among the Tiberians to the south of the Black Sea; among the Indians of North and South America and among the Caribs in the West Indies.

The Brazilian father took to his hammock on the birth of a child, and remained fifteen days. The Esquimaux father would not hunt for some days after the birth of a child.

Who were the builders of the gigantic structures whose ruined walls still stand in Mexico, Yucatan and Peru, is not known, nor by what means they became extinct. The elevation above the sea forbids their extinction by a flood. They lived in mountains along the range of which were many volcanoes, and it is probable that the volcanoes became active and belched forth their lava and death-dealing gases, like unto the destruction of Sodom and Gomorrah, Pompeii and Martinique.

The Thinklets in Alaska have an old story. Long ago the earth sank beneath the water, and the waters rose and covered all but the highest places so that no man could live. It rained hard, as if the sea fell from the sky, and all was black, so dark men could not know one from another. Some, in despair, got together some cedar logs for a raft, but it could not stand against the rough waves. It broke in two, and on one part of it were the ancestors of the Thinklets; on the other the ancestors of all other people. In the

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black tempest Chethl, the ospery was separated from his sister, woman, who supports the earth. Chethl called to his sister, "You will never see me again, but you will hear my voice. Then she became an enormous bird, and flew away to the southwest. The sister climbed the mountain, which opened to receive her. The crater of Edgecomb Mountain shows where she sank into the mountain. There she holds the earth above the water. Evil spirits try to overthrow her, and earthquakes are the result of her struggle with the spirits of evil.

Chethl lives in the top of a mountain, in the hole where his sister went down. He rides on the edge of the storm; the roaring of the tempest is his voice calling to his sister. He claps his wings, and the thunder results; and the lightning is the flashing of his eyes.

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## CHAPTER VI.

### AN AGE OF GOLD.

Before the Incas, Peru was held by a nation or nations who lived in large cities and whose civilization, language and religion differed from and in some particulars were more advanced than those of the Incas, who succeeded them. It is not known whence these primitive people came, but they may have been of the same stock as the Toltecs. Their architectural achievements were viewed with astonishment by the Incas, who accepted them as models.

The religion of these people seems to have been a pure theism, for when the victorious Incas entered Pachacamac, now deserted, they found there a stately temple, whose heavy doors were of gold, inlaid with precious stones, rivaling the famous Temple of the Sun at Cuzco in magnificence, but which contained no image or visible symbol of a god. The superstitious conquerors feared to destroy the structure and contented themselves with building a sun temple, to the worship of which they gradually won over the inhabitants by means of festivals, miracles and pleasing rites.

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The masonry in the ancient Maya and Peruvian constructions have peculiarities similar to the ancient ruins of India, Arabia, Egypt, Greece, Asia Minor, Arabia and Chaldea. Openings in the walls were alike, narrower at the top than at the bottom, and cement and stuccoes were used in the same way in both; the arch was made the same. The manufacture of brick was undertaken in the new world and old. The scroll and further ornamentation were the same; sculpture and statuary were used by both.

In Peru there are many colossal ruins built of huge and massive stone. There are massive stone idols, huge pillars and, in the valley of Lake Titicaca, a huge circular temple of upright stones and sculptured monolithic gateways. At Pachacamac, the ruin of a temple existed, built in honor of the deity Pachacamac or the *earth beater*.

The Peruvian masonry was superior to the Mexican. The ancient fortress at Cuzco was constructed of immense stones 30 feet long, cut with great accuracy; the joints are hardly perceivable. The cutting implements were copper hardened with tin. The palaces and temples had slanting side to the doors, sloping roofs, but no windows.

The Peruvians worshiped the sun, the moon, the stars, the spirit of the thunder, and the rainbow. They ascribed to their Incas celestial origin. The temple of the sun at Cuzco was magnificent, with plates of gold and the disk of



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the sun wrought in pure gold. Their custom of conducting all affairs by rule and providing the people with sufficient food for subsistence and compelling each to do a certain amount of labor, took away all spirit of enterprise and initiative from the people and made them stupid and nearly imbecile. The civilization was akin to the Chinese. They kept records by knotted cords, like the Chinese, and their pottery was alike.

The Inca civilization, manners and customs of the Peruvians were unique; nothing like it existed elsewhere in America. It appears to have been patterned after the Chinese models; both have elaborate systems of regulations of control of the common people. China has been said to be a great school in which the officers are the masters and the people the scholars, like the monastery where each person has his place and duty assigned.

Official authority is by far too complicated a system to have been originated by a half-civilized people, as the Peruvians undoubtedly were; it was the growth of ages.

The Inca assumed the attitude of father to the people. He was sprung from progenitors who had descended from heaven, son of god. The Peruvians manufactured pottery, they understood the use of cotton, and had the art of spinning and weaving.

The Chinese government built and maintained roads and means of transportation from one district to another as did also the Peruvians on

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the same plan and in a similar manner, even including suspension bridges of twisted twigs, as were used in China and Thibet.

This was not done elsewhere in America, neither north, south nor in Central America. The Chinese did not bury their dead, but laid their dead on the top of the ground, constructing over them a mound of earth; the same practice prevailed in Peru. The Chinese in their architecture had a few patterns; everything was made after the same pattern. The Peruvians adhered to a general model in all their structures from the hovel to the palace. Both the Chinese and Peruvians removed immense blocks of stone from quarries, sometimes long distances. The Peruvians had dramas and plays, enacted like the Chinese.

The Peruvians used rafts with sails, upon which were built huts precisely like the Chinese. The boats of both were steered by means of paddles operated at the bow and stern. Both Chinese and Peruvians divided the year into twelve months of thirty days each.

The ancient inhabitants of America from about 33 degrees south latitude into Mexico appear to have belonged to the Toltec tribe. There are evidences of an advanced civilization. In the dense forests of Chiapas, Mexico, was discovered the ruins of an ancient city called Palenque, some of the buildings in which are 300 feet long, 200 feet wide and 30 feet high.

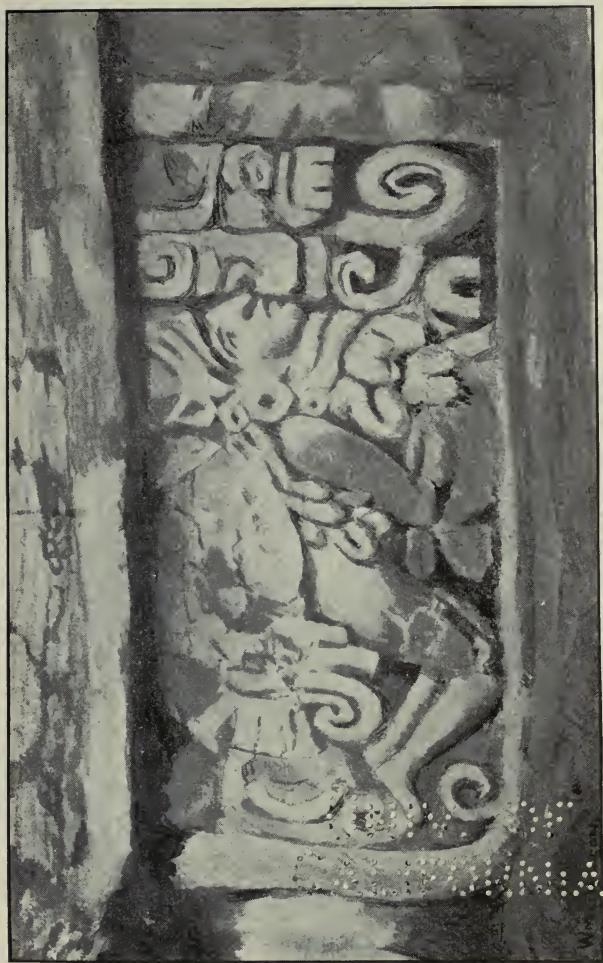
There exist the ruins of some 40 cities in Yu-



RUINS OF A FORGOTTEN RACE, MITLA, MEXICO.

*(Riddles of Prehistoric Times—p. 100)*

THE  
MUSEUM  
OF  
THE  
SMITHSONIAN INSTITUTION



AZTEC BAS RELIEF CUT FROM THE SOLID STONE.

(*Riddles of Prehistoric Times—p. 101*)



THE  
MUSEUM

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catan. The walls were made of immense hewn stone laid in mortar. Many obelisks covered with carvings and hieroglyphic figures exist, 10 to 15 feet high and 4 feet in diameter, resembling those of Egypt. The temples and palaces are built usually in pyramidal form with terraces; the summits, usually flat, are reached by steps. The rooms on top have no windows, but are lighted by doorways.

At Uxmal the largest building was a magnificent terraced pyramid. The first terrace was 575 feet long, 15 feet wide and 3 feet high; the second was 545 feet long, 259 feet wide and 20 feet high; a wide staircase leads to the summit. The temple on top was 320 feet long and 25 feet high. There are two rows of rooms, eleven in each row. The roofs were supported by beams covered with stone and cement, and the floor was paved with stone turtles.

Less artistic but more vast and massive structures are found in Peru, the work of a race anterior to the Incas. The double stone circles at Stillestain are 90 feet and another 150 feet, respectively, in diameter. They have a massive paved platform around them on the outside, which is not found in similar structures in the old world. The Cromlechs there found are domed over with overlapping stone.

The more artistic tombs are built of stone in the form of a tower and domed.

Some of the sepulchral mounds are supported by immense retaining walls; one mound is 108

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feet high and 276 feet long, 75 yards wide on top. The walls are of Cyclopedean masonry stones, accurately hewn and fitted, one stone being 27x14x12 feet; many of the stones are 15x12x10 feet.

The Piruas were the rulers of a very ancient people who occupied the highlands of Peru and Bolivia, long prior to the Inca dynasty. It was they who constructed the Cyclopean structures, different from and older than the Inca architecture.

The Teahuanac structures in Western Bolivia consist of many very large quadrilateral buildings with monolithic doorways and broken statues. The material is hard sandstone in immense blocks, which was carried 15 miles by land and 25 miles by water. The blocks were cut and fitted together with great skill by mortises and bolts, and many were elaborately carved. The largest and most remarkable of the monolithic doorways is 13 feet wide, over 7 feet high and  $2\frac{3}{4}$  feet thick. Above the door it is covered with sculptures in low relief, consisting of a central human figure and four rows of smaller figures, some with Condors heads and all with crowns and scepters. The structure called the fortress is an artificial mound 620 feet long by 450 feet wide and 50 feet high, originally in terraces faced with cut stone. The style of architecture and sculpture are unique. The exact squaring of the stone is unsurpassed in all the ancient structures of the world, old or new.

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Near Lake Titicaca were colossal idols, huge structures like those at Stonehenge, sculptured gateways and gorgeous temples.

The fortress of Sacahauna, overlooking the City of Cazco, Peru, is built against the side wall of a mountain. The work consists of three walls, 1,800 feet long, rising one behind the other, 27, 18 and 14 feet respectively, built of irregular limestone blocks fitted together with great skill. The work is without doubt the best specimen of the Cyclopean architecture in America. The immense stones were brought three-quarters of a mile to be set in place.

The Piruas governed a vast empire, and erected many immense edifices. At Cuzco there was a statue of their god, Pachacamac, covered with gold plate. Sun worship was prominent; the moon and stars were also revered. Animals were sometimes sacrificed at festivals, possibly human beings also.

The Quinchnas Pirunas were fair-skinned, with blue eyes and auburn hair. Their capital, Gran Chinia, covered an area of not less than 20 square miles, with pyramidal structures. One of them, called the Temple of the Sun, was 812 feet long by 470 feet wide and 150 feet high.

The buildings in the vicinity of Lake Titicaca had doors and windows, with posts, caps and sills of cut stone. At Curlap, in northern Peru, there was a wall 3,600 feet long, 560 feet wide and 150 feet high, a solid mass with a level top; on this was placed another wall 600 feet long,

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500 feet wide and 150 feet high, making an aggregate height of 300 feet. In this were cells and tombs. Very ancient remains of large and remarkable edifices have been found, ascribed to bearded white men, who long before the Incas settled there.

There were aqueducts of cut stone, one 450 miles long across mountains and rivers. There were public roads that ran along the mountains from Quito to Chili and from Cuzco to the sea; these roads were from 20 to 25 feet wide. Ravines were spanned by solid rock bridges, and rivers were crossed by suspension bridges. These works were all ancient at the time of the Incas.

Manco Capac, the traditional father of the Inca, was, according to the ancient legend, a child of the sun, sent to civilize the Peruvians. He instructed them in industry and the arts of social life. The religion he taught was the worship of the sun, the dispenser of all benefits. His wife, Manco Ocollo, taught the women to sew and spin and to lead pure and virtuous lives. Under their wise rule the state flourished and increased in number and possessions.

The land was divided into three portions, one of which was consecrated to the sun, a second to the Inca and the third to the people. The first defrayed the expense of the erection of the temples and the maintenance of the priests, the second, the expenses of the government and royal household; and the third was allotted to the people according to rank and the number of each



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family. Manufactures and mines were carried on in the same manner.

In Peru absolutism was as complete as with the Natchez and Creeks. The Inca was a descendant of the gods, was a god himself, autocratic in religion and in government. The land and its products were at his command. The people were required to till the land of the Inca and of the Church, as in China, Egypt and Japan. In Peru the altar of the sun was stained with no human sacrifice, the offerings being fruits, cereals, milk and, on special occasions, a lamb, a sheep or a goat.

The Peruvian worshiped a single deity and the sun, its representative. Quetzalcoatl, the founder of the Aztecs, condemned all sacrifices except fruits and flowers. In some of the old religious rites of Egypt sacrifices were made only of fruits and flowers.

The people of Peru used the plough in agriculture. The King put his hand to the plough at the annual festival, the same as did the Egyptian and Chinese Kings on like occasions.

They had built magnificent roads, and had a system whereby news was transmitted hundreds of miles in a day, precisely like the Persians in the time of Herodotus.

The Peruvians manufactured cloth of cotton and wool; they made beautiful pottery and glass; they engraved gold and precious stones in precisely the same way as practiced beyond the great ocean.

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Both Egyptians and Peruvians held annual fairs, and among both the lands were divided, *per capita*, every fifty-two years. In Judea the new division was made each fifty years.

One of the structures of Chinu, the pyramid of Moche, is notable. It is 800 feet long, 470 feet wide and 200 feet high, built of adobe blocks thirty inches thick, encasing a core of clay.

The palace of the Prince of Chinu was a broad, low, artificial mound built of adobe containing many small subterranean vaults and chambers. One of the interior halls is called the hall of the Arabesques, 42 feet wide, was more than twice as long. The Arabesques ornamentation on the wall is of stucco, in one-inch relief and of very intricate pattern.

Some leagues from Lima, overlooking the Sea, is an extensive Huaco, called *El Castillo*, near an extensive cemetery; the soil is full of skeletons of adult males. The skulls bear evidence of violence; some were split as with a battle axe; others crushed as if by a hammer, while others were pierced as if by a lance or arrow; the combatants, mayhap, in some terrific battle. Some had the square, compressed skulls of the coast dwellers, some the artificially elongated skulls of the Aymoras and some the normal skulls of the Quichmas of the Sierra Mountains.

At Stillustani, twelve miles from Lake Titicaca, are numerous round towers, built of large stones, admirably fitted and kept in their place, the structure evincing skill in stone cutting.

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About 20 miles from Cuzco, in the valley of Yucay, is the great fortress Olleanlaytambo. The way to the valley is over high tableland, whence one may look down, 4,000 feet below, to the terraced gardens and palaces protected by impregnable fortresses.

In the depression containing Lake Titicaca are found ruins which have been justly called the Baalbek of America. At Tiaharanaco are ruins, a square mile in extent, in center of which is a great terraced mound, the terraces supported by a wall of massive cut stone. The structure has been called a fortress. The sides nearly conform to the points of the compass. Close by is a structure which has been called the Temple, defined by lines of standing stones of red sandstone, uncut and of irregular height. The stones originally seem to have been 21 feet 6 inches high, and each had a shoulder cut near the top as if to support a connecting architrave. In the interior is a mound of earth raised about 8 feet above the level. A distance of 57 feet from the temple is a terrace, supported by large stone, 8 to 10 feet long by 5 feet wide, admirably cut, with a corridor 30 feet wide all around it. The Monolithic Gateway is 13 feet 5 inches wide, 7 feet 2 inches high and 8 inches thick, is covered with hieroglyphic writing across the top, and human figures, each with a crown.

On the summit are remains of stone buildings, and all over the slopes are lying stones marvellously cut and engraved. Beneath the

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fortress were great treasure vaults, from which were subterranean passageways led to Cuzco, 400 miles away. So much for tradition, but as yet excavations have revealed no passageways. Southeast of the Fortress, 600 feet distant, is a long wall, the foundations of the Hall of Justice. It was a rectangular structure, 420 feet long, 370 feet wide and surrounded by a wall of cut stone. The interior depression or court was on the level with the ground.

Eastward from the Hall of Justice is a raised platform, 175 feet square, 8 to 10 feet high, in the center of which was a building of stone, containing a flat rock 13 feet 4 inches square and 20 inches thick, with a square depression cut into it, 7 feet 3 inches long, 5 inches wide and 6 inches deep. Near one side was a sort of sunken portico 20 inches wide, 3 feet 9 inches long, with an entrance 22 inches wide.

The walls on the north side of the Fortress are built in terraces, in parallel lines. The first or outer wall is 27 feet high; the second, 30 feet behind it, is 18 feet high; the third, 18 feet back from the second terrace, is 14 feet high. The walls are built of blue limestone cut and fitted together. From points behind the walls parallel, missiles may be hurled below the outer wall. Each wall originally rose 6 feet higher than the terrace it supported.

The Peruvians renewed all their fires each year from fire kindled by concave mirrors in the

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Temple of the Sun. The ancient Romans had the same custom.

The Nahua Calendar was remarkably like the Chaldean. The Peruvians and Egyptians and Chaldeans divided the year into 12 months and inserted days to give the year 365 days.

Some 20 miles from Cuzco there are situated the quarries, from which was taken the stone used in the ancient structures. In the valley of Audarvillas is the Pass of Piquallacta, between mountains. The pass is 2,000 feet wide and has been fortified by wall of stone 30 feet high, with two gateways of stones so accurately cut and laid, without mortar, that a knife may not be inserted between them. A graded wall leads to the ruins of Mayna, beyond which is Rimac and the Cirachausha, a place of gold, containing the gorgeous temple of the sun and the chapels of the moon, the stars, thunder and lightning. The water course was walled in by stone bridged walls.

There are also some Cronlechs of especial interest, in that they are similar to those of Northern Europe and the British Islands, the sun or Druidical palaces. In the Plaza of Rimac are the ruins of an ancient wall covered with carved serpents.

The ruins of Tiahianaca, 12 miles south of Lake Titicaca, contain the remains of several very large quadrilateral buildings with monolithic doorways and broken statues made of hard sandstone or trachyte in immense blocks, which



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have been transported 25 miles by water and 15 by land. The blocks were cut and fitted together with great skill, and some of them elaborately sculptured.

The most ancient of the many sun temples was on an island in Lake Titicaca; the most renowned was at Cuzco, called the place of gold. It consisted of a principal building and several chapels in the heart of the city, closed in by a wall which, like all the buildings, were of stone. The interior was a mine of gold. On the western wall was a representative of the Sun God, a human face surrounded with rays in every direction. The rays of the rising sun fell upon this face, illuminating with the reflected light the whole interior of the building. The figure was made of massive gold thickly studded over with precious stones. Gold was thought to be tears of the sun, and every part of the temple glowed with the precious metal. The cornices on the walls were made of gold, and a broad frieze of gold was let into the stone work of the exterior.

One of the other buildings was dedicated to the moon, whose likeness beaten on a huge plate of silver nearly covered one wall. One chapel was dedicated to the stars; another to the ministers of the Sun's vengeance, Thunder of Lightning; another to the Rainbow, whose many colored arch spanned the temple. All the utensils in the temples were of gold and silver.

The attendants in the temples were very numerous, and at the head was the *Villac Viner*,



THE INCA FEAST OF THE RAYMI.

*(Riddles of Prehistoric Times—p. 110)*

TO THE  
MEMBERS OF THE

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the high priest. He was second in dignity to the Incas and appointed by the monarch. Those who officiated in the temple of the sun at Cuzco were exclusively of the family of the Incas.

Each month had its festivals and ceremonies, the most important of which was the feast of Raymi, held at the summer solstice when the sun, having attained the southern extremity of his course, turned back to gladden the hearts of the people. For three days previous there was a general feast; no fire must be lighted in the dwellings. On festive days the Inca and his court assembled, at early dawn, in the great square to greet the sun. The whole population followed, dressed in their gayest apparel. The nobles displayed their most precious jewels and ornaments, walked under gorgeous feathered canopies, borne by their attendants.

As the first rays of the sun appeared there arose a glad shout and songs and melody from musical instruments, which became louder and more triumphant as the sun mounted higher and higher. As soon as the sun shone out in all its glory a libation was partaken by the Incas and his nobles. After this the vast assembly formed in procession, in order of rank, and took its way to the temple. As they entered the streets of the sacred edifice all divested themselves of their sandals, except the Inca and his family, who did so on passing through the portals of the temple. After the devotions the Inca with his court officials appeared, and preparations for the sacri-

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fice were begun. The offerings were usually of grain, flowers, perfumes, or animals, though sometimes human beings, a child or beautiful maiden were selected as the victim. This last, however, was the occasion of a coronation, the birth of a royal heir or to celebrate a great victory, and never partook of cannibalism. At the feast of the Raymi the llama was usually offered, and the priest, after opening the body of the victim, sought to read therefrom the mysterious future. A fire was then kindled by concave mirrors, the collected rays setting fire to some dried cotton. When the sun was obscured by clouds, the fire was made by friction. The sacred flame was then given in charge to the Virgins of the Sun. A burnt offering was made to the deity, after which a large number of llamas were slaughtered for the feast of the whole concourse of people. Bread from maize flour had been prepared for the occasion by the Virgins of the Temple. The Inca presided over the feast, and pledged his nobles with the fermented liquor of the land. And then there was reveling and music and dancing, which continued many days.

Precisely the same custom, without the human sacrifice, was observed throughout Asia Minor, Persia and India, wherever sun worship prevailed.

The same belief in ghosts prevailed in both the old and new world. It was believed that the soul of the dead passed to heaven across a stream of



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water in which many souls were lost. The Zunis set apart one day of each year to spend among the graves of their dead. Their god, *Haitziloperhtle*, was said to have been a famous necromancer, capable of changing himself into animal shapes. He was thought to have been a humming bird, whose feathers adorn his statues. His sacraments consisted of paste idols of him eaten by the communicants at the Winter Solstice. He was said to have led the Aztecs to Mexico.

In both continents tree worship was practiced. In Mexico and Central America, sacred cypresses and palms were planted in groups of three, tended with care and given offerings of incense and other gifts. The same custom prevailed among the ancient Romans, the cypress being dedicated to Pluto and the palm to victory.

An offering of cakes was made at the baptism of a child among the Babylonians, as among the Mexicans. In Peru and Babylon marriages were made but once a year, at a public festival. Among the American Indians, the husband captured his wife by force, as the men of the tribe of Benjamin carried off the daughters of Shiloh at a feast, and the Romans captured the Sabine women.

At the time of the Spanish conquest there were 5,000 priests in the temples of Mexico. They confessed and absolved sinners. There were convents for female devotees; there were

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Monks in cloisters. The priests wore long, white robes.

The Peruvians believed in the continued existence of individuals after death and that there would be a resurrection of the body. They assigned two places, one for the good in which they would pass luxurious lives in tranquility and ease, but the bad were consigned to the center of the earth, there to expiate their crimes by wearisome labor. They believed in an evil spirit, *Capay*. Belief in the resurrection led them to preserve the bodies of the dead with care. They let the body dry in the rarified air.

They believed that there would be the same occupation followed in the next world; they therefore buried with the dead his apparel and utensils, often his treasures, and sacrificed his wives and servants to do him service in the next world. Vast mounds were erected over the remains of the nobles with galleries at right angles to each other. They dried the bodies of the dead, sometimes erect, sometimes in a sitting position. Treasures have been found frequently in such mounds.

The Jews and ancient Mexicans both worshiped toward the east; both called the south the right hand of the world; both burned incense toward the four corners of the earth. Sacrifice as an atonement were common to both; incantation for those possessed of an evil spirit was practiced, and with both the priests eat the flesh of the sacrifices. Both were punctilious

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about washing and ablutions. Both had an ark, an abiding place for the gods, and both had a species of serpent worship. The Jewish custom of laying sins of the people on the head of an animal and turning it into the wilderness had its counterpart among the Aztecs.

The scalping of enemies was referred to Psalms LXVIII, 21, and the American Indians scalped their enemies; Herodotus described scalping by the ancient Scythians. Circumcision with a stone knife was practiced in Mexico as among the ancient Hebrews.

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## CHAPTER VII.

### BUILDED ON A ROCK.

The oldest ruins in Greece are several ancient citadels and the walls of Tirynth, the immense stones used in the construction of which puzzled the Greeks. They were believed to be the work of a race of giants, the *Cyclops*, and the work was called Cyclopean. They are now ascribed to the Pelasgians, who preceded the Greeks in the occupancy of the land.

The evidence furnished by philology seems to indicate that the Pelasgians were Aryans. They lived in houses and constructed stone buildings. They wore clothes fashioned of skins and cloth made from wool. They had the sword and the bow. They had flocks and herds, goats, dogs and horses. They had gold, silver and copper. They reckoned time by the lunar month, and regarded the sky as the heaven father.

To the Pelasgians have been assigned the ancient ruins made of large and massive stones in Greece, Asia Minor, Arabia, Chaldea and India.

The most Cyclopean wall is at Tiryna near Myocene. It is built of huge stones piled together without mortar. There are also walls of

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stone of various sizes fitted together with nicety, but not laid in courses; specimens of this kind of wall are found at Iulius and at Delphi. Then there are walls of blocks of stone laid in regular courses. At Mycenae there are two subterranean chambers built in this way, one much larger than the other; the outer and larger one is circular and arched over.

Many of the caverns in the mounds of England, Scotland, Norway, and the Orkney Islands are arched over in the same manner.

The great pyramid in Egypt, at Ghizeh, near Cairo, is the most gigantic structure in the world. The builders had reached a proficiency in mechanical construction. They were able to quarry immense blocks, even of granite, the hardest stone, and to carry them long distances and set them in place in an extraordinary manner; some of these immense stones are 30 feet long.

The base of the pyramid was 768 feet, and the height 480 feet. The pyramid covers 13 acres of space, its sides facing the cardinal points. It is entered from the north by descending a passage 3 feet 5 inches wide, 3 feet 11 inches high, which leads to a few cells, the largest of which is 17 feet 7 inches wide. The pyramid is a solid mass of stone built in regular course, varying from 2 to 5 feet in thickness, each course receding back from the one below it. The top has a space of about 10 feet square. There are about 100 pyramids in the valley of



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the Nile. The Sphinx has the head of a man and the body of a lion; the height from the floor to the top of the head being 100 feet; the length is 140 feet, and the breadth across the shoulders is 34 feet. It is cut out of solid rock.

Specimens of Cyclopean Architecture are found in the walls of Tiryns. They are irregular stones 6 to 9 feet long, 3 to 4 feet wide, and 2 to 3 feet deep. No mortar was used; the interstices were filled with spawls or small fragments of stone. The walls of Mycenea and of Epirus are more advanced. Here the blocks are fitted together, showing but small joints. They are ascribed to the Pelasgi. This style of building is found in Greece, Italy, Asia Minor, in Persepolis and in several places in Western Europe. The walls of Cuzco and ruins of a house on an island in Lake Titicaca, in Peru, are of the same Cyclopean character. Works of similar character are found in Ireland, Scotland and in England.

Athens, the principal city of ancient Attica, was built around a central rocky point called the Acropolis, about 1,000 feet from east to west, and 400 feet wide, 900 feet above the Mediterranean, and 600 feet above the general level of the town. First it was a stronghold with a fort on top; the natural elevation was supplemented by walls 200 feet high, said to have been first built by the Pelasgians or Cyclops. It consisted of three parts, the Acropolis, called Polis; the Asty or upper town, and the port towns, Pireaus,



THE WORLD-RENOUNDED EGYPTIAN SPHINX, A FIGURE  
100 FEET HIGH, CUT FROM THE SOLID ROCK AND  
REPRESENTING THE GOD ARMACHIS.

*(Riddles of Prehistoric Times.—p. 118)*



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Muychia and Phalerium. The Asty was surrounded by immense walls; three similar walls existed, two long walls, and the Phaleric walls connecting Asty with the port towns.

The ancient city of Ephesus has a splendid ruin  $2\frac{1}{2}$  miles in extent.

The temple of Diana, the ruins of which, in 1871, were discovered after eight years of labor 20 feet beneath the surface, under the Mosque of Ayasulek, was a building four times as large as the Parthenon. The ruins of richly fluted columns were abundant. It was one of the seven wonders of the world in ancient times. Some of the fragments are now in the Berlin Museum.

Ephesus anciently had two splendid harbors, which have since become silted up. West of these ruins are the ruins of the ancient city of Pauionum. Facing this is the Island of Samos, which contained the venerated sanctuary of Hera under the hill of the Acropolis near Khora. Recently the subterranean gallery, 4,000 feet long cut into the solid rock, which supplied an aqueduct for the water for use of the ancient people of Samos Island, was discovered.

The Acropolis at Mycenae is a triangular structure surrounded by a massive wall of huge stones. The gate of Lions is 10 feet wide and 10 feet high, tapering toward the top and covered by a huge lintel. Inside the gate is a double circle of upright stones 80 feet in diameter. In the tombs were found the most ancient speci-

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mens of Greek pottery, the ornamentation of which consisted of geometric lines, foliage, marine and animal forms. The most important monuments of the lower town are the beehive towers called treasure houses, the most important of which is that of Attreus. The interior is a circle 50 feet in diameter with same height, domed over, formed by corbelling the horizontal courses of the wall; the door opens into a square chamber.

Tiryns in Argolis, Greece, was built on a rock; it is celebrated for its antiquities, including a Cyclopean wall, gates and a palace. The massive walls of the citadel, built of great blocks, surrounds the summit of an oblong hill.

The ruins of Martu Mirth or Marathos, a city of ancient Phoenicia, before Sidon or Arvad, are 5 miles square. They are pyramids of surprising grandeur, constructed of blocks of stone from 26 to 28 feet long, as thick as the height of a tall man, and built partly on the plain and partly on a chain of rocky hills. Some of the structures were hewn out of the rocks. The temple shows a vast court 156 feet wide by 180 feet long. The Bedjel Bezziah was a tomb of immense dimensions; it was built of immense stone, and was formerly crowned with a pyramid, as were all Cushite structures. They covered the rough stone with stucco for the purpose of ornamentation.

There has been uncovered, at Mugher, Chaldea, a very ancient vault containing clay coffins,



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each formed of two large jars placed mouth to mouth and cemented together with bittmen. The vault was 7 feet long, 3 feet 7 inches wide and 5 feet high, made of sun-dried brick embedded in mud. The arch is formed, like those in Egyptian and Scythian tombs, by each successive laying of flat bricks, overlaying or projecting over the course beneath it, until the two sides are brought so near together as to be covered by a single brick. Various articles of use and ornament were interred with the body. Food was sometimes placed in the vaults, together with jars and drinking vessels.

The temple at Mughen has been accurately examined. On a mound, 20 feet above the level of the plain, stands a rectangular edifice two stories high. The building is 198 feet long, and 133 feet wide; the basement story was 40 feet high.

The ancient temple at Abu Shahreih, Chaldaea, had two stories, with an ornamented chamber at the top. It was built of sun-dried brick, faced with burnt brick. The artificial platform on which the temple is built is made of beaten clay, enclosed with a massive wall of limestone, in some places 20 feet thick. There is a stairway from the platform to the summit of the first story made with polished marble blocks 22 by 13 by  $4\frac{1}{2}$  inches, the bed for which was sun-dried brick. The stone was fastened with copper bolts. At the foot of the staircase were two columns, one on each side, made with round sandstone and marble slabs, in alternate layers until

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the desired height was attained. They were covered over with lime mortar, in which pebbles were mixed, making a complete covering for the columns. The only ornamentation was on the shrine, the abode of the god, at the top of the temple.

Agate, alabaster and marble pieces with holes for fastening them on with copper bolts were found, also many gold plates and a number of gold-headed nails.

Buildings of a late date of construction, at this place, have some arched openings of brick, angling to make the arch.

There were no windows, the only openings being doors; the doors are placed toward the sides, never in the center of the walls, which is common to the Chaldean and Assyrian buildings.

The dead were interred in clay coffins; sometimes the dead were laid on a mat similar to what the Ards now make and covered with a burned clay slab, and placed underground, 7 or 8 feet at least. Sometimes they contain copper bowls and utensils for food and drink. The jar coffins found are circular,  $2\frac{1}{2}$  to 3 feet deep, and about 2 feet in diameter, one a little larger than the other at the mouth, made so as to slip them together. They each had air holes for escape of gas.

In the cemeteries the coffins are arranged side by side, often one above the other in several layers; sometimes there is masonry between them,

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covered by an artificial mound; some mounds are paved with brick. The oldest Chaldean pottery are round vases without handles, some with a flaring top, others plainly moulded by hand. Some rude pottery was found representing men and animals. The cylinder signet of King Urkh had a king on a throne with a new moon above him and three figures, two men and a woman, approaching him, the woman being led as if a prisoner.

The Cyclopean ruins of the treasure house at Mycenae in Greece had arched doorways made by projecting each stone over the one beneath it until an apex was reached, making an arch. In the Cyclopean ruins in Central America and Peru, the same plan was practiced.

At Cuslap, in Northern Peru, there is a ruin of a wall of huge cut stone, 3,600 feet long and 150 feet high. In it were rooms which had been used for tombs.

Ancient ruins of large stones were found at Heramanga, in Peru, the native tradition being that they had been built by white-bearded men a long time ago.

The Cyclopean walls in Greece were laid in broken ashlar, irregular courses of immense cut stone. The huge walls in Peru were laid in the identical fashion.

Dr. Schlieman made very extensive excavations at the site of ancient Troy, uncovering seven different cities, one built on the ruins of another; the last the only one being at all near

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the historic period, was six feet underground. Far down beneath the surface he uncovered a wall of the second period built of large blocks of stone. Bleeding a patient thought to be possessed of an evil spirit was practiced.

Jerusalem, commanding the water parting, between the Dead Sea and the Mediterranean, was originally built by the Arabs, Jebusites. It was called El Kods, the holy city. It was on the top of a high hill 2,650 feet above the level of the sea. The hill sloped gently toward the southwest; on three sides were deep ravines, and on the east side was the Valley of Fire. The ancient caves of Siloam are in this valley. West and south flows the torrent of Hemorona or Gerehnia, so called from the chasm into which the waters fall. On the top was the famous rock of Sakhra, upon which the ancient priests were wont to immolate the victims for sacrifice, the blood flowing through underground passage to the brook of Kedron. Mosques and divers monuments now occupy the crest of this ancient hill. Recently excavations brought to light a great many ruins, notably the underground passage. In some places the old foundations of structures were found 100 feet and even 125 feet below the surface. Between the gates of Bethlehem and Damascus a temple of Venus stood formerly.

Solomon, King of Jerusalem, when he determined to build a temple to the Lord, sent to Hiram, King of Tyre, for material and for skilled workmen like the Sidonians. Hiram gave

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Solomon cedar trees from Lebanon and fir trees for the temple. The building was 60 cubits long, 20 cubits wide and 30 cubits high. The porch before the temple was 20 cubits long and 2 cubits wide; and against the walls of the temple round about were built chambers.

The temple was built of stone made ready before they were brought to the building, so that there was no tool to be heard in the building of the temple. It was covered with beams and boards of cedar. The chambers were built five cubits high with cedar. The floor was of panels of fir. The temple was forty cubits long within. The cedar of the building was carved with knobs and flowers, covering entirely the stone work. In the oracle there was prepared a place for the Ark of the covenant overlaid with gold, and the altar was covered with gold. Within the oracle were placed two cherubims of olive wood 15 feet high.

The cherubims were overlaid with gold. There was lily work in the wood work of the porches and pomegranates carved thereon. The foundation was built of great stones, some ten cubits and some with eight cubits; and the court around about was three rows of hewn stones, both for the inner court of the house of the Lord, and for the porch of the house.



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## CHAPTER VIII.

### LEMURIA.

In very early days, near the beginning of the life of man or earth, there was a land south of India embracing Ceylon and extending westward across the continent of Africa, was the Island of Lemuria. The inhabitants of this island were short, dark men of the Iberian race, like the Bushmen of South Africa. They it was who were the first and original inhabitants of northern Africa, southern and western Europe, and southern Asia, until they were supplanted by a fair, larger and more powerful race. Part of this island sank in the Indian Ocean, leaving Malacca, Ceylon, Bornea, and the part across the continent of Africa still above the sea.

It is supposed by many that the human race began and spread to all parts of Asia, Africa and the islands of the Pacific Ocean from this Island of Lemuria. The dark colored races of men probably emanated from Lemuria. They were a superstitious people. It was here the idea of Devils arose, sacrifices to propitiate them being common.

Side by side with the Hottentots in South



(Riddles of Prehistoric Times.—p. 126)





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Africa live a remarkable little people known as Bushmen, akin in race and speech to the dwarfish races found in Central Africa. They are lighter in color, being a dirty yellow. So small are they that the ordinary adult is not larger than an European child of eleven years. They have tiny weazened faces, the wool on their heads growing in small tufts, with naked spaces between.

In many respects they seem to be a link between humanity and brutes. They have a language so elemental that it is difficult to express the simplest ideas. They have no word for wife or marriage, and their minds appear to be in the same condition as their language. They possess, however, a very curious imitative skill. They live under the shelving rocks, in caves. They make rude pictures of men and animals. They are probably descendants of and are like the original inhabitants of Lemuria.

All the ancient prehistoric civilizations were akin, and drew their inspirations and ideas from a common fountain. In very ancient times Lemuria furnished the peoples which populated Southern Asia, all of Africa, Southern and Western Europe and that these inhabitants were superseded by a more cultured people, who had been a long while in attaining a culture, in perfecting their architecture, their arts, and their religion. That religion was that of the sun worshippers, embracing Phallic worship and a veneration of the Serpent as the embodiment of

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wisdom. The seat of this culture was probably the Island of Atlantis, where a very high degree of culture had been attained. The rulers of this island became the gods of all the said ancient peoples.

The Maous of New Zealand and Polynesian people in general have traditional hymns, which give an account of creation becoming out of nothing, out of which came the world and the gods, Rangi and Popa, who in turn begat gods in vegetable and animal form and made some of clay. Some of the gods were in the form of fishes and lizards. Some lived in water and some on land. Mani was the great hero of the supernatural race among them. He placed the sun and moon in their proper place. He induced the sun to move in his course by beating it. He slew monsters; he invented fish hooks, and was the inventor of fire. He was a great sorcerer and magician. He attempted to pass through the body of Night, but Night was awakened by a bird and devoured Mani, hence men die. The Sun performed the feat Mani attempted, and passed through Night unharmed.

The Zulus worshiped ancestors who appear to men in the form of serpents. They regarded a being called Unkulmukulu as their first ancestor or the maker of men. They are absorbed in propitiating their dead ancestors, and have legends which resemble the myths of Greece, and the legends of European people.

The people of the Southern Pacific Islands,



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New Hebrides and Banks Islands were also ancestor worshipers; they worship a being Iqat; a prehuman being endowed with supernatural powers. He mysteriously disappeared; when the white men appeared, the people thought Iqat had returned.

The Ahts of Vancouver Island believed that Quawteaht was the divine being, the first creator of men. He married Tootah, a thunder bird, and became the progenator of the Indians. As a deity he is inferior only to the sun and moon. He taught men the use of fire.

The Thinklets regarded Yehl as their god. In his youth he shot a supernatural crane, and he could thereafter always fly about with the feathers. His great rival was Khanukh, the ancestor of the wolf race. Yehl taught men to use fire. He had the power of assuming different forms and of flying in the air like other sorcerers. Among the Cahroc and Novagoes, Ceyloi is the fire stealer and the supernatural creative being. Among the Tiunekes a miraculous dog is the chief divine, who has the power to transform himself into a man.

On Easter Island, in the Pacific Ocean, 2,000 miles from South America, were found hundreds of gigantic stone images standing upright, some 30 to 40 feet high and some higher. The crowns on their heads were cut out of red sandstone and are 10 feet in diameter, the head and neck being 20 feet high. It must have taken a large amount of labor to have erected them.

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There have recently been found upon some of the structures on this island hieroglyphic writings as if the ancient Malayan civilization who erected the statues had attained a high degree of culture and learned to write.

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## CHAPTER IX.

### BEFORE THE FLOOD.

When primitive men in their migrations encountered a wide river or a sea, it seemed to circumscribe and limit their further progress. Necessity being the mother of invention led them to construct floats and rafts of light material, developing in time into hollow boats, which enabled them to extend their migrations; what seemed an unsurmountable barrier developed into an easy means of transportation. It is ever thus. Obstacles frequently are blessings in disguise. The evidences of the peopling of the lands adjoining the Mediterranean Sea, China, India, the Indian Ocean on all sides, the British Isles, North, Central and South America, show the original settlements were made by men who used boats. Their architectural remains show that each and all were the same people, bearing with them the same ideas from their original home. The unsolved problem, is where was that home; an examination of the map of the world will show that all must have radiated from a common center, which evidently was somewhere in the Atlantic Ocean, from which they went in all directions.

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Plato, a descendant of Solon, described the interview between Solon and the Priests of Sais in Egypt. When Solon began to talk of the traditions of Greece, one of the priests said: "You Greeks are mere children, talkative and vain. You know nothing at all of the past. Being destitute of letters," continued the priest, "you forget all and have to begin over again as children, and know nothing of what happened in ancient times. As for the things you have been recounting, they are like children's tales. You remember one deluge only; there have been many. Many thousands of years ago your citizens were the noblest in their actions, the greatest exceeding all the rest. There was a mighty power which was wantonly aggressing against the whole of Europe and Asia, to which aggression your people put an end. This power came out of the Atlantic Ocean from an island in front of the straits of Heracles." This island was larger than Libya and Asia together, and was the way to other islands.

On this island was a great and wonderful empire which ruled over the islands of the continent. They subjected parts of Libya as far as Egypt and Europe as far as Tyrrhenia. The ancient Greeks defeated this power and liberated all other people within the straits of Heracles.

Afterwards there was an earthquake and floods, and in a single day and night the island of Atlantis sunk beneath the sea, and that is the reason parts of the Atlantic is unnavigable by



(Riddles of Prehistoric Times.—p. 132)





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reason of the shallow seas; 9,000 years have passed since that time.

Poseidon, receiving from Zeus the island of Atlantis as his share, begat children by a mortal woman, and settled them in a part of the island. On the side toward the sea, and in the center of the whole island, there was a plain which is said to have been the fairest of all plains and very fertile. Near the plain, in the center of the island, at a distance of about fifty stadia, there was a mountain, not very high on any side. In this mountain there dwelt one of the earth-born, primeval men of that country, whose name was Evenor; he had a wife named Leucippe, and they had an only daughter, who was named Cleito. The maiden was growing up to womanhood when her father and mother died; Poseidon fell in love with her, and, breaking the ground, enclosed the hill in which she dwelt with alternate zones of sea and land, equidistant every way, so that no man could get to the island.

He also begat five pairs of male children. Dividing the island of Atlantis into ten portions, he gave to the first born of the eldest pair his mother's dwelling and the surrounding allotment, and made him king over the rest. The others he made princes, and gave them rule over many men and a large territory. The eldest was King Atlas, and from him the whole island and the ocean received the name of Atlantis. To his twin brother, who was born after him, and obtained as his lot the extremity of the island to-

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ward the Pillars of Heracles, as far as the country which is still called the region of Gades in that part of the world, he gave the name which in the Hellenic language is Emelus, and in the language of the country which is named after him, Gadeirus.

Now Atlas had a numerous and honorable family, and his eldest branch always retained the kingdom. They had such wealth as was never before possessed by kings and potentates, and is not likely to be again. Orichalcum, now only a name, was dug out of the earth in many parts of the island, and, with the exception of gold, was esteemed the most precious metal among the men of those days.

There was an abundance of wood and many tame and wild animals. Moreover there were a great number of elephants in the island; there was a provision for animals of every kind, both for those which live in lakes and marshes and rivers, and also for those which live in mountains and on plains, and therefore for the animal which is the largest and most voracious of them. Also, whatever fragrant things there are in the earth, whether roots, herbage, or woods, or distilling drops of flowers or fruits, grew and thrived in that land; the cultivated fruit of the earth, both the dry edible fruit and other species of food, which we call by the general name of legumes; and the fruits having a hard rind, affording drinks, and meats, and ointments, and a good store of chestnuts and the like, which may

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be used to play with, and are fruits which spoil with keeping, and the pleasant kinds of dessert which console us after dinner, when we are full and tired of eating—all these that sacred island lying beneath the sun brought forth fair and wondrous in infinite abundance. All these things they received from the earth, and they employed themselves in constructing their temples and palaces, harbors and docks. They arranged the whole country in the following manner: first they bridged over the Zones of sea which surrounded the ancient metropolis, and made a passage into and out of the royal palace; then they began to build the palace, the habitation of god and their ancestors. This they continued to ornament in successive generations, every king surpassing the one who came before him to the utmost of his power, until they made the building a marvel to behold for size and beauty. And, beginning from the sea, they dug a canal 300 feet in width and 100 feet in depth, and fifty stadia in length, which they carried through to the utmost zone, making a passage from the sea up to this, which became a harbor, and leaving an opening sufficient to enable the largest vessels to find ingress. Moreover, they divided the zones of land which parted the zones of the sea, constructing bridges of such a width as would leave a passage for a single trireme to pass out of one into the other, and roofed them over; and there was a way underneath for the ships, for the banks of the zones were raised consid-

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erably above the water. Now the largest of the zones into which a passage was cut from the sea was three stadia in breadth, and the zone on land which came next was of equal breadth; but the next two as well the zone of water as well as the zone of land were only a stadia in width.

The island in which the palace was situated had a diameter of five stadia. This, and the zones and the bridge, which was the sixth part of a stadium in width, were surrounded by a stone wall; on either side was placed towers, and gates on the bridges where the sea passed in.

Some of their buildings were simple, but in others they put together different stones, which they intermingled for the sake of ornament to be a natural source of delight. The entire circuit of the wall, which went round the outermost one, they covered with a coating of brass, and the circuit of the next wall they coated with tin, and the third, which encompassed the citadel, flashed with the red of orichalcum. The palaces in the interior of the citadel were constructed in this manner. In the center was a holy temple dedicated to Cleito and Poseidon, which remained inaccessible, and was surrounded by an enclosure of gold. This was the spot in which they originally begat the race of the ten princes, and thither they annually brought the fruits of the earth from all the ten portions, and performed sacrifices. Here, too, was Poseidon's own temple, of a stadium in length and half a stadium in width, and of a proportionate height. The ex-



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terior of the temple, with the exception of the pinnacles, was gold. In the interior of the temple the roof was of ivory, adorned everywhere with gold and silver and orichalcum. All the other parts of the walls and pillars and the floor they lined with orichalcum. In the temple they placed statues of gold. There was the god himself standing in a chariot drawn by six winged horses, and of such a size that he touched the roof of the building with his head; around him were a hundred Nereids riding on dolphins, for such was thought to be the number of them in that day. There were also, in the interior of the temple, other images which had been dedicated to private individuals. Around the temple, on the outside, were placed statues of gold of all the ten kings and of their wives; and there were many other offerings, both of kings and private individuals, coming both from the city itself and the foreign cities over which they held sway. There was an altar, too, which in size and workmanship corresponded to the rest of the work, and there were palace

In the next place were fountains both of cold and hot springs, very abundant, and wonderfully adapted for use by reason of the sweetness and excellence of their waters. They constructed buildings about them, which they roofed over, to be used in winter as warm baths. There were the king's baths, and the baths of private persons, which were kept apart; also separate baths for women, and others again for horses and cat-

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tle, and to them they gave such adornment as was suitable for them. The water which ran off they carried, some to the grove of Posiedon, where were growing all manner of trees of wonderful height and beauty, owing to the excellence of the soil; and the remainder was conveyed by aqueducts which passed over the bridges to the outer circles. And there were many temples built and dedicated to many gods; also gardens and places of exercise, some for men, and some set apart for horses, in both of the two islands formed by the zones. And in the center of the larger of the two there was a race course of a stadium in width, and in length allowed to extend all round the island. Also there were guard houses at intervals for the bodyguard, the more trusted of whom had their duties appointed to them in the lesser zone, which was nearer the Acropolis, while the most trusted of all had houses given them within the citadel, and about the persons of the kings. The docks were full of ships and naval stores. Crossing the outer harbors, which were three in number, there was a wall which began at the sea and went all round; this was everywhere distant fifty stadia from the largest zone and harbor, and enclosed the whole, meeting at the mouth of the channel toward the sea. The entire area was densely crowded with habitations; the canal and the largest harbors were full of vessels and merchants coming from all parts, who from their numbers kept up a multitudinous sound of hu-

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man voices and din night and day. The whole country was described as being very lofty and precipitous on the side of the sea, but that immediately surrounding the city was a level plain, itself surrounded by mountains which descended toward the sea. It was smooth and even, but of an oblong shape, extending in one direction 3,000 stadia.

The surrounding mountains were celebrated for their number, size and beauty, in which they exceeded all that are now to be seen anywhere.

And of the inhabitants there was also a vast multitude having leaders, to whom they were assigned according to their dwellings and villages. The leader was required to furnish the sixth portion of a war chariot, so as to make up the total of ten thousand chariots; also two horses with riders, and the light chariot without a seat, accompanied by a fighting man on foot carrying a small shield, and having a charioteer mounted to guide the horses; also he was bound to furnish two heavy armed men, two archers, two slingers, three stone shooters and three javelin men, who were skirmishers and four sailors to make up a complement of twelve hundred ships. Such was the order of war in the royal city. Each of the ten kings in his own division and in his own city, had the absolute control of the citizens, and in many cases of the laws, punishing and slaying whomsoever he would.

Now the relations of their governments to one another were regulated by the injunctions of

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Posiedon as the law had handed them down. These were inscribed by the first men on a column of crichalcum, which was situated in the middle of the island, at the temple of Poseidon, whither the people were gathered together every fifth and sixth years alternately, thus giving equal honor to the odd and to the even number. And when they were gathered together they consulted about public affairs, enquired if any one had transgressed, passed judgment and gave their pledges to one another in this wise; there were bulls who had the range of the temple of Poseidon, and the ten who were left alone in the temple, after they had offered prayers to the gods that they might take the sacrifices which were acceptable to them, hunted the bulls without weapons, but with staves and nooses; and the bull which they caught they led up to the column. The victim was then struck on the head and slain over the sacred inscription.

Now on the column, besides the law, there was inscribed an oath invoking mighty curses on the disobedient. When, therefore, after offering sacrifices according to their customs, they had burnt the limbs of the bull, they mingled a cup and cast in a clot of blood for each of them; the rest of the victim they took to the fire, after having made a purification of the column all round. Then they drew from the cup in golden vessels, and, pouring a libration on the fire, they swore that they would judge according to the laws on the column, and would punish any one who had

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transgressed, and that for the future they would not transgress, and would not commend or obey any ruler who commanded them to act otherwise than according to the laws. This was the prayer which each of them offered up for himself and for his family, at the same time drinking and dedicating the vessel in the temple of the god. After spending some necessary time at supper, when darkness came on and the fire about the sacrifice was cool, all of them put on most beautiful azure robes, and, sitting on the ground at night, near the embers of the sacrifices on which they had sworn, and extinguishing all the fire about the temple, they considered and gave judgment. If any of them had any accusation to bring against any one, he was judged, and, when they had given judgment, at daybreak, they wrote down their sentences on a golden tablet, and deposited them as memorials with their robes. There were many special laws which several kings had inscribed about the temples, but the most important were the following: They were not to take up arms against one another, and they were all to come to the rescue if any one in any city attempted to overthrow the royal house. Like their ancestors, they were to deliberate in common about war and other matters, giving the supremacy to the family of Atlas. The king was not to have the power of life and death over any of his kinsmen, unless he had the assent of the majority of the ten kings.

As long as the divine nature lasted in them,



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they were obedient to the laws, and well affected toward the gods, their kinsmen. They practiced gentleness and wisdom in various affairs of life, and in their intercourse with one another. They despised everything but virtue, not caring for their present state of life, and thinking lightly on the possession of gold and other property, which seemed only a burden to them. Neither were they intoxicated by luxury, nor did wealth deprive them of their self-control; but they were sober, and saw clearly that all these goods were increased by virtuous friendship with one another.

But when the divine spirit began to fade away and became diluted too often and with too much mortal admixture, the human nature got the upperhand, and then they, being unable to bear their fortune, became unseemly, and to him who had an eye to see, they began to appear base, and lost the fairest of their precious gifts.

Atlantis is not a myth, but was in fact a large island in the Atlantic Ocean, long since engulfed in the seas, during a glacial period.

Diodorus Siculus wrote: "Opposite Africa lies an island which on account of its magnitude is worthy to be mentioned. It is several days distant from Africa; it has a fertile soil, many mountains and not a few plains unexcelled in their beauty. It is watered by many navigable rivers, and there are to be found estates in abundance adorned with fine buildings."

In the Norse Mythology Atlantis is referred

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to as Asgard, the abode of the Asa gods. In the Younger Eddas is the story of the visit of Glyfe, a Swedish King, to Asgard, the abode of the gods, where Odin instructs him.

Plato wrote that 9,000 years before his time the island of Atlantis had been sunk in the sea. Now this would be at a time when the Northern Hemisphere was having its excess of winter and an ice cap had formed at the North Pole.

In Genesis 6 it is recorded that after seven days of rain, on the seventeenth day of the month, the fountains of the deep were broken up; that is, the waters of the ocean came up and the ground was covered with water.

By the aid of deep sea soundings, the bed of the Atlantic Ocean has been mapped out, showing a ridge of great elevation to exist. This ridge extends from about fifty degrees north latitude, southwesterly toward the coast of South America, thence in a southeasterly direction toward the coast of Africa, then south to the island of Tristan D Acumba. This ridge rises something like 9,000 feet each side above the ocean depths around it; the Azores, St. Paul Ascension and Tristan D Acumba are mountain points whose heads remain above the water. The Atlantic in some parts is some 21,000 feet deep. The top of this ridge or plain is in some places, but a few hundred feet below the surface of the ocean, the surface of the plain beneath the waters being covered with volcanic debris.

On this island, according to Plato's story, they

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were builders of immense stone structures; their architects, the Toltecs, went, some to Mexico, some to China, some to India and Chaldea, some to Arabia and Egypt, some to Mexico, some to the Central United States, some to Yucatan, Central America; some to Peru, Ireland, England, Scotland, Denmark, Norway; some to Africa, Asia Minor and Southern Europe, where they left the impress of their work in the stone structures, ruins of which still attest their presence and work. The structures in all the places show a similarity of thought, idea and art of construction which cannot have been accidental, but all evidently copied from like structures of their original place of abode; stone work was done in identical manner, but the ornamentations were also identical. Their religious structures were, too, the same.

The Palace of Posiedon, after being constructed, was ornamented by each successive administration; was beautified and ornamented with ivory, gold silver, until it must have been the most magnificent structure that has ever been constructed in the world and was the model from which temples were constructed by these people wherever they went, and when Solomon wanted to build a temple at Jerusalem he sent for Hiram, King of Tyre, who was skilled in architecture evidently from the models of Atlantis.

The Norse legends of Eddas describing Asgard, the home of Odin, describes the sub-

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mergence of the Island of Poseidon with its sixty-four millions of inhabitants.

It was probably on Atlantis the ideas of the Greek Mythologies took their rise, Poseidon, Atlas and Zeus were probably kings and rulers in Atlantis or, as the island was sometimes called, the Island of Poseidon. It was here there arose the religious ideas of the Ancient Druids.

The people of Atlantis seem to have had a patriarchal way of living, each family living as an entity itself with the house father as priest of Zeus. This is manifest in the civilizations of the Aryans, Ethiopians, Egyptians, the Peruvians, the Mexicans, the people of Central America, of China, India, Babylon, as well as the Zuni Indians and Mound Builders in United States.

Solon said the mountains surrounding the great plain of Atlantis had many habitations of the wealthy inhabitants erected on their slopes.

This custom seems to have been followed by the Pirunas of Cuzco, who terraced the mountains on each of the valley of the Zucay for sites for their residence.

The system of land tenure on Atlantis seems to have been on the theory that all land belonged to the general community apportioned among the different families equally, and at stated periods part to the ruler and part to the priests, for the maintenance of worship, for the sick, aged and infirm. The produce when raised belonged to the ruler as representative of the community, and of which each person was entitled to mainte-

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nance under the direction of officers appointed for that duty.

Sun and fire worship was conducted by a retinue of priests for the celebration of ceremonies. Magnificent temples resplendent with gold were built, a Sun disk of gold being placed so that at sunrise, the disk receiving the rays of the sun reflected them into the interior of the temple, and lighted it up. This custom was extant in Peru at the time of the Spanish conquest, and still continues in the Shinto ceremonies in Japan.

The people of Atlantis seem to have realized that the road to perfect life in this world lay in good will toward all men, control of thought and purity of action and unselfishness, and that these virtues were the necessary preliminaries to the attainment of the highest life; that sacrifices should be made only of the first fruits and flowers, such as were made by Cain.

The existence, on the continents of America, of men, implements, plants, trees and animals nearly identical with those found upon the continents of Africa and Europe, would seem to indicate that at some time in the past there had been land communication between the continents. The plants found existing on the other side of the ocean seem to have entered the western continent from the eastern shore; very few species were able to find their way to the western side of the Rocky Mountains.

The plantain or banana, a native of tropical



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Asia or Africa, was found in Mexico and South America, as well as on the West India Islands. How could this plant which is now seedless and cannot stand a sea voyage get to America? Its root is treelike and requires great care in transportation. It must have been under culture by man a long period to have developed into what it is.

Ireland, the most westerly land of Europe, was nearest to the island of Atlantis. The ancient Sanscrit writings refer to Ireland as Hyrania, the Island of the Sun or sun worshippers. The Greeks called it Ogygia, very ancient.

The ancient Irish Historians tell of Ireland being settled before the flood by Formorians led by the Lady, Banblia or Kesair, her maiden name being h'Erni or Berba. She had with her three men, Beth, Lahdia and Furtain. The Formorians were said to be descended from Noah; they lived by piracy.

Their chief god was Baal, Bel from whom Belfast was named, the god of the Sun. On certain days in the year all the fires were extinguished and a new fire was kindled by the priests from the Sun's rays.

The Celtic deities were Ogma of the Sunlike face, son of Eladan or Elnathan, and Ana, his wife, mother of the Gos and of Aed (fire). A daughter, Bridget, was the Goddess of wisdom and judgment. Her sons were Suthor or Lor or MacCuill, the Sea God; Tuthor or Mac Cecht, the ruler of the Sky and Heaven, and Certher or MacGrein, the God of Earth.

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## CHAPTER X.

### AS IT IS WRITTEN.

All over the world are traditions as to a flood. The story of Plato relative to the Island of Atlantis, that about nine thousand years before that time, some eleven thousand four hundred years ago, the island in the Atlantic Ocean was said to have been engulfed in the sea, and disappeared under the water. This was evidently the same flood described in the Bible. This was the last flood in the northern hemisphere; there has been one since in the southern hemisphere.

There have been many floods which were not traditions among men, but the geology of the earth's structure shows them to have been innumerable, alternating from the northern to the southern hemisphere and back again in each ten thousand six hundred years.

When the floods came the inhabitants were destroyed or driven toward the equator, and the land they had occupied was buried beneath the sea.

On examination of the ancient tradition, myths and accounts which have been made in the past, comparison is useful in trying to

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fathom the beginning of things. The biblical account is similar to the Babylonian, was probably of Babylonian origin, and was brought by the Jews after their return back from the captivity.

The Hebrew account of creation and of early man is contained in the composite narratives given in Genesis. The first chapter and the first three verses of the second chapter seem to be the first narrative. It gives an account of creation, of the world, vegetation, animals and water on the land, and man in the order which probably has been the course of creation. The days stated in the record evidently mean periods of time, not days of twenty-four hours. This record declares Lord God was the creator, and it declares when he created man, God said unto him, "Be fruitful and multiply and replenish the earth, and subdue it, have dominion over the fish in the sea, the fowl in the air, and every living thing."

In the balance of Chapter 2, after the first three verses, there seems to be an account drawn from different sources, wherein it is stated that at the time of the creation of man, there was no plant upon the earth. That only a mist had gone up out of the ground when man was made and after creation of man, God planted a garden and put man in it. In this garden Adam and Eve were tempted by a serpent, and violated the commands of Jehovah, for which they were cursed and driven out.

Cain and Abel offered up the first fruits of

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the field and of the flock, which was an early manifestation of the act of sacrifice. Jealousy caused Cain to kill Abel, and he was driven forth a wanderer. He seemed to be afraid that he would meet other people and whoever found him would kill him. He went eastward and found a wife in the land of Nod. In Genesis, Chapter 6, it is declared that men began to multiply on the face of the ground and daughters were born to them, that the sons of God probably the Aryans from central Europe saw the daughters of man, that they were fair, and they took wives of all that they choose. Giants were upon the earth in those days, and when the sons of God came in unto the daughters of men and they bore children, the children became mighty men that were of old, men of renown.

The Jehovah of the Hebrew scriptures is the tribal God of the Jews. He protects them, he helps them fight and destroy their enemies; he is worshiped to the exclusion of all other gods. The conception was not of a God over all the universe; he was a partial God, who became angry and vengeful. It was an entirely different conception from the God of Isaiah and of Jesus.

The Hebrew people were a patriarchal organization. Their religious ideas are directly traceable to ancestor worship; Abraham is looked upon as a remote ancestor. The God of Abraham, Jehovah, was an ancestral divinity, who looked after the interest of his clan.

The evolution of the concept of God, as evi-

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denced in the Bible, is a wonderful indication of the growth of the Hebrew intellect. Jehovah, the tribal God of the Jews, was a very crude conception of a God, a being who could get angry and vengeful like a brutal man; a being who had respect for the bloody sacrifice of Abel, but had none for that of Cain; a being who was "a jealous God, visiting the sins of the fathers on the children, to the third and fourth generations." The commandment, "Honor thy father and thy mother that the days may be long in the land which the Lord, thy God, giveth thee," is a clear exhortation to Ancestor Worship. Jehovah was the ancestral God of the Jews. He was to be propitiated by sacrifice of men and animals; the first born of the family and of the flocks, and herds were to be given as a burnt offering. When he was angry his anger might be appeased by a hearty meal given in sacrifice.

The Hebrew mind, in the course of time, formed an entirely different conception of the Creator, which was more in accord with the kindness and goodness exhibited toward mankind by the ruler of the universe.

This conception was vastly changed when Isaiah wrote, "Hear the word of the Lord: \* \* \* 'To what purpose is the multitude of your sacrifices unto me?' saith the Lord: I am full of the burnt offerings of rams and the fat of fed beasts."

Jesus said unto Matthew: "If thou bring thy gift to the altar and there rememberest that thy



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brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

The later God is a being to be loved and revered, and has the effect of making men love and be kindly toward their fellow men, to regard all other men as brothers, children of the same father. The God described by Jesus as a father regarding his children in a kindly manner is an infinitely grander conception of a God than Jehovah the God of Moses, it shows a wonderful evolution of the concept of the Almighty, who from all that may be ascertained by men to be a being who is goodness itself, who hath regard for the welfare and happiness of his children on earth, whose mercy is sublime, whose attitude toward man is kindness and paternal regard. That all ideas of harshness or cruelty in volume is but the emanations of the mind of cruel and vengeful men who wrongly imagine the Almighty to be influenced by a spirit of revenge against men who do not follow the dictation of priests, which is without foundation in anything except the depraved notions of such men. That there is in fact no such thing as eternal punishment for men for anything they may do in life. Men are beginning to realize that there is no such condition as hell or a being such as a personal devil is portrayed to be. That the Almighty is too good, too kindly, too just to consign any human being to such a condition. That the cor-

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rect estimate of the character of God tends to make men more kindly, just, and altruistic like the good Samaritan described by Jesus in the parable. That such a spirit is growing throughout the world and men are growing better, more honest, and more true by the influence of such a conception than ever before. That the minds of men all over the world are permeated with ideas of friendliness and good will toward each other. Nations are trying to solve the problem of universal peace such as never before, and are endeavoring to treat each other by doing to others as they would have others do to them, as was so noticeable in the Government of the United States, foregoing and forgiving to China the payment of the indemnity for the Boxer outrages and expense incurred in suppressing same, and as is shown by the Arbitration Court at the Hague, organized to settle by reason disputes between nations in preference to the sword and artillery. Apparent in the surge of the feeling among nations to avoid the slaughter of men in battle, by settlement or arbitration of disputes thus avoiding the waste of men and treasure which has been so cruelly expended in the past. The world is certainly growing better, kindlier, more humane, the result of men in these days being swayed by reason instead of superstition and bigotry.

Religious zeal has often led to extreme cruelty, shown in one instance by the action of Elijah, before King Ahab, where Elijah proposed a test

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between himself, as a prophet of the Hebrew God, and four hundred and fifty of the priests of Baal, in the Camp of Ahab, which the priests of Baal were not wise enough to refuse to enter into. He built an altar for the test, evidently placing in it stones of unslacked lime. He pretended to pour water on the altar, but presumably alcohol was used, which slacked the lime and caused fire to light the alcohol. So, by his trick, he was able to lead the 450 priests of Baal out to slaughter as false prophets.

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## CHAPTER XI.

### IN THE LAND OF SHEBA.

In examining the earliest evidences of civilization most of the oldest peoples appear to have received their culture ready made from some older nation. Egypt appears to have had no youth, nor Chaldea, Babylon, Phoenicia and Greece. These were all indebted to the people of ancient Arabia, the Cushites, for the seeds of culture. The Arabians were an intellectual people, gentle, kindly, peaceable and commercial in their instincts. They maintained immense fleets of ships which penetrated to all parts of the world, carrying their own arts, architecture and civilization to all countries which they visited.

They had some knowledge of astronomy, sculpture, hieroglyphics and writing, which they imparted to their colonies. It was they who carried the knowledge of building in stone to India, Egypt, Antolia, Chaldea, Babylon, Greece, Italy, along the north and west coasts of Africa. Their structures are characterized by the immense blocks of stone used and similarities of construction.

In southwestern Asia, between the Persian

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Gulf and Red Sea, is a vast peninsular nearly one-third as large as the whole European continent, the oldest center of culture of that part of the most ancient world, the Ethiopia of ancient times, isolated by the ranges of lofty mountains and the deserts which surround it on all sides. With the Red Sea on the west, the Indian Ocean on the southeast, the Persian Gulf on the east, it has been called, and appropriately, the Island of the Arabs. It presented an inhospitable front to the outside world. Little of the country was known to outsiders, either in ancient or modern times, beyond the border lands and the district between the coast ranges and the sea. No foreign conqueror penetrated the interior, protected as it was by waterless sandy deserts and mountains raising to a height of some seven thousand feet on all sides.

Accustomed to traverse the deserts, it was easy for the Arabs to get to the coasts, and from very ancient times they maintained intercourse with outside lands. An enterprising race of people, they were maritime, maintaining a most extensive shipping. The Vikings of the Pacific Ocean, in very ancient times established and maintained settlements in the islands of the southern seas.

The Egyptian civilization was indebted to the Arabians, as were the Dravidian settlements in India and the islands of Indian Ocean, and the Chaldean civilization of Mesopotamia. They were the fathers of the Phoenicians, the civil-



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izers of the oriental world; they spread the arts of sculpture, architecture and mathematics wherever they went. They used writing, hieroglyphic and alphabetical. They used gold and silver in the ornamentation of their furniture and buildings. The date palm gave them a bountiful supply of cheap and wholesome food, making high state of culture possible.

Pliny tells us that the people of Oman in Arabia and of their once famous cities which were already in ruins when he wrote. He said the Arabians were the oldest nation in the world. An ancient Arabian monarch, Zohak, is mentioned as being a great and powerful conqueror, who paid assiduous worship to Zeydeim and the stars. Another ancient Arabian sovereign, Ischman Seroch, built a temple of the Sun at Baalbeck and placed in it an inscription, "In the name of the God, Ischman Soroch has erected this edifice to the Sun, his Lord." Another ancient Arabian monarch, Afrikes, is said to have subdued the whole of northern Africa, from the eastern end to the Atlantic Ocean, and the Spanish peninsular.

In the second chapter of Genesis there is described the River Gihon as encompassing the land of Ethiopia or Cush, evidently the Arabian Sea. In the Sanscrit writing Arabia is called Cusha Dwipa.

The kindness and hospitality of the Arabians is evidenced by the reception accorded Abraham by the King of Sodon, who went out to

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meet Abraham at the valley of Shaveh. Kehpas was another traditional ruler in Arabia.

It is supposed that the Ethiopians originated in Africa, but Arabia was their original abode. The name came from Aethiops, serpent worshipers, an appellation of the followers of Zeus. The countries of the upper Nile were subjugated by the Arabians or Cushite Ethiopians.

In Hebrew scriptures, Arabia is called Cush. The Queen of Sheba, who visited Solomon, was an Arabian or Cushite Queen. The Ethiopian wife of Moses was an Arabian woman, a daughter of the Priest of Midian.

De Wells in his geography of the old and new testament, says: "It is incontestable that the Ethiopian nations of Cush had their original abode in Arabia."

The oldest Sanscrit writings speak of the Ancient Cushite people, calling the country they inhabit Cusha Dwipa, the country of the Cush people. They call Europe, Varaha Dwipa.

In very ancient times there was a ruler in Arabia, long before Kehpas, called Dionysus, the God of wine, called in India Bacchus. The Arabians at the time he lived had dominion over upper Egypt; lower Egypt was an arm of the Mediterranean, and its lands were low and swampy. He is called, in Egyptian mythology, Osiris, and was deified. There are legends of him in Asia Minor and in Greece. Thymates of Asia Minor wrote a history of Dionysus, which is mentioned by Diodorus Seculus, written prior

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to the Ionian settlements. The history of Dionysus was given in a poem entitled *Phrygia*. It was commented by Diodorus Siculus that Thy-mates took pains to secure the most accurate information relative to Dionysus when he visited Nysa, Arabia, where Dionysus was born. Auman, a king in Arabia, married Rhea, sister of Cronus, king of Italy, Sicily and part of northern Africa. He became enamored of the maiden, Amalthea and Dionysus was born to them. Rhea separated from Auman thereupon, and was married to Cronus.

Cronus made war on Auman, and marched with an army against Nysa. Young Dionysus took the field against him, and seated Zeus, his son, on the throne which had been occupied by Cronus. Dionysus succeeded his father as ruler at Nysa, and became the greatest of sovereigns in ancient times. He extended his dominions over all neighboring lands, made conquest of India, where he spent three years and built the Indian city of Nysa. He afterwards went to Egypt, where he ruled the land.

Cronus is said to have introduced agriculture, social life and manners to Italy. His reign was filled with plenty, the Golden Age of Italy. He died and was deified. The Egyptian, Greek and Roman legends made Dionysus contemporaneous with Cronus and Saturn. Fresnal in his journal, *Asiatiqui*, identifies Dionysus with the Arabian Dhou Nerwas and Afrikas.

Wilford supports the claim that Dionysus is

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the person referred to in Sanscrit as Deva Nahusha, long prior to the time of the Aryan invasion of India. When Deva Nahusha had conquered the world he visited Africa and the south of Egypt, the abode of his grandfather Arti. Because the place was going to decay, he directed his engineer, Vivasa Carma, to rebuild the city and call it Deva Nahusha Nagara. Wilford claims that these references are important, as they are recollections of an earlier period.

In the olden writings of Indian traditions, Dionysus is held to be the founder of the first monarchy in India; when he left India he established on the throne Spartemtas, one of the priests of Arabia, who reigned fifty-three years, and was succeeded by his son, Budzas. Budzas reigned twenty years, and was succeeded by Cravedvas. This dynasty continued to flourish in regular lineal descent many generations, to time of Alexandria. Before the time of Menes in Egypt there had been thirteen Thivite Kings. Learned Egyptologists agree that prior to Menes, the civilization of Egypt rested on a basis of many centuries, during which there had been a gradual development of national character. Before Menes there was a renowned, enlightened and powerful people. They had letters, science and art.

The Arabians brought to Egypt letters and the civilization of their own land, and under the Egyptians it developed a character distinctively its own.

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The religion of the Ancient Arabs was planet worship; the Sun, as Baal, was the generative or reproductive power. Sometimes human sacrifices were offered, particularly children. The favorite place for his worship was an elevated place, like the roof of the house or a high hill. With Ashteroth, the female principle, the moon was connected with sun worship. This sun and moon worship was carried into India, and into Egypt; connected with this religion was serpent worship, the serpent being considered the most subtle of creatures. The same religious ideas were adopted by the Greeks and Druids.

Fires were kindled on a May day, Beltane fires, with much ceremony. It was common to make human sacrifice when this holy fire was made. The people took some of the fire for their household hearths, and kept it alive from day to day.

The names Belfast, Belgium, Baltic, Beleger, Baleshanger, Balestrander, the midsummer night fire, Bal and Balders fire in Scandinavia, and the name Hannibal, show how general was the worship of Baal. Balder in Norse Mythology was a son of Odin, one of the principal gods. He was the sun God, the whitest of the gods, so beautiful and bright that light emanates from him; he was the wisest and highest of the Asas.

The ancient Arabian was a commercial civilizer; where he went he carried a blessing to the people. They received at his hands the civilized



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arts and practices. Sun worship and serpent worship was a feature of their religion, and these ideas followed them to the colonies they established all over the world, in Europe, America, India and the Pacific Islands. They were the building race, the architects of the ancient times. Their stone structures have a character of their own unlike that of any other people, and in all places their architectural and religious ideas were practiced.

The Cushites seem to have been the first civilizers and builders in western Asia. They may be traced by their language, their architecture and by their influence upon civilizations on both shores of the Mediterranean Sea, in the Nile Valley, in India and the islands of the southern seas.

They are sometimes called Adites and sometimes Hamites. It is said they originally consisted of twelve tribes. Its language, the language of Ad, is considered one of the oldest tongues spoken on earth. The ancient Hamitic inscriptions were written with the first alphabet of mankind. The alphabet said to have been carried by the Phoenicians to Greece was of a latter growth than that of the ancient hieroglyphic inscriptions.

Herodotus says that Arabia is the only country in which myrrh, frankincense, cinnamon and ledanum are grown. His appreciation of the country is summed up in his exclamation: "There breathes from Arabia a divine odor."

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Diodorus Siculis said: "The perfumes of Arabia ravish the senses and are conveyed by the winds to those who sail near the coast." The Arabians were never conquered. They had gold and silver in abundance, and their beds, chairs and stools had silver feet. The porticos of their houses and temples are adorned with gold and silver, with ivory and precious stones, for they enjoyed uninterrupted peace for many ages.

The Cushites were an aggregation of municipalities or tribes headed by Ad; the same system of separate municipalities govern their own internal affairs, and is noticeable in all the colonies of Phoenicia.

In every country where the old Cushite settlements are traced are found the remains of vast constructions that astonish and perplex beholders, in Egypt, Nubia, Arabia, India, Greece, Italy, Phoenicia and Great Britain. The stone work shown by some of these constructions is amazing. The ruins of Baalbec show a remaining wall 20 feet above the ground, containing three vast blocks of stone, each 12 feet deep, 12 feet wide and more than 60 feet long, lying end to end.

The hand of the ancient Cushite architects are seen in the construction of Petra and in the remains of all ancient Phoenician cities that have been explored.

From the shores of the Mediterranean at about 25 degrees north latitude, in Africa, the population consists of Arab tribes who came

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there by conquest. There are many Jews. The Berbers of the Atlas region, the Tauricks and Tibbus of Sahara and the Copts of Egypt are the original stock. Moors are a mixed descent. The Hottentots in the south are a distinct race, closely resembling the Mongolian races of Asia. From 20 degrees north latitude to Cape Colony, the negro family only are found.

The Copts are darker than the Arabs, sullen, ignorant, faithless and dishonest.

The Nubians were red brown approaching black, but not the ebony of the negro. Their hair is frizzled, black and thick. They are Nomadic herdsmen and live on flesh and milk.

The Barbarians inhabited the upper Nile valley. They are a people distinct from the Arabs. They are honest in their dealings; they plant date trees and irrigate the soil with water wheels.

The Tubbas are the ancient Libyans; in color they vary from black to copper color. They are slim, well made, have high cheek bones, flat noses like the negro, large mouths, fine teeth like Europeans, hair curly, not woolly, and expressive eyes. They are a pastoral people. They keep horses, cattle, sheep, goats and camels, which is their principal wealth, and live in villages.

El Mathudi, an Arabian, born in 1199, writing of a Malayan monarchy in Zabaja, in the Indian Ocean, says: "Near India is a vast country having many seas and mountains, bordering on the

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Kingdom of Ezzanij, which is the kingdom of Maharaya. When the Portuguese made their appearance in that part of the world, the empire was still in existence. It included the peninsula of Mallacca, the islands of Sumatra, Borneo, Java and Celebes, and other islands between them and Australia.

Renamdof gives a report of two Musselman missionaries who visited this part of the world in the 9th century, at which time the kingdom included Arracan, Chittogong and the Gangetic provinces. It was called the empire of Zapage or Zabaja. Sumatra was called Jababim by Ptolemy and Marco Polo. Zabaja, in Mallacca, was a great maritime power before the Christian era. It may be these Malays were the race found in India by the Arabians. The Malayan dialect or speech is used on the islands of Pacific from New Zealand to the Sandwich Islands, in Madagascar, Formosa, and the Indian Archipelago to Easter Islands, and on the American side of the Pacific. They all have rites and customs, which indicate a common origin. The Malayans read and write; they now use the Arabic characters, but formerly they used another alphabet.

In earliest times the Arabians built immense structures of stone in broken ashlar, not laid in regular layers, but the angular blocks of immense size were fitted together. In very ancient times men did not know how to construct a true arch. They made an arch or domed their structures, by corbelling the stone, that is, by extend-

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ing each successive flat layer of stone out beyond the course beneath it, until the space they desired to enclose could be covered by one flat stone.

There is extant a quotation from the writings of Agatharchides: "The Sabeans surpass in wealth and magnificence not only the neighboring barbarians, but all other nations, as their situation protects them from all foreign plunder. Immense stores of precious metals have been accumulated, especially at their capital. Curiously wrought drinking vessels of precious metals they have in great variety, couches and tripods with silver feet, an incredible profusion of costly furniture, porticos with large columns partly gilt and ornamented with wrought silver figures, roofs and doors ornamented with gold fretwork set with precious stones. An extraordinary magnificence reigns in decorations of their houses, where they use gold, silver and ivory and precious stones and all other things men deem most valuable. These people have enjoyed unmolested good fortune from times immemorial."

Central Arabia is an extensive tableland, diversified by hills and valleys and surrounded by a waste and desert. The fertile interior is twice the extent of France, and could sustain a very large population. That it did in ancient times have such a population is attested by the old ruins, which have not been definitely explored. They are found everywhere from Baalbec and Petri in the north to Marob and Zhafar. In



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many of them are to be found the most ancient inscriptions of the world. About 1830 the British East India Company had the coast line of Arabia surveyed and explored, and some of the officers accompanying the expedition traveled into Oman and Hadramant. They visited important ruins at Nakab el Hadger, between Hadramant and Zeinen, where they found the remains of an immense wall, originally thirty to forty feet high, and ten feet thick at its base. It was built around an extensive hill, and had square towers at equal distances. The blocks of which it was constructed were of gray marble, hewn and fitted by the builders with nicety, indicating much skill in construction. Within the inclosure were the remains of edifices. The size of the stone used and the knowledge of the art of building exhibited in the style and mode of placing them, would give these structures importance in any part of the world. Describing one of the buildings, it was said: "That it owes its origin to a very remote antiquity is apparent by its resemblance to the most ancient Egyptian ruins, the same battering of the walls, the same form of openings, the same flat stone roofs." It is thought these indicated the site of the ancient city of Mayfah, the Menfa of Ptolemy.

Among the ruins so visited was those of Hassan Ghorah. It is a hill of five hundred feet high, formerly an island in the Red Sea; all over it are scattered ruins of houses, walls, and towers. Everything indicates that an important commer-

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cial center once existed here, probably the ancient city of Kaua. Hamitic inscriptions were found here in abundance.

On the coast of Hadramant are the ruins of the ancient city of Zhafar, the Sapphar of the Scriptures. It is supposed the ancient city stood at some distance from the sea. The blocks of stone used in construction were cut with the precision of admirable workmanship.

In July, 1843, Thomas J. Armand, a Frenchman, visited the ruins of an ancient city of Zenen known as Saba, also Mareb or Maraba, once the populous and magnificent capital of Southern Arabia. He examined the Great Dike or tank, so famous in Arabic traditions, built in a depression between two mountains. This reservoir was in a state of decay at time of the Queen of Sheba, and was repaired by her. The embankment was a very massive stone structure, the waters being intended for irrigation purposes.

Strabo, Pliny, Ptolemy and others speak of great and populous cities of Arabia which no longer exist except in unexplored ruins.

In 1860, El Harrah, the remarkable country south of Damascus, belonging to Arabia, was visited by Mr. Cyril G. Graham, who found cities with houses nearly perfect. He copied some inscriptions, which he gave to the Royal Asiatic Society of London. A high authority described them to be the most ancient forms of Phœnician writing yet discovered. A traveler named Wil-

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bur is said to have secured two inscriptions at Bellad Sof, in Central Arabia, similar to those of El Harrah, the same characters constantly recurring. One of the alphabetic characters are found nowhere else in the world, except among the Runic letters and in the Etruscan alphabet.

In the Syrian Desert, at Djowf, is a ruin of an old castle, the south wall of which preserves the first line of construction; the huge size and exact squaring of the stone in the lower tiers indicate the great antiquity of the work. The small windows are placed ten feet above the ground, topped by what is called the Cyclopean Arch, a specimen of which may be seen at Mycena, in the so-called Palace of Atreus. In Kasseem was found the remains of an ancient structure similar to those at Stonehenge, England. There is little difference between the stone structure at Kasseem and that of Wiltshire. The upright stones were about fifteen feet high, and were arranged in a circle. The structures were evidently intended for the same purpose.

Gades, in Portugal, was built near the old city of Erythria, on an island at the mouth of the old Tartessus, at the time of Strabo, by the Arabians. The founders worshipped the Arabian Melcartes, and one of the first edifices was a Temple of Heracles. Strabo said of it: "Its inhabitants equip the greatest number of ships, the largest size both for our sea and the exterior ocean." The best material for shipbuilding was abundant in that part of Spain. Gades and Tar-

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tessus were noted for the construction of large ships suitable for use on the great outside ocean. Tartessus seems to have been the Tarshish mentioned in the Bible.

There were three hundred Cushite settlements along the west coast of Africa, and extending as far north as Norway, Ireland, and Scotland.

The commercial enterprise of the ancient people of Arabia took them to all the southern seas. They established a Maylayan civilization in Southern India and in the islands of the Indian Ocean. They used the magnetic needle, but kept it secret, so that other peoples might not enter into competition with them in navigation.

There were two races in Arabia, the oldest people of Ad, the Ethiopians, or serpent worshippers, and the Cushites. They lived in houses and cities, and built habitations like the Semitic Bedouins, the wandering Arabian herdsman, who afterwards became Mahommetans. The old race consisted of twelve tribes, organized as separate communities or municipalities, each independent of the other, governed by their own hereditary chiefs. Palgrave, who traveled lately, published his estimate of the people, and said: "After having traveled much, and made intimate acquaintance with many people, I would give preference to the pure and unmixed clans of Central and Eastern Arabia. They represent one of the noblest races the earth affords. Taken in themselves and individually, they are endowed with a remarkable aptitude for practical and ma-

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terial science, but lack of communication with other peoples keeps them back in the intellectual race. It would not be reasonable to doubt the natural capacity of these people is as great as their forefathers, who were the leaders of the marvelous manufacturing skill and commerce of Tyre and Sidon. The ancient inscriptions show that the language used by these people, the Himyaric, is entirely different from what is now known as the Arabic."

Eldrisa, who wrote in the twelfth century, said the language of the people of Ad was the sweetest language he ever heard.

The political system with which ancient Arabia was governed was carried into all her colonies. Their cities were separable municipalities, controlled more or less by popular influence.

Palgrove said: "Oman is less a kingdom than an aggregation of municipalities, each town, each village has its own separate existence and government, subject to an ancestral chief, with authority limited by the rights of the people on the one side, and the prerogatives of the ruler on the other. The administration of justice is in the Kadis and the local royal judges. Taxes are fixed by local or municipal authority, the sultan enjoys but cannot change them." Here we have the remains of the ancient system of the Arabian Cushites, which regulates the affairs of all the colonies it brought into being—the Ionian, Greek and Roman; the civilization of Carthage, and the Berbers in Northern Africa."



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Each tribe had its sheik, elected by the people, distinguished by a noble lineage, but having no hereditary claim as ruler, he might be deposed. He, with the elders, decided disputes.

In the southwest of Arabia, are the red man, the Humarites or Sabeans, the Ethiopian ancestors of the Egyptians and Phœnicians. From remotest times they were a highly civilized people, acquainted with letters, maintaining constant communication with Abyssinia and India.

The Humaritian dialect still survives in the Mabra district. The old worship consisted chiefly in three hundred and sixty idols, set up round the black stone which was taken to Mecca. They worshiped the stars. Their Alledi is a god victorious over the other gods, just as the Jewish Jehovah triumphed over Baal.

In the Madian Mountains in Arabia, are mineral deposits of various kinds; heaps of remains found here and there give evidence of extensive workings in ancient times. The hills contain iron ore, copper, silver, and gold. At Muskat, in Oman, is an extensive bay, that furnished harbor, in ancient times, to large shipping interests.

On the sandstone face of the Nujed Mountains are very ancient inscriptions, in Arabic and Aremuenian, with figures of camels, goats, and other animals.

On both sides of the Red Sea, in ancient times, dwelt the Red Men, who, migrating north, became Phœnicians and Egyptians. From the

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color of the people, the sea obtained its ancient name.

The Arabian believes himself to be a son of patience. Gentle toward women and children, he reserves his wrath for the strong. He will rob and steal, but a guest is sacred in person and property.

When differences arise between neighbors, they agree to separate, and each go his own way. In Yemen, are enormous ruins of ancient cities, massive structures made with enormous blocks of stone, covered with inscriptions in Himyaratic characters, ruins of temples and palaces that rivaled in magnificence those of Tadmon, Palmyra, and Baalbeck.

According to Arabian tradition, Ad, the primeval father and founder of the Arabians, came into the desert south of Syria, and built a large and great city, which was destroyed by fire from heaven by reason of the wickedness of the Adites.

The ancient language of the Adites was different from the Arabic. It has been found in Himyaratic inscriptions in Arabia and ancient Chaldea. It is the ancient Ethiopian now represented by some tribes in Southern Arabia and by the Dravidians, in Abyssinia and the upper Egypt. The ancient people of Ad were wonderful builders, rich in gold, silver, ivory, copper, and precious stones. They built the palaces of the Adites and Thamondites.

A headland covered by a fortress completely

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conceals Maskat, the capital of Oman. West of Muskat is Soha, an industrial community of weavers, goldsmiths, brazers, blacksmiths, the most skillful in Arabia. They make excellent carpets, rugs, cotton goods, and the most delicate gold and silver filagree work.

The Arabs of Oman navigated the seas and visited or colonized all the islands of Indian Ocean, China, and Japan. Their fleets were the most powerful in the Indian Ocean.

Dhafu was formerly a populous city. Aden, built on an island, has an admirable position at the foot of a natural fortress on the mainland, and had two deep, well-sheltered harbors. It occupies the site of the ancient city of Adana. Here are found vast reservoirs for water, fed by an aqueduct from the interior, capable of holding forty thousand tons of water.

Sana, the ancient capital of the Sabeans, is destroyed, except the ruin of a circular building, called the Palace of Belkis, supposed to have been the queen who visited Solomon. Numerous inscriptions found here and at Medint et Bobas, the city of Brize, have enabled hieroglyphists to recover the history and mythology of the Sabeans.

West of Mareb is found the remains of a dyke, one hundred and seventy-five paces thick at the base, upon the destruction of which, in ancient times, the whole country relapsed into a desert.

At Moka, which has long been a center of trade in coffee, the ruins outnumber the houses.

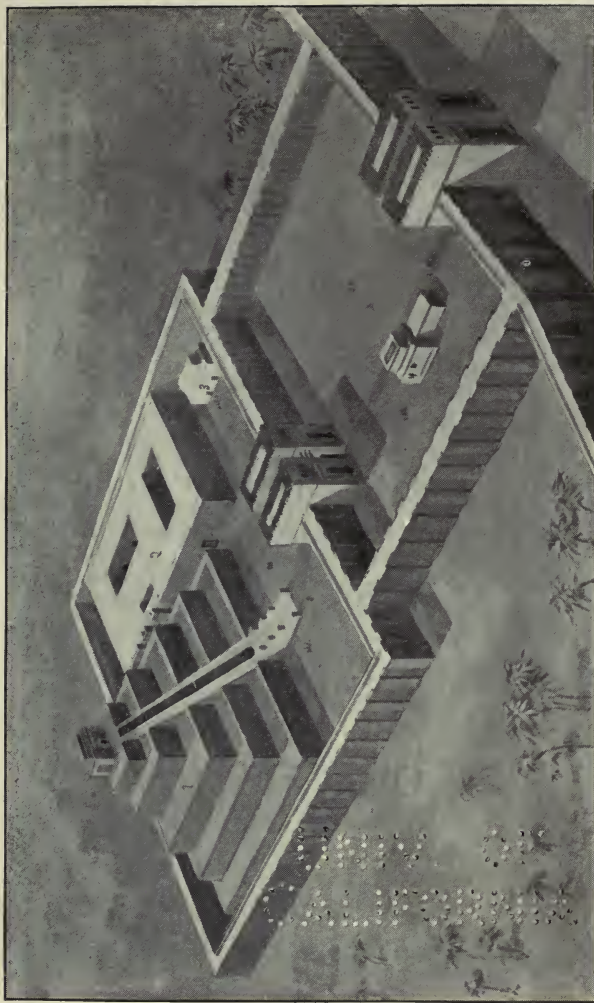


THE GREAT TEMPLE OF ANCIENT MEXICO.

1.—Place of the Idols, 2.—The Idol Huitziloposthli, 3.—The Idol Tlaloch, 4.—Habitations of Priests, 5.—Depository of the skulls of sacrificed persons, 6.—Plaza of the Temple affording space for 8,000—10,000 Aztecs to dance at same time, 7.—Lake Texcoco.

THE  
MUSEUM  
OF  
THE  
CITY OF  
NEW YORK  
AND  
THE  
HUNTERIAN SOCIETY





EKUR, THE TEMPLE OF BEL AT NIPPUR.

- 1.—Stage Tower with Shrine at the top. 2.—Temple proper 3.—House for honey, cream and wine.  
4.—Place of the delight of Bur-Sin.

[From the debris recently excavated from these ruins nearly 3500 years of history can be traced, from 3800 to 350 B. C.]

NO VINDI  
ANGONLAD

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Kiad is a strongly fortified place, with ancient massive walls, flanked by lofty towers, and commanded by a citadel.

The oldest cities of Chaldea were in the neighborhood of the Persian Sea and Gulf of Arabia. Hur is the oldest. It was built on the north of the Euphrates River, with the sea before it, and was the emporium of trade. Its ruins are now one hundred and fifty miles from the sea. The sediment of the Euphrates and Tigris Rivers has built up that much land since the foundation of Hur. Berosus, a Chaldean priest of Baal, after Babylon was conquered by Alexander, wrote a Greek history of Chaldea in nine books. He gave the list of Chaldean rulers, down to the beginning of the Assyrian occupation of Babylon, who had reigned in Chaldea four hundred and thirty-two thousand years.

The tradition of the settlement of Hur as given by Berosus is: "In the first year there appeared from that part of the Erythean Sea an animal destitute of reason, by name Gannes, whose body was like a fish (a ship); under the fish's head he had another head, with feet similar to a man. His voice was articulate and human. This being passed the days on land among men; he taught men letters and sciences of every kind; he taught them how to build temples, to frame laws, and explained to them the rules of geometrical knowledge and astronomy. He showed them how to distinguish the seeds of useful plants, and taught them everything that

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could soften their manners and harmonize their lives. When the sun went down, he went back to the sea."

This ship, described as a sea god, came from the coast of Arabia.

The enlightened Arabians, or Ethiopians, maritime adventurers, were the enlightened masters of science, the wonderful colonists of remotest antiquity who brought civilization to the barbarous Semites of Mesopotamia. They came in, established colonies, occupied the whole country, giving it their religion, manners, customs, and arts. Even their language was modified, and became the language of the country.

The ruins of Amnon recall the ancient kingdom of the Ammonites, the hereditary enemies of Israel. Few strongholds occupy a more formidable position than this ancient citadel, perched on a high crag, isolated on all sides except the northwest; the hand of man completed the work of nature.

Zua has ruins of extensive reservoirs. Near by are the ruins of a palace of unknown origin, which the Bedoins call Mashita; the rich sculptures of the facades are more varied than the Alhambra.

There are a number of ruins in the country of the ancient Moabites which have yielded treasures in abundance to archaeologists. The most remarkable was the Pillar of Niesa, King of the Moabites, found in the midst of the vast ruins of Dhibon. This precious stone is in the

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Louvre. It bears an inscription of thirty-four lines, engraved in characters resembling the Phœnician. The name of the god is Kamish. At Moab, the city on the hill, are the remains of a strong citadel.

Southwestward from Damascus, at Baalbec, the city of the sun, are grouped together the ruins of the grandest set of buildings in all the world. These consist of the temple of the Sun, the temple of Jupiter, and cyclopean walls. The beholder is struck with amazement at the enormous blocks of stone which the hand of man has here erected. These ruins are unrivaled for their vast dimensions. It is difficult to imagine how such large blocks could have been placed where they are seen, built into the walls stone seventy-five feet long, fifteen feet wide, and as deep, and weighing one thousand tons. One stone lying in the quarry, half a mile away, has in it fifteen thousand cubic feet. Another rejected stone in another quarry is ninety-eight feet long.

The most remarkable edifice in Babylon was the temple of Bel. It was a pyramid of eight square stories, the lower stage being six hundred feet square. A winding ascent of steps led to the summit, and the shrine, in which stood a golden image of Bel, forty feet high. Two other images of gold, a golden table, fifteen feet wide and forty feet long, and many other golden objects were gathered here. At the base of the tower was a second shrine, with a table and two



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images of gold. A golden altar was placed outside the temple.

Baal, or Bel, the Sun God, was thought to be the productive power, together with Astarte, the moon. The bull is his symbol. Offerings were made to him of incense, sacrifices of bulls, and sometimes children. The favorite places of worship were elevated places, hilltops or the roofs of houses. His worship, as well as that of Ashteroth, was attended with most revolting orgies and sacrifices.

Tadmon, Palmyra, the ancient city of the Palmes, contains the ruins of an ancient temple. It is a city of colonnades.

South and southeast of Damascus are ruins of hundreds of structures in which columns of triumphal arches and tombs break the monotony of the flat, desert-like plains. West of the Haraïn, are abandoned cities and groups of buildings, with carved stone doorways; here and there even the roofs are still in place. The ruins of Shabba are found at Kanovat and Suideh, two small hamlets, surrounded by stupendous ruins. Bosra presents the appearance of an important city, having a massive Arabian citadel, with imposing ramparts, and a theatre.

Triumphal arches, porticos, and palatial remains are grouped in uninhabited wastes, where a few wretched Bedouin hovels are overshadowed by the remains of a superb cathedral. West of Basa, the ancient Edrie, is an extensive underground city, cut in the live rock. West of

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this, overlooking the east bank of the Jordan, is Mikris, the ancient Gadara, which still preserves one of those straight avenues or colonnades frequently met with in so many ancient Cushite places. Jerash, next to Palmyra, has one of the best preserved avenues, with a surrounding forum. The avenue is three-quarters of a mile long, lined with over two hundred pillars.

Beyond this, south of Moab, stretches the remains of the ancient cities of Edom.

Petra, the city of stone, was capital of this region in the earliest times; it was cut into the rock. Temples with their facades are cut into the red cliff, while the rock everywhere is carved into towers and palaces, superimposed one above another.

The remains of Banas, the city of the god Pan, was famous for its proud citadel above the Jordan, from which the victims immolated on the sacrificial altar were hurled.

Akka, the ancient Phoenician city, was naturally strong against an attack of enemies, which natural fortification was supplemented by masonry. It had a fine harbor, now silted up.

Herodotus said that the ruin of Lydia has not many wonders, except the gold dust brought from Mount Timolus. It has, however, one of the greatest mounds, surpassed only by those of the Egyptians and Babylonians, the tomb of Alyatees, the foundation of which is great stones. The rest of it is a mound of earth. The circumference of the mound is six stradia and two ple-

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thra ; the breadth is thirteen plethra, which makes the circumference three thousand eight hundred and forty feet. The size of the great pyramid in Egypt is seven hundred and sixty-four feet on each side, three thousand and fifty-six around it ; so the tomb of Alyatta is nearly one-fourth larger. At the summit are found the remains of a foundation eighteen feet square.

The work thus described in 1853 by Crustius to the Berlin Academy: "On the southern side of the mound may be traced the road to limestone quarries, where the stone was procured for the construction of the tumulus. The ground was prepared for the structure by leveling the bed of native rock and by building a foundation wall of stone. On the base thus obtained a sloping, retaining wall had been built of hewn stone, built up to the height of sixty feet. The height of the mound measured two hundred and twenty-six and three-quarters feet from the base of the wall. The diameter of the level of the plain is one thousand six hundred and eighty-six feet, and the base of the retaining wall one thousand one hundred and sixty-five feet. On the summit was found the round stone, nine and one-half feet in diameter, spoken of by Herodotus."

The Taurigs, or Tauriks, a people supposed to be of the Berber race, are descended, according to their own traditions, from men who came from Canaan. They are of a white race, though of dark complexion, have straight hair, and bear no resemblance to the negro. The Tibboos, who

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occupy the desert between Fezzan and Egypt, are supposed to be of the same race. The number of Taurigs is supposed to be two millions.

The people of Tunis speak an Arabic dialect. They resemble the Bedouins of Arabia. There are many ancient ruins in different parts of Tunis, particularly in the valley of the Mejerda. At Dakkah and ancient Thugga are temples and theatres, bearing many inscriptions. The great aqueduct, which conveyed the water fifty-two miles to Carthage, can still be traced, some remaining portions rising to the height of fifty-two feet. The ancient city of Tunis was surrounded by a double wall, five miles in circuit, defended by a castle which commanded the approach from the sea.

In Tyre, the burial places testify to the existence and size of the ancient city. Most of the tombs are rock-cut and subterranean. They generally contain more than one chamber; recesses are cut in the sides, to contain embalmed bodies in coffins.

The Phœnicians called their land Kna, which means lowland. The oldest city, Sidon, was built on a promontory. The Phœnicians became pirates, and engaged in slave trade. They concealed the places where they traded from others. They went in search of tin and amber, and they procured gold from the island of Thases. They were the first to apply astronomy to navigation.

The tomb at Sarda was built of large, dressed stone, the corpse being placed on a stone couch,

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and the entrance was sealed by a marble slab. Over the tomb was a mound of earth. The chamber was not in the center of the mound, but was placed to one side. The roof was of stone beams. There was found on a stone couch a skeleton, a few jars and vessels. There were about one hundred and thirty such mounds.

The Temple of the Moon God, at Ur, on the right bank of the Euphrates, is one of the oldest buildings in that country. A king who seems to have been the first Chaldean builder adorned Erich, Nipur, Lausa, and other cities with temples of vast size, dedicated to the Sun, to Istar, and to Bel. It was under him that Ur rose to its prominent position.



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In the pastoral state the flocks were the property of the tribe as a whole, under the control of the sheik, or chief; scarce any individual property was owned, the necessity of frequent removals preventing the accumulation of household treasures. Each community was a group of kindred, under the leadership of the patriarchal representative of the common ancestor. This leadership was not by any means an absolute control. The separate households were sufficiently independent to have a sense of personal freedom. Religion was also communistic. There appears to be no distinctive trace of any defined family worship; a tribal ancestor worship prevailed, akin to Shamamism, with incantations for protection against the demons. Sorcery was the principal belief, represented by the Senute Shaman, the Babylonian magician, the sorcerer, and the American medicine man; the leader frequently assumed the power of sorcery, to add to his dignity as representative of the tribal ancestor. A nomadic pastoral tribe was an organized army, with the patriarchal head and clan or family leaders, to whom all members were willingly subordinate.

Migrations were frequent. There was nothing to prevent a swift invasion of a country in possession of another people, settlement of the land in case of victory, speedy retreat in case of defeat. It was this faculty that led to the military political organization of the early patriarchal empires, the Hebrew, the Chinese. The

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leader was the father of the nation, the high priest of its religion, the hereditary representative of the primal ancestor of the people. He had both temporal and spiritual powers. The bodies and souls of the people were under his dominion; he was only the intermediiator between the people and the heavenly powers. He was answerable to his ancestors, the gods, for his deeds, and it was sacrilege to question his commands.



THEY WERE NOMADIC HUNTERS AND HERDSMEN WANDERING OVER EXTENSIVE TERRITORIES IN SEARCH OF PASTURE AND GAME.

*(Riddles of Prehistoric Times.—p. 185)*



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## CHAPTER XII.

### THE ARYANS.

There was a time in the long distant past when there wandered over the vast plains of Northern Central Europe, the ancestors of the Teutons, Russians, Swedes, Norwegians, Danes, English, French, Scotch, Irish, Greeks, Romans, the inhabitants of Asia Minor, Persian, Afghanistan, Beloochistan, Hindustan, and India; a tribe of people separate and distinct from the Mongolian, the Semite, and the Iberian races, with which they came in contact. They were the Aryans. They were athletic, energetic, and courageous with physical vigor, vital force, and capacity for endurance greater than any other people on earth. They had the will to undertake great enterprises, and an imagination which ennobled their practical ideas. They had a love of individual liberty, and a keen sense of honor and of fidelity to their friends. It was these men who were the migrating and aggressive race. They dominated all people with whom they came in contact. In battle they fought with frenzy, energy, and zeal, actuated by the idea that if they were slain in battle, they were immediately



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taken by the Valkyries to Valkal, the abode of Odin. They were generally successful in conflict; when once they obtained a foothold there they remained.

The Aryans had no system of writing and left no records of their history or lives; not even the remains of their habitations exist. They moved about from place to place, making temporary habitations, taking with them their herds and flocks. But it has been possible to learn much of their lives of these ancient people who exerted such a potent influence upon subsequent peoples on earth.

The thoughts which come into the minds of men are wonderful things. "As a man thinketh, so is he." The thoughts of men are important factors in their lives; the act follows the trend of the ideas which have been harbored in their minds. Words indicate thoughts, and when it is known what words a man uses, a fair estimate may be had of the man and his character.

By careful study of all the different peoples who are descended from these ancient Aryans, and by comparison of words and word roots in the different countries and languages, now inhabited by such descendants, in Europe, Asia, men have been able to sift out about one thousand words which are common to all, words which those who migrated carried with them in their wanderings. By patient study of these words, the thoughts, the social conditions and

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religious ideas of this people have been ascertained.

They were nomadic hunters and herdsmen, wandering over extensive territories in search of pasture and game. They used wagons drawn by oxen. In summer they lived in huts built of branches of trees, tied together at the top and thatched over with grass and tree branches. In winter they gathered into villages, and constructed their houses over circular pits dug into the ground, roofed over with branches of trees, and covered with sod and mud. They made use of fire, and had an opening at the top, for the escape of smoke.

They had doors, but had no windows, there being words for doors but none for windows. They clothed themselves in skins of animals, which they sewed together with bone needles, using sinews for thread. They spun and made cloth, and they fashioned pottery. They domesticated the cow, the horse, the goat, dog, and sheep. They used milk, and made cheese and butter. Their property was principally in flocks and herds, the ox being the unit of value in their commercial transactions. They occupied an extensive region of country. Their system of notation was digital, the word for five signified a hand; they could count to one hundred. They had no word for thousand; they had words for day and night, oak, pine, beech, aspen, maple, apple, and cherry trees.

Their earliest shrine was the oak tree, upon

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which they hung charms and talismen. The whispering of the wind through the leaves was the voice of the spirits, which could be interpreted by their conjurers and sorcerers. They believed in magic and in the power of magicians who could bless or curse.

They had no common word for cat, ass, or camel, elephant, lion, tiger, or creatures unknown in North Central Europe. They used a like word for winter and for snow. They had warm and cold months. They divided the months into weeks having names to the seven days in each week after the sun, moon, and planets. The names used for the days of the week have been followed by all the peoples descended from them in the same order.

They used the plow, drawn by oxen. The very name Aryan signifies a plowman, a cultivator of the ground. They made bows of yew wood, spears of ash, shields of twisted twigs. They used the rough stone implements, stones to throw by hand and with a sling, attaching a handle to the stone to make a more effective weapon. They fashioned stone spear heads and arrow heads and stone axes. They cultivated wheat, rye, barley, cabbage, and peas. They had words for lie, sorrow, anger, shame, trouble, scorn; God, spirit, life, law, and custom.

They practiced sacrifice, even of human beings. They had a system of marriage. The family at first was a community, and afterwards the clan. The home of the clan was in

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villages, the circular huts built around an open space; a family to each hut. Each head of a family was a freeman, and equal in all respects to the others. Sometimes, when in the neighborhood of enemies, they built their villages in a deep wood or swamp, or on top of a hill, or fortified it round about with earthwork.

In the village each householder was equal in right with the others, a freeman entitled to an equal voice in council and to vote for the headman. The village community held the right of domain to the lands. Each village had three interests in land to provide and protect. First: the domestic use of the lands for each family of the house or hut occupied by them; second: the pastoral use of the lands equally free to the use of all; and, third: the agricultural use for the purposes of individual cultivation.

The village plots were divided into house lots, and became the absolute and exclusive property of the heads of the families. Every man's house was his stronghold, over which he could claim absolute dominion; no one else had any right there except by his consent. The pasture lands were held in common.

The agricultural lands were redivided among the heads of the families each for fifty years. Each village had its village god, the ancestor of the families comprising the village. When the village expanded to the clan, the common ancestor of the clan became the clan god. Departed ancestors were buried close to the house,

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sometimes beneath the hearthstones, thereafter a sacred spot. The household meal was the time for worship. The spirits of departed ancestors had a place at the board, and a portion of the food was set apart for the deceased ancestor, who partook only of the essence, the food itself being consumed afterwards by the head of the household, which was the beginning of sacrifice. These people worshiped a line of ancestors three back, and no more, unless the dead ancestor was interred at the house under the hearthstone, or in the village of the clan, where it remained an object of worship for a longer time. This worship of ancestors had such a hold on the imagination of the people that it was hard to get any recognition of any other mythology or religion or god; it was effective in preventing the formation of a priesthood.

These people had a vivid imagination, and were impressed by the powers of nature; their efforts to explain of what they saw caused them to arrive at the conclusion that what they observed was the work of powerful and intelligent beings, the gods of heaven and earth. The dawn sent her bright beams over the earth, and was speedily pursued by the sun. In winter the earth mourned for the dead summer, which slept in the cold mist guarded by a serpent. They deified first, above all objects of veneration, the broad, overarching sky as the father god, Varuna, the object of their highest rever-



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ence. They worshiped the sun, but as a subordinate to Varuna.

The spirit of evil was their dead enemy. Night was a demon, and the name of which was a biting serpent. They believed witches and evil spirits held high carnival in the woods at night, which was always dangerous.

They had instrumental music. They hunted animals. They cooked meats. They had ducks and geese, but did not have fish. They made yeast and bread. In war their principal weapon was the battle-axe. They also used a sword, a club, and a spear, the bow and arrow. They had a shield and helmet.

The distinctiveness of the Aryan system lay in the development of the family and clan system, and in the hearth worship of deceased ancestors. Each house was a temple, each hearthstone an altar. Each housefather was the priest, each family a congregation with its own private deity and ritual. The Aryan housefather was a freeman. It was not possible for any ruler to shackle his mind or soul. He maintained his personal freedom as the representative on earth of his dead ancestors to whom he was responsible.

In the beginning these ancient Aryans dwelt long and peaceably together. As time passed increasing numbers made it necessary for the younger members to seek pastures new. Impelled by the necessity for food for their growing families and flocks, and by love of adventure

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and enterprise they swarmed like bees from the parent hive and spread into the surrounding lands. Into Asia Minor went the Pelasgians, Ionians, Dorians, the Cappadoceans, the Phrygians, and Armenians, following one another and encountering the Iberian inhabitants who had heretofore occupied the lands in Asia Minor, Greece, the Islands of the Mediterranean, and Italy; into Caucassia and Persia, where they encountered the Semitic and Cushite or Arabic civilizations; into Chaldea, Mesopotamia, Babylon, Afghanistan, Hindostan, down into the fertile plains of India, where they encountered and overwhelmed the Dravadians.

Some of them, the Teutons, went westward. The Celts and Gauls went into Denmark, Belgium, France, and the British Islands; some into Sweden and Norway. At the Northeast they encountered the Finns and Mongols.

The aggressive migrating spirit of the Aryan people caused them to overrun and overwhelm all other people with whom they came in contact. They overcame them, imposed upon them their manners, their customs and their language. By intermarriages they caused the growth of a mixed race.

Their course was like that pursued by the Northmen in France, England, Scotland, Ireland, and along the shores of the Mediterranean Sea one thousand years ago or more.

Adopting the civilization of the people they conquered, they applied it to their own strenu-

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ous natures, and evolved a high-grade character, with an activity in their enterprises never before exhibited. They builded their civilization on strong and enduring foundations.

In Aryan communities there are distinctive traces of ideas of private and separate ownership and sacredness of the home is a characteristic of all.

The ancient Greek and Roman civilizations had their gens or village system with community ownership of lands. Such was the case, too, in India; Calcutta is but an aggregation of a number of village communities. The Celts had the same characteristics of village communities and community ownership. The Irish Sept and the Scottish Clans are the outgrowth of the same ideas. In France there was the same condition of affairs in some parts of it. The ancient Teutonic groups of agricultural families held a well-defined tract of land in common, divided into the village mark—the common mark or pastureland and the arable mark or agricultural land. The common was held for pasturage and for obtaining firewood, the wooded region for the hunter and the temple of the people which was the home of the goblins and spirits. Here dwelt Odin, the spirit of the tree God, and the God of the wind and tempests. The village mark was divided into house and garden plots, the sole property of the householder and family occupying it. At the boundry between the village marks, the market was held. The Aryans in

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Asia seem to have been the Armenians, the Persians, the Carduchi, the Chaldeans, the Babylonians, the Afghans, and the Hindus of India.

Aryan migration was followed by extensive intermarriage with the original inhabitants of the conquered countries. Instead of annihilating or dispossessing them, they subjugated and amalgamated with the people, occupying the conquered territory, making changes in size, complexion and disposition of the children.

This ancient Aryan people lived and flourished in their original habitat for ages before the last glacial period in the northern hemisphere, which began 240,000 years ago, and lasted 160,000 years. Then the northern hemisphere became more temperate in climate, the eccentricity of the earth's orbit around the sun having become much less and the earth and its northern hemisphere getting all the while a greater supply of heat from the sun. There appears to have been warm intervals while the glacial period lasted.

Herodotus says that Etruria was first settled by a body of Lydians who named the country Tyrena. Thucydides identifies this people with the Pelasgians. They worked silver mines in Thrace. At Cære is to be found an ancient tomb, Pelasgic in structure.

At Volaterræ, Italy, are massive walls, four of five miles in circuit, which stand on a bare height visible for miles around. Though considerably inland, Volaterræ is said to have supplied tackle

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and other gear for Scipio's fleet, from which it would appear she had been a maritime port.

The original Aryans worshiped as a supreme object of veneration the arching heavens; the sun was a subordinate deity. The Semites worshiped the sun as supreme, as in Egypt, Arabia, and India. In some inexplicable way the worship of the serpent as the emblem of wisdom grew up; in the worship of Baal and Aethiops this was very prominent. It was after the contact with these ideas that the ancient Cyclops, the Pelasgians builders, became scattered and carried their ideas as mound builders, to North America, as Toltecs to Mexico and Central America, and as Pirunas to Peru; in all of which the worship of the sun in connection with the veneration of the serpent is made manifest in the ruins of their works.



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## CHAPTER XIII.

### MYSTICS AND ZOROASTRIANS.

There were two races in India which as far back as can be ascertained, contended for the land. One was a fair-skinned race of Aryan stock; the other, a dark-skinned race, who possessed the land anterior to the arrival of the invaders. The original race left no records; letters were not known to them. The only work of their hands is the rude stone circles, the upright stones and the mounds in which they buried their dead. They made hard, round pots of earthenware. They fought with iron weapons, and had ornaments of gold and silver. Long before their advent in India, it was peopled with tribes not acquainted with metals, who warred and hunted with polished flint axes and other implements of stone similar to those found in Northern Europe. These latter had been preceded by men who had agate knives and rough stone implements.

Aryan history is mentioned in the Rig Veda, an ancient composition of 1,017 poems, in which these people on the banks of the Indus River are divided into tribes. The chief was the pa-

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triarch of the tribe, whose title was Vis Pati. Each housefather was the priest in his own household. The Aryan tribes seem to have known about metals; they had blacksmiths, goldsmiths, carpenters, and other artisans. They fought in chariots and used the horse. They had become tillers of the soil, used ploughs and lived in vilages. Cattle was the principal wealth.

They built boats, made beer, ate beef, and offered sacrifices to the gods. Their divinities, the shining ones, were the great powers of nature—Indria, the watery vapor which caused the rain; Agni, the god of Fire; Maruts, the Storm Gods; Ushas, the Dawn; the Sun, Surzya; the wind, Vayu. Rudia, who became Siva of the Hindus, the destroyer, was the God of the roaring tempest. Vishnu, the preserver, was the deity of the firmament. They did not understand the art of writing; hymns were handed down by word of mouth from father to son. Those who could best recite had the most influence, and entered the priesthood.

The Brahmans formed the learned class, and their worship was founded on the power of prayer and sacrifices. They directed the ceremonies at the temples; they cast horoscopes, and executed magical incantations and charms.

Light of complexion, they were, with wide forehead, thin lips, expressive mouth, keen eyes, impressive countenance, and noble carriage, the noblest-appearing men on earth.

The predecessors of the Sanscrit people were

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Hamitic. Their religious symbols were dragons, serpents, and the like, peculiar to the Cushites. Siva, a Cushite divinity, mentioned in the Rig Veda, and the Phallic worship, preceded the Aryans in India. The serpent was regarded by these people as a symbol of intelligence, of immortality, of protection against the power of evil spirits, of the renewal of life and of the healing powers of nature.

On the Island of Elephantine, between Bombay and the main land, are remarkable ruins. A colossal statue of an elephant, cracked and mutilated, lies near a cave, the entrance to which is 60 feet wide and 18 feet high, supported by pillars cut out of rock. On the sides of the cave are numerous compartments. In the center of the excavation is a bust thought to represent the Hindu Triad Brahma, the creator; Vishnu, the preserver, and Siva, the destroyer. The heads are six feet long, and one of the figures hold a cobra.

At Sanshree, India, there is a circle of stones, the upright posts being roughly squared, and joined together at the top by an architrave of stone. The same thickness of the posts is repeated at Stonehenge. It has three stone rails between the uprights. At Amvavati, India, there are a great many small stone circles of unhewn stone.

In Algeria, Africa, are to be found a number of stones, and circles in which the floors are paved with stone. The mounds are made of

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regular masonry. On the principal stones are letters, the meaning of which is unknown.

Some of the hill tribes in India continues still to erect standing stones; stones supporting others are placed on top of them, resembling those found in Europe.

In the Darnakota district, India, are found numerous circles formed of undressed stones like those at Stonehenge.

The underground Temple at Ellora, India, are about 4,000 yards long from north to south. They are excavated in the west face of the cliff. This work made necessary the labor of as many hands as were employed upon the Pyramids of Egypt. Those to the south seem to be the oldest. There are from thirty to forty underground structures.

The Kales is the most northern of the Dravidian temples in India. A vast monolith, 250 feet long, 150 feet wide, and 100 feet high, is supported by a row of elephants, lions, and other symbolical animals grouped in various attitudes. The walls of the temples are covered with sculptures.

The Ajunta Hills contain caves scarcely less wonderful than those of Ellora, but they are not so frequently visited by reasons of the danger from bees. These caves are excavated in the face of the vertical rock.

South of the Kalaji District is a space of nearly ten miles square, which contains the ruins of granite temples and palaces of Vijayugai, an

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old-time Hindu capital. A few of its pagodas and its Cyclopean walls, still remain. In this district have been formed many specimens of gold filigree work.

The Brahmans built up a definite philosophy from the Aryan roots of belief. They dwelt in a world of thought, and held the affairs of this world as but temporary, a region of probation for the purification of the soul. Their effort to solve the mystery of existence brought out a clear conception of the universe, in which reason and imagination were intimately combined, reaching the conclusion of emanation and final reabsorption of the human soul into the spirit of Deity.

All existence would end as it had begun in Brahma alone. The one perfect being had unfolded into a multitude of minor and imperfect beings. They were debased in the forms of animals, men, angels, and demons. They were to be purified and rendered fit for reabsorption by the life on earth. Evil deeds further debased and made necessary the reincarnation of the soul of the wicked into animals, or into inanimate things in accordance with the degree of debasement. It must pass in turn through these forms until it was fit to reside again in the form of man; then it had to pass through the forms again and again, until fit for reabsorption. The virtues of self-control and kindness were the highest of human attainments.

Krishna Vishnu, the black, is the "preserver" of



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the Hindu triad. In his physical character mingle myths of fire, lightning, storm, of heaven and the sun. He was a hero invincible in war, and in love, brave and crafty. His birth was beset with peril. King Kansa sought his life because he had been warned by a voice from Heaven that Krishna would cause his death. The child's parents on the night of his birth removed him across the Yamuna and left him with a shepherd, together with his brother Rjama, the Strong, who had also been saved from massacre. The two brothers grew up among the shepherds slaying wild beasts and demons. His exploits are recited in the hymns of his worship. He cleared the land of monsters.

Siva, the third God of the Hindu triad, is the destroyer, Brahma is the creator, and Vishnu the preserver. The Siva worshipers assign to him the first place in the triad, identifying him with creation and reproduction as well as destruction, and so constitute him the Supreme being. He was the Vedas, the storm God, shooting his darts of deadly lightning at the earth. He also bestowed remedial herbs. His aspects, which inspire terror, were exalted in preference to those signifying beneficence. The name Siva, the propitious, was used to propitiate, and later to have supplanted the name of Rudia itself, as presiding over reproduction. He is generally worshiped under phallic symbols, sharing with Yama and Varuna, the attributes of justice and punishment. He is represented as having three

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eyes to view the past, present, and future. A crescent about the central eye marks the months, a serpent about his neck marks the years and a necklace about his person of serpents and skulls represents the ages. His weapons are a trident to symbolize him as creator, preserver, and destroyer, a bow and a thunderbolt. He carries a drum shaped like an hour glass, and a noose. His home is Kailasa, one of the highest peaks of the Himalaya.

Kali, the bloody, is the consort of Siva, and Calcutta is her port. She is represented as black or dark blue, and the inside of her hands are red. Her tongue, which protrudes, is red with blood. During festivals her temple at Kalighat, near Calcutta, is filled with blood.

The Magi, the priests of Persia, were versed in astrology and practiced divination. The learned class, they acquired widespread influence in public and private life. Their power, indicative of the hold magic and sorcery had on the superstitious masses, resulted in such excesses that Zoroaster instituted various reforms among them.

The religious doctrines, compiled in the Zend Avesta, for ages orally recited by the Magi, were composed for the most part by Zoroaster. In it he taught that the world is controlled by two spirits, Ormazd and Ahriman.

Ormazd created the heavens, the planets, the stars, and the earth, the sun and light; Ahriman produced night and the dark world, and peopled

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it with demons, spirits of evil. The two have always been engaged in antagonistic conflict and will continue until Ormazd eventually prevails. They met in conflict and Ahriman, defeated, fell to the earth, a serpent, and in serpent form he constantly tempts mankind. Men, however, have the power to choose between good and evil.

The religion of Zoroaster may be stated in three ideas: Purity of thought, of speech, and action.

Between earth and heaven there is a bridge, Chinvat, over which the souls of the dead must pass. On this bridge the spirits of the pure were led by Sarosh, the good angel. The souls of the sinful, fall into the gulf spanned by the bridge where they remain, tormented by the Devas, until resurrection day, then earth will burn and all souls must pass through the fire. To the good it will be as a warm milk bath, but the wicked must burn three days and nights, until the evil dross and sin is burned out, and they can be received into Heaven. Ahriman, and all his evil spirits, will thus be purified by fire; all evil will be consumed, all darkness will be banished, and a pure light, beautiful and eternal, will prevail.

The life of man, bodily and spiritually, was given him as a sacred trust to be kept pure and free from sin. To be blessed, man must do virtuous deeds, be charitable, be humble, speak kindly words, wish good to others, have a clean heart, acquire learning, speak truly, suppress anger, be patient, friendly and contented.

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It being considered man's duty to reclaim the earth, agriculture was a sacred calling. The toads and serpents created by Ahriman were to be destroyed by men; the extermination of these animals was considered a pious pastime, in which the priests were not ashamed to engage.

The Zoroastrians believed in the sacredness of earth, air, fire, and water, hence their dead could not be buried, left to decay in a sepulchral chamber, burned nor cast in the sea. Accordingly the bodies were given over to the wild beasts and carrion birds, exposed on lofty towers in desert places. The bones, falling to earth, were buried. Later burial was permitted, but only when body was encased in wax to preserve the ground from contamination.

Magic was among the earliest growths of human thought. The evidence of its remote antiquity lies in the evidence of its presence among all races of mankind. People imagined the sorcerer had some mysterious power by which he might bewitch. He might charm away illness and death. Not disease alone, but all other affairs in life come within the scope of his power, storm, thunder, rain, and drought were subject to his control. When the Spaniards first came to America they found sorcerers in Mexico, Yucatan, Peru, Brazil, and Guiana. In North America sorcery was practiced by the Indian medicine men, who charmed by the rattle and drum. In Africa the conjurors are the rain-

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makers. They had fetiches and talismen, who bring good fortune.

The civilization of Babylon was permeated with a belief in magical power of the conjurors and soocerers. It was on astrology the greatest stress was laid. The five planets and the sun and moon were called the interpreters, foretelling events of all kinds. To the Babylonian astrological system belong the stars of men's nativity, the planetary houses, and the twelve signs of the Zodiac.

The ancient Greeks believed in and frequently consulted the oracles of the gods. The myth of Circe, turning the companions of Odysseus into swine, shows the barbaric belief in magical transformation. They also believed in the power of the evil eye. In old Rome almost every act was preceded by divination of the sorcerers, and only undertaken with magical sanction. Egypt was a home for the beliefs in the magical powers, in which invocations, sacrifices, and talismen were employed.

After their return from captivity the Jews worked out a system of magical powers. The magician in his black robe embroidered with magical figures, invokes the magical demons with which Solomon and other workers did wonderful things.

The ancient Sanscrit literature is filled with ancient magical precepts and charms. Ancient Hindu magic was used in exorcism and formulas and charms to cure disease are early recorded.



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## CHAPTER XIV.

### ALONG THE NILE AND THE EUPHRATES.

Egypt has been called the "Gift of the Nile," the land of mystery. Lost are her arts, ruined her pillared halls, silent the vocal Memnon that for centuries saluted the rising sun, yet the unwearied sphinx still gazes out over the shifting sands into the future. Gone are the hated kings who scourged the toilers on the pyramids, gone the shepherd usurpers that "knew not Joseph," gone the enchantress at whose feet Cæsar forgot honor and Anthony ambition, still that ancient monument rises, majestic, above the gold of the desert, unmoved by the desolation of to-day, the splendor of yesterday.

The Egyptian gods were worshiped in triads. One group of gods represent the worship of the sun; Ra, the sun, stands at the head of this group, subdivisions of which are Mentor, the rising sun, and Abma, the setting sun, while Shu, the Solar light, is the son of Ra and Mentor. The most popular group consists of Osiris, his wife Isis, and their son Horus. Osiris was identified with the sun. Sun-worship was the primitive religion of the Egyptians.

Ra has been generally represented as a hawk-

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headed man, bearing on his head the sun around which the uraeus, a serpent, the symbol of power, is entwined. It is the ancient sacred serpent of Egypt. Other emblems of Osiris are the bull and the Phoenix.

In the Eighteenth Egyptian Dynasty an attempt was made to abolish all other religious worship save that of Ra, the only representation of which was the solar disk with the uraeus entwined around it. Osiris and Ra are essentially the good principle, the light; Set is the opposite principle of darkness.

It was to Osiris the prayers and offerings for the dead were made. His soul was supposed to animate the body of apes. The sacred Bull. The Mendosian Goat was also used in the worship of Osiris and Ra. The bull and the goat were the symbols of the productive power of nature. Thoth or Tauut, the moon god, takes precedence after Ra and Osiris. He is the god of letters and reckoning.

The Egyptians attributed to the human soul a divine origin; they believed that throughout life there is a constant warfare between good and evil in man, and that the soul of man, after death, was judged by Osiris.

Those who were justified before Osiris passed into perpetual happiness; those who were not, were condemned to perpetual misery. The performance of the religious rites consisted largely of incantations invoked by the priests.

It is noticeable that in all the records of the

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history of Egypt there is no mention made of a flood or deluge.

Herodotus observes that the Egyptians were the first people who held the soul to be immortal, and to advance the doctrine of transmigration. This doctrine is also held by Buddhists, Druids, and Pharisees.

Cows were considered sacred, not to be killed for food, a practice which prevails to this day in India; cats were also held in reverence.

The morality and correct living of the Egyptians is shown by their ritual of confession of the Dead, which it was necessary to make to Osiris in order to attain permanent happiness.

The Chaldeans worshiped the sky, the moon, and five planets. At the head of the Pantheon of the gods, stands Il or Ra. Hea or Hoa was a mystic man, half fish, which came up from the Persian Gulf and taught man astronomy and letters.

He holds a position similar to Neptune, and in many respects corresponds with him. He is king of the rivers; he came from the sea to enlighten the Babylonians. He is lord of the abyss, the great deep. He is the god of science and knowledge; the teacher he is and the inventor of the Chaldean alphabet. He is the god of life.

Hurka is the son of Bel Nimrod. San, the sun god, the lord of light and fire, was the ruler of the day. It was thought that the manifest agency of the sun in assisting all the powers of nature, was the great motive power of the world.

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Val, the god of the atmosphere, made tempests, and was the destroyer of crops, the rooter up of trees, the scatterer of the harvests. He gave the rain, and was the giver of abundance. Bel, in character and attributes, is, like Hercules, the God of strength and courage, and lord of the brave; the warrior who subdues foes, and the destroyer of enemies. He was the god of Babylon, the chief object of worship as that city grew in importance.

In the beginning all was darkness and water and monstrous things were generated, monster fish, and reptiles and serpent; creatures part man and part horse, bulls with human heads, dogs with four bodies and fish tails. A woman ruled them all, Thalath. Bel appeared and split the woman in twain, and from her blood, mixed with the earth, men and beasts were formed. Belus likewise made the sun and moon and the five planets.

God appeared to Xisuthrus in a dream and warned him mankind would be destroyed by a deluge. He bade him bury, at Sippara, the city of the sun, all writings extant, and to build a ship and enter with his family and his friends and furnish it with meat and drink, and place on board a pair of all the winged fowl and four-footed beasts of the earth. Xisuthrus, built the ship and collected all that had been told him on board. The flood came, and after it had abated he went to Babylon to recover the buried writings which he made known to men.

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## CHAPTER XV.

### AS THE MONGOLS THINK. CHINA.

The Chinese held that a period of 2,267,000 years lapsed between the time when heaven and earth first united to the appearance man. Their ancient records describe little herds of wanderers moving about the forest of Shanse, a mountain district in Northern Central China, without houses, without clothing, without fire, subsisting on roots and insects and the spoils of the chase. As they journey east they came to the Yellow River. They established settlements on the fertile plains of southeast Shan Se, and brought with them habits of industry. They lived in tents; they have preserved the pattern of their tents in the roofs of their buildings of all kinds, including their temples. They had herds, as is evident from the roots of their language. Their name for governors signify herdsman or pastors of men. Their word signifying truthfulness, uprightness, means "One's own sheep," which would indicate their first ideas of justice grew out of the controversy about sheep.

They found the country inhabited. The



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aborigines naturally retreated and became enemies of the invaders. They were called "fiery dogs of the north, great bowmen of the east, ungovernable vermin of the south, mounted warriors of the west."

Unable to withstand the invaders, they retreated to the mountains. The invaders learned to make huts of the boughs of trees, and to produce fire by friction. They revered Tew, the creating, preserving and destroying power. They used a method of registering time by making knots in cords, twisted bark of trees, and such things. They evidenced their gratitude to heaven by offering the first fruits in sacrifice. They learned to use iron and copper. They made investigations into botany, and learned to make use of the silk worm in weaving cloth. They learned to write.

Their hieroglyphics speak to the eye. They are said to have been invented some 3,000 or more years before the Christian Era, and primarily were pictorial representations of the objects for which they stand.

Since Chinese traditions refer to gods and god-descended heroes, it is probable that their early religion was polytheistic in form. Finally their doctrines, whatever they may have been, seem to have become merged in a worship of a "supreme ruler," which tenet appears to have had little appreciable effect on the beliefs of the people who are to all intents and purposes atheistic, their providence being a vague, impersonal crea-

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tion worthy of less respect than the long line of ancestors to whom they dedicate yearly festivals.

In the sixth century B. C. Lao-tse, traveling through southern and western China, bent on historic research, came in contact with Hindu influences, the result of which was an infusion of Brahmanic thought into the well-nigh obsolete dogmas of his native land.

He inculcated charity, benevolence, and virtue, advancing the foreign theories of contemplation and reabsorption into the spiritual essence, whence man emanated, after a life of sensual repression.

The religion he founded, Taoism, is one of the three popular religions of China to-day, corrupted by debasing practices, far removed, indeed, from the system of its founder. About four hundred years subsequent to his death his followers brewed a "drink of immortality," possibly a fermented potation that considerably augmented their zeal, and because a potent aid in the summary removal of refractory emperors. They practiced alchemy, divination, and exorcism, and attracted to themselves the ridicule of their more advanced countrymen. But all this was long after Lao-tse had been born to aged parents like the Hebrew Isaac, long after he had studied and traveled, and sought to further the welfare of his people, long after he instituted the monastic rule of silence and had founded nunneries, long after he had mounted to heaven

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on a black buffalo, aged one hundred and nineteen years.

Fifty years younger than Lao-tse was Confucius, the sage, philosopher, and statesman, the greatest name in Chinese history, the moralist whose ethical code has moulded the thought and dictated the action of his countrymen from generation to generation. Admitted to public office at an early age, he there instituted such advantageous reform as to win universal acclaim. Upon the death of his mother he, in accordance with the ancient rule long since fallen into disuse, entered upon the prescribed three years' seclusion after having accorded her a costly burial. One wonders whether his wife, whom he divorced after four years' conjugal felicity, that he might study philosophy, was not a blessing in disguise. Henceforth Confucius, honored as an authority on ancient customs and usages, traveled from state to state, evolving his famous system unadvisedly termed a religion. Like all reformers, he experienced the extreme measures of popular favor. To-day he was fêted, tomorrow imprisoned. Often his efforts were accorded unmerited obloquy. In despair he wandered from state to state trying to impress upon his brethren the need of his reforms, meeting little acknowledgment for his services, and when old age and penury were upon him he desisted from importuning his impassive hearers and devoted himself to composing those themes which his immediate followers have expanded into a

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system. After his death there was a reversion of public feeling in his favor, and what he had worked to perform was approved and accepted.

Confucianism is a combination of ethics and political economy with a faint tincture of philosophy. The literary Chinaman who has been bred in the tenets of Confucius, regards the earth with its recurrent phenomena as a stupendous mechanism, capable of sustaining itself through countless ages. The laws of causation and progression are impeded by a mechanical Intelligence which the good Mongol accepts without doubt or question. There is, perhaps, a leaven of Zoroastrianism in this system of manifold origins. Good and evil exist, and man as an intelligent being is able to distinguish between them; as a rational being, he will select the good, and in this selection he will be actuated by material motives.

The archetype of government is the family; man, as a member of a family, maintains certain, well-defined relations with every other member of the same family, and in the rigorous performance of such duties as are evolved from and tend to strengthen and confine those relationships, hinges the welfare of the family at large. Man, as the member of a national family, practices the virtues, not because they are fundamental moral principles, but because adherence to them best fits them for the just execution of those obligations inalienably derived from his office of husband, father, son, citizen. The

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basis of all activity, political and religious, seems to be an exaggerated sense of filial respect which has resulted in paternal despotism and ancestral worship. The Romans had their *Lares*, the feudal nobles their chapels containing the sculptured representations of their illustrious dead, and the mandarin a domestic sanctuary, the walls of which are a mosaic composed of tablets dedicated to his fathers. Practical as the Chinese are, accepting the present with little or no thought of the mysterious, far-remote past, they can appreciate the systems and customs planned by those who have departed they know not where, and productive of lasting benefit. Those, therefore, who had been instrumental in promoting the welfare of their descendants, are to be revered and honored; their precepts are to be inculcated and their examples followed without amendment or deviation. This peculiar cast of Mongolian character, so truly represented by Confucius, is fully explanatory of the Chinese imperturbability, exclusiveness and dread of innovation. He is satisfied with the present; to the immediate past he is bound by a veneration for those who established existing order; the future he seeks not to penetrate. When the curtain is down and the lights are out, then comes the end. There is no reverting to origins. Such ancient rituals as are in order should be supported by every just man, but as to whether genii and spirits exist or no, Confucius himself did not know nor did he aspire to know. He



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exhorted his followers to sacrifice to them in accordance with ancient custom, and with that his countrymen have been content even unto this day. Strangely enough, though, the Chinese accept the end without comment or conjecture, and have remained proof against any thought or discussion as to a future existence, their last rites are solemn and costly. To be happy on earth, thus runs an ancient proverb, man must be born in Su-chow, extolled for the beauty of its women, live in Canton, a metropolis unrivaled for its luxury, and die in Lianchau, whose forests furnish the most desirable wood for coffins.

As compared with Confucianism, Taoism, in its original conception, more nearly approaches our idea of a religion, but Confucianism has been more clearly apprehended as better adapted to practical ends by the apathetic Chinaman.

The flowery islands of Japan are of volcanic origin, which manifestation of internal heat, together with the fructifying powers of the sun, have been no unimportant factors in the evolution of Shintoism.

According to ancient legends the Mikado is descended through a long line of deific heroes from the sun goddess, the principal object of worship. Japanese history, replete as it is with interesting adventure, the outcome of the struggles between the Shioguns and the emperors, and the suppression of Christianity, which was attended by barbarous cruelty, has produced an innumerable galaxy of local heroes, and as these

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heroes, after death, undergo an immediate apotheosis, it stands to reason that wayside shrines and temples are decidedly a positive quantity. The temples occupy elevated ground as being nearer the eternal abode of *Ten-sio dai-sin*, the mother of light, and are surrounded by groves like the Druid altars. They contain no idols, but all around are inscriptions as to the merits of the departed, and before the altar is a mirror, the reflection of truth. The ceremonial is simple in the extreme. Before entering the temple the worshiper first cleanses himself at the font, the symbol of purity. Entering he prostrates himself before the mirror, and engages in prayer, which being accomplished a few coppers are deposited in the alms-box and the reverent Shintoist strikes a bell, a polite intimation to the perhaps nodding gods that their attention is no longer required. Shintoism advocates purity of thought, abstinence from what tends to degrade and render man impure, observance of festival and holy days, pilgrimages, and flagellation, and mortification. These last practices, which prove how cheap the Japanese hold life, and are the outgrowth of the system of that hero worship which insures to the valorous the perpetuation of his name as long as the sun shall rise above the Pacific, antedated and paved the way for the institution of *hari-kari*, the legalized mode of suicide. This custom, now almost obsolete, was attended by grave ceremony after which

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the chief celebrant calmly ended this life by two cross-cuts on the abdomen.

Of the two distinguishing features of Shintoism, sacrifice to heroes and worship of ancestors, the latter is undoubtedly of Chinese origin. In its turn Shintoism has modified Buddhism, a Hindu importation.

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## CHAPTER XVI.

### WHERE THE GRACES ABIDE.

In considering the formation and development of character, individual or national, the study of environment finds an important place. Small wonder, then, that the beauty-loving Greeks should have peopled their rugged slopes with dancing satyrs and laughing fauns, their mossy vales with graceful nymphs, their softly flowing fountains with niads enthralled by their own reflected charms, their rustling oaks with modest dryads, trembling before the musical breath attuned by desiring Apollo!

The world was formed when Gæa, the earth, first issued from Chaos, dark, unbounded space. Then Tartarus, the abyss beneath the earth, immediately severed itself, and Eros, the love that forms and binds all things, sprang into existence.

From the union of Gæa with Uranus, the heaven, sprang the Titans, the Cyclops and the Centimanes. From her union with Pontos, the sea, resulted the various sea deities.

There were twelve Titans, who doubtless represented the elementary forces of nature. The

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three Cyclopes—Brontes, thunder; Steropes, lightning; and Arges, sheet-lightning—refer to the phenomena of the storm. The three Centimanes, the hundred-handed, are Cottus, Briareus, and Gyes, who represent the destructive forces of nature, the earthquake, the tempestuous sea, and the wind-storm.

The most important of all the Titans are Cronus and Rhea, who paved the way for the universal dominion of their son Zeus.

Uranus, fearing lest his last-born sons, the Cyclopes and the Centimanes, might one day seize his power, buried them directly after birth in the great byss beneath the earth. This displeased Gæa, their mother, who thereupon prompted the Titans to conspire against their father, and Cronus, the youngest and bravest of them, laid violent hands on him. Uranus was bound with chains, and compelled to abdicate his sovereignty, which passed to Cronus. But Cronus was not destined to enjoy the fruits of his crime. The curse of Uranus, who prophesied that he would suffer a like fate at the hands of his own son, was fulfilled. So anxious was he to avert such a catastrophe, that he swallowed his children immediately after their birth. Five had already suffered this fate. But their mother, Rhea, grieved, determined to rescue her next son by a stratagem. In the place of her child, she gave her husband a stone wrapped in swaddling clothes, which he swallowed. Zeus, thus



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rescued, was reared by nymphs in a grotto in Crete.

The she-goat Amalthea was his nurse, whilst the bees fed him with wild honey. That the cries of the child might not be heard, the attendant priests of Rhea drowned his voice with the clashing of their weapons. Zeus remained hidden until he became a mighty, though youthful, god. He attacked and overthrew his father, Cronus, whom he compelled to bring forth the children he had devoured.

Chief of the celestial deities is Zeus, the Jupiter of the Romans, the controller and ruler of the universe. He is the source of all life in nature, and from his gracious hand are shed blessings and abundance. All the phenomena of the air proceeded from him. He gathers and disperses the clouds, casts forth his lightning, stirs up his thunder, sends down rain, hail, snow and the fertilizing dew. With his *ægis* he produces storm and tempest.

The Greeks saw in Zeus a personification of that principle of undeviating order and harmony which pervades both the physical and moral world. He is regarded as the protector and defender of all political order. From him the kings of the earth receive their sovereignty and rights; to him they are responsible for a conscientious fulfilment of their duties.

One of the most important props of political society is the oath, and accordingly Zeus watches over oaths and punishes perjury. He

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also watches over boundaries, and accompanies the youths of the land as they march to the defence of their country, giving them victory over the invaders. All civil and political communities enjoy his protection, but he particularly watches over that association which is the basis of the political fabric, the family.

The head of every household was in a certain sense, the priest of Zeus. It was the house-father who presented the offerings to the gods in the name of the family. At the altar, which generally stood in the middle of the court—in small households this was represented by the hearth—strangers, fugitives, and suppliants here found shelter. Zeus protects the wanderer, and punishes those who violate the ancient laws of hospitality.

Men early saw in all the phenomena of the heavens manifestations of the divine will. Thus the chief deity of heaven was naturally regarded as the highest source of inspiration, and was believed to reveal his will in thunder, lightning, the flight of birds, or dreams. As the supreme oracular deity, Zeus not only had an oracle of his own at Dodona in Epirus, but also revealed the future by mouth of his favorite son Apollo.

Some of the Titans refused allegiance to Zeus, who, after a contest of ten years, overthrew them, aided by the Cyclopes and the Centimanes. As a punishment they were cast into Tartarus, which was then closed with brazen gates. Thessaly, the land which bears the clearest traces of

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natural convulsions, was supposed to have been the scene of this mighty war. Zeus and his adherents fought from Olympus, and the Titans from the opposite mountain of Othrys.

After his victory over the Titans, Zeus shared the empire of the world with his two brothers, Poseidon and Hades. The former he made ruler of the waters, and the latter he set over the infernal regions; everything else he retained for himself. This new order of things, however, was by no means securely established. The resentful Gæa wedded Tartarus' son, and gave birth to the giant Typhœus, a monster with a hundred fire-breathing, dragons' heads, whom she sent to overthrow the dominion of Zeus. A great battle took place, which shook heaven and earth. Zeus, by means of his never-ceasing thunderbolts, at length overcame Typhœus, and cast him beneath the underworld, or, according to later writers, buried him beneath Mount Aetna in Sicily, whence at times he still breathes fire and flames.

The history of Zeus and his contests for universal empire was a favorite subject of Greek art. In the more ancient of these works the giants do not differ, either in form or appearance, from the gods and heroes. In later works they are represented with the bodies of dragons, the upper portion being human.

All the earlier shrines were overshadowed by the great national seat at Olympia, where the renowned Olympic games were celebrated, and

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where stood the magnificent statue of Zeus by Phidias.

The mythology of the Greeks stands in striking contrast to that of the Romans, in assigning to Zeus a great number of mortal as well as immortal spouses, and a numerous posterity, and yet there was nothing farther from the intention of the Greeks than to represent the supreme deity of heaven as a sensual and lascivious being. The explanation lies partly in the great number of contemporaneous local forms of worship that existed independently of each other, and partly in the fact that the lively fancy of the Greek pictured every new production under the guise of procreation. The earliest wife was Metis, prudence, whom Zeus devoured, fearing lest she should bear a son, who would deprive him of the empire it had cost him so much to attain. Soon after this that he produced *Pallas Athene* from his own head. His second goddess-wife was Themis, one of the Titans, by whom he became the father of Horæ, the hours, and the Moeræ, the fates. Dione appears as the mother of Aphrodite, and Maia was the mother of Hermes. By Demeter he became the father of Persephone, goddess of vegetation. By Eurynome, the Charities, Graces, were born; by Mnemosyne, the muses; by Leto, Apollo and Artemis. The youngest of all his divine wives, his only legitimate queen, was his sister Hera. By her he became the father of Ares, Hephæstus, and Hebe. His mortal mistresses were many.

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Worship of Melcarth or Hercules, was carried on in Northern Africa, beyond the Straits of Hercules, where it was established in times more ancient than Sidon and Tyre. When Gades was built near the old city of Erythea, famed in the myths in connection with Hercules and Gergon, Spain had long been an old country, full of ancient cities and rich in monuments of an old civilization.

The story of Hercules is one of the most glorious in the mythology of Greece. He was the son of Zeus and Alemene, a mortal. Many labors he performed ere he was accorded immortality. He strangled the lion that stalked surly through the gloomy forests of Nemea, heedless of weapons sped by mortal hand; he destroyed the many-headed hydra that ranged the salt marshes of Lerne, breathing venom; he captured the swift hind of Diana, fleetier than the wind; he subdued the savage boar that ravaged Erymanthus, ploughing up the fresh-sown fields and treading down the young corn; he turned Alpheus and Peneus from their courses and watered the Augean stables; he exterminated the man-eating birds that frequented the shores of Stymphalis; he delivered Crete from the raging bull that roamed through the land, maddened by the gods; he secured the mares that fed on human flesh in the kingdom of Bistonia; he overpowered and slew the Amazonian Hippolyta, and bore away her zone in triumph; he overcame the monster Geryon, and led his herds to Argos; he



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obtained the golden apples from the Hesperides, that fired the war of mighty heroes; he descended to Hades and led forth the three-headed Cerberus—these and many other feats he performed, admired by gods and men. With his wife, Dejanira, he traversed a stony country, and the way being rough, Nessus, the centaur, offered to bear her on his back. He offered her violence, for which Hercules slew him. Dying, the apparently penitent Centaur revealed unto the pitying Dejanira a potent love charm. In the aftertime Hercules carried off the princess Iole, and Dejanira, hoping to regain her husband's love, anointed his robe with the philter she had received from Nessus. No sweet-smelling ointment was it, but a venomous poison that penetrated to the very bone. Crazed, Hercules sought to tear it from him, tearing away the burning flesh with it. For him the end had come; he mounted the pyre and was caught up in a dense cloud.

The sorrowing Leto, fleeing before the wrath of jealous Hera, hastened to hide in the green and silver olive woods of Mount Cynthus, where her children, Phoebus and Artemis, were fed with nectar and ambrosia by the pitying Themis.

The worship of Zeus was the outgrowth of traditions referring back to the misty past, when Atlantis raised her walled terraces above the encircling ocean, but that of Phoebus Apollo may be considered distinctly Greek, the impersonation of Greek life after the aboriginal Pelas-

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gians had been absorbed and Hellenic thought further developed.

When we compare the mild rites of Apollo, whose festivities were marked by a cessation of all hostilities, with the sanguinary practices of the Aztecs, we perceive what a beneficial influence the former had on the social and political progress of the Grecian States. Apollo was a national, rather than a local, deity, and his shrines were sacred alike to the Lacedaemonian and the Athenian, the Theban and the native of Lesbos. The oracle of Delphi gained a world-wide celebrity, and was often consulted by Asiatic monarchs and Roman consuls.

Apollo as the god of retributive justice reserves his glittering arrows for insolent offenders. He is the god of minstrelsy and of prophetic inspiration, the guardian of wandering flocks and the god of medicine. He is the founder of cities and the sun god who rides across the heavens in a golden chariot.

His sister, Artemis, Diana, is the chaste goddess of the moon and the chase. She it is who watches over young maidens and little children. Clad in a flowing gown, girt with stars, she watches o'er the sleeping world, and the crescent on her brow shines through the darkness.

The most important triad of goddesses was composed of Hera, the supreme wife of Zeus, to whom matrons pray, whose altars the unchaste were prohibited from touching; Pallas Athene, who sprang, full-grown, from the head of Zeus,

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the goddess of wisdom, the patroness of agriculture ; and smiling Aphrodite, born of the white of the foam, the grace of the wave, the musical sound of waters, the goddess of love and beauty, whose eyes reflect the azure sky, in whose tresses sunbeams are ensnared, for whose smile mortals may well forego the destined joys of paradise.

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## CHAPTER XVII.

### IN THE LAND OF THE MIDNIGHT SUN.

The picturesque Nordland, whose pine-crowned, gneissic promontories rise, precipitous, above the blue waters of the fiords; where, in the long night, the Aurora Borealis spans the darkness, a multi-colored pennant flaming in the wind; o'er whose sedge-fringed lakes the sea fowl scream; whose storm-lashed isles are the home of the downy eider; where the mighty maelstrom, calm only at slack tide, rages at ebb and flood, stranding giant whales and crushing, as a nutshell, the bark of venturesome man; where the rivers leap from crag to crag in a shower of silver spray; and in whose rocky pools the salmon play, is the cradle of a highly imaginative pagan mythology, as told in the Eddas, the great-grandmother legends.

The elder, or poetic, Edda is a collection of alliterative verse, dealing with ancient traditions, and compiled, early in the twelfth century, by an Icelandic priest. The younger, or prose, Edda, presumably the work of various writers, was compiled toward the end of the twelfth century, and treats of Scandinavian mythology and literature and skaldic composition.

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Thus runs the elder Edda: In the beginning there were two worlds, Neiflheim, to the north, the land of frost and snow, where the twelve icy rivers ran; and Muspelheim, to the south, the radiant land of light and heat. Forth from Neiflheim flowed the cold streams, which hardened into ice, and from Muspelheim, borne on the air, came wave upon wave of heat. Heat and cold contended, and the melting ice drops, now instinct with life, produced Ymir, the father of the frost giants; evil he and all his race. As yet there was neither earth nor heaven, neither land nor sea, only the frozen gap between Neiflheim and Muspelheim. Here Ymir dwelt, nourished by the cow Aedhumla, a creature formed from melting frost; and here, even while he slept, Ymir gave birth to the frost giants. A man and woman issued from under his left arm, and sons from his feet, and his family increased, both sons and daughters.

And the fairest of the daughters, Beltsa, was without a husband, nor was there any among her kin whom she desired. Now the cow, Aedhumla, grazing on the snow-covered pastures, came upon a large stone, crusted with snow and ice. Immediately she began licking this stone, the savor whereof being delectable, and the first day there appeared a man's hair; the second, his head; the third, the entire man. And this man, Buri, wedded the snow maiden Beltsa, and three sons blessed their union: Odiu, Vili, and Ve.

Tired of his evil rule, the three brothers slew



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Ymir and carried his body into the middle of the gap between Neiflheim and Muspelheim, and there formed heaven and earth. His blood they converted into the waters and of his bones they made the mountains. His skull formed the heavens, and his brains the heavy clouds, and from his hair plants and herbs sprouted. They took the glowing sparks that were ejected from Muspelheim, and set them in their stations in the firmament, sun, moon, stars, and meteors.

Night, a daughter of the giants, became the mother of Earth and Day. The All-fader who first sent forth the life-giving heat, placed Night and her ruddy-tressed son in the heavens, and they ride around the earth, first starry Night, followed by her shining son. And as she rides, Night scatters her rime jewels over the sleeping earth.

Among the daughters of the giants was Mundilflora, flower of the earth, a lovely maiden, not dark like her sister Night, but fair and sprightly. And her children, Mani and Sol, were so surpassingly beautiful, that the gods, angered by such presumption, took them up into the heavens and gave them control over the sun and moon.

When heaven and earth had been formed, and order had been evolved from chaos, the gods, the Osir, met in their city, Asgard, and these twelve were Odin or All-fader, Thor, Baldur, Tyr, Bragi, Heimdal, Hod with his sons Vidar and Vidal, Nord Frey Ull and Forsetti. Here they

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had their court, and Odin sat upon the high seat; here they raised a lofty hall for the goddesses; here they built the smithy, where they fashioned golden implements; here they dwelt in a golden age, and wrought heroic deeds.

And the gods enjoyed peace until three beautiful, but evil-minded maidens, came from the giant land, Jotunheim, and dissension and ill will fell upon the world.

And then the gods decided to create new beings, and first, the dwarfs that had been generated in the dead body of Ymir, earthlike, they endowed with life and understanding. Next Owiu, accompanied by two, walked upon the earth, and of two trees created he man and woman, whom he placed in Midgard, our first parents. The rainbow bridge they built from Midgard to Asgard, and over this they ride to the sacred fountain, where they daily sit in judgment. This fountain, Urd, lies at the base of one of the roots of the great ash, Ygdrasil, whose branches overspread the whole world and reach up to the heavens, where sits Odin. Under one of the roots is the abode of Hel, the goddess of the underworld; under another is Jotunheim, the home of the frost giants; under still another is Midgard, the dwelling of humans. Below the tree, coiling among its roots, constantly gnawing, lie the serpent Nidhogg and his venomous progeny; and as constantly the branches of Ygdrasil are refreshed by the sister Norns, who draw water at the fountain of Urd. These

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Norns, Urd, Verdandi and Skuld, the Past, the Present and the Future, sit by the well and determine the fate of gods and men.

Between Asgard and Midgard was Vanaheim, the abode of the Vanir, beings different to man. And there were Light Elves, beings friendly to man, and Dark Elves, unfriendly.

Quarrels arose among men, and Odin, casting a spear in their midst, created war, and he sent forth his strong-handed maidens, the Valkyrs, to bear all heroes slain in battle to Valhalla, where they join in daily combat and awake each morning, free from wound or scar.

Grad-will reigned in Asgard until Loki, the evil one, foster brother of Odin, was accorded equal honor. He it was who caused the death of the gentle Baldur, best beloved of Odin's sons, for which he has been chained under a hot sulphurous spring; but in time he will prevail.

Long had Baldur been tormented by dreams presaging death, and the gods, fearful for him, caused everything, animate and inanimate, to vow that he should be exempt from hurt. Thenceforth, the gods, deeming him invulnerable, were wont to amuse themselves by shooting their arrows or cutting at him with their ponderous axes. Loki, the mischievous one, ascertained that the parasitic mistletoe, considered too weak to be harmful, had been omitted in the universal swearing, and straight he fashioned an arrow of the yellow wood and induced one of the gods to fit it to his bow. Baldur fell, and

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great was the grief in Asgard. Then sent they to Hel, who promised to ransom the beloved god if everything would weep for him. Every member of the animal, vegetable, and mineral kingdoms, great and small, wept for the dead god, save one old hog, Loki disguised; and Baldur remained with queen Hel. For this, then, was Loki imprisoned under the earth; his reappearance will mark the twilight of the gods, when the days will be sunless and brother shall contend against brother. Then the wolf Fenrir, who follows after Mani and Sol, will devour them, and darkness will be upon the face of the earth; then the great serpent that encircles Midgard will writhe in his strong rages, and the waters shall overflow the land. Then the Osir shall give battle to Hel, her countless tribe led on by Loki; then Odin shall fall before Fenrir, and Thor shall yield to the Midgard serpent. There will follow a conflagration that will not be abated till the whole world shall be consumed, and the evil spirits will be gathered to Nastrond and the pure to Gimli.

But a new earth shall rise above the troubled waters and the gods shall return to Asgard, and peace shall be established forever more.

Whence sprang these myths of olden time? Perchance Odin and his brothers were the chiefs of a nomadic tribe, that, coming out of Atlantis wandered along the shores of Finland and Lapland, and there fought with the dark-skinned, undersized aborigines. Perchance

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these aborigines were a race of cave men, who, driven to the bowels of the earth for shelter, there found precious ores and veins rich in jewels.

Coming as they did to a land where summer follows winter in quick succession, with scarcely any intervening spring and autumn, they embodied this phenomenon in the story of the contention between the cold of Neiflheim and the heat of Muspelheim.

The earlier prediction that Fenrir will eventually swallow up Mani has a touch of fatalism, a heritage from their homeland.

The story of Baldur, good, being overcome temporarily by evil, would seem to imply either that the inhabitants of Iceland were brought into contact with primitive Christianity, which was soon lost sight of, or that, deep-rooted in the heart of man, from the beginning, has been the hope for better things, for the ultimate age of reason and truth, towards which we, centuries later, turn our eyes.

The Grecian myth of Orpheus and Eurydice has a parallel in the sending to the abode of death for the slain Baldur.

In pagan Scandinavia, the worshippers of Odin built spacious temples or erected large, stone altars, generally in the vicinity of a well and near a sacred grove or solitary tree, whereon were suspended votive offerings, washed at the spring by the priestesses. Human sacrifices were not of ordinary occurrence, though resorted



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to in times of universal calamity. The flesh of the horse, highly esteemed for edible purposes, the first fruits and the spoils of war, were the usual offerings.

The yule month was sacred to Odin and Frey, for success in war and fruitful crops, and the hog who first taught man to plow the earth was the prescribed offering, which custom was long preserved in the boar's head, the principal dish that graced early English boards at Christmas.

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## CHAPTER XVIII.

### CROMLECHS AND ROUND TOWERS.

Carnac, France, is remarkable on account of the great Celtic monuments, situated about three-quarters of a mile from the village, on a wide, desolate plain near the seashore. The monuments consist of ten thousand to twelve thousand rude, broken obelisks of granite, resting with their smaller ends in the ground, rising, many of them, to a height of eighteen feet, though a large proportion does not exceed three feet, and arranged in eleven parallel rows, forming ten avenues, extending from east to west, and having at one end a curved row of eighteen stones, the extremities of which touch the outer horizontal rows. The origin and object of the monument remains a mystery. Similar, but smaller, structures are found to the west of Carnac, at Erdevan and St. Barbe.

In many places have been found human bones in connection with the bones of extinct animals. Valuable finds of such were made in the caves of Lemi and Somborve, in the Department of Arige, France. In Engrihoul and Engis, near Leige, Belgium. The Nianderthal cave. The

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cave at Aurignac, in the Department of Haute Caronne, France, was found closed by a stone slab, the cave containing seventeen skeletons, with the bones of the cave bear, the cave lion, mammoths, rhinoceros, the elk, weapons of bone, stags, horn and ivory, and wrought flint. Outside the entrance was found ashes and bones, as if a funeral feast had been held when the remains of the humans were placed in the cave.

At St. Prest, near Chartiers, were found stone implements and cuttings on bone. Even in the lower strata there have been found stone knives and bone cuttings at Thenay, France.

Circular groups of stone found in different parts of the world like those at Orkney, Stonehenge, Avebury, and Carnac.

At Avebury two circles are surrounded by a large one of one hundred stones, standing upright, there are two avenues of stones leading to these circles, made of stone in double lines. All are surrounded by a trench.

They were supposed to be the Temples of the Druids, connected with the worship of the Sun, and in which courts of justice were held.

Afterwards there appears to have invaded all the lands in the northwestern part of Europe and the British Islands, a tall, muscular, round-headed race, with red or flaxen hair, who lived in round houses, and who buried their dead in round barrows. To them are ascribed the stone structures, the ruins of which are found in many parts of these countries. The skeletons in the

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round barrows are entirely different to those found in the long barrows.

The broad capacious forehead and square chin of the skulls of the round barrow men show them to have been of a brave and warlike character. Considerable pottery was found, together with implements of stone, horn, and bronze. They were an Aryan race of men, and extended from the Atlantic Ocean to Russia, from the Tiber to the Baltic, into Sweden and Norway.

Along the shores of the Mediterranean Sea, both north and south, as well as at the eastern end, there was, at an early time, a race of people which have been denominated the Mediterranean race. They made a distinct impress on the civilization of the world. They it was who settled Arabia, and built up the Cushite or Ethiopian culture. They were the progenitors of the Circassians, who still retain the language and manners of the original settlers, which is distinct from that of the Aryans. The Semitic, Akkadian, the Egyptians, the Berbers, and other Hamitic races are descended from them.

The Druids were common to all the Celtic races. They believed that men's souls do not perish, but transmigrate after death from one individual to another. They taught astronomy and the influence of the stars in the destiny of men. The priests wore on their bosoms a serpent's egg, said to have been formed of the poisonous spittle of a great many serpents bunched

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together. It was gathered at moonlight; thus collected, it became a powerful talisman.

They determined propitious times by signs from the stars, the clouds, winds, smoke, the flight of birds, and other phenomena; they foretold events.

The ponderous Megalithic remains of Britain and France were set up under the supervision of Druids. Stone circles like those at Stennes and Callenish are supposed to be ancient Druid temples. Stonehenge was the Cathedral of the Arch Druid, and Avebury had been constructed originally in the form of a circle, with a serpent attached to it.

Dolmens, Cromlechs, Menhers, are Druidical erections. In the neighborhood of the circle, as well as on the tops of mountains, may be found cairns surmounted by a flat stone, on which the Druids built altar fires for worship and sacrifice.

The Mount St. Michael mound, at Carnac, was three hundred and eighty feet wide and thirty-three feet high, and had a square chamber enclosed in which was found thirty-nine stone celts, one hundred and ten stone beads, and some fragment of flint.

The burial mound at Oberea was two hundred and sixty-seven feet long, eighty-seven feet wide, and forty-four feet high.

The greatest of all the so-called Druidical monuments is the temple of Avebury, Wiltshire, England. When perfect it consisted of a circu-



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lar ditch and embankment, enclosing twenty-eight and one-half acres of space; inside the ditch was a circle of great stones. From the outside embankment there were two long, winding avenues of standing stones, one branching in the direction of Beckhampton and the other towards Kimiet, where it ended in another double circle of stones. Stokeley supposed the idea of the whole was that of a snake, the Kennet circle representing the head and the Beckhampton avenue the tail of the serpent. Midway between the two avenues stood Silsbury Hill, the largest artificial hill in Great Britain, which was one hundred and seventy feet high. Twenty of the stones yet remain; the balance of the six hundred and fifty of which it was composed have been removed, and used for building purposes in the neighborhood of Avebury.

Avebury is a village of England, in the county of Wilts, six miles west of Marlborough. It is the site of the most remarkable megalithic structures in England. These consist of a large outer circle formed of 100 stones, from 15 to 17 feet in height, and about 40 feet in circumference, inclosing an area of about 1,000 feet in diameter. This circle was surrounded by a broad ditch and lofty rampart. Within its area were two smaller circles, 350 and 325 feet in diameter, respectively, each consisting of a double concentric row of stones; a stone pillar or maenhir, 20 feet high, occupying the center of the one, and a cromlech or dolmen that of the other. A long avenue of

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approach, now known as the Kennet Avenue, consisting of a double row of stones, branched off from this structure toward the southeast for a distance of 1,430 yards. Few traces of this immense erection now remain, the stones having been broken down and used in the construction of the houses of the village, and for other purposes. In the vicinity are two other monuments of great importance, which may be regarded as belonging to the same group, namely, the double oval of megaliths on Hakpen Hill, *Haca's Pen*, and the artificial mound known as Silbury Hill. The Hakpen over was 138 feet by 155, and had an avenue 45 feet wide stretching in the direction of Silbury Hill. This hill is due south from Avebury, and the distance from the center of the circle to the center of the mound is very nearly one Roman mile.

Scattered about through the British Isles are to be found cairns of several different kinds. They are mounds of piles of stone. Many of them are found near the circles of upright stones and at the end of an avenue of standing stones. Some cairns are formed round with an earthen rampart and a ditch. Some have a flat rock on top and some an upright stone pillar. Human bones have been found in many, which would imply that their original use was sepulchral. The bones are sometimes burned, and some are enclosed in cists or stone chambers or rude coffins of ancient stone. Still others have earthenware urns, which contain the bones. Along

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with the bones are often found flint arrow heads, stone axe heads, stone hammers, implements of bone, spear heads, and bones of horses and oxen. Seventeen stone cists were found in one cairn.

Each of three cairns found at Memsie, in Aberdeenshire, Scotland, were some three hundred feet in circumference, seventy-five feet in diameter, and forty feet high.

At Clava, on the banks of the Nairn River, near the battle field of Culloden, are three such mounds. One of them has a gallery two feet wide, leading from the south side to a circular chamber in the center fifteen feet in diameter.

The Boss Cairn, on the banks of the Boyne River, is some four hundred feet in diameter and eighty feet high. It contains some one hundred and eighty thousand tons of stone. Around it, ten yards apart, were placed standing stones, with a standing pillar on the summit. The opening into the mound, which is nearly square, is lined by large flags, and leads to a dome-roofed room at nearly the center of the mound. This passage was nearly fifty feet long, three feet wide, and four feet high at the entrance, and rises as the interior is approached to eighteen feet at the chamber. The chamber is in shape of a cross, and in each recess is a basin of granite. The sides of the recesses are composed of immense stone, several of which are carved. The carving is supposed to be symbolic, and were made probably before the stone was put in place. The chamber, from the east to west, is twenty

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feet, and from north to south, including the passage, seventy-five feet.

About a mile on either side are two other mounds. They each contain an opening, and a chamber in cuneiform shape, containing basins and carvings similar to the mound between them.

Mounds like these are found in Scandinavia, Scotland, Brittany, and England.

At the great mound in Borrely, Denmark, skulls were found.

The Danish mound on the Island of Moen had a diameter of one hundred and seventy-six feet, and a height of twenty-three and one-third feet. The passage was opened to the east. The walls of the passageway and the chamber were made by upright, flat stones, separated by small intervals, the interstices being filled with other stones. There were eleven such stones in the sides of the passageway, twenty feet long and three and three-fourths feet wide; such stones made the sides of it, and three stones formed its roof. The chamber was oblong, about thirty-two feet long, nineteen feet wide, and nine feet high. The roof was made of five large stones, and the walls of twelve large, flat stones, placed on end. This chamber had been filled with mould to within two feet of the roof. Near the floor, nearly opposite the passage, was found a skeleton, extended with the head toward the north. At the south side of the chamber were found two skeletons, in sitting posture. On the west side of the chamber another skeleton was found, also

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in sitting posture ; close to this were found three amber beads, a beautiful stone battle axe, a stone chisel, and some pottery. At the northwest side was found another skeleton, near which were an amber bead, a flint flake, and some fragments of pottery. . One skull had a round hole in it, as if trepaned. It had a very low forehead, with projecting eye sockets, and a cephalic index of 72.6. There were some twenty jars and urns of pottery, all of them inverted. They were decorated with hues and paints. There were five flint spear heads, two small flint chisels, fifty-three flint flakes, from three to five and one-half inches long, and fifty amber beads. In the passage was a skeleton, near the feet of which was a plain jar.

Near west Kermet, in Wiltonshire, England, was a long barrow, three hundred and thirty-six feet long, forty feet wide at the west end, and seventy-five feet wide at the east, and eight feet high. The walls were made of eight blocks of stone. The chamber opened into the passageway, and in the chamber were four skeletons, two had been buried in a sitting posture.

In Norway, Denmark, the Isle of Man, Ireland, and Scotland, there are stones which have been sculptured with mysterious symbols ; some of them have an elephant or a horse engraved on them. On one, near Glammis, there is a crocodile's head engraved thereon. At Wrigle, a chariot is cut into the stone.

Ginaldus Cambrensis, writing in the twelfth



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century, said there was in Ireland in ancient times, in the plains of Kildare, near Castle of Noas, a pile of stones, called the Giants' Dance, because giants from Africa brought the stones into Ireland and set them up, miraculously.

The Mound of Maeshowe on the Mainland of Orkney is 92 feet in diameter at the base, and about 36 feet high. The door at the base, on one side, leading into a passageway, is low at the entrance, but about 4 feet 8 inches high inside, walled on the sides and covered with stones. This passage leads into a chamber 15 feet square and 13 feet high. From each side of the chamber, except the entrance side, there is a passage about 3 feet from the floor leading to a smaller room, about 7 feet long by 4 feet 6 inches wide. There are carvings and Runic letters on this wall, evidently made by others than the builders. At a short distance away from the mound was an environing bank of earth with a ditch around it.

An earthwork structure was found near Castle Combe in England constructed on the top of a high hill in a pear shape, the small end of the work being at the point of the hill overlooking the creek in the valley below; the sides of the hill upon which it is built are verp steep, making it difficult of access. The largest inclosure is at the large part of the pear-shaped inclosure, away from the apex and contains some 8½ acres of ground. The defenses consist of embankments of earth extending around the point of the hill or promontory; on the right side the

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embankment is doubled. There are four lines of ramparts across the inclosure from the point to the largest inclosure. At the point is a high mound from the top of which a view may be obtained of the valley all around and of all the inclosures, an ancient citadel.

In Scotland at Glen Feecham, Argylshire, is an earthen mound in form of a serpent. The head is a large cairn, and the body of the earthen reptile is 300 feet long. In the center of the head there was found evidences of an altar. The shape can be best seen when the whole of it can be viewed from the stone or a rock close to the head, to the west, looking eastward at sunrise.

Large ancient stones raised to an erect position are found in all parts of the world, in India, Persia, Assyria, Egypt, Continental Europe, Great Britain, and America. We read of Abimelech being made King of the Pilar, which was in Schechem, and of Jehoash being annointed king, standing by a pillar as the manner was. When a king was elected, in ancient Britain, he took a solemn oath to the Tauist stone. The stone *Lia Faid* was brought to Ireland for the coronation of Fergus and afterwards taken to Scotland. Later it was brought to Westminster, where it forms part of the coronation chair. Some of these standing stones were perforated, and to these there was a peculiar sanctity. The stone of Odin, near the group of stones at Stennus in the Orkney Islands, was the place

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where vows were made, and he who broke the vow there made was infamous. The perforated stone at Madderty, Cornwall, was thought to be efficacious in curing rheumatism.

Some fifty years ago, in gravel beds near Abbeville, France, a number of rude stone implements made by man were found, together with the bones of the mammoth.

The French Academy of Science sent a committee to examine the site and the discoveries. The result of the investigation corroborated the theory of the existence of man before the drift period.

So we may believe that before the last great upheaval of the Alps and the Pyrenees and the mountains in California, while the warmer climate existed in Europe and America, man lived in these countries.

The Calaveras skull in California was found in a shaft, 150 feet deep, under five beds of lava and volcanic remains and four beds of Auriferous gravel.

In Franklin County, Missouri, 18 feet under ground, some iron miners found the remains of a human being, a skull, some ribs, backbone, and collar-bone, which crumbled when exposed to the air, and with this corpse were found two rough arrow heads, some charcoal, and something like coarse matting.

Round towers of stone exist in many places widely separated, some 150 existed in Ireland. They have many characteristics in common, the

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walls are built, battered inwardly, and tapering toward the top. The doors are made with a lintel over the top, and they have several openings for each story. There are no staircase inside. The Moslem Minarets are built after the model of round towers. There is one round tower in Rhode Island, several in Yucatan.

One on the Island of Moosa in the Shetland group, is 41 feet high, open at the top. The space in the center is 20 feet in diameter, and has a stone stairway to the top. One is in the Marcos valley in southwestern Colorado.

The Leaning Tower of Pisa, Italy, is an example of the round tower found in Sicily, Sardinia, Algeria, Arabia, and India. These in Ireland have openings from 6 to 20 feet from the ground, they are from 60 to 120 feet high. Many such structures are found in England, one on the Isle of Man. There are three in Scotland, and some in Corsica. They are called Narhags in Sardinia, and one is at the old port of Ravenna. The circular tower plan was much used by Mahometans. One at old Delhi, India, is 250 feet high. They were Druid structures connected with the worship of the sun, Phallic symbols.

Similar structures are the *truddhie*, a massive stone, conical tower piled up without mortar at Otranto. Inside is a round room, the roof of which is formed by a series of circular courses of stone projecting one over the other. Sometimes the consecutive stones are constructed in the

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same manner, and reached by steps cut in the walls.

Thousands of these *truddhie* are found in Italy. The *Castleria* of Sitria, Germany, fifteen of which exist in the District of Albina, a town southwest of Triest, are similar structures. Some ancient stone implements were found in the vicinity which attest their antiquity.



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## CHAPTER XIX.

### ICONOCLASTS.

It seems hard to understand why men will circumscribe and hamper the mind as they do by the slavish attitude they take in clinging to the Ushur chronology. Any one who questioned it was an apostate.

No one might investigate any other evidence to ascertain whether it was true or not. Any one might look at the world and the record made in its structure to see that it was not made at one and the same time by any fiat of the Creator.

Much of the evidences appertaining to ancient peoples has been destroyed willfully by religious fanatics, men who had become imbued with the idea that their religious ideas were absolutely true and all others absolutely false. They desired to supplant all other religions with their own ideas; the symbols of all other religions they must destroy. In their blind, unreasoning zeal they destroyed not only temples, but the worshipers therein. The conflicts which arose from that motive have taken place in all parts of the world and in all ages. Its effect has been to destroy many things which would be valuable to earnest seekers after ancient beliefs.

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Universal intolerance has resulted in the destruction of many ancient landmarks, many links between the present and the past.

Where a generous disposition to accord to other men the same honesty of purpose as one claims for himself, would have secured to inquirers evidences which might enable students to ascertain whence came the religions of to-day.

It has been the practice to destroy all the emblems and records of other religious faith. Cardinal Ximenes burned the old Arabic manuscripts in Spain about the year 1500. The Gauls destroyed the annals of Rome. The Romans destroyed the records of Carthage and of Spain. The Brahmins destroyed the literature of Hindustan. The Moslem destroyed the books and records from Benares and Bactria to Syria, and at Alexandria they burned the library which had been collected from the time of Alexander the Great to the year 640 A. D. All sects of philosophy had established themselves there, and numerous schools were opened. For the advancement of learning a library was established, in which there were collected 700,000 volumes of the learning of all former times in all the languages. All persons were permitted to study and copy these books and manuscripts. A broad, generous spirit was manifest toward the philosophy of every man. But the bigoted, benighted Moslems in their religious zeal, burned all this and thereby destroyed what can never be replaced.

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The iconoclasts of the Byzantine Empire in the eighth and ninth centuries, opposing the use and honor paid to icons or images, under the edicts of Lee the Saurian, destroyed all the magnificent statuary and images which had been collected in ages past, because they believed they interfered with the spread of Catholicism. This destruction was continued under succeeding Emperors until all the emblems and all persons professing any rival faith had been destroyed.

The efforts of Torquemada at Salamanca and the Spanish priesthood in Peru, Central America and Mexico, destroyed the historical evidences of these peoples, a great loss to the world. The devotion of ignorance has been a terrible detriment to the knowledge of the world.

There was never any ground for apprehension that the foundations of a genuine religious belief could be injured by the false. The investigation of the beginnings is not the work of ignorant or irreverent men; those capable of development themselves seldom molest the opinions of others. Only those who know little of this world profess to know all about the future existence.

There are different conceptions of God, Israel's God, Jehovah, was capricious, jealous, and vengeful, dealing terrible punishment for slight offenses against himself, which made it necessary to exercise great tact in his worship. In the earlier books of the Bible, God was thought to

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be friendly to the Hebrews as a people and antagonistic to their enemies.

Every person in the world has the right to look at religious matters with the eyes and mind which the Creator gave to him for his use, free and untrameled. Religion exercises a beneficial influence on mankind and, while there is great diversion and antagonism in the different beliefs and creeds, which differences are chips and whetstones, there seems to be a golden thread running through them all, teaching men to be moral, just and honest.

The tapestry has faded, but we would fain catch up the severed threads and weave again the pictures of an olden time.

The riddles which presented themselves for solution the basis of the foregoing treatise were:

First. Where did the world come from, and how did it come into being?

It is generally thought that this question might be answered in the first two chapters of Genesis, which contain two different and inconsistent accounts of creation of the world, but when these accounts are compared with each other it may be seen that they are but the romances of two different writers neither of whom had the necessary knowledge or information as to be reliable as a basis for their narrations. They were acquired by the Hebrews during their captivity in Babylon. It is apparent that the world was not made as therein related at one time, or in a short time by any fiat. The first account is probably much

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nearer the course of creation than the second, but both are so utterly untenable as that they must be cast aside as affording any light on the riddle. In the first 21 pages of the foregoing has been collected and narrated facts to explain how the Creator made the world and where it came from.

Second Riddle. What was the course of development of life on the earth? This may be uncontestedly solved by scientific examination of the structure of the strata of which an effort has been made in the foregoing to adduce the facts shown thereby, in pages 21 to 36 to throw light on the solution of this riddle.

Third Riddle. How did man develop and reach the stage to which he has come? An attempt to learn the course of his progress has been made in the foregoing pages from 36 to 53.

Fourth Riddle. Who and what were the people who built the immense structures the ruins of which appear in Central United States, Mexico, Central America, and South America? Whence came they? An attempt to solve this riddle is made in the foregoing from pages 53 to 115.

Fifth Riddle. Where and what was the old continent Island of Lemuria, and what influence had its inhabitants upon mankind? An attempt to solve which is made in the foregoing pages, 126 to 130.

Sixth Riddle. How has the concept in the minds of men, as to the character and attitude of the Almighty toward men, evolved from the



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crude idea of savage man as shown in the Bible? is attempted to be solved in pages 149 herein.

Seventh Riddle. Where was the center of civilization from which radiated the different civilizations which appear to have existed in all parts of the world, the ruins of structures made by them show remarkable similarities as to prove a common source of ideas? An attempt to show this was Atlantis or Asgard which existed in ancient times but which has so completely disappeared is made on pages 142 to 147.

Eighth Riddle. What was the center or source of the different civilizations which appear to have existed in Mesopotamia, Phoenicia, and Greece, Egypt, and India? An attempt to show that this riddle may be answered by stating it was Ethiopia or Arabia whose inhabitants were Cushites was this source which in time obtained its civilization in turn from Atlantis is attempted to be shown in pages 154 to 179.

Ninth Riddle. What was the source from which came the culture of the people of Central Europe and along the highway from there to India? An attempt to solve this riddle is made on page 191. To show this was from the ancient tribe of Aryans, who in the long distant past wandered over the plains of Northern Central Europe.

Tenth Riddle. How are the people of China, Japan related to the other peoples of the world is attempted to be solved on pages 192 and following pages to 196.

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Eleventh Riddle. Where did the ancient Greeks obtain the mythology? An attempt to show this was from Atlantis, whose rulers were the Greek Gods is made on pages 215 and following.

Twelfth Riddle. What was the origin of the ancient Scandinavian mythology? An attempt to solve this riddle by showing Asgard is identical with Atlantis is made on pages

Riddle Thirteen. What will a comparative examination of the ruins of ancient structures in all parts of the world develop as to identity of ideas in architecture of them all? Is attempted to be solved in the foregoing pages, 234 to 246, by showing remarkable similarities.

Riddle Fourteen. What effect has religious bigotry had to becloud the evidence of things in the far distant past is attempted to be shown on pages 247, and following pages.

THE END.



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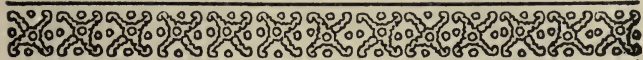
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